

CIRCA

News *from* the University of Chicago Divinity School

A CLASSIC CONUNDRUM IN THE WRITING OF HISTORY CONCERNS THE QUESTION of agency. Do humans make history, or do larger forces—that cannot be ascribed to an individual or a group actually make things happen? In one respect, the question is unhelpful—surely the answer is “all of the above” (and perhaps more). That wise observation does not, however, make the question disappear. Its persistence suggests a grasp of the options we consider as we seek to understand, in retrospect, what happened and why.

Academic institutions face an analogous question. Do individuals make the intellectual community, or is that community something greater than what might be called the sum of its parts? As is the case with our accounts of history, I reply “all of the above.” What follows constitutes a “perhaps more” regarding the particular case of the Divinity School.

If someone were to write the history of the Divinity School, she or he could do worse than to compose a series of profiles of the many stellar individuals who have served on its faculty. That would result in a tome of considerable length, real interest, and rich anecdote. It would convey as well the institution’s striking genius in attracting talented people and in then affording them the freedom to pursue their inquiries into religion wherever their thoughts took them. Within the diversity of their writing and teaching, readers would see how frequently Divinity faculty consciously endeavor to serve a variety of publics—the academy, the churches and, more recently, the synagogues and the mosques, and the broader civil society. Such a volume would be studded with wonderful anecdotes, one or two tragedies, and many moments of humor. It would also imply the precedence at Chicago of the tutorial model of graduate education, in which the student apprentices herself to a great mind.

Whether or not it would sell, it would be a fine and useful portrait of Swift Hall.

Despite these attractions, such a history of the Divinity School would mislead in at least one crucial respect—or at least it would require one to read between the lines to get the fullest story. It would obscure the fact that what makes Swift Hall the place that it has been, is now, and always will be is beyond the ken of any one person, or indeed any one collation of individuals, to foster or sustain.

This is the sort of point that lends itself to abstractions, and true to form I shall indulge those momentarily. But let me make the point initially in two different but much more concrete ways. One is to note that the model of pedagogy to which Swift Hall has

Letter from the Dean

... what makes Swift Hall the
place that it has been, is now,
and always will be is beyond the
ken of any one person, or indeed
any one collation of individuals,
to foster or sustain.

always ascribed is not the tutorial model, but a communitarian one: we invite students to study with the faculty, and the requirements they must meet underscore the importance of wide consultation unified not by the work

of a faculty member but by the student’s responsibility for her program. To be sure, despite our best efforts, and also because of our stellar faculty, every year there are students who matriculate to study with Professor X or Y. Those who do so speedily discover that, absent a wider frame of reference, their project will not pass muster. What genuinely excites this faculty is not the production of epigones, but intellectual innovation; and, more often than not, students generate such excitement with reference not merely to their own area of concentration but to a newly formulated intellectual space between it and others.

A second way to capture what would be lost in the “great man” approach to the Divinity School resides in the familiar pattern of my conversations with alumni/ae about their alma mater. These naturally and understandably proceed initially from their memory of the School as they knew it: who among “my” faculty (I cherish the possessive) remains? But this invariably shifts to a very different question, asked with equal if not greater urgency: is Swift Hall still the same sort of place? Are the conversations still energetic and tough-minded? Can people still argue seriously and think in creative ways, from new perspectives? This perennial query from our graduates testifies to a larger sense of the place that goes beyond any individual, and to an enduring ethos that transcends not just individual superstars—faculty or student—but particular epochs and their specific curricula for teaching and learning.

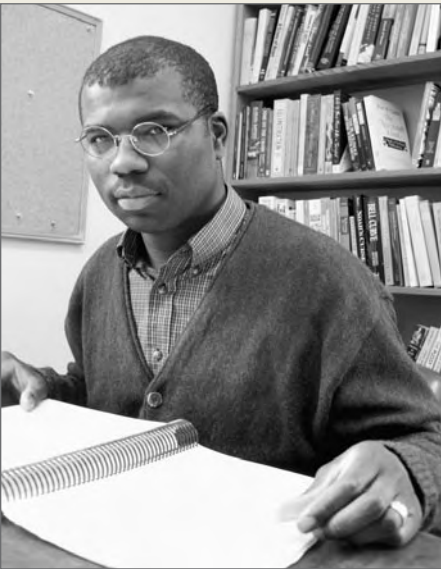
From a decanal perspective, then, the strength of the Divinity School resides in its “both/and” answer to the “either/or” question. The “perhaps more” that accompanies it is that individual brilliance and accomplishment must have as its counterpart a commitment to conversation, in the conviction that it is the product of such exchanges that will inevitably represent the best that we can think—and thus do the greatest justice to the topic that we serve. □

Richard A. Rosengarten, *Dean*

Faculty News and Notes



Several Divinity School faculty members have recently received honors in recognition of their work to date and in support of their current research projects. To access online faculty profiles, which include bibliographies, photographs, and contact information for all faculty members, please see <http://divinity.uchicago.edu/faculty/>.

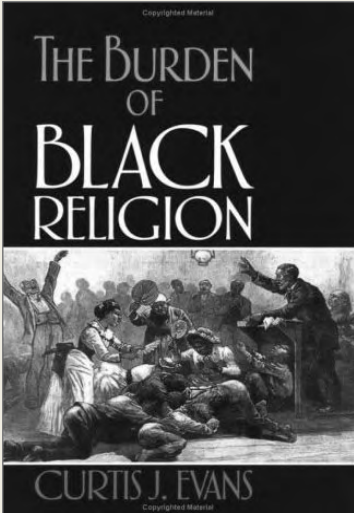


Evans to Give Otts-Maloney Lectures

Curtis J. Evans, Assistant Professor of the History of Christianity, will deliver the 2010 Otts-Maloney lectures to Davidson College. This lecture series consists of two lectures, given on successive evenings.

Two separate endowments—the Otts and Maloney bequests—have enabled Davidson College in North Carolina to bring many great lecturers to their campus over the years in every area of religious studies. Recent memorable lecturers have included James Cone, Mary Ann Tolbert, Donald Shriver, Gustav Niebuhr, Kathryn Tanner, William Schweiker, Dale Martin, and Bart Ehrman.

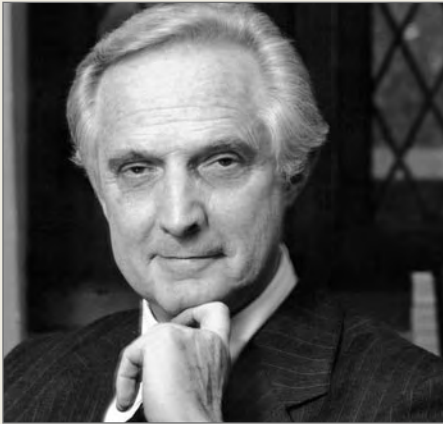
Evans is a historian of American religion. His teaching interests include modern American religion, race and religion in U.S. history, and slavery and Christianity. His first book, *The Burden of Black Religion* (Oxford University Press, 2008), argued that black religion was crucial in debates about the role of blacks in American culture, especially prior to realistic prospects for integration. His research emphases are on interpretations and cultural images of African American religion, churches and the problem of racial and social reform, and the effects of consumerism on the practice of Christianity in the twentieth century. His current research project is an exploration of the formation and evolution of “Race Relations” Sundays founded in the 1920s under the auspices of the Federal Council of Churches.



Browning's Book Selected by ISSR Library

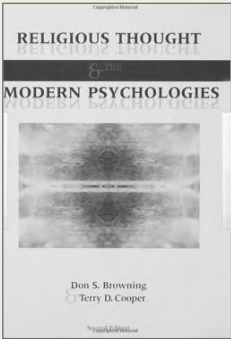
Religious Thought and the Modern Psychologies: A Critical Conversation in the Theology of Culture, by Don S. Browning, Alexander Campbell Professor Emeritus of Ethics and Social Sciences, has been selected as an element of the International Society for Science and Religion Library. The Library project was launched in November 2007 with the intention of creating a comprehensive resource for scholars, students, and interested lay readers in the area of science and the human spirit. The Library will consist of between two hundred and two hundred and fifty volumes that span the broad dialogue and crucial subfields, and provide essential background materials, providing the kind of coherent overview currently lacking in this still nascent field. Each book selected is subjected to a rigorous, multistage process.

Browning has also recently received the Distinguished Alumni Award by the Alumni Council of Disciples Divinity House and the Joann Rasmussen Silver Book Award for Intellectual Leadership by the Institute for American



Values. The Center for Theological Inquiry in Princeton, New Jersey, has created the Don Browning Fellowship on Interdisciplinary Studies.

Browning has interests in the relation of religious thought to the social sciences, specifically in the way theological ethics may employ sociology, psychology, and the social scientific study of religion. A student of psychology, he has special interests in psychoanalysis, self-psychology, object-relations theory, and evolutionary psychology, and has written on the cultural, theological, and ethical analysis of the modern psychologies. An interest in issues and methods in practical theology led to his work *A Fundamental Practical Theology: With Descriptive and Strategic Proposals*. As Director of the Lilly Project on Religion, Culture, and the Family, Professor Browning is now working on issues pertaining to the shape and future of the postmodern family.



Franklin Named Alumnus of the Year

The Board of Trustees of the Baptist Theological Union has named Robert Michael Franklin, Jr., Ph.D., the Divinity School's Alumnus of the Year for 2010.

Franklin is the tenth President of Morehouse College, the nation's largest private, four-year liberal arts college for men. Franklin earned his M.Div. from Harvard Divinity School in 1978, and his Ph.D. from The University of Chicago Divinity School in 1985 for work on Ethics and Society and Religion and the Social Sciences.

Prior to his appointment at Morehouse, Franklin was a Presidential Distinguished Professor of Social Ethics at Emory University, where he provided leadership for a university-wide initiative titled "Confronting the Human Condition and the Human Experience" and was a senior fellow at the Center for the Study of Law and Religion at the law school.

Franklin graduated Phi Beta Kappa from Morehouse in 1975 with a degree in political science and religion. He continued his education at Harvard Divinity School, earning a master of divinity degree in Christian social ethics and pastoral care in 1978, and at the University of Chicago, earning a doctorate in ethics and society, and religion and the social sciences in 1985. He also undertook international study at the University of Durham, UK, as a 1973 English Speaking Union Scholar. His major fields of study include social ethics, psychology, and African American religion.

An insightful educator, Franklin has served on the faculties of the University of Chicago, Harvard Divinity School, Colgate-Rochester

Divinity School, and Emory University's Candler School of Theology, where he gained a national reputation as Director of Black Church Studies.

He provides commentary for the National Public Radio (NPR) program "All Things Considered," and weekly commentary for Atlanta Interfaith Broadcasting Television.

He has served as program officer in Human Rights and Social Justice at the Ford Foundation, and as an adviser to the foundation's president on future funding for religion and public life initiatives. Franklin was invited by American film producer Jeffrey Katzenberg to prepare an online study guide for the

congregational use of *The Prince of Egypt*, a DreamWorks film (1999).

In 1997, Franklin assumed the presidency of the Interdenominational Theological Center (ITC), the Graduate Theological Seminary of the Atlanta University Center consortium. He served as the Chautauqua Institution's Theologian in Residence for the 2005 season.

Franklin is the author of three books: *Crisis in the Village: Restoring Hope in African American Communities* (2007); *Another Day's Journey: Black Churches Confronting the American Crisis* (1997); and *Liberating*

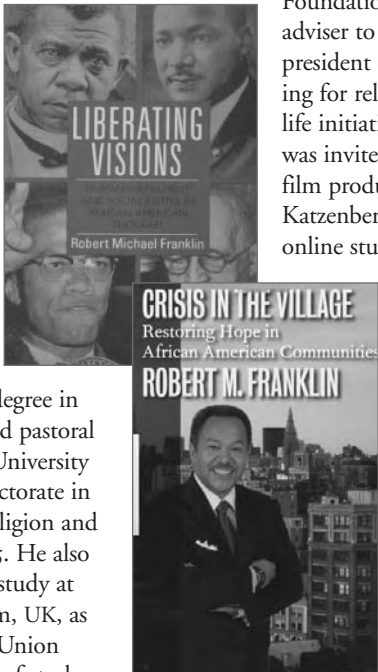
Visions: Human Fulfillment and Social Justice in African American Thought (1990). He has coauthored (with Don S. Browning, et al.) a volume titled *From Culture Wars to Common Ground: Religion and the American Family Debate* (2001). He is the coeditor of the forthcoming *The Cambridge Companion to*



Martin Luther King Jr., published by Cambridge University Press.

A seasoned traveler, Franklin has studied seven languages and visited Africa, Asia, Europe, the Middle East, and the Caribbean. He is the recipient of a Ford Foundation grant to examine religion in public life in Asia and has produced NPR commentaries based on this research. Since 2003, he has served as a consultant for the Annie E. Casey Foundation. □

Franklin will deliver his Alumnus of the Year address on Thursday, April 29, 2010 in Swift Lecture Hall. A reception will follow. Please watch our website for details.



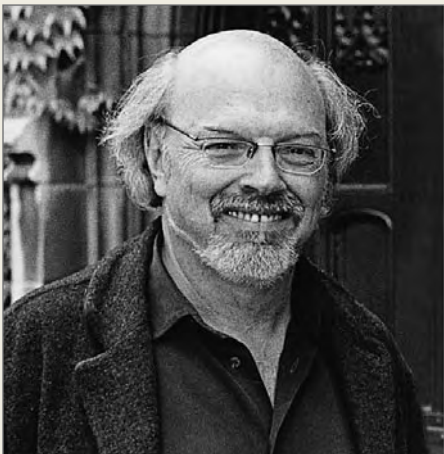
Mendes-Flohr to Receive Honorary Degree

The Reconstructionist Rabbinical College will confer upon **Paul Mendes-Flohr**, Professor of Modern Jewish Thought, the degree of Doctor of Humane Letters at the school's graduation on June 6, 2010, in Philadelphia.

The Doctor of Humane Letters is awarded to one individual each year who has produced scholarship of rare distinction, contributed in an outstanding way to Jewish communal and religious life in North America or Israel, and has acted in keeping with Reconstructionist ideals. In particular, Mendes-Flohr's scholarship on Rosenzweig, Buber, and Scholem as well as the documentary history he has compiled are contributions that the RRC is recognizing.

Mendes-Flohr's major research interests include modern Jewish intellectual history, modern Jewish philosophy and religious thought,

philosophy of religion, German intellectual history, and the history and sociology of intellectuals. Together with Peter Schäfer, he serves as editor in chief of the twenty-two volume German edition of the collected works of Martin Buber, sponsored by the Berlin-Brandenburgische Akademie der Wissenschaften and the Israel Academy of Sciences and Humanities. He has recently written *Jüdische Identität. Die zwei Seele der deutschen Juden*, and is currently completing a biography of Franz Rosenzweig, as well as two additional books: *Franz Rosenzweig and the Possibility of a Jewish Theology*



and *Post-Traditional Jewish Identities* (the Samuel and Althea Stroum Lectures). He is the editor of a series on German-Jewish Literature and Cultural History for the University of Chicago Press. □

Faculty News and Notes

Sulmasy Appointed Kilbride-Clinton Professor of Medicine and Ethics

Daniel P. Sulmasy has been appointed Kilbride-Clinton Professor of Medicine and Ethics in the Department of Medicine and Divinity School and Associate Director of the MacLean Center for Clinical Medical Ethics in the Department of Medicine. Dr.



Sulmasy is a Franciscan friar, internist, and ethicist. His research interests encompass both theoretical and empirical investigations of the ethics of end-of-life decision-making, ethics educa-

tion, and spirituality in medicine. He has done extensive work on the role of intention in medical action, especially as it relates to the rule of double effect and the distinction between killing and allowing to die. He is also interested in the philosophy of medicine and the logic of diagnostic and therapeutic reasoning. His work in spirituality is focused primarily on the spiritual dimensions of the

practice of medicine. His empirical studies have explored topics such as decision-making by surrogates on behalf of patients who are nearing death, and informed consent for biomedical research.

Sulmasy received his M.D. from Cornell University and his Ph.D. from Georgetown University. He completed his residency, chief residency, and post-doctoral fellowship in General Internal Medicine at the Johns Hopkins Hospital. He has previously held faculty positions at Georgetown University and New York Medical College. He continues to practice medicine part-time as a member of the University faculty practice.

Bigger Named Divinity's Assistant Director of Development

Raised as a military brat, **Sara Bigger** lived throughout the US and in Okinawa, Japan before attending Marquette University and earning a B. S. in Mathematics. She taught math and religion at Gonzaga College Prep in Washington, DC and then moved to Chicago in 1991, when she came to the Divinity School and earned an AMRS degree. Sara then taught at St. Ignatius College Prep here in Chicago, where she was also the Director of Student Activities. She came back to campus as a Resident Head in



the undergraduate housing system, and then held administrative jobs off-campus, including one at the Church of St. Paul & the Redeemer, in Kenwood.

Sara's responsibilities at the Divinity School include overseeing the Annual Fund and the Visiting Committee, managing the database, stewarding gifts and fellowships, and identifying new vehicles for engaging alumni in the life of the School on a regular basis. She can be reached at 773-702-1867 or sfbigger@uchicago.edu.

Correction

Garry Sparks's name was omitted from the list of Divinity School recipients of the 2009 Provost's Summer Grant.



Hasan-Rokem in Residence Spring 2010

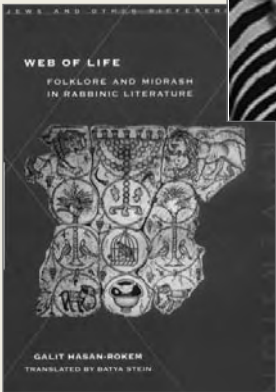
Galit Hasan-Rokem, the Max and Margarethe Grunwald Professor of Folklore at the Mandel Institute of Jewish Studies at the Hebrew University of Jerusalem, will be Visiting Professor of Israel Studies in Spring Quarter, 2010.

Her main research interests include ethnographic, folkloristic and literary approaches to ancient Hebrew literature especially of the classical Rabbinic periods, i.e., the Talmudic-Midrashic corpus; the cultural variation of contemporary Israel, focusing on interfaces between various groups; the conceptualization of mobility in European literature with special reference to Jews; theory of folklore, especially semiotics and structuralism; and the folk literary and discursive genre of the proverb.

Among her publications in English are *Proverbs in Israeli Folk Narratives: A Structural Semantic Analysis* (Helsinki, 1982); *Web of Life: Folklore and Midrash in Rabbinic Literature* (Stanford, 2000); *Tales of the Neighborhood: Jewish Narrative Dialogues in Late Antiquity* (Berkeley, 2003). Her edited volumes include *The Wandering Jew: Interpretations of a Christian Legend* (Bloomington IN, 1986, coedited with A. Dundes); *Untying the Knot: On Riddles and Other Enigmatic Modes* (New York, 1996, coedited with D. Shulman);

The Defiant Muse: Hebrew Feminist Poems from Antiquity to the Present: A Bilingual Anthology (New York, 1999, coedited with S. Kaufman and T. Hess); *Jewish Women in Pre-State Israel: Life History, Politics and Culture* (Hanover NH, 2008, coedited with R. Kark and M. Shilo).

Professor Hasan-Rokem has served as visiting professor at the University of California, Berkeley; University of Pennsylvania, Philadelphia; and at various Scandinavian universities. She has been a Fellow at the Institute for Advanced Studies, Jerusalem and the Wissenschaftskolleg zu Berlin, and is presently a Senior Fellow at Scholion Center for Interdisciplinary Research in Jewish Studies at the Hebrew University of Jerusalem. □



Winter and Spring Events



For calendar updates, please consult the Divinity School's website at <http://divinity.uchicago.edu>. Access the most up-to-date events information, sign up for our events listserve ("At the Divinity School"), and get current news. Please see p.7 for detailed information on upcoming Marty Center conferences.

EVENTS WINTER AND SPRING QUARTERS INCLUDE



Border Crossing Series

The Border Crossing Project continues its series of conferences and lunch discussions during this third year of its work. Here are some upcoming events:

Day, January 21, noon–1:30 p.m.

Lunch Discussion

"Teaching Biblical Languages" with Justin Howell and Ben Thomas, Ph.D. candidates in the Divinity School

Day, February 19, 9 a.m.–4 p.m.

Conference

"The Prophetic Interpreter: Preaching and Teaching from Scriptural Traditions in Pluralistic Worlds"

For information, see <http://divinity.uchicago.edu/programs/prophetic.shtml>

Day, April 6, noon–1:30 p.m.

Lunch Discussion

"Challenges and opportunities facing theological education," with Richard A. Rosengarten, Dean of the Divinity School

There will be other lunch discussions in the winter and spring quarters; watch "At the Divinity School" and our website for announcements. To reserve space or more information at any of these events, contact Daniel Sack at sack@uchicago.edu or 773-702-3308.

Alumnus of the Year Lecture and Reception

Thursday, April 29, 2010

A public lecture by Robert Michael Franklin, Jr., Ph.D. 1985, the Divinity School's Alumnus of the Year for 2010, with a reception to follow. See page 3 for more information.



Lecture by Leo Bersani

Day, May 4, 2010

4:30 p.m., Swift Hall

A public lecture by Leo Bersani, literary theorist and Professor Emeritus at the University of California, Berkeley. This is the third in a series of lectures on gender and religion in honor of Alex Hivoltze-Jimenez.



Sixth Annual Ministry Conference

Worship in Crisis

Friday, April 23, 2010

9 a.m.–5 p.m., Swift Lecture Hall

Worship in Crisis will bring together laypersons, pastors, students and theologians to discuss the crises that confront the practice of Christian worship in our time, from economic collapse to ecological endangerment. What might moments of crisis require of faith communities?

Joining the conversation with keynote addresses are Peter Rollins and Siobhan Garigan, as well as a panel focusing on liturgical responses to local issues. Through hands-on breakout sessions, participants will explore creative ways in which timely worship can speak to the crises of today.

For more information, see <http://divinity.uchicago.edu/martycenter/conferences>; register online by writing to ministryconference@gmail.com.



Alumni Reunion Dinner

Friday, April 23, 2010

6:30 p.m., Where is this held??

Join us for a Ministry Alumni reunion dinner, open to all alumni and their significant others, immediately following the conference reception. This event is free to participants; we simply ask that you register: ministryconference@gmail.com. If you wish to help contact your classmates about the conference and the reunion dinner, email Sara Bigger, Assistant Director of Development for the Divinity School, at sfbigger@uchicago.edu.

Wednesday Community Luncheons

Every Wednesday when school is in session
Noon–1:15 p.m., Swift Common Room

Lunches in Winter and Spring quarters will include Dean's Fora with Professors Wendy Doniger, Michael Fishbane, and Francoise Meltzer; and many more.

Please see <http://divinity.uchicago.edu/news/wednesdays.shtml> for upcoming dates and speaker information.

An Interview with Daniel P. Sulmasy

Daniel P. Sulmasy has been appointed Kilbride-Clinton Professor of Medicine and Ethics in the Department of Medicine and Divinity School and Associate Director of the MacLean Center for Clinical Medical Ethics in the Department of Medicine.

CIRCA: In the parlance of the medical community, you seem to move with real purpose between the bench and the bedside —i.e., you are both a scholar and a practicing internist. Is this accurate? And if so, could you say something about how you understand the connection between your research and your medical practice, in particular how each inflects the other?

DPS: Of course one must understand “bench to bedside” as an analogy. This is a very useful analogy, however, for explaining to my medical colleagues what I do. They are often scientists and very perplexed by how my work can be seen as medical scholarship. I explain to them that just as good diabetes care depends upon good biochemistry, so, morally, good medical care depends upon the basic sciences of philosophy and theology. We cannot improve medical ethics without studying ethics.



speak with an alienating tone of strident condemnation. Neither of these approaches is helpful. At its best, the Roman Catholic tradition of natural law offers a way to be engaged in dialogue with all persons of reason and good will while remaining true to one’s own religiously inspired views. My own approach has generally been in that natural law tradition, broadly construed. For instance, in serving on the Ethics Committee of the Empire State Stem Cell Board we were able to come to some unanimous ethical conclusions despite our differences. For instance, at the outset, we were all able to agree that, despite pressure from scientists to release funds, we would support a temporary moratorium on funds for the morally controversial kinds of stem cell research until we had all been able to engage in a discussion about what moral constraints we thought should govern such research. That is to say, we agreed that there were serious matters of moral disagreement, and that the importance of ethics itself needed to be respected sufficiently so that we could discuss and argue the issues rather than simply voting to approve such research without a discussion. Second, we were able

“... it is important for religious voices to be heard in their distinctiveness and out of the fullness of each particular religious tradition.”



I spend most of my time doing scholarly work and teaching, but I see it as important to continue practicing clinical medicine. First, it helps me to keep my finger on the “pulse” of medicine—to know what the issues are that clinicians and patients are currently facing. Second, it provides a sort of “feedback loop” for me. If I cannot put into practice what I write, then what I write is not worth the electrons I have spilled on the topic. Finally, medical practice is just too much fun. Being a physician is an incredible privilege—an opportunity to serve and to know people in a very deep way at significant junctures in their lives.

CIRCA: The systems of thought of at least some medical ethicists must at times find themselves at variance with the systems of thought of at least some religions as practiced in the world today. And this itself would then lay open larger ethical issues.

“New technologies appear on the horizon continually and are diffused before we have had a chance to reflect seriously about the morality of their use...”

How do the religions and medical ethicists address these challenges?

DPS: Religions are becoming more and more silent, or, in some cases, have been pushed to the margins of society’s conversation about bioethical issues. When they do speak out, too many religious voices are either indistinguishable from the secular, or

to agree that the human embryo was an organism and deserving of respectful treatment. Even such language required careful and mutually respectful discussion, which took place among committee members of many religious viewpoints and of no religious viewpoint. Beyond this natural law approach, however, I also think it is important for religious voices to be heard in their distinctiveness and out of the fullness of each particular religious tradition. For instance, when I have heard Talmudic discussions of the ethics of surrogate motherhood, I cannot claim Talmudic logic as my own. Yet I am enlightened by such approaches and hearing them in their distinctiveness helps me to better understand the complexities of the ethical questions and the responses of differing communities to those questions.

CIRCA: To what extent are ethical systems of thought taken into account by the practicing medical community? To what extent is medical practice taken into account by the community of ethicists? What are the emerging issues in medical ethics?

DPS: Ethics is now a required course in almost every medical school in the U.S. At the University of Chicago, students spend forty-two hours in the first year, equally

Continued on page 15

Ministry Program Update



Left: Church World Service and ten denominational partners organized a volunteer effort that is rebuilding or repairing homes in the Little Woods neighborhood of New Orleans' Lower 9th Ward.

for agencies like Church World Service, Sojourners, and the Mennonite Central Committee. Two M.Div. graduates, both of whom are engaged in pastoral ministry, are negotiating a book contract together, while another just received word that he was awarded first prize in a national fiction contest. And of course, there are always M.Div. alumni whose interests lead them not only to Ph.D. study in religion, with the intention of working in higher education, but to other fields as well: one of our recent graduates is in nursing school, and another is preparing for medical school—both engaging the questions and commitments that surfaced during their Divinity School days.

A fascinating range of vocations extends from our ministry program; all are marked by a commitment to careful analysis, critical reflection, and committed, creative engagement in the midst of the world's complexities. We are eager to learn more about these lives of reflective practice, and are currently

What does one DO with a ministry degree?

So, what do graduates DO with a Master of Divinity degree?" Prospective students, drawn to the Divinity School's M.Div. program for its scholarly rigor combined with opportunities for sustained practical engagement, are often curious about the venues in which their combined interests in scholarship and practice might flourish, once the degree is in hand.

Thanks to internet technology that makes it easy for graduates to stay in touch with M.Div. staff and with one another, we have more information from which to offer provisional answers to these anxious students, and we are gleaning, as well, a profile of our program's broadening ecology—an impressive community of service providers and scholars that which will continue to inform the teaching and learning in our ministry classrooms.

An informal sampling of correspondence with more recent M.Div. graduates suggests rich and varied professional engagement. A good number of these alumni are serving in pastoral roles in congregations—in New York, North Carolina, Ohio, Minnesota, Iowa, Missouri, Texas, California, Oregon, and Washington—not to mention several recent graduates who are working in congregations in Chicago and its suburbs. A

“And of course, there are always M.Div. alumni whose interests lead them not only to Ph.D. study in religion, with the intention of working in higher education, but to other fields as well...”



Above: A 2008 interfaith prayer vigil for immigration reform in Ohio

smaller but still substantial portion of the sample serve in hospital or military chaplaincies: they have accompanied troops to Iraq and provided care on psychiatric units at the Mayo Clinic and at Jackson Park Hospital. Two M.Div. alumni have recently been called to positions on the staff of a local seminary, working in development, community affairs, and student life; our own Director of Field Education is an example of an alumnus whose vocational engagement includes both work in higher education and chaplaincy and supervision. A steady stream of graduates work at the intersection between religion and public life



creating more opportunities for former students to share their experiences and their insights with one another and with us. We have activated an online bulletin board for ministry alumni which will enable communication among alumni and also between alumni and the Divinity School. In the near term, we will be inviting alumni to post original articles, essays, and sermons there and moderating responses and discussion; future plans for the board's conversations will evolve as we experience its usage. There will also be a section for job postings, and other more immediate sorts of announcements as well.

M.Div. alumni should have received an email from the Divinity School announcing our Sixth Annual Ministry Conference, "Worship in Crisis," which will be held on April 23, 2010. In addition to a rich offering of speakers, panels, and workshops, we will be hosting a dinner for all ministry alumni that evening.

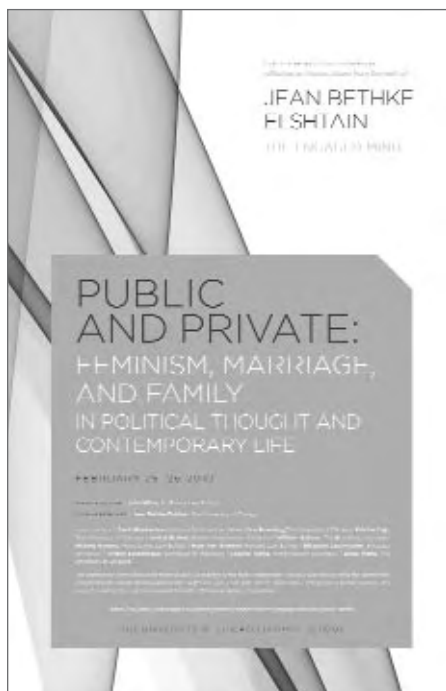
Our new bulletin board will provide a clearinghouse to help you plan your visit for the conference. You can find the bulletin board at <https://cforum.uchicago.edu/viewforum.php?f=11>, and can view the postings there by becoming a member, with a current email address. □

Marty Center News and Events



The Martin Marty Center builds on a long-standing conviction of the Divinity School that the best and most innovative scholarship in religion emerges from sustained dialogue with the world outside the academy. In all of its projects, the Center aims to serve as a robust circulatory system that strengthens, deepens, and extends scholarly inquiry by moving it through the deliberating bodies of the students, faculty, and public. — William Schweiker, *Director of the Marty Center*

Upcoming 2010 Conferences



Public and Private: Feminism, Marriage, and Family in Political Thought and Contemporary Life

Thursday and Friday,
February 25–26, 2010 — Swift Hall

Jean Bethke Elshtain: The Engaged Mind
Conference Series

*The first of four conferences in the series
“The Engaged Mind,” reflecting on themes
drawn from the work of Jean Bethke Elshtain.*

Sponsored by the McDonald Agape Foundation.

This cross-disciplinary conference will bring senior scholars and major thinkers together to discuss the “Elshtainian” themes of the boundaries of public and private, the ethical and normative bases of family and polity, and the limits and fragility of the human condition. Because her work traverses so many areas of endeavor, Elshtain has been variously identified as an historian, a psychologist, a sociologist, a philosopher, a “radical” feminist or a “conservative” feminist, a family scholar, and a bio-ethicist. This first conference in the series will focus primarily on her early

career with her first book, *Public Man, Private Woman: Women in Social and Political Thought*, as the centerpiece. (Named by *Choice* as one of the top academic books of 1981, *Public Man, Private Woman*, now in a second edition, has been in print for 28 years.)

Speakers will take up multiple understandings of public and private, examining how boundaries have shifted over time.

They will address the ways in which Elshtain’s thought has contributed to wider scholarly and civic conversation. Distinguished scholars in their own right, contributors will present their reflections on the conference theme based on their own areas of expertise. We anticipate a lively discussion as Professor Elshtain responds to each panel and offers her own comments at the close of the conference.

Please see <http://divinity.uchicago.edu/martycenter/conferences/engagedmind/2010/index.shtml> for more information, including the conference program.



Hindus in India and America: Hinduizing America; Globalizing India

May 17–19, 2010 — Swift Hall

The event will gather renowned scholars to engage the topic—including aspects of Hinduism in America and patterns of American scholarship about Hinduism—from their distinctive perspectives.

Please see <http://divinity.uchicago.edu/martycenter/conferences/hia/index.shtml> for more information, including the conference program.



Augustine, Old and New Portraits

May 26, 2010 — Swift Hall

This conference will bring together four Augustinian scholars who will have books coming out in 2010/2011 on Augustine. Brian Stock (University of Toronto), James Wetzel (Villanova University), Burcht Pranger (University of Amsterdam) and Jean-Luc Marion (University of Chicago) will gather to discuss “The Augustinian Moment: Reflection at the Limits of Selfhood.”

Please see <http://divinity.uchicago.edu/martycenter/conferences/augustine/index.html> for more information.

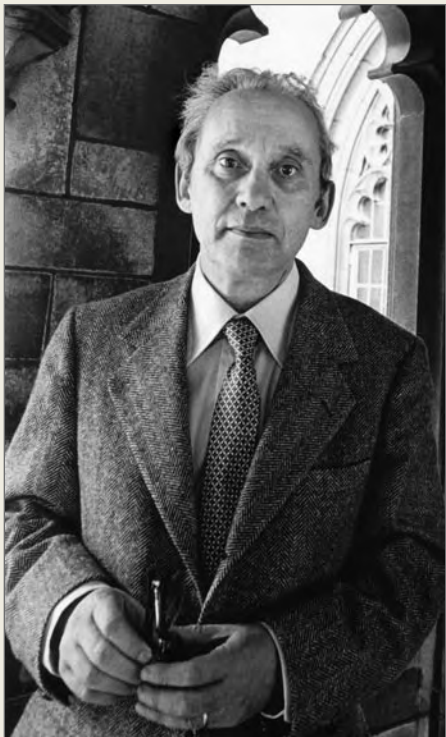
Senior Research Fellows

Senior research Fellows are scholars from the United States and other countries throughout the world, on sabbatical leave from their home institutions. They are expected to situate their research within a broader cultural frame of reference, bringing their perspectives to bear on religious questions facing the wider public.

We asked our Senior Research Fellows what they hope to accomplish in their year as a Martin Marty Center Senior Fellow, and how the MMC looks as a place to work. Each Fellow will be presenting his or her work in a public forum in our Senior Research Fellow Symposia. See <http://divinity.uchicago.edu/martycenter> for details.

W. David Hall

While at the Marty Center, I'll be pursuing research on a book dealing with figures of speech in religious and theological discourse. This work builds on foundations that were established in past publications, particularly my last book, *Paul Ricoeur and the Poetic Imperative* (SUNY, 2007). My research explores the function and interaction of analogy, metaphor, hyperbole, and irony by plotting them along two axes that I label "integrative/disruptive" and "explicit/implicit." Concerning the first axis, I suggest that tropes can function to integrate two or more ideas under a common theme (analogy, metaphor), or they may disrupt thought through tactics like overstatement (hyperbole), strategic misstatement, or the presentation of situations that frustrate expectation (irony). The first of these functions is fairly straightforward, and both analogy and metaphor have received much attention in theology. The disruptive function, however, requires a bit more explanation because there is a tendency to understand the disruptive effect of hyperbole and irony in terms of "disintegration" or deconstruction. While there is frequently a deconstructive moment



perhaps even overturning presuppositions. Concerning the second axis, I suggest that tropes can integrate or disrupt either explicitly—in essence announcing themselves (analogy/hyperbole)—or implicitly, covertly working beneath the surface of the statement and in a sense surprising or shocking the audience into a certain way of thinking about an idea or concept (metaphor/irony).

The Marty Center is an ideal venue in which to engage an interdisciplinary project like this one that employs religious studies, theology, literary theory, and rhetorical criticism. The Marty seminar meetings constitute an exchange of ideas from scholars at various levels and from various areas within the study of religion, and I very much look forward to contributing to and benefitting from them. The Divinity School has long had a focus

"The employment of hyperbole and irony is ultimately a productive rhetorical maneuver; the aim is to engender thinking, even if in a fashion that begins by disturbing and perhaps even overturning presuppositions."

W. DAVID HALL

in hyperbole and irony, I intend to stress that both are fundamentally constructive. The employment of hyperbole and irony is ultimately a productive rhetorical maneuver; the aim is to engender thinking, even if in a fashion that begins by disturbing and

on interdisciplinary approaches to the study of religion, and the University of Chicago has continued to exercise a profound influence on developments in the study of rhetorical theory and criticism. Finally, and perhaps most importantly, the structures of accountability placed upon senior fellows of the Marty Center ensure that research is productive.

Sarah Hammerschlag

I plan to work on a new book project tentatively titled *Sowers and Sages: the Renaissance of Judaism in Postwar Paris*. This project will treat the Jewish intellectual movement that developed in Paris in the 1950's and 1960's aimed at resuscitating European Judaism after World War II. During these decades prominent French Jewish intellectuals reinvested in Judaism and trained a generation of students to become spokespersons for the tradition. What unified the movement was its sense of mission—namely a belief that the time had come for Judaism's core truths to be translated and transmitted to the world, for the Hebrew Bible and the rabbinic tradition, moreover, to serve as the foundation

"What unified the movement was its sense of mission—namely a belief that the time had come for Judaism's core truths to be translated and transmitted to the world..."

SARAH HAMMERSCHLAG

for a critique of the West. I hope to provide an historical narrative of this movement, treating its origins, its central figures and its political impact, but I also plan to use this narrative to analyze the strategies that allow a religious tradition to legitimate itself when faced with a break with the past and to consider the political effect of these strategies, particularly as they involve distilling the tradition into a dehistoricized essence.

Continued on page 16



Martin Marty Center's *Sightings*



These days, one can scarcely glance at a media source—whether in print, televised, or online—without spotting coverage of religious events or trends on the local, national, and international stage. Gone are the days when *Sightings* had to work to uncover then-rare “sightings” of religion in the news.

Most readers would probably agree that it is a happy circumstance that *Sightings* today has plentiful company on “the religion beat.” But as is demonstrated by the ever-climbing subscription rate, and by the thoughtful feedback of *Sightings*’ 7,300 subscribers (as well as countless others to whom columns are forwarded each week, or who find *Sightings* reprinted in another venue or in the content of a sermon, a classroom lecture, or an

informal chat), the expert analysis and commentary provided in *Sightings* continues to meet a need, as authors explore overlooked angles, provide fresh perspectives, and bring methodological rigor to issues of religion in public life. Recent columns have analyzed such hot-topic issues as religion and the Sotomayor hearings, the question of gay marriage, and, of course, the Pope’s pronouncements on Anglican

clergy, to name only a few. *Sightings* has also addressed itself to stories that receive less widespread attention; for example, communications from the Vatican regarding the classification of miracles, evangelicalism and environmentalism, kosher food regulations, a Turkish game show in which the grand prize is awarded to atheists who convert to one of four religions, and more. True to its calling, *Sightings* has sighted religion in less likely places, including the death of pop icon Michael Jackson, retellings of Indo-European myths in popular horror films, and religious discourse on the swine flu epidemic; columns have also offered fresh interpretations of religion in obvious places, like “hyper-muscular Christianity” and the new Jewish American Girl doll. To read these and other past *Sightings* columns, visit our website, <http://divinity.uchicago.edu/martycenter/publications/sightings/>.

Sightings’ authors continue to come from Swift Hall and beyond; in large part they are academics, clergy, journalists, and graduate students. But we are especially glad for opportunities to provide analysis from other professionals who see the intersection of religion and public life in their own fields. In the following piece, United States District Judge Joan Gottschall provides expert analysis of a significant brief filed last summer in the Supreme Court, groundbreaking because, as she argues, it introduces a new kind of religion-based argument in juvenile life-without-parole cases. Judge Gottschall’s piece is insightful and illuminating, introducing readers to an issue of interest and importance. It is *Sightings* at its best. Please enjoy reading “Religion-Based Arguments in Juvenile Life Without Parole Cases.” □

Religion and Culture Web Forum

The Religion and Culture Web Forum’s mission is to provide “an online forum for thought-provoking discussion on the relationship of scholarship in religion to culture and public life.” This year the forum has continued to explore a variety of approaches to and understandings of religion within a diversity of contexts that characterizes the Marty Center’s engagement of academic rigor in a public context.

In September, Marlene Tromp of Denison University explored the significance of food in Spiritualist rituals (including séances) of Victorian England. October occasioned a discussion by Yale Divinity School’s Andre C. Willis of “radical impermanence” in recent American pragmatism as a means for addressing the implications of the current financial crisis.

November saw Mark Scott of

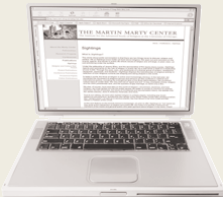
Concordia University in Montréal seeking religious theoretical grounding for the theological concept of theodicy that would permit closer attention to individual suffering that



transpires on the “micro” rather than the “macro” levels. In December Kristen Tobey, current Divinity School student and editor of *Sightings* discussed the Plowshares movement, an active Catholic anti-nuclear movement that engages in spectacular protests.

Former Marty Center director Wendy Doniger rang in the New Year with a paper on concepts of Hindu theism, followed by an offering from another current Divinity School student, Sarah Imhoff, on current trends in Hasidic music (including adaptations of rap and reggae). In March, Art Historian Laura Lindenberger discussed the evolution of representations of Uncle Tom in illustrated editions of Harriet Beecher Stowe’s *Uncle Tom’s Cabin*.

Recent respondents have included Corey D. B. Walker, Charles Long, Gail Turley Houston, Kathryn Lofton, Jon Pahl, Winnifred Fallers Sullivan, and Mark Hobart. □



To be notified of new content monthly, subscribe to our mailing list at <https://listhost.uchicago.edu/mailman/listinfo/rcwf>. The Web Forum welcomes submissions from affiliates (present and past) of the Divinity School. Inquiries should be directed to the forum’s managing editor, M. Cooper Harriss, at charriss@uchicago.edu.

Sightings: Religion-Based Arguments in Juvenile Life without Parole Cases

Those interested in the intersection of religious values and public policy, and particularly criminal justice policy, should take note of a brief filed this past summer in the Supreme Court of the United States in the joined cases of *Graham v. Florida*, No. 08–7412, and *Sullivan v. Florida*, No. 08–7621, on behalf of approximately twenty religious organizations as amici curiae or friends of the Court.

(See endnotes for a list of organizations)



These two cases present the issue of whether the Eighth Amendment to the Constitution’s ban on cruel and unusual punishment proscribes the sentencing of juveniles convicted of non-homicide offenses to life imprisonment without the possibility of parole, as occurred in these two cases. Oral argument for the cases took place on Monday, November 9.

The brief is noteworthy for a number of reasons. First, it represents an effort by the diverse religious groups involved to speak in one voice on a matter of faith and conviction. Second, the brief locates as central to

“[t]he brief locates as central to each of these faith traditions the values of mercy, forgiveness and compassion, and the link between these values and concepts of justice and charity . . .”

each of these faith traditions the values of mercy, forgiveness and compassion, and the link between these values and concepts of justice and charity: “In short,” the brief states, “religious texts make clear that each of these three values—mercy, forgiveness, and compassion—must guide interpersonal and societal relations, and are to serve as the bedrock principles for a just and fair society.” Third, amici make the claim, rarely heard in contemporary culture, that the duty of a judge, and of a society imposing judgment, is to make adequate provision for these values.



The legal position advanced by the brief is also remarkable, for amici argue that their shared religious values require the Supreme Court to reverse the Florida judgments and to hold that it is a violation of the Eighth Amendment to sentence juveniles convicted of non-homicide offenses to life without the possibility of parole. The brief reasons as follows: First, it reviews traditional religious recognition of the distinction between children and adults, both in religious teachings regarding crime and punishment and in other aspects of religious law. It then summarizes the growing scientific support for this distinction and reviews the widespread cultural recognition that “the physical and mental immaturity of youth requires special treatment.” Third, it argues that ignoring the special status of youth and condemning juveniles to die in prison contravenes the fundamental religious values of mercy, forgiveness, and compassion. The brief points out that all individuals are entitled to these,

but that the weak and vulnerable (such as children) have a special entitlement to compassionate treatment. Indeed, it states that “[J]uveniles who commit serious crimes often come from disadvantaged backgrounds: many are poor, and frequently they have been the victims of abuse and neglect. These are exactly the type of children the amici’s faith traditions stress are most deserving of kindness and compassion.”

Finally, the brief discusses the religious problem posed by a natural life sentence imposed on a juvenile offender. Such a sentence is unjust, the brief argues, because it fails to recognize the potential of juveniles to grow, develop, and be rehabilitated; it thus contravenes the foundational concept of rehabilitation within each of the amici’s faith traditions. The brief quotes the Florida judge who sentenced Terrance Jamar Graham (sixteen years old when he committed the crime for which he was sentenced) to life



imprisonment without the possibility of parole. The judge noted Graham’s “escalating pattern of criminal conduct,” and concluded, “[T]here is nothing we can do for you.” This “nihilistic view,” the brief argues, “is antithetical to the perspectives of amici’s faith traditions and of American society at large.”

The amici observe that their religious traditions recognize that “just punishment must allow for the offender to be rehabilitated and restored to the community when possible.” Each of their traditions, they write, embraces the principle of “restorative justice,” which involves establishing a system of justice that, in the words of Michael L. Hadley, “moves from punishment to reconciliation, and from vengeance against offenders to healing for victims, from alienation and harshness to community and wholeness, from negativity and destructiveness to healing, forgiveness, and mercy.” The brief describes with detailed examples how the concept of restorative justice is rooted in the faith traditions of the amici.

Anyone who has read the news of the last several months is aware of the controversy ignited by the President’s remark that among his criteria in selecting judges was empathy. As the pundits are fond of pointing out, on

Continued on page 15

Joan Gottschall is a United States District Judge for the Northern District of Illinois, a member of the Visiting Committee to the University of Chicago Divinity School, and a member of the Martin Marty Center Advisory Board.



The Dean, the faculty, and the students in the Divinity School extend their sincere thanks to all who support the work of the School. The following alumni, friends, and organizations generously contributed cash gifts during the 2008–2009 fiscal year (July 1, 2008 through June 30, 2009).

The Dean’s Circle
\$25,000+

Joan Feitler and Robert Feitler
The Ford Foundation
Jewish Federation of
Metropolitan Chicago
Lear Family Foundation
Lyn Lear and Norman Lear
Marjorie Lindsay Reed
Smart Family Foundation, Inc.

Ernest Cadman Colwell Fellows
\$10,000 – \$24,999

Robert L. Berner, Jr. and
Sheila R. Berner
Thomas R. Brous and
Mary Lou Brous
John Templeton Foundation
Louisville Seminary
Alonzo McDonald
McDonald Agape Foundation
Linda Lee Nelson
Oliver Nicklin
Nuveen Benevolent Trust
John S. Nuveen
Robert K. Parsons and
Victoria J. Herget
Robert G. Schloerb and
Mary Wegner Schloerb
Jeanne M. Sullivan
Tsadra Foundation

Shirley Jackson Case Fellows
\$5,000 – \$9,999

Accenture Foundation
Baptist Theological Union
John C. Colman and Jane B. Colman
Shawn M. Donnelley and
Christopher M. Kelly
The Field Foundation of Illinois, Inc.
Emily Huggins Fine
Richard P. Strubel and Ella Strubel

Shailer Mathews Fellows
\$2,500 – \$4,999

Anonymous
Robert Wells Carton and Jean Carton
The Donnelley Foundation
Nina Donnelley and James R.
Donnelley
Richard F. Kaufman and Sylvia
Kaufman
Scott R. Martin
Daniel R. Murray
Richard W. Shepro and
Lindsay E. Roberts
Alexander E. Sharp II

Eri B. Hulbert Fellows
\$1,000 – \$2,499

Anonymous
Ronald R. Barlow
Lisa A. Cavallari
Chapin-May Foundation
of Illinois
Robert W. Crowe and
Elizabeth R. Crowe
Richard D. Cudahy and
Janet Cudahy
Victoria J. Dorgan
Alexandra C. Earle
Arthur B. Francis
Carlson Gerdau
W. Clark Gilpin
Joan B. Gottschall
Larry L. Greenfield
John B. Hillman and
Linda H. Hillman
C. Richard Johnson and
Kate L. Bensen
Matthew Kapstein
Wesley A. Kort
Mary Jean Kraybill
David W. Maher and Jill C. Maher
Eleanor K. Nicholson
North Shore Baptist Church
William C. Pate

Emery A. Percell
Paul C. Pribbenow
Joseph L. Price II
James T. Rhind and
Laura Campbell Rhind
Richard Alan Rosengarten
John M. Schloerb and
Aileen P. Schloerb
Norma Schmidt and
David P. Schmidt
Hoken S. Seki
David J. Smith
Frederick H. Stitt and
Suzanne B. Stitt
Lynn Straus
Andrew D. Tempelman
Joan W. Ward
Anthony C. Yu and Priscilla Yu



thank you to our donors

Midway Club
\$500 – \$999

Anonymous
Kenneth S. Bigger and
Sara F. Bigger
Don S. Browning
Michael C. Busk and
Patricia Busk
John I. Cadwallader
Tim Child
Church of The Incarnation
Episcopal
Janet M. Damiano
Richard M. Franklin and
Marguerite Franklin
Donald A. Gillies
Chester Gillis
Robert M. Grant and
Margaret H. Grant
Fritz Guy
Henry O. Hardy
International Business
Machines Corporation
Susan B. Johnson and
Dennis P. Johnson
Patricia E. Kauffman
Kent D. Kirby
Matthew R. Lawrence
Lincoln Financial Foundation
Mark Miller-McLemore and
Bonnie Jean Miller-
McLemore
Frank D. Minton
Margaret M. Mitchell
Rebecca Ruth Pallmeyer
Peter J. Paris
Wayne Parman
Samuel C. Pearson, Jr. and
Mary C. Pearson
Everett L. Perry
Laurance M. Redway
John W. Reed
Frank E. Reynolds
Victoria Ries and
Samuel F. Saracino
Jean Schmeichel and
Waldemar Schmeichel
Estate of Emaroy June Smith
Mergie A. Sturm and
Douglas E. Sturm
Everett J. Tarbox, Jr.
Jeffica L. Toulouse and
Mark G. Toulouse
Judith Van Herik and
James Culang, Jr.
David Jon Van Houten and
Kim Marie Olthoff
Clark M. Williamson

Scholars Club
\$250 – \$499

Abbott Laboratories Fund
Richard P. Baepler
Ronald R. Barlow
Hans D. Betz and
Christel Betz
Paul S. Bosley and
Mary M. Bosley
William O. Breedlove II
Frank Burch Brown
Lisa G. Cahill
Edwin T. Callahan III and
Dulcy E. Wolverton
Kathleen M. Clairmont and
Norman W. Clairmont
Kristine A. Culp
Norman Farnsworth
Franklin I. Gamwell and
Frances L. Gamwell
Joanna F. Goodin
Stanislaus Grabarek
David P. Grandstrand
Karen R. Guberman and
R. Craig Kennedy
Norman F. Gustaveson and
Nancy Gustaveson
George P. Guthrie
Joshua D. Heikkila
Leo D. Lefebure
Jeffrey S. Lindner and
Paula R. Lindner

William Madges
Lois E. Malcolm
Peter J. Mehl
William J. Meyer
Janet Moore
Donald W. Musser
Schubert M. Ogden
Sueo Oshima
Michael B. Raschko
Darryl D. Roberts
Susan A. Ross and
William P. George
Clare K. Rothschild and
Douglas R. Rothschild
William R. Schoedel
Winifred Eleanor Scott
G. Ralph Strohl
Robert A. Super
Kathryn Tanner
Leonard L. Thompson
Marian K. Towne and
Edgar A. Towne
Peter H. Van Ness
J. Stafford Weeks*
Donald R. Weisbak

Century Club
\$100 – \$249

Anonymous
Charles J. Adams
Ross E. Aden
David A. Agin
Catherine L. Albanese
John G. Alvord
Edward W. Amend
David E. Anderman
Philip A. Anderson, Jr.
Maria A. Antonaccio
Jill F. Auger and
Pierre F. Auger
Philip R. Bane
David Bawden and
Jan E. Bawden
Wendell C. Beane
Francisco J. Benzoni and
Kimberly Wade-Benzoni
Thomas C. Berg and
Maureen K. Berg
Amy L. Bertschauen
William A. Bingham
Clyde A. Black and
Carol L. Black
William G. Black
Curtis Bochanyn
Larry D. Bouchard
Mary M. Boyvey
Hilary M. Bradbury
James M. Brandt
William Brewster, Jr. and
Arlene B. Brewster
Brian M. Britt and
Jessica Meltsner
Herbert Bronstein and
Tamar Bronstein
C. Conrad Browne
John M. Buchanan and
Sue K. Buchanan
George E. Bulkeley
Hugh W. Burtner
Harold E. Butz
Thomas A. Byrnes
Kathleen A. Cahalan
Arthur A. Callaham
Juan E. Campo
David W. Carpenter and
Eileen K. Carpenter
David C. Casto
J. Harley Chapman, Jr. and
Jean B. Chapman
Rolf H. Charlston
John B. Cobb, Jr.
Donn M. Coddington
Maria d. Conde-Johanek
Lee A. Crawford
Robert D. Denham
Frederick M. Denny
Cora K. Dice
G. C. Dodder
Dimis T. Dowse
John L. Dreibelbis and
Patricia A. Dreibelbis

John T. Dungan and
Jennifer G. Jesse
Otis C. Edwards, Jr.
Ralph H. Elliott
Gracia F. Ellwood and
Robert S. Ellwood, Jr.
Alan C. Embree
James G. Emerson, Jr.
Carl D. Evans
Russell L. Fate
John P. Ferre
Nancie L. Fimbel
Ruth L. Flesner
David H. Fong
Sally J. Frostic
Satoko Fujiwara
Bartlett W. Gage
Eugene V. Gallagher
Paul Gangsei
Volney P. Gay and
Barbara B. Gay
Heidi M. Gehman and
Kelton Cobb
Mary J. Gerhart
Elmore Giles, Jr.
Gerald W. Gillette
Jean Gillies
Roger Gilmore
G. Wayne Glick
Jonathan C. Gold
Peter S. Gottschalk
Donald E. Gowan
Patricia J. Graboske and
Frederick J. Graboske
Brian W. Grant
Deborah A. Green
Gerald J. Gregg
John E. Groh
Galen J. Guengerich
Robert D. Haak
Roger D. Haight
Laurel E. Hallman
Charles H. Hambrick
Nancy A. Hardesty
Patricia A. Harrington-Wydell
Roger D. Hatch and
Joyce A. Baugh
John A. Helgeland
Verne E. Henderson
Stewart W. Herman III
Susan E. Hill
T. Patrick Hill
Stephen A. Hirby
Karina M. Hogan
John C. Holt
Anita M. Houck
John B. Houck
Dorothea Hoy
Wilbur K. Huck
William J. Hynes
Toshiko Ikado and
Fujio Ikado
Charles S. Jacobs
Charles L. Johnson
Barbara B. Kaiser
Masahiro Kano
Teruo Kawata

Mary A. Kelber and
Werner H. Kelber
Hugh J. Kennedy, Jr.
G. Richard Kern
Hans-Josef Klauck
Ronald E. Krahenbuhl
Julia A. Lamm and
Alan C. Mitchell
James N. Lapsley, Jr.
Arlin T. Larson
Armin H. Limper
David L. Lindberg
Erika A. Linden
Lois G. Livezey
Alice F. Long and
Charles H. Long
Jeanne W. Loomer
Kevin J. Madigan and
Stephanie A. Paulsell
William K. Mahony
Anthony M. Mallerdino
David R. Mason
John E. McCaw
Gerald P. McKenny
John A. Meardon
Woodrow S. Mertens
William E. Middleton and
Barbra Hardy
David H. Miley
Alan L. Miller
Mark C. Modak-Truran
James R. Monroe, Jr.
Robert G. Moore III and
Heather L. Krajewski
Grace E. Moremen and
William M. Moremen
Ronney B. Mourad and
Emily J. Kuo
Kenneth R. Muse
Susan Nash
Francis G. Nelson
Gordon L. Nelson
Randolph A. Nelson
Jennifer N. Nixon
Brenda J. Ojendyk
Mary Cone O’Riley
Ann L. Osborn and
Paul B. Duff
Daniel L. Overmyer
David B. Parke
Robert J. Parker, Jr.
E. Spencer Parsons
John H. Patton
Mark A. Pearson
Peiyong Peng
Paul D. Perreten
Edwin D. Peterman
Janelle L. Peters
Edward A. Phillips, Jr.
Joseph W. Pickle, Jr.
and Judith A. Pickle
Edward H. Piper
G. Philip Points and
Loris Points
James R. Price III
Thomas H. Quigley, Jr.
Jill Raitt

Charles M. Rich and
Kikue Rich
Kenneth F. Ripple
Lynn Ross-Bryant and
Elliott Ross-Bryant
Stephen C. Rowe
James Rurak
William L. Sachs
Marilee K. Scaff
David A. Schattschneider
Gregory Schneider
Craig A. Schroeder
Stanley F. Sears
James H. Shackelford
John M. Sheldon and
Caroline M. Chang
Stephen H. Snyder
Brent W. Sockness and
Barbara Pitkin
Ted J. Solomon
John R. Spencer
Gerhard E. Spiegler
Michael Starenko
Alan J. Stone
Janet I. Summers
John D. Sykes, Jr.
Dennis E. Tamburello
David C. Taylor
Nancy M. Tilly
Laura J. Torgerson
George S. Treynor
John R. Van Eenwyk
David G. Vellenga
Roderick J. Wagner
James D. Ward
Katherine Warn
George A. Weckman
Wellington Management
Company
Jay D. Wexler and
Karen A. Tokos
David G. White
Richard J. Wiebe

Swift Hall Club
\$1 – \$99

Anonymous
Cherie W. Acierno
Robert E. Alvis
Janice C. Anderson and
Mark D. Anderson
Dianne E. Arakawa and
Stephen C. Washburn
Yaakov S. Ariel
Homer U. Ashby, Jr. and
Patricia R. Ashby
Rufus F. Baehr
John T. Baldwin
Dorlan C. Bales
Wayne E. Barr
Peter T. Beckman, Jr. and
Lydia V. Beckman
Edward M. Berckman
Marvin L. Bergman

Gifts in Memoriam

The Divinity School offers special thanks for gifts that honored the memory of individuals during the 2008–2009 year.

*In memory of
Catherine M. Bell*
Anonymous

*In memory of Peter
Homans*
Fred Pitman
Laurance M. Redway

Matching Gifts

The following companies and foundations generously matched gifts made to the Divinity School during the 2008–2009 academic year.

Abbott Laboratories Fund
Accenture Foundation
The Field Foundation of
Illinois, Inc.
IBM Corporation
Lincoln Financial
Foundation
Nuveen Investments, Inc.
Wellington Management
Company

Gifts in Honor of
Individuals

The Divinity School offers special thanks for gifts that honored individuals during the 2008–2009 year.

*In honor of Peter and
Susan Marty*
Joan W. Ward

*In honor of Barack and
Michelle Obama*
Lester V. Meyer

* Deceased

Gifts to the Divinity School



Swift Hall Club, continued

Kay L. Bessler-Northcutt and
Joseph A. Bessler-Northcutt
Philip L. Blackwell
Donald G. Bloesch
David A. Booth
William E. Bornschein
Lori F. Brandt Hale
John S. Broeksmit
Patricia L. Brown and
William C. Brown
Preston M. Browning, Jr.
Stanley E. Brush
Margaret K. Burkey
Susan D. Burnam
Roland W. Carroll
Dennis A. Castillo
Mihwa Choi
Kenneth E. Christiansen
Gerald Christianson
David A. Clairmont
Herman F. Cole
Joseph A. Comber
James T. Connelly

Barbara G. Cook
Warren R. Copeland and
Clara C. Copeland
Brian H. Covell
William R. Crockett
Steve J. Crump
Rachel K. Cundy
Robert P. Davidow and
Susan Grubb
Keith A. Davis
Alan S. De Courcy
William D. Dean
Willoughby H. Deming
Richard E. Denison, Jr.
James A. Denton
Natalie B. Dohrmann
Lewis R. Donelson
John D. Downs
Mary C. Doyle and
Patrick B. Herson
George A. Drake
Otto Dreydoppel, Jr.
Dennis C. Duling
Joseph A. Edelheit
Leland E. Elhard

W. Douglas Ensminger
S. Bernhard Erling
Stephanie Eslinger and
Ronald L. Eslinger
Ian S. Evison
Donald E. Fadner
John E. Felible
Daniel R. Finn and
Nita J. Rush
John H. Fish
Robert E. Frederick
Mark A. Freedman
William C. French
Constance M. Furey
John E. Gaus
Robert A. Gessert
John L. Giannini
Edmund T. Gilday
Yvonne T. Gilmore
Barbara Nelson Gingerich and
James Nelson Gingerich
Norman J. Girardot
Beth Glazier-McDonald
Judith M. Godfrey
Duane G. Grage
James Green
Thomas G. Green
Raymond K. Greenfield
L. Eugene Groves
Janet V. Gunn
Frank T. Hainer
Perry T. Hamalis
James S. Hamre
Gordon L. Harper
Robert W. Harris
Heidi R. Haverkamp
John W. Hawk, Jr.
Judith M. Hayes and

Matthew J. Hayes, Jr.
Megan E. Heffernan
Philip J. Hefner
David M. Held
Craig Q. Hinkson
Paul S. Hiyama
Gael A. Hodgkins
Abigail C. Hoffman
Julie H. Hooks Davis
Ronald E. Hopkins
William G. Horton
Wesley V. Hromatko
Lee P. Hull Moses
David L. Jarvis
Timothy A. Jensen
Channing R. Jeschke
Robert E. Johnson, Jr.
Thomas E. Johnsrud
Larry A. Jones
William H. Jones
Barbara Jurgensen
Richard K. Kaeske
Jane L. Kanarek
Joe K. Keeling
Robert H. Keller, Jr.
Neal G. Kentch and
Mary M. Knutsen
Issa J. Khalil
Eric J. Kiltinen
Phillip D. Kimble
Anant Kishore
Lloyd R. Kittlaus
David W. Kling
John Kloos
Floyd Knight, Jr.
Robert E. Koenig
Paul Kollman
Philip D. Krey

Charles V. La Fontaine
William R. LaFleur
Richard A. Lawrence
Ernest T. Lawson
Blaise Levai
Robert B. Lewis
Laura S. Lieber
Lloyd E. Lilly
Laurel A. Lindemann
Jeffrey H. Lindgren
Jerome H. Long
Charles H. Lowder
Benjamin R. Ludwig
Teresa A. Maltby
Franklin M. Mangrum
Meggan H. Manlove
Jesse D. Mann
Robert J. Manning
Ned H. Martin
Armand H. Matheny
Antommara
Donald D. Maxfield
Linda C. McClain and
James E. Fleming
Larry A. McClellan
Sarah L. McKnight
Alexander R. McLean
Jeffrey F. Meyer
Lester V. Meyer
L. Bruce Miller
Donna K. Morrison-Reed and
Mark D. Morrison-Reed
Joseph B. Mow
Herbert J. Murray, Jr.
Ryan C. Nagdeman
Jennifer L. Nagel
Vy T. Nguyen
Walter W. Noffke

Offering Your Support

Are you interested in supporting the Divinity School but don't have the resources to make a gift right now? If so, you might wish to include the School in your estate plans. There is no minimum amount required for a bequest, and the testamentary provision can be a designated sum or a percentage of your residuary estate.



By providing for the Divinity School in your estate plans you can:

- Support research and education programs
- Fund scholarships
- Endow professorships

Providing for the Divinity School in your estate plans is an excellent way for you to support your school and help to ensure its future. Bequests are simple to arrange, reduce your taxable estate, and allow you to retain your assets during your lifetime.



Alumni and friends who provide for the Divinity School through a bequest are eligible for membership in the Phoenix Society. Members of the Phoenix Society receive a special memento and are invited to exclusive University events. Members are also recognized in an annual Honor Roll of contributors (unless anonymity is requested).

For more information about how you can make a gift to the Divinity School through your estate plans or to inform us of a bequest provision that you have already made, please contact Heather R. McClean in the Office of Gift Planning at 773.834.2117 or hmclean@uchicago.edu.

Elizabeth A. Norton
Nuveen Investments, Inc.
Lorin M. Oblor
Kenneth A. Olliff
Susan L. Ostendorff
Alfred W. Painter
Marjorie D. Palmer and
William E. Palmer
Aristotle Papanikolaou
Caroline T. Paterson
Garrett E. Paul
Stephen R. Pearson
W. Creighton Peden
Mary D. Pellauer and
David W. Pellauer
David L. Perry
John N. Peterson
Victor A. Peterson
Anthony R. Picarello, Jr.
Fred Pitman
George V. Pixley
Elena G. Procario-Foley
Arthur M. Pry
Arthur E. Puotinen
Richard G. Rautio
Jack V. Reeve
Edwin G. Remaly
Brent A. Reynolds
Richard Rice
Rosalind J. Richards
Mac L. Ricketts
Jennifer L. Rike
Carl B. Robinson
Dong G. Roh
Ned M. Romine
Clark N. Ross
Glen Saha

Sarah B. Savant and
John-Paul Savant
Richard L. Schaper
Anthony F. Scheurich
J. Peter Schineller
John J. Schmitt
Laurel J. Sedgwick
Ronald E. Selleck
Richard E. Sherrell
Ariel C. Silver
Stephen A. Simmons
Michael B. Skerker
Joseph B. Smith
Marvin E. Smith
Kimberly A. Song
Lon A. Speer III
Samuel H. Speers and
Lisa C. Brawley
Marguerite L. Spencer
Patricia S. Stanford and
G. Edwin Stanford, Jr.
Richard E. Starkey
Arvel M. Steele
Wilson W. Steinbrecher
Kristin D. Steinmetz and
Mathew N. Schmalz
Ronald A. Stover
Walter M. Stuhr
Mary J. Sturm
Rex J. Styzens
Frank E. Sugeno*
David W. Suter
Albert M. Tannler
Arthur K. Thexton
Paul J. Thiboutot
J. Mark Thomas and
Jacquelyn H. Thomas
Barkley S. Thompson

Curtis L. Thompson
James J. Thompson
Martin J. Tracey
Robert H. Tucker
Kerry M. Tupper
Karleen Tyksinski and
Ralph A. Tyksinski
Jay P. Van Santen
William B. Vogler
Nevin L. Vos
Walter T. Walmsley
Jerry D. Weber, Jr. and
Donna E. Wells
Van B. Weigel
Norman A. Wells and
Kathy C. Wells
Richard W. Werner
Paul H. Westermeyer
Paul F. Wilczak
Charles A. Wilson
Elyse A. Nelson Winger and
Stewart L. Winger
Lawrence E. Witmer
Ariana K. Wolyneć-Werner
Walter E. Wyman, Jr.
Lois F. Yatzek
James O. Yerkes
Edward A. Yonan
Daniel J. Zehnal

* Deceased

Save Up to 30% on Chicago Publications

Divinity School alumni receive up to a 30% discount on these religion journals published by the University of Chicago Press.

HISTORY OF RELIGIONS

THE JOURNAL OF RELIGION

History of Religions


Sets the standard for the study of religious phenomena from prehistory to modern times.

The Journal of Religion

Embraces all areas of theology as well as other types of religious studies, including literary, social, psychological, and philosophical.

New and renewing journal subscribers also receive a 30% discount on all Chicago Press books ordered from the Press Web site.

To order, or to get journal subscription rates and book discount details, call (773) 753-3347.

THE UNIVERSITY OF CHICAGO PRESS
JOURNALS DIVISION

WWW.JOURNALS.UCHICAGO.EDU

Sulmasy Interview

Continued from page 6

divided between lecture and small group discussion. That might be the most required hours in ethics in any medical school in the country. Ethics consults have also become routine clinical events, in which questions or disagreements among staff or between the medical team and the patient or family are discussed and, more often than not, resolved. All of this was unheard of thirty years ago. That much being said, I cannot say that all of this has become very deeply rooted or that the quality of some of these ethical discussions is really high everywhere. There remains much work to be done, which is part of why I came to the University of Chicago. We need more excellent teachers and scholars in ethics in our medical schools and hospitals, and this is a good place to prepare them.

Technology seems continually to outpace our ability to engage in moral reflection

about it. And the more medical technology we have, the more clinicians and families are saddled with the burden of decision making. When is the technology serving human needs, and when are human beings enslaved to their technology? This is even a pastoral problem, because it ultimately affects nearly everyone. Before there were such things as ventilators, one never had to ask whether it was a good or bad thing to be connected to one. Before there was dialysis, one never had to ask whether it is ever morally permissible to stop it. New technologies appear on the horizon continually and are diffused before we have had a chance to reflect seriously about the morality of their use—stem cells, nano-technology, artificial hearts, genetic enhancements are only a few of the newest ones. Bioethics will have plenty to do for the foreseeable future! □

Juvenile Life

Continued from page 11

this issue, even his Supreme Court nominee “threw him under the bus.” In the context of our contemporary public discourse, the importance of the argument of these amici curiae cannot be overstated. Their insistence on the religious centrality of mercy, forgiveness, compassion, and rehabilitation, and the relevance of these values to our system of justice, is a message rarely heard. □

— Joan Gottschall

NOTES
Quotations come from the Brief of Amici Curiae, and from Michael L. Hadley, “Multifaith Reflection on Criminal Justice,” introduction to *The Spiritual Roots of Restorative Justice*, ed. Michael L. Hadley (SUNY Press, 2001).

The religious organizations joining in the amicus curiae brief include the American Association of Jewish Lawyers and Jurists, the American Catholic Correctional Chaplains Association, the American Friends Service Committee, the Buddhist Peace

Fellowship, the Engaged Zen Foundation, the General Synod of the United Church of Christ, the Islamic Shura Council of Southern California, the Mormons for Equality and Social Justice, the National Council of the Churches of Christ in the United States of America, the Office of Restorative Justice of the Archdiocese of Los Angeles, Prison Fellowship Ministries, and the General Board of Church and Society of the United Methodist Church, among others. The brief was prepared by lawyers at the law firm of Fried, Frank, Harris, Shriver & Jacobson, LLP, led by Michael B. deLeeuw.

S P R I N G 2 0 1 0 | 15



The Martin Marty Center provides me with the exciting opportunity to engage with other scholars whose concerns center on the impact of religion on the public sphere. The earliest stages of my dissertation were completed at the Marty Center as a junior fellow and I feel lucky to be able to call once again on the wisdom of other fellows at the center as I embark on my next book project.

Slavica Jakelić

During my fellowship tenure at the Martin Marty Center, I will be working on my book *Collectivistic Religions: Religion, Choice, and Identity in Late Modernity* (under contract with Ashgate). The central argument of the book is that religious pluralization is a condition of late modernity that not only establishes religious markets based on choice, but also sustains ascribed religious identities. There are millions

of people around the globe who were born into their religious traditions rather than religiously born again. Their religion is ascribed to them, rather than chosen by them; it is experienced as fixed rather than changeable. I call these religions collectivistic religions, because they bind individuals to a historically particular moral community and are never just a matter of belief.

On the one hand, I consider collectivistic religions, most specifically, collectivistic Christianities, sociologically and historically, in a range of European contexts. On the other hand, I depart from the philosophical anthropology implied in the notions of ‘choice,’ ‘religious preference,’ and ‘religious markets,’ as I maintain that people approach religious plurality within certain qualitative constraints, among which are cultural contexts, historical narratives, and communal boundaries. Put succinctly, while scholars of religion have long been asking why and

how modern people choose their religion, I am asking why so many people feel as if they have no choice to make.

In addition to working on the book, I am hoping that the academic year at the Marty Center will be long enough for me to embark on my next project, which addresses the problem of moral consensus in a secular age. Contrary to the usual focus on the clashes between secularisms and religions, I am

“...while the scholars of religion have long been asking why and how modern people choose their religion, I am asking why so many people feel as if they have no choice to make.”

SLAVIA JACKELIC

interested in the areas of consensus between religious and secular worldviews as well as the philosophical, historical, political, and institutional conditions conducive for their coexistence.

The Martin Marty Center will provide an ideal environment for me: this is an interdisciplinary institute that brings together scholars concerned with the big questions about religion but also attentive to the relevance of such questions for public life. I very much look forward to the conversations and exchanges with other scholars at the center and hope to contribute to its intellectual community with my interdisciplinary background and scholarly interests.

Circa Images © Cover: Sylumagraphics. Pg 3: Marion, Steve Kagan; Académie française, Vin Bruun. Pg 3: Yadin, Zelniker, and LaBarre, Steve Kagan. Pg 4: Calendar, Dusk, Church, DC Hancock; Taylor, courtesy of McGill University. Pg 6: Hands, Norman Mauskopf; Evans, Steve Kagan. Pg 7: Scenes from the Islamic Studies Club, Steve Kagan. Pg 8: Streetscene, Anita Romero; Lettering, Mario Savoia. Pg 9: Rougeau, Steve Kagan. Pg 10: City Church, Studali; Painting, Rembrandt. Pg 11: Obama, Shutterstock. Pg 12: Students, Steve Kagan. Pg 14: Book, Steve Kagan; Archway, Jennifer Quijano Sax. Pg 15:



For calendar updates, please consult the Divinity School’s website at <http://divinity.uchicago.edu/news/>. Access the most up-to-date events information, sign up for our electronic events calendar —“At the Divinity School” — and get current, and archived, news.