

CIRCA

News *from* the University of Chicago Divinity School

Found In Translation

At Wednesday lunch on February 18, 2015 in the Common Room we held a Dean's Forum on Professor Anthony C. Yu's four-volume tome, *The Journey to the West* (University of Chicago Press, 2012), which comprises an extended introduction and thoroughly revised translation of the classic sixteenth-century Chinese novel.

Professor Yu's work is a masterpiece of translation, history of religions analysis, and deft and keen literary criticism; indeed, it is a work of Religion and Literature—the signature field of the Divinity School in which Professor Yu received his PhD and served as distinguished professor—at its finest. When the original four-volume set was completed, in a review in 1983 in the *New York Times*, Professor David Lattimore of Brown University said the work completes “one of the great ventures of our time in humanistic translation and publication.” How can one improve on that?

In his opening remarks, Professor Yu described some of the challenges facing any translator of this work, which in satirizing Daoist, Buddhist and Confucian religious practice, often inculcates at least three levels of linguistic meaning simultaneously, fashioning “a patterned tapestry of captivated narration.” But, he emphasized, this form of expressing pregnant multi-valence does not just substitute one meaning for another; it challenges the very power of signs to signify securely. His task as a translator and then as the reviser of his own translation seeking to make it all the better (for no translation is ever complete) was to communicate in English in a way that tries to retain the hermeneutical promiscuity of the original. This is crucial, Professor Yu intoned so powerfully at the end of the hour, because there is no singular or homogenous Chinese religious, cultural, political or literary tradition, but a great variety. And, he warned, “you will never understand Chinese religions if you do not pay close attention to the fiction.”

In the first response, Professor Wendy Doniger began with an encomium to translation itself, as one of the cornerstones

Letter from the Dean



of knowledge. “Without translation,” she said, “there cannot be culture or knowledge.” She praised Yu's extensive new introduction to *The Journey to the West* as a major piece of scholarship in its own right, even without the translation. A skilled translator of the *Rig Veda*, the *Kamasutra* and other Sanskrit works (including the Hinduism volume of the newly appeared *Norton Anthology of World Religions*), Doniger explored some of the remarkable episodes in *The Journey to the West* and the perennial questions of whether the direction of influence went from India to China or China to India or whether at some point, when dealing with talking monkeys, hunters shooting the

wrong (human) prey or Cinderella-like motifs one is dealing with “always available, never copyrighted folklore.”

In the second response, Professor Brook Ziporyn, translator of the *Zhuangzi* and other Chinese texts, noted the monumental scholarly achievement this revision constitutes, and its “sleekness of tone, briskness of rhythm” and proximity to the “comic allegro of the original.” *The Journey to the West*, Ziporyn echoed with Yu, emphasizes the paradoxes of the public and private, the obedient and rebellious, the attempt to use language and culture to seek the truth, and the ultimate acceptance that the truth will always transcend them. Here Ziporyn brought in the saying from the Chan Buddhist tradition, “officially not even a needle is allowed to pass, but privately even chariots can pass through,” to illustrate how the novel, *The Journey to the West*, through “carnavalesque border crossings” of its little band of human and animal pilgrims encapsulates both how historical reality is intertwined with poetic license and how ultimate truth is inexorably combined with conventional truth (those huge and unwieldy things that appear everywhere). So it is with the border-crossing that is translation—that work of intellect and art, of cultural knowledge and humanistic optimism at the possibility of cross-linguistic, cross-temporal and cross-regional communication.

Five years ago I wrote my first Dean's column, on the threshold of becoming Dean of the Divinity School July 1, 2010, and now I write my last, on my translation back into full-time scholarship and teaching effective July 1, 2015, literally via a Guggenheim grant awarded in 2010 but deferred until academic year 2015–2016 when I shall have a full

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Faculty News and Notes



Stay up-to-date with news at the Divinity School: bookmark our website at divinity.uchicago.edu, find us on Facebook, Twitter, and Instagram, and sign up for our weekly email on public events in Swift Hall.

Heo and Fredericks Join Faculty

We welcome two new faculty members to Swift Hall in July of 2015.

Angie Heo will join the faculty as Assistant Professor of the Anthropology and Sociology of Religion.

Dr. Angie Heo is an anthropologist focusing on public and political cultures of religion, media, and economy. Her geographic areas of research include the Arab Middle East and the African Mediterranean, Northeast Asia and the

Asian Pacific Rim. She is interested in the study of comparative and global Christianities in the modern world, with particular focus on Eastern Orthodox and Evangelical Protestant traditions.

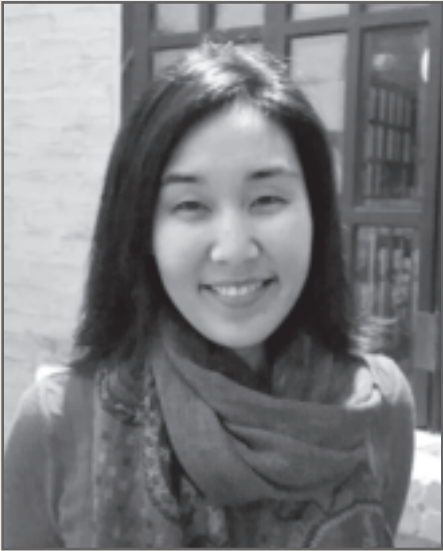
Dr. Heo's first book (under review) examines holy images in Egypt to approach the social, religious and political dynamics of Coptic Orthodoxy in Egypt. Grounded in thirty months of fieldwork carried out over a momentous decade (2004-2014), her ethnography scrutinizes the visual technological mediation

of church-state power and Christian-Muslim difference on an everyday basis. Ultimately, her study tracks the materialities of imaginary practice to analyze the making of religion in public theaters of revolution, national-sectarianism and communal authoritarianism.

Her second book project shifts gears to Evangelical South Korea to consider the confluence of late capitalist development and anti-communist ideology in Cold War Asia. Of special interest are the transnational linkages between religious enterprise and political conservatism. Dr. Heo is also nourishing broader interests in American and German Protestant mission history abroad, the emergence of 'third world' theologies and the role of religion in post-1965 US immigrant communities.

Professor Heo will be offering "Anthropology of Religion" and "Spirits of Capitalism" in the Autumn Quarter, and "Comparative and Global Christianities" and "Religion and the Cold War" in Winter 2016.

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Willemien Otten, Professor of Theology and the History of Christianity, has been named a 2015–2016 Luce Fellow by the Association of Theological Schools in the United States and Canada (ATS) and The Henry Luce Foundation, Inc.

Selected on the basis of the strength of their proposals to conduct creative and

Willemien Otten named a Luce Fellow

innovative theological research, Fellows engage in yearlong research in various areas of theological inquiry. The six new Fellows constitute the twenty-second class of scholars to be appointed since the inception of the program in 1993.

Willemien Otten studies the history of Christianity and Christian thought with a focus on the Western medieval and the early Christian intellectual tradition, including the continuity of Platonic themes. Her project as a Luce Fellow will be "Natura Educans: The Psychology of Pantheism from Eriugena to Emerson." Otten's aim is to recalibrate the Christian tradition on nature through a deconstruction of pantheism. The result will be a dynamic sense of nature that is animated by the divine without canceling out the human self. Her reconfiguration of the Christian natural tradition will take shape in a book project with the title, *Natura Educans: The Psychology of Pantheism from Eriugena to Emerson*.

In her project, Otten seeks to develop a revised history of nature, allowing for a deeper sense of nature in which the divine is inherent and lends nature a voice of its own. She will dialogue with two central authors, premodern

John Scottus Eriugena and modern Ralph Waldo Emerson. The project will also draw on the thought of Maximus Confessor, Augustine, Schleiermacher, and William James. A second goal of the project is to deconstruct the modern notion of pantheism and reinstate nature as conduit of the divine in the West. She will do so with the aid of the medieval notion of the parallelism of nature and Scripture by which, through a kind of *communicatio idiomatum*, nature can speak if and when in a secular and global world Scripture stands to lose some of its force. By taking nature out of a state of environmental victimhood, Otten intends to rehabilitate it as a source for theological reflection not unlike how it is used for philosophical reflection, varying from deep ecology to moral perfectionism.

The Luce Fellows program is supported by a grant from The Henry Luce Foundation, honoring the late Henry Luce III. The Henry Luce Foundation, established in 1936, builds upon the vision and values of four generations of the Luce family: broadening knowledge and encouraging the highest standards of service and leadership.

Faculty News and Notes

Continued from page 2

Sarah E. Fredericks will join the faculty as Assistant Professor of Environmental Ethics. Professor Fredericks joins us from the University of North Texas, where she was Associate Professor in the Department of Philosophy and Religion. She is the author of *Measuring and Evaluating Sustainability: Ethics in Sustainability Indexes* (Routledge, 2013), and articles in *Journal for the Study of Religion; Nature and Culture; International Journal of Sustainable Development and World Ecology; Environmental Ethics*; and *Ethics, Policy, and Environment*. Her research focuses on sustainability, sustainable energy, environmental guilt and shame, and environmental justice. Professor Fredericks holds a PhD in Science, Philosophy and Religion from Boston University.

Professor Fredericks will be offering “Introduction to Environmental Ethics” and “Sustainability” in the Autumn Quarter and “The Place of Science in Religious Environmental Ethics” and “Environmental Guilt and Shame” in Winter 2016.



In Memoriam

Martin Riesebrodt, 1948–2014
Riesebrodt, professor emeritus of the sociology of religion in the Divinity School and Department of Sociology, died December 6, 2014 of cancer in Berlin. He was 66.

“Martin Riesebrodt was a marvelous scholar and human being; his work on comparative fundamentalisms and on definitions of religion and their social mechanisms will stand the test of time for their cogency, sanity and critical bite,” said Margaret M. Mitchell, the Shailer Mathews Professor of New Testament and Early Christian Literature and dean of the Divinity School. “His death is a great loss to us at the University and to the academy.”

Colleagues say Riesebrodt’s work offered an important counterpoint to religious studies scholarship that de-emphasized the value of comparing different traditions. Riesebrodt, by contrast, believed that looking across many religions and the behavior of their practitioners yielded deeper, more meaningful discoveries.

In *Pious Passion: The Emergence of Modern Fundamentalism in the United States and Iran* (University of California Press, 1993; German original, 1990), which his colleague Bruce Lincoln calls “the best study of fundamentalism that’s ever been produced,” Riesebrodt argued that American Protestant and Iranian Shi’ite fundamentalism were motivated in part by a desire to reassert patriarchal structures of authority.

Riesebrodt took on an even more ambitious project in *The Promise of Salvation: A Theory of Religion* (University of Chicago Press, 2010; German original, 2007). By looking at why and how religion is practiced—and how religions talk about their own beliefs and the beliefs of other faiths—Riesebrodt sought to define and understand religion as a universal human concept.

Riesebrodt was an internationally recognized expert on the work of the influential German sociologist Max Weber. He was an associate director of the Max Weber Archives and one of the editors of a German critical edition of Weber’s work, *Max Weber-Gesamtausgabe*. Among his

greatest contributions to his field was “the re-assertion of the relevance of the Weberian approach,” explained Andreas Glaeser, professor in sociology.

“He re-introduced a generation of [American] scholars to Max Weber and the importance of the Weberian perspective for an understanding of religion,” agreed Lincoln, the Caroline E. Haskell Distinguished Service Professor in the Divinity School.

Riesebrodt’s views and social scientific approach sometimes set him apart from other thinkers in the field of religious studies. Yet colleagues say he exuded a quiet confidence in his own work—a confidence he instilled in the students whom he mentored.

“He left a cadre of really beautifully trained, very intelligent and energetic students who are continuing the kind of work he tutored them in,” said Lincoln. “I don’t think I’ve seen anybody take better care of his advisees than Martin.”

Loren Lybarger, PhD’02, now a senior fellow at the Martin Marty Center, experienced firsthand the gentle care and high expectations Riesebrodt had for his students. He could be tough-minded, but always in a constructive way, Lybarger recalls: “He was very interested

in mentoring me so that I could become a rigorous thinker.”

His mentorship extended beyond the academic—Riesebrodt and his wife Brigitte were always willing to open their homes to graduate students, inviting them to social events and reminding them that family life was as important as academic work.

Riesebrodt continued to look out for his students well beyond their time at the University, even contacting colleagues at other institutions on their behalf as they searched for jobs.

After he had finished his graduate work, Lybarger continued to seek Riesebrodt’s feedback on his works in progress. “He would invariably respond very thoughtfully,” says Lybarger, who helped to organize a conference in 2011 at the Divinity School in Riesebrodt’s honor. “I trusted his intellectual support.”

At the same time, Riesebrodt never tried to force his own ideas onto his graduate students. “What I admired most in his mentoring was the latitude he gave his students, his pushing us to find our own voices, to be the best scholars we could, in our own styles,” remembers Geneviève Zubrzycki, PhD’02, who is now an associate professor of sociology at the University of Michigan.

“He insisted that the best way to get a job was not to mold ourselves to the market’s expectations, whatever the fad of the day might be, but to do what we love and do it brilliantly so that others would be convinced of the work’s importance.”

Riesebrodt studied anthropology at the University of Heidelberg and sociology at the University of Munich. He taught in his native Germany until he joined the University of Chicago faculty in 1990. In his retirement, he returned to Europe and taught at the Graduate Institute in Geneva where he held the Yves Oltramare Chair for Religion and Politics.

Riesebrodt is survived by his wife, artist Brigitte Riesebrodt, and their son, Max, both of Berlin. A University memorial service was held on Thursday, March 12, in Swift Hall.



Faculty News and Notes

Schweiker to Direct Enhancing Life Project

Helke Springhart



William Schweiker, Professor of Theological Ethics, and **Günter Thomas** of Ruhr-University Bochum / Germany have been named co-Leaders of *The Enhancing Life Project*, a \$4.6M three-year grant from the John Templeton Foundation.

The project will explore essential aspirations of human beings that move persons and communities into the future. Given the profound expansion of human power through technology as well as advances in genetics, ecology, and other fields, the vulnerability and endangerment as well as the enhancement of life are dominant themes in the global age. But because human aspirations are often implicit in a society's culture and are intertwined with, for example, media narratives, political symbols, or religious rituals, it is not surprising that the desire to enhance life is as pervasive as it is overlooked in the academy and even in public life. The Project explores this rich but widely unexamined dimension of human aspiration and social life.

"We live in an age in which there is the challenge and also the responsibility to orient the many means of altering forms of life so that we actually enhance life," said Schweiker. "This is a question that reaches in scope from the whole planetary system to the human genome. The Enhancing Life Project is an exciting international and cross-disciplinary undertaking to understand and to address this challenge."

The key components of the Enhancing Life Project are two types of research fellowships and three two-week summer residency seminars. In order to expand the academic understanding of the dynamics of enhancing life, the Project will support approximately fifteen research projects of advanced career scholars with \$100,000 each and approximately twenty research projects of early career scholars with \$50,000 each, for a period of two years. Scholars will be announced on June 1, 2015.

Advanced Career Scholars are experts in their fields, teaching at accredited colleges and universities, with proven track records of successfully carrying out ambitious research projects. Early Career Scholars have all earned PhDs or their equivalent, are teaching at accredited colleges and universities, and have done research which shows outstanding academic promise. All are excellent in their own disciplines and are committed to interdisciplinary work on the topic of enhancing life.

Applications came from many countries, from Argentina to Egypt to Taiwan, and from many disciplines (Christian and Islamic Theology, Philosophy of Law, Media Studies, Philosophy of Biology, Philosophy of Technology, Cognitive Science, et al.). "We are proud of having received applications from seventeen countries and from many disciplines necessary to establish a new field of Enhancing Life Studies. We are very positive we will build a strong, multi-national team. Such a team can explore the driving forces for enhancing, but also for endangering, life," said Thomas.

The interdisciplinary work will start with a two-week summer residency seminar in Banff, Canada, followed by residency seminars in Berlin and Chicago. The Chicago residency seminar ends with a two-day capstone conference, open to the public. Schweiker noted that, "the Project strives to communicate the academic findings to wider publics in society and media. It thus actively engages 'public interlocutors' from different societal realms including religious studies, law, media, and the arts; it supports media coverage of the conference; and it will video-stream key discussions among scholars via the Project's website."

Scholars will also teach two courses on enhancing life topics within their field and write a major manuscript during the course of the grant. The Enhancing Life Project website will eventually feature project descriptions, course syllabi, and publications in various forms (essays, articles, blog posts).

Thomas said, "the Project lays the foundation for a new field of inquiry, Enhancing Life Studies, which will show the interrelation between the humanities and the natural and social sciences. It will also define the necessary interaction of forms of inquiry with the purpose of enhancing life."

The John Templeton Foundation serves as a philanthropic catalyst for discoveries relating to the Big Questions of human purpose and ultimate reality, and encourages civil, informed dialogue among scientists, philosophers, and theologians and between such experts and the public at large, for the purposes of definitional clarity and new insights.

Interested parties are encouraged to visit enhancinglife.uchicago.edu.

Murrin Awarded Rene Wellek Prize

The latest book by **Michael Murrin**, *Trade and Romance* (University of Chicago Press, 2013), has been awarded the 2015 René Wellek Prize from the American Comparative Literature Association.

The René Wellek Prize recognizes an outstanding book in the



discipline of comparative literature; fields may include literary or cultural theory or history, or any other field of comparative literature.

Murrin is the Raymond W. and Martha Hilpert Gruner Distinguished Service Professor Emeritus in the Humanities and Professor of Religion and Literature in the Divinity School. His research interests lie in the history of criticism, with a specialty in the history of allegorical interpretation, and the study of the genres of romance and epic. His publications include *The Veil of Allegory*; *The Allegorical Epic*; and *History and Warfare in Renaissance Epic*.

Trade and Romance examines the complex relations between the expansion of trade in Asia and the production of heroic romance in Europe from the second half of the thirteenth century through the late seventeenth century.

Françoise Meltzer elected to 2015 class of American Academy of Arts and Sciences

The newly elected class of members of the American Academy of Arts and Sciences includes five UChicago faculty members, including the Divinity School's Françoise Meltzer.

One of the nation's most prestigious honorary societies, the American Academy is also a leading center for independent policy research. Members contribute to Academy publications and studies of science and technology policy, global security and international affairs, social policy and American institutions, and the humanities, arts and education.



Françoise Meltzer, Professor of the Philosophy of Religions and Edward Carson Waller Distinguished Service Professor in the Humanities, studies contemporary critical theory and 19th-century French, English and German literature. Meltzer's publications include *Hot Property: The Stakes and Claims of Literary Originality* (1994), *For Fear of the Fire: Joan of Arc and the Limits of Subjectivity* (2001) and *Seeing Double: Baudelaire's Modernity* (2011). With Jaś Elsner (Visiting Professor of Art and Religion), she edited *Saints: Faith Without Borders* (2011). She has edited *Critical Inquiry* since 1982. In 2006, Meltzer received the *Chevalier dans l'Ordre des Palmes Académiques* (Knight in the Order of the Academic Palms) from the French government, the highest honor for academics in France. She began teaching at UChicago in 1975.

Members of the 2015 class include recipients of the Nobel and Pulitzer prizes; MacArthur and Guggenheim fellowships; and Grammy, Emmy, Oscar and Tony awards.

"We are honored to elect a new class of extraordinary women and men to join our distinguished membership," said Don Randel, chair of the Academy's Board of Directors. "Each new member is a leader in his or her field and has made a distinct contribution to the nation and the world. We look forward to engaging them in the intellectual life of this vibrant institution."

In Memoriam

Anthony C. Yu, 1938–2015

Anthony C. Yu, a scholar of religion and literature best known for his landmark translation of the Chinese epic *The Journey to the West*, died May 12, 2015, after a brief illness. He was 76.

Yu, the Carl Darling Buck Distinguished Service Professor Emeritus in the Humanities and the Divinity School, introduced a comparative approach to the study of religion and literature that drew on both Eastern and Western traditions. Over his distinguished career, he made contributions on figures as wide-ranging as Aeschylus, Dante, Milton and William Faulkner. His work engages Chinese religions as well as classic texts of Christianity, Buddhism and Hinduism.

“Professor Anthony C. Yu was an outstanding scholar, whose work was marked by uncommon erudition, range of reference and interpretive sophistication. He embodied the highest virtues of the University of Chicago, his alma mater and his academic home as a professor for 46 years, with an appointment spanning five departments of the University. Tony was also a person of inimitable elegance, dignity, passion and the highest standards for everything he did,” said Margaret M. Mitchell, the Shailer Mathews Professor of New Testament and Early Christian Literature and dean of the Divinity School.

Yu was born on Oct. 6, 1938 in Hong Kong. The outbreak of World War II forced his family to flee to mainland China in 1941. To distract him from the fear and danger of the conflict, Yu’s grandfather began to tell him fantastical stories of a wise monk and his companions Monkey and Pig.

These stories were drawn from *Journey to the West*, a 16th-century novel that is considered a classic in China. The novel follows the monk’s adventures as he travels across China in search of Buddhist scriptures from India.

“I was crazy about the stories and would badger my grandpa all the time, whether we would be in air-raid shelters or fleeing from some terrible dangers,” recalled Yu.



On February 18, 2015, Our Wednesday Lunch program was a Dean’s Forum on the new edition of *The Journey To The West*, featuring Professor Yu and colleagues Wendy Doniger, Mircea Eliade Distinguished Service Professor of History of Religions, and Brook A. Ziporyn, Professor of Chinese Religion, Philosophy, and Comparative Thought. The video of that forum is available online (visit divinity.uchicago.edu/multimedia).

Yu, PhD’69, rediscovered *Journey to the West* as a young scholar at the University of Chicago. At the time, only one abridged English edition was available.

Yu’s colleagues Herrlee Creel in East Asian Languages and Civilizations, and Joseph Mitsuo Kitagawa, then dean of the Divinity School, encouraged him to undertake a fresh translation.

With more than 100 chapters containing both prose and verse, as well as complex religious and literary allusions, *Journey to the West* posed enormous challenges to a modern translator. Yu chased down every poem, song and piece of scripture referenced in the sprawling novel. Yet he also wanted to balance scholarly thoroughness with a text that would appeal to a broad audience.

“The most important thing is to make the text available,” he told the *University of Chicago Chronicle*.

Yu’s translation of *Journey to the West* appeared to wide acclaim in 1983. “While his translation does full justice to the adventure, lyricism and buffoonery of the *Journey to the West*, it is completely sensitive to the spiritual content of the text as well,” David Lattimore wrote in The New York Times. The book received the Laing Prize from the University of Chicago Press in 1984.

But Yu still wasn’t done with *Journey to the West*: He published an abridged translation, *The Monkey and the Monk* in 2006. He also updated and revised the unabridged text. A second edition of *Journey to the West* appeared in 2012.

Edward Shaughnessy, the Lorraine J. and Herrlee G. Creel Distinguished Service Professor in Early Chinese Studies and the College, taught *The Monkey and the Monk* in his Readings and World Literature Core course. Yu visited the class and delighted students with the story of the novel and its translation.

“Tony was not only a great translator of literature, but someone who personified the translation of culture in his urbanity and in his ability to speak with everyone,” Shaughnessy said.

Yu’s expertise went far beyond *Journey to the West* and Chinese literature. His undergraduate studies at Houghton College and his graduate training at the University of Chicago gave him command of the Western classics as well.

“He was really a comparative in the truest sense,

and a man of wide reading and deep insight,” said Bruce Lincoln, the Caroline E. Haskell Distinguished Service Professor of the History of Religions in the Divinity School.

The field of religion and literature perfectly suited Yu’s far-reaching interests and expertise. He wrote influential articles arguing for the importance of studying religion and literature together.

“He theorized [the study of religion and literature] as well as exemplified it,” said Wendy Doniger, the Mircea Eliade Distinguished Service Professor of the History of Religions in the Divinity School.

Doniger, who co-taught a course on the mythology of evil with Yu, recalled an agile and energetic teacher who rarely even glanced at his prepared notes.

“Studying with him was a tremendous privilege,” said Yu’s former student Eric Ziolkowski, who now teaches at Lafayette College. “He exuded a passion and an intensity that were contagious to anyone fortunate enough to be his student.”

Yu was a demanding teacher, but he paired his high expectations with generosity and attentiveness. Yu regularly hosted dinners at his home and invited students to attend the opera or symphony. He maintained warm relationships with many of his advisees long after they graduated.

As a colleague, Yu was “a warm presence in the life of the Divinity School, even after his retirement. He was invariably the first to congratulate colleagues on their scholarly achievements. Indeed, he took a genuine interest in our work,” said Paul Mendes-Flohr, the Dorothy Grant Maclear Professor of Modern Jewish History and Thought in the Divinity School. “He was an embodiment of the collegial and academic ethos of the Divinity School.”

Yu was an elected member of the American Academy of the Arts & Sciences, the American Council of Learned Societies and Academia Sinica. Among other appointments he was a board member of the Modern Language Association, and he received Guggenheim, ACLS, Mellon and other prestigious fellowships to support his research.

A pianist and lover of classical music, Yu and his wife Priscilla regularly attended the Chicago Symphony Orchestra and Lyric Opera. Yu organized small chamber ensembles with his colleagues at the University.

Friends and colleagues recalled Yu’s excellent taste in wine and fondness for gourmet cooking. “That was one of the great pleasures of knowing Tony—you ate very well,” Doniger said. They also remembered him as a devoted husband and father.

For his student Ziolkowski, Yu “was living proof that beneath every truly great humanist is a great human being.”

Yu is survived by his wife Priscilla and son Christopher.

An Interview with Karin Krause

Karin Krause is Assistant Professor of Byzantine Theology and Visual Culture and Affiliate Faculty in the Department of Art History. She spoke with us about her work and finding her place in Swift Hall.

CIRCA: You are originally from Germany, and you’ve studied and worked across Europe, from Greece to Finland—how are you finding the transition to the American higher-education system?

KK: I have always found it very enriching to experience different cultural and intellectual environments. It is precisely the international exchange that is so characteristic of academia which I find stimulating for my work. This is why I always encourage my students to spend some time abroad. Before joining the faculty of the University of Chicago I had also spent some time in the U.S., for instance as a doctoral student when I had a Junior Fellowship in Byzantine Studies at Dumbarton Oaks in Washington, D.C. Over the years I have had considerable interaction with colleagues and friends from various academic institutions in this country, so America’s system of higher education was not entirely foreign to me. After more than ten years of active teaching and research at different universities in Europe, and now here at the University of Chicago, I have seen that educational systems differ to some degree from one country to the other. European universities have recently been subject to major curricular reforms—and reforms of reforms. Having experienced these, I am familiar with many different approaches to higher education. Ultimately, what matters most is to have a clear idea about the standards of one’s own research and teaching. My impression is that the Divinity School and the University of Chicago at large welcomes individual approaches to pedagogy, and I believe that my international experience is regarded as fruitful.

CIRCA: How are you finding the University of Chicago and the city as a place to work and live?

KK: Given the interdisciplinary scope of my interests, I greatly appreciate the lively exchange among people from different departments and research areas, which is encouraged so strongly here at the University of Chicago. The many workshops and lectures offer ample opportunity for intellectual exchange across disciplines, however, what I find equally inspiring are those more spontaneous conversations about research, the kind one

has with colleagues or students over a cup of coffee. People here are willing to share their insight and offer support, for which I am most grateful. Also, I am impressed with the rich scholarly resources provided by the Regenstein Library and by the readiness of its staff to facilitate our research in every possible way. During my first quarter of teaching here I have already been using the collections of Byzantine manuscripts and facsimiles quite extensively.

I had been to Chicago several times before joining the faculty, and it is clearly one of the most fascinating places I have seen. Obviously, the city holds many assets for anyone interested in art and architecture and I became a member of both the Art Institute and the Chicago Architecture Foundation upon my arrival. Also, I saw it as a nice welcome that the exhibit of Byzantine art, *Heaven and Earth*, opened its doors at the Art Institute last fall. It is a fine display that provides a unique opportunity to explore with my students original works of art from Byzantium without having to travel far.

CIRCA: You are our first scholar dedicated to Byzantine Theology and Visual Culture. Tell us a little bit about how you came to this field of research and what you find most intriguing about it.

KK: “Things past” have always fascinated me. As a teen I first had a strong interest in Classical Archaeology, read a lot of books and spent my summers at the archaeological excavations of Roman sites in Xanten in the Lower Rhine area, where I grew up. It was largely through museum visits and travel in the Mediterranean area that I was exposed to art of the Early Christian and Medieval periods as well. What attracted me in the first place was the aesthetic appeal of many buildings and artifacts and also the fact that they are early representatives of the culture that shaped me. I remember being intrigued, for instance, by the splendid mosaics in Ravenna and the painted cave churches of Cappadocia, which aroused my interest in Byzantine art. I enrolled as an Art History major at the University of Bonn, where my fields of interest were strongly represented in the curriculum. I was fortunate to work with stimulating



Jasmine Kwong

instructors, including Professor Horst Hallensleben, an exceptionally gifted teacher of Byzantine and Medieval Italian art history. Many of the questions that guide my research today go back to when I was a student myself, for instance matters of iconography or the interrelation of art and text. Throughout its history Byzantium was very influential for Christian culture as a whole, and in many ways this holds true up to today. Among the phenomena I have long been interested in are the repercussions of Byzantine art and thought in the West. This is the context of a current book project dedicated to artifacts that were transferred from Byzantium to Venice in the later Middle Ages. I trace their early history in Byzantium and critically investigate the impact these objects had at different times following their arrival in the West, on art, religion, politics and emerging scholarship. What I find enthralling, too, is the pivotal role that images played at all levels of Byzantine society. The relevance of visual culture is perhaps most evident in the complex debates conducted over the course of several centuries by leading intellectuals of the Byzantine Empire in order to define and defend religious images. In fact, in Byzantine culture art cannot possibly be separated from religion and theology, which is just one of the many reasons why I am enthusiastic about teaching at a Divinity School.

Faculty News and Notes

Miller appointed Laura Spelman Rockefeller Professor

Richard B. Miller has been appointed the Laura Spelman Rockefeller Professor of Religious Ethics in the Divinity School, effective July 1, 2015. Professor Miller (PhD’85) joined the Divinity School faculty in 2014.

His research interests include religion and public life, political and social ethics, theory and method in religious thought and ethics,

and practical ethics. He is the author of *Interpretations of Conflict: Ethics, Pacifism, and the Just-War Tradition* (University of Chicago Press, 1991); *Casuistry and Modern Ethics: A Poetics of Practical Reasoning* (University of Chicago Press, 1996); *Children, Ethics, and*



Modern Medicine (Indiana University Press, 2003), and *Terror, Religion, and Liberal Thought* (Columbia University Press, 2010). He is currently at work on two projects: a collection of papers on religion, ethics, and culture; the other a critical monograph on theory and method in the academic study of religion.

Craft of Teaching in the Academic Study of Religion



Jasmine Kwong

The heart of the Craft of Teaching (CoT) remains its public programming. The quarterly Dean’s Seminar, where an eminent member of the alumni community returns to present a unique take on the relation between course design and institutional context remains our flagship program. Area-specific clubs and interdisciplinary workshops continue to co-host pedagogy electives geared toward the specific challenges of teaching in those arenas, and the Workshop for Teaching in the College remains an important component of our cultivation.

But a new category of program and a new program requirement have served to reorient CoT’s offerings in a more consistently applied direction. Arts of Teaching events bring into focus the how of our profession, drawing on targeted preparation and in-workshop practice to cultivate the skills necessary to carry out the craft of teaching effectively. This year, Arts events include a Workshop on Public Speaking, workshops on assignment design and feedback, microteaching workshops to practice ten-minute segments of a particular style of teaching, and a workshop on experiential and service learning. The new capstone requirement for CoT certification, a Philosophy of Teaching Statement submitted for feedback from the Divinity School’s Teaching Task Force, serves to reinforce this practical emphasis with the opportunity to practice presenting one’s emerging pedagogy in a coherent and professional way. An annual workshop and resources on the website will aid participants in learning this genre of specialized prose, and this Arts of Teaching track will continue to develop in the coming year.

Our programming has also grown in diversity of conversation partners and collaborators. In addition to our ongoing relationship with the Chicago Center for Teaching, we have established new partnerships with The Regenstein Library and the Writing Center, drawing on their expertise and more fully integrating with conversations around teaching strategy and practice already taking place in the University.

Meanwhile, behind the scenes, we have been building a database in which all CoT participation is recorded and automatically categorized, allowing for rapid reporting on single students’

progress and for broad analysis of the program as a whole. At the end of this quarter, an email will be sent to every active student with CoT credit, updating each of them on his or her progress in the program; students may also send an email to

craftofteachingreligion@gmail.com at any time for an up-to-date PDF cataloging their attended workshops and remaining requirements.

Brandon Cline, the inaugural coordinator for this program, has recently stepped down from the position. Brandon’s leadership of and commitment to the Craft of Teaching over these past three years have set a remarkable benchmark for designing and implementing a program that has already changed how scholars of religion are cultivated at the University of Chicago.

Beyond Swift Hall, the Craft of Teaching Program continues to become known and appreciated in the academic community. This year, fourteen faculty members (including nine Divinity School alumni) from universities around the country have facilitated CoT workshops and returned to their institutions with a renewed sense of the Divinity School’s vigor in the preparation of teachers. We are working toward developing the Craft of Teaching website as a forum and online resource for teachers and scholars throughout the professional community. We launched a pedagogy blog, craftofteachingreligion.wordpress.com, which has run in tandem with and offered external commentary on our programs, under the cursor of our inaugural blogger in digital residence, Professor Rebecca Raphael of Texas State University.

Stay tuned for further updates on all these dimensions of CoT’s reach beyond Chicago in the coming months. If this year has prioritized striking a balance between critical reflection on teaching challenges and sustained practice of teaching skills, next year will up the ante on training for the *profession* of teaching in its complex, interpersonal and institutional wholeness—with classroom pedagogy remaining the beating heart of the program but not the limit of its reach.

—Aaron Hollander, Program Coordinator

MA Student Chosen for Community Programs Accelerator

The Community Programs Accelerator at the University of Chicago has selected four South Side nonprofits to participate in the first round of its incubation program, which aims to strengthen organizations near the University’s campus. The inaugural group includes CoderSpace, which teaches South Side youth how to write website code.

CoderSpace is a project of **Demond Drummer**, an MA student at the Divinity School. Drummer is also a founding member of the Resident Association of Greater Englewood (R.A.G.E.) and a long-time member of Chicago’s open government movement. He was previously an Organizing Fellow with the New Organizing Institute and a field organizer for Barack Obama’s primary campaign in South Carolina. In 2013 he spearheaded the crowdfunding and launch of Englewood Codes, which teaches local teens to code; CoderSpace grew out of that project. In addition, he facilitates digital leadership trainings with block club members, parent leaders and business owners in Chicago’s Englewood community.

Drummer’s five-year plan for CoderSpace is to develop deep relationships with Chicago

Public Schools, other coding programs, college-level computer science departments, and technology companies. The goal is to build a broad base of tech talent throughout the city.

“These four nonprofits are spearheading promising programs that are making a difference in the communities around our campus,” said Derek Douglas, Vice President for Civic Engagement. “The Community Programs Accelerator will provide access to a comprehensive set of resources, including UChicago students and campus and professional partners, that will help strengthen their organizations and expand their impact for the long-term.”

Visit divinity.uchicago.edu/multimedia to see Mr. Drummer speaking at a Winter 2015 Wednesday Lunch.



Recent and Upcoming Faculty Books



Hans Dieter Betz

Studies in Paul's Letter to the Philippians
Mohr Siebeck, February, 2015

Simeon Chavel

Oracular Law and Priestly Historiography in the Torah
Mohr Siebeck, 2014

Ryan Coyne

Heidegger's Confessions: the Remains of Saint Augustine in "Being and Time" and Beyond
University of Chicago Press, March, 2015

Arnold Davidson, ed., Graham Burchell, trans.,
Michel Foucault

On The Government of the Living: Lectures at the Collège de France, 1979-1980
Palgrave Macmillan, 2014

Arnold Davidson

Religión, razón y espiritualidad (Alpha, Bet & Gimmel)
Ediciones Alpha Decay, June, 2015

Wendy Doniger

On Hinduism
Oxford University Press, 2014

Wendy Doniger, ed., Hinduism section

Norton Anthology of World Religions
Norton, 2014

Michael Fishbane and Joanna Weinberg, eds.

Midrash Unbound: Transformations and Innovation
Littman Library of Jewish Civilization, 2013

Michael Fishbane

The JPS Bible Commentary: Song of Songs
Jewish Publication Society, March, 2015

W. Clark Gilpin

Religion around Emily Dickinson
Penn State University Press, 2014

Kevin Hector

The Theological Project of Modernism: Faith and the Conditions of Mineness
Oxford University Press,
August, 2015

Matthew Kapstein

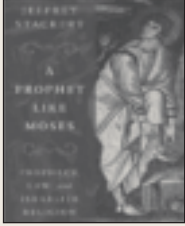
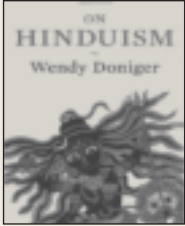
Tibetan Buddhism: A Very Short Introduction
Oxford University Press, 2013

Bruce Lincoln

Between History and Myth: Stories of Harald Fairhair and the Founding of the State
University of Chicago Press, 2014

Bruce Lincoln

Discourse and the Construction of Society: Comparative Studies of Myth, Ritual and Classification
2nd edition; Oxford University Press, 2014
[original 1989]



Jean-Luc Marion

Courbet ou la peinture à l'oeil
Flammarion, 2014

Bernard McGinn

Thomas Aquinas's Summa theologiae: a Biography
Princeton University Press, 2014

Paul Mendes-Flohr, ed.

Dialogue as a Trans-Disciplinary Concept: Martin Buber's Philosophy of Dialogue and Its Contemporary Reception
de Gruyter, 2015

Paul Mendes-Flohr and Anya Mali, eds.

Gustav Landauer: Anarchist and Jew
de Gruyter, 2014

Richard B. Miller

Friends and Other Strangers
Columbia University Press, 2015

Michael Murrin

Trade and Romance
University of Chicago Press, 2014

Willemien Otten and Michael Allen, eds.

Eriugena and Creation: Proceedings of the Eleventh International Conference on Eriugenian Studies, held in honor of Edouard Jeuneau, Chicago, 9–12 November 2011
Brepols, 2014

Lucy K. Pick

Pilgrimage
Cuidono Press, 2014

James T. Robinson

The Arabic Translation and Commentary of Yefet ben 'Eli the Karaite on the Book of Joshua
Brill, 2014

Jeffrey Stackert

A Prophet Like Moses: Prophecy, Law, and Israelite Religion
Oxford University Press, 2014

Daniel Sulmasy and Joanne Schatzleinn

Francis the Leper: Faith, Medicine, Theology, and Science
Tau Publishing, 2014

Daniel Sulmasy, et al., eds.

Safe Passage: A Global Spiritual Sourcebook for Care at the End of Life
Oxford University Press, 2014

Anthony C. Yu

The Journey to the West, 4 vols.
revised edition; University of Chicago Press,
2010-2013 [original 1983]

Brook Ziporyn

Beyond Oneness and Difference: Li and Coherence in Chinese Buddhist Thought and Its Antecedents
SUNY University Press, 2013

Ministry Program Update

A Div School that Changes the World

In February, the Divinity School was once again named one of the “Seminaries that Change the World.” Honored now for the second year in a row, the Div School is recognized not only for its outstanding commitment to ministry and the study of public religion, but for its robust field education and community engagement programs.

Within the Master of Divinity (MDiv) degree program, contextual learning begins in the very first year. In tandem with the *Introduction to the Study of Ministry* course, students examine the fine art of listening, conversation, and chaplaincy within interfaith field sites on the South Side of Chicago. Currently, students are engaged with the Spiritual Care department at Jackson Park Hospital and also with a team of volunteer chaplains at Cook County Jail. During their site visits, students explore not only the skills of pastoral care, but also grapple with issues of poverty, health care, incarceration, and social justice.

This first-year field-education sequence introduces students to their rich and complex context of their learning for the next three years—the South Side of Chicago. These field sites add to the classroom experience by providing an extended library, a research laboratory, a host of conversation partners and guides, as well as an opportunity to provide direct service through hands-on learning and training with ministry professionals. Their work with hospital patients, families, staff workers, jail detainees, guards, and social workers culminate in a better understanding of the nebulous field of “ministry”—a vocation and practice students are asked to define as they prepare for their second year of study. This first year sequence, combined with the Congregational Placement and Field Work requirements, and laid alongside such opportunities as the International Ministry Study Grant program, the Community Engagement Internship all contribute to the Divinity School being recognized as one of the “Seminaries that Change the World.”

As a part of this group, the Div School is participating with a joint program called the *New Faces of Ministry Tour*. Each school selects an ambassador to both listen to young adults, and share about the ways in which theological education is engaging in service. Last year, recent alumna Erika Dornfeld travelled for three weeks visiting summer camps, colleges, service corps, and non-profit organizations. This year, she serves

as both organizer and administrator, as the tour now includes more schools and more New Faces from around the country. “We’re excited to make the Tour bigger and better this year,” said Erika. “Last year was a blast, travelling and talking with all sorts of folks about why I went to the Div School, and how I see this kind of education playing out not just in my future, but in the work of these young adults and organizations.”

This year, rising second-year Lydia Gajdel will represent the school as a New Face of Ministry. She will traverse the upper Midwest, visiting places like volunteer corps houses in Milwaukee and campus ministries at UW Madison, and will also spend time in Oregon, Illinois, home to three faith-based camps—one of which is in a castle! During her travels, Lydia will also connect with recent Div School alums, helping to promote our Ministry Program and learning more



ELCA Campus Ministry at UW Madison after dinner and conversation by the lake.

about the vocational pursuits of our graduates. The tour seeks to promote and learn from young adults through the lives of current seminary and divinity students. Like their students, the divinity schools and seminaries that change the world have their own characteristics, but are all working toward thoughtful public engagement in communities’ religious life.

“Lydia’s story is a compelling one,” Erika said. “It’s unique, but connects with the other New Faces and the wider ethos of the Tour. We’re really excited and pleased for her to represent the Div School.”

For more on the “Seminaries that change the world” program, visit <http://stctw.faith3.org/>.

—Wesley Sun, Director of Field Education and Community Engagement and Erika Dornfeld (MDiv’15)



Midwest regional gathering of the Capuchin Franciscan (CAP) Volunteer Corps in Milwaukee.



Ecumenical campus ministry, The Crossing, at UW Madison.

For more on the “Seminaries that Change the World” program, visit stctw.faith3.org/

Alumnus of the Year

Peter Iver Kaufman Named Divinity School Alumnus of the Year, 2016

Dean Margaret M. Mitchell has announced that, upon recommendation from the Divinity School’s Alumni Council, the Board of Trustees of the Baptist Theological Union has named Peter Iver Kaufman, (MA 1973, PhD 1975, History of Christianity) the Divinity School Alumnus of the Year for 2016.

Kaufman is George Matthews and Virginia Brinkley Modlin Professor of Leadership Studies in the Jepson School of Leadership Studies at the University of Richmond, a position he has held since 2008. Previously he taught at the University of North Carolina at Chapel Hill, where he is Professor Emeritus. Dr. Kaufman’s scholarly work focuses on the political cultures of late antique, medieval, and early modern Europe and North Africa; he teaches leadership studies courses as well as advanced courses on political, cultural and religious leaders in late antiquity and early modern Europe.

Of the award, Dean Mitchell said “Professor Peter Kaufman’s integration of scholarly work and passion for social justice exemplify the highest values of the University of Chicago Divinity School. His work exploring the intersection of religion, culture, politics, leadership, and educational systems and ideals from antiquity through the early modern period has led to outstanding pedagogy and prolific, and influential research. In addition, Professor Kaufman’s work to ensure access to education for underrepresented minorities demonstrates a seasoned, mature, and reflective mind moved by compassion.”

Kaufman taught at Chapel Hill for thirty years (1978–2008), and was the co-founder

and director of the Program in the Study of Christianity and Culture. During that time he won seven awards for teaching excellence and, in 2002, founded the Scholars Latino Initiative (SLI), which has chapters in North Carolina and two in the Shenandoah Valley of Virginia. For twelve years Kaufman taught early college classes in the high schools and directed college placement for undocumented youngsters.

His ninth book will appear later this year. The previous eight include *Redeeming Politics* (Princeton 1990) and *Incorrectly Political: Augustine and Thomas More* (University of Notre Dame, 2007). Over forty articles on authority, religious conflict, and literary history have appeared in journals including *The Journal of Late Antiquity*, *Journal of Early Christian*



Studies, *Harvard Theological Review*, *Archiv für Reformationsgeschichte*, *Journal of the American Academy of Religion*, *Church History*, and *Journal of Religion*. He has also co-edited two books and edited four, ranging from studies



of charisma to others on leadership and Elizabethan culture.

Professor Kaufman’s most recent book is *Religion Around Shakespeare* (Penn State University Press, 2013). This volume represents the launch for a series of books, for which Kaufman is the general editor, on the ‘religion around’ major literary and cultural figures from Dante through Bob Dylan. Also in 2013, at the University of Richmond, he won both the Richmond College’s “Outstanding Teacher” award (nominated and refereed by student colleagues) and the University’s Distinguished Educator award (nominated and refereed by faculty colleagues).

Alumnus of the Year Address

Kaufman will deliver the 2016 Alumnus of the Year address on April 21, 2016, as well as the Dean’s Craft of Teaching seminar for The Craft of Teaching in the Academic Study of Religion Program.

Dean’s Letter

Continued from the front cover

Jasmine Kwong



year’s research leave. Although I am a scholar of religion, my award was granted in the Guggenheim category of Translation, to complete a project long in the works to publish a text and translation volume of eighteen Greek homilies by John Chrysostom on problem texts (or texts he turns into problem texts) within the *corpus Paulinum*.

These texts have accompanied me on airplanes and elsewhere on my iPad these last five years, as I have snatched moments to engage them, taught a seminar on them and gave a few conference papers on topics like the “hypocrisy” of Peter and Paul, and the relationship between the particular and the universal in interpretation of a text like the Letter to the Romans. Now I return to them in earnest and with the kind of sustained and focused attention and precision that are so well characterized by one of John’s favorite Greek terms, *akribeia*. I am very lucky to have this opportunity, and I hope that via the translation volume John’s fascinating, pugnacious (at times), exaggerated (at other times) and ingenious exegetical and rhetorical feats will become accessible to broader audiences interested in the process of Christianization in the late antique cities of the east in the fourth century, to others who study the arts and fancies of biblical interpretation, and to others who wonder

whether, when it comes to the New Testament, there is anything new under the sun (John—and I!—have some views on that).

It has been my honor to represent the Divinity School faculty, students, staff and alumni as Dean these last five years, and I thank you for the many ways in which you have supported me and your School in that time, in ways that have moved and inspired me every day. I am tremendously grateful. Please continue to stay connected and involved in the life of this School that has a unique identity and ethos and makes a critically important contribution, not only in our lives, but on the landscape of higher education in this country and internationally. To the Divinity School and its future!

This Dean’s column was in press when Professor Yu died after a short illness on May 12 (please see page 5). We have decided to print it as originally written.

Marty Center News and Events



The Martin Marty Center's Religion and Culture Web Forum continues to feature exciting new areas of research and theoretical thinking about religion, bringing together scholars from an array of academic disciplines for lively and informed conversation about the manifestations of religion in societies and cultures, past and present.

Priorities and Possibilities at the Martin Marty Center

From 1996 to 1998, when plans were developing for the Divinity School's Martin Marty Center, a broad consensus among faculty, students, alumni/ae, and friends supported a center that would fully engage scholarship in religion with both *interdisciplinary conversations* across the university and *public conversations* (sometimes heated) about the roles of religion in civic life. But, of course, this broad consensus is now nearly twenty years old. As interim director of the Marty Center for the 2014-15 academic year, I have puzzled over the priorities for the Marty Center's future development. Even if we continue to agree on these initial premises, we still have the question of how to implement them appropriately today.



The contemporary university is not ordered around a conceptual center that would readily identify the Divinity School's appropriate dialogue partners in other disciplines. Creating the intersections at which productive interdisciplinary dialogue may occur therefore represents a whole series of decisions about the Divinity School's priorities for and judgments about the contemporary study of religion. When the Marty Center sponsors a sequence of conferences, designs an interdisciplinary seminar for dissertation writers, produces a web publication such as *Sightings*, or collaborates with another research center, it both reflects and shapes the school's larger priorities. Indeed, one might describe the Martin Marty Center as the Divinity School's laboratory for experimentation with various interdisciplinary perspectives on the roles that religions play—sometimes for good and sometimes for ill—in society and culture.

The Marty Center's commitment to engage in public conversations about religion is integrally related to its interdisciplinary commitments. The topics and questions that scholars pursue do not arise in a vacuum. Instead, research tends to reflect the wider culture in which the researchers participate. Since scholarly assumptions and

priorities are reciprocally related to the surrounding culture, it behooves such a "situated" enterprise to understand itself by thoughtfully engaging public interlocutors from other professions and social institutions. I would say that it is only as a consequence of such public dialogue that scholars are prepared to understand how their work may fruitfully interpret public religion. This is, perhaps, especially the case in an era when the public presence of religion is provoking controversy and conflict and when religions are so frequently misinterpreted by pundits and politicians.

These twin commitments to interdisciplinary and public conversations about religion have significant implications for the ways in which the Martin Marty Center contributes to the education of students in the Divinity School's degree programs. As students proceed from the Divinity School to become teachers and religious leaders, the capacity to speak clearly and persuasively to publics beyond their own fields of special expertise will be indispensable to their careers. Graduate students are currently writing for Marty Center web publications, participating in interdisciplinary seminars, and collaborating with faculty members in planning

public conferences. But further thinking about innovative ways in which the Marty Center can assist students in discovering their interdisciplinary and public "voice" remains a crucial next step in the center's development.

This is an auspicious moment at the University of Chicago, for engaging in interdisciplinary and public conversations about religion. Research centers are proliferating across the humanities and social sciences, ranging from the well-established Franke Institute for the Humanities to the recently created Institute of Politics, and center directors have begun meeting together on a regular basis. Meanwhile, the university has decisively invested in funding and institutional support for interdisciplinary research that is in its initial stages. The Neubauer Collegium for Culture and Society was created to expand the boundaries of humanistic inquiry beyond any single discipline or method, and it currently supports more than thirty research projects led by University of Chicago faculty. Arete, the University's "research accelerator," is designed to launch innovative ideas in the early stages of development, which have the potential to grow into major new research programs. Similarly, the university's Community Programs Accelerator supports initiatives for innovative civic engagement by students and faculty. As part of this program, Divinity School student Demond Drummer has received support for "CoderSpace," a five-year plan to develop relations among Chicago Public Schools, other coding programs, college-level computer science departments, and technology companies, in order to build a broad base of "tech talent" throughout the city.

Within this academic environment, the Marty Center, as the Divinity School's laboratory for experimentation with interdisciplinary and public programs, has an ample field for implementing the ideas and priorities of both faculty and students.

— W. Clark Gilpin, Interim Director of the Martin Marty Center and Margaret E. Burton Distinguished Service Professor Emeritus of the History of Christianity and Theology

Featured Sightings: (Everywhere) Ferguson and the Socio-Religious Challenge of Hip Hop Culture

by James Samuel Logan

This column ran on March 19, 2015

Arising out of the 1970s Black/Brown youth-cultured streets of the South Bronx, Hip Hop has emerged to signify a religious and civic politics of human storytelling in the service of undoing deleterious police actions, which are visited upon Black and Brown communities in various ways each day, and resisted by protesters with cries of “*Ferguson is everywhere.*”

In times such as these, a time when J. Cole mobilizes lament and protest with a Hip Hop tribute to Michael Brown called, “Be Free”—a half century after “We Shall Overcome” first hit the bloody streets of civil unrest and democratic hope—the tragedy of Ferguson invites society to contemplate what to make of the Hip Hop generation.

Alongside traditional religious and civic institutions, Hip Hop provides Black communities with important resources for grappling with the killing of Michael Brown as well as with other terrorizing deaths: Amadou Diallo, Sean Bell, Trayvon Martin, Jordan Davis, Akai Gurley, Renisha McBride, Eric Garner, John Crawford III, Tamir Rice, and clouds of others, known and unknown.

Confronting too many Fergusons, Hip Hop affirms a radical pissed-off perusal of (hold-up, not-so-fast) social reconciliation in a manner that loses a measure of civility while also embracing justice and love as the first condition and measure of human life.

In all of this, scholars of religion and hip hop like Monica R. Miller and Anthony B. Pinn ask that we recognize and hear-well the fundamental cultural role of rap artists:

...rap artists are in fact modern day griots—truth tellers and seekers who emulate and borrow artists’ rhetorical and cultural practices that have been vital and endemic to the maintenance of black life in the diaspora and serve an important utility in the continual reclamation of historical, social, political and cultural forces that seek to threaten marginal groups.

To the extent that so many young and not-so-young people now give their faith and fidelity to a Hip Hop way of life, Hip Hop reveals its social function as a religion. It satisfies a basic human desire to belong to something that grounds self-identity and communal-life with ultimate meaning, value, purpose and direction.

And as is true of any religion (public or private as Jeffrey Stout rightly pointed out nearly a decade ago), Hip Hop has become a phenomenon of “ever-changing mixtures of life-giving and malignant tendencies.”

Even if one views the merits of “Hip Hop as religion” ridiculous, there is no doubt that Hip Hop’s synchronistic embrace and employment of traditional religious symbols—e.g. the Christian cross, the Muslim call to prayer—myths—e.g. the Black man as god, the Five Percent Nation—and rituals—e.g. symbolic and ritual naming like Wise Intelligent, and turntablism as implicit religion—is ubiquitous in American life.

Youthful activists of the Hip Hop generation insist on prominent roles in leading the struggle against the shadow of death visited upon (*everywhere*) Ferguson. This reality will, no doubt, be difficult for some seasoned organizers and activists of an older generation.

That the Hip Hop generation is currently playing a prominent role against Black Death can be seen when social media like Black Twitter (with hashtags like #iftheygunnedmedown and #blacklivesmatter) is employed to mobilize cross-racial and ethnic mass-coalitions of young people to the bloodstained streets of the nation.

Of course, the J. Cole who offers a Hip Hop tribute to Ferguson’s Michael Brown is the same J. Cole whose recent album, *2014 Forest Hills Drive*, contains the track “G.O.M.D.” (“Get off My Dick”), a (too routine) rap summoning of phallic-male-power to lyrical warfare undergirded with sexism, homophobia and heterosexism.

Indeed, increased, uncomfortable, and *hopeful* companionship inside the world of (in particular) the youthful Black Hip Hop generation, who bear the brunt of excessive policing, confinement and death, signals a risk of faith that might require even the most peace-loving citizens among us to get our easy convictions about social reconciliation fucked up for the sake of human dignity.

Hip Hop artists offer an important, costly and often unsanitized embrace of Black subaltern “otherness,” an embrace which cyphers problematically-yet-hopefully toward justice and love in this particular place and circumstance of time.

Critics continuously and publically lift up Hip Hop’s shadow-side as its irredeemably profane and damnable core, but when people of faith and reason contemplate Hip Hop as a religious resource for resistance against the *Fergusons* that routinely diminish the nation, they should keep in mind a cautionary Christian example offered in Pinn’s essay, “Making a World with a Beat.”

The sexism expressed by Saint Paul and other biblical figures and the homophobia that marks both testaments have not resulted in a huge theological backlash requiring the destruction of the Bible as a viable sacred text. The same hermeneutic of multiple meanings may extend to rap lyrics and their creators. This is not to say that that these artists should not be accountable, or should not be critiqued with regard to behavior and opinions. It simply means that we should recognize the often problematic relationship between theological pronouncements and arguments, and practice that plagues the history of religion in *and outside* hip-hop culture.

It is in this spirit that we are asked to encounter Hip Hop as Ferguson reminds us of the violent “black tax” which so often remains the price of the ticket to Black belonging in the United States of America.

As the nation faces the reality and memory of the tragedy at Ferguson—the latest *symbol* of the monetary abuse, militarized policing, disproportionate imprisonment and authorized killing of Black bodies—academia and the wider public no longer have the option but to take seriously the importance of Hip Hop culture.



Jeff Robertson / AP

As the nation faces the anxiety and misery not just of Ferguson but of Staten Island, Oakland, Cleveland, Beavercreek and a wider *New Jim Crow* caste system, we must take up the challenge to experience and understand the salvific force of Hip Hop.

Resources:

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Watkins, Ralph Basui. *Hip-Hop Redemption: Finding God in the Rhythm and the Rhyme*. Grand Rapids, MI: Baker Academic, 2011.

James Samuel Logan (Ph.D. Princeton Theological Seminary) is Associate Professor of Religion and Associate Professor and Director of African and African American Studies at Earlham College in Richmond, Indiana. Recent publications include *Good Punishment? Christian Moral Practice and U.S. Imprisonment* (Eerdmans, 2008) and a collection of essays, co-edited with Marcia Riggs, *Ethics That Matters: African, Caribbean, and African-American Sources* (Fortress, 2012). @JloganSamuel

Giving Day #24HourImpact



These pictures were posted on Facebook and Twitter during the University’s first ever Giving Day. Faculty and students were encouraged to post pictures of themselves on social media to spread the word. Because of their efforts, over \$11,000 was raised to support this summer’s renovations to the coffee shop. Join us on Facebook and Twitter to see what else is going on at the Divinity School!



Religion and Culture Web Forum

The *Religion and Culture Web Forum* is a space for scholars and members of the public to engage in sustained, principled engagement with the topic of religion in its many manifestations. This year the Web Forum published the work of esteemed thinkers, junior scholars, and advanced graduate students. We experimented with new forms of media, including video and podcasts, and shared the inaugural episode of our new interview series, *Playing with Fire*. As the spring quarter comes to a close we look forward to future opportunities to participate in the vibrant conversation about religion and public life.

September 2014 The Oprahfiction of Rob Bell?: The Question of Desire, Resistance, and the Megachurch Culture of Celebrity by James K. Wellman (University of Washington) with responses by Jon Pahl (The Lutheran Theological Seminary at Philadelphia) and Justin Tse (University of Washington)

October 2014 Antisemitism, Anti-Catholicism, and Anticlericalism by Alexander (Ari) Joskowicz (Vanderbilt University) with responses by Gil Anidjar (Columbia University) and Thomas Kselman (University of Notre Dame)

November 2014 Learning to Be Muslim—Transnationally by Louise Cainkar (Marquette University)

January 2015 A Conversation between Andrew Durdin and Brent Nongbri on Brent Nongbri’s *Before Religion*

February 2015 Banned Books, Recognition Narratives, and the CIA: A Conversation with Professor Wendy Doniger (University of Chicago) (*Playing with Fire* Series)

March/April 2015 On Islam and the Events at Charlie Hebdo: An Exchange between Jean-Luc Marion, Bruce Lincoln and Anthony Yu, Matthew Kapstein, and Françoise Meltzer (University of Chicago)

—Emily D. Crews,
Managing Editor



Join the conversation

The *Web Forum* welcomes contributions from established scholars; please send inquiries to religionandculturewebforum@gmail.com

Sightings

During the 2014–15 academic year, *Sightings* continued to “sight” or report on religion in public life each Monday and Thursday, reaching nearly 5000 email subscribers. In line with our tradition, Monday’s *Sightings* were devoted to the ever-popular Martin Marty. To provide his unique commentary Prof. Marty drew on his decades of engagement with religion in the US, his frequent invitations to participate in scholarly conferences and commemorative events (such as this year’s fiftieth anniversary of the march on Selma), and his various, wide-ranging reading.

Thursday’s *Sightings* featured essays written by scholars of religion from institutions across the globe. These contributors included, among others, University of Chicago PhD alums as well as faculty and doctoral candidates. *Sightings* authors focused religion as it touched lives in the US and in places like Argentina, Honduras, Israel, Syria, South Korea, Germany, France, India, Nigeria, and the Vatican. They showed a commendable willingness to step outside of their usual academic circles to share their expertise in essays that aimed at a broad readership. Moreover, since *Sightings* does not remunerate authors, these contributors made their hard-earned learning available *pro bono* to foster nuanced and informed conversations about religion.

New for *Sightings* was the way in which it served as a platform for conversation on several flashpoint issues such as the rapid rise of ISIS in parts of the middle east, the “Charlie Hebdo” massacre in Paris, and Israel’s handling of access to sacred sites. In this role, *Sightings* enabled respectful disagreement and well-defended argument. Dialogue about the “Charlie Hebdo” massacre involved five University of Chicago faculty members and spanned issues. The conversation began with a translated piece written by Jean-Luc Marion in French for *Le Point* shortly after the massacre. A spirited reply penned by Anthony Yu and Bruce Lincoln appeared in a second *Sightings*. A counter-point offered by Matthew Kapstein was published in a third.

And that conversation continued outside the pages of *Sightings*—notably between Bruce Lincoln and Françoise Meltzer. The entire set of exchanges both within and outside of *Sightings*, were gathered into a single feature in the March/April Religion and Culture Web Forum. The three separate *Sightings* pieces are also available in *Sightings*’ archive on the Marty Center’s website.

Another installment to this exchange is forthcoming—a fourth issue is scheduled to feature Geoffrey Stone, Edward H. Levi Distinguished Service Professor of Law. Addressing freedom of expression in the US, Stone first offered his remarks in March at a University of Chicago event featuring *Charlie Hebdo* journalist, Zineb El Razoui.

Many readers have indicated they value this multi-issue focus, so *Sightings* will look for other opportunities to host such conversations. To facilitate dialogue, a new comment policy has been instituted, which enables readers to request that their comments on given articles be archived on the Marty Center’s website. Until recently, comments, many of which were thoughtful and thought-provoking, were only visible to the editor. The new policy went into effect in early April.

This year, *Sightings* is experimenting with partnership arrangements. So far, pieces have featured Smart Museum of Art holdings with religious content—architectural artifacts from a

medieval church in France, and a Fourteenth-Century Japanese scroll that features a Buddhist Arhat meditating with his two helpers.

Overall, *Sightings* continued to take notice of religion’s role for good or for ill. It analyzed political correctness and its impact on female genital mutilation, blasphemy in Hinduism and censorship in India, the abuse of authority by Orthodox rabbis overseeing conversions by women, ethical issues related to overseas mission trips by high school students, the role of religion in choosing Nigeria’s president, tensions between Jewish women who wish to pray at the Western wall in Jerusalem and Orthodox Jews who wish to ban them, the church’s involvement in climate change and in the right to water, the critical role of Historically Black Colleges and Universities, hip hop culture and its attention to social justice issues, the causes of growing evangelical support for LGBTQ+ rights, and more.

Sightings also explored issues important to identity groups, especially in the US—in particular new ways to interpret Jesus’ parables reveal anti-Jewish stereotypes, Michael Walzer’s notion of “connected criticism” and its relationship to American exceptionalism, the failure of Pope Francis’ popularity to staunch the outflow of young Catholics, helpful ways to teach Catholicism in Catholic universities when the majority of students aren’t Catholic, points in common between today’s football games and gladiatorial combat in the early days of the Christian church, tithing “in reverse” by cash-rich churches, and the continuing popularity of Christmas-themed music, movies, and plays as proof that Christmas remains alive and well.

Nor was *Sightings* shy about touching upon lighter subjects, exploring pro-football’s Deflategate, the Easter-music origin of Handel’s Messiah, and how we take for granted the work machines do for us.

Subscribe and read archived articles at divinity.edu/sightings.

—Myriam Renaud,
Managing Editor

News and Notes

Walker and Palmer-Bostick Join Staff

Barbara Palmer-Bostick has joined the Divinity School as the Assistant Director of Development.

Barbara earned her bachelor’s degree in life sciences at Guilford College in Greensboro, North Carolina. She comes to us from The

Regenstein Library, where she has been an Associate in the Development Office for the last ten years. In 2007, the University Office of Alumni Relations and Development recognized her contributions with the Frederick T. Gates Outstanding Performance Award.

In addition to data management,

Barbara will manage the Annual Fund, coordinate our stewardship activities, and assist in communications with alumni, including the Alumni Council, among other duties related to our comprehensive development efforts.

Barbara works closely with Linda Lyles Aldridge, Assistant to the Director of Development, and Dale Walker (PhD’98), who returned to Swift Hall last year as the Divinity School’s fifth Director of Development and Alumni Relations.

Dr. Walker wrote his dissertation on 2 Corinthians 10–13 under the direction of Prof. Hans Dieter Betz, which Mohr/Siebeck published.

After completing his doctoral studies, Dr. Walker began his career in academic development, starting in the University of Chicago Library. Next he became the Director of Development for the College of Arts and Sciences at the University of Wyoming, followed by work as a major gifts officer for the Institute of Design at Illinois Institute of Technology. Both schools received multi-million dollar gifts through his leadership, resulting in a building and endowed support for faculty and students.

He brings to Swift Hall extensive experience working with alumni, friends, and affinity groups to build external relationships. He has also maintained activity as a scholar through adjunct teaching at a number of institutions throughout Chicago and at the University of Wyoming, service on committees in the Society of Biblical Literature, and, most recently, the publication of *Beyond the Obvious: Doorways to Understanding the New Testament* (Anselm Academic, 2014), which offers seven essays to introduce readers to the New Testament. Dr. Walker is thrilled to return to the Divinity School.





DONOR NEWS

\$1.5M Gift Creates Daniel T. Carroll Fellowship

A gift of \$1,500,000 from Julie (Virgo) Noolan (AM'68, PHD'74, MBA'83) will endow the Daniel T. Carroll Fellowship at the University of Chicago Divinity School, a legacy that honors her late husband's life, accomplishments, and commitments.

Dr. Noolan was an organization and management consultant, author, and teacher, with expertise in strategic planning, management and board assessment and development, and financial accountability. Prior to international management consulting, she was a librarian in Australia, later working in association management as the Executive Director of the Association of College and Research Libraries before joining The Carroll Group. She was an adjunct lecturer in the Graduate Library School at the University of Chicago for almost twenty years and then as a professorial lecturer in the Graduate School of Public Affairs at American University for fifteen years. During that time she also served on eleven national and international Boards including the International Plant Genetic Resources Institute (Rome, Italy) and the International Center for Agricultural Research in Dry Areas (Aleppo, Syria). She served as President of the American Society of Information Science and Chair of the Board of the NTL Institute for Applied Behavioral Science.

Mr. Carroll, was born in 1926 in Illinois, the son of high school sports coach who became a professor and ultimately rose to Chair of the Political Science Department at the University of Vermont, Burlington, where Dan grew up. Mr. Carroll shared his father's intellectual curiosity and was pursuing doctoral studies at the University of Chicago in social psychology and political science (1948–50) when interest in management redirected his career. After four years with the Navy as a management engineer, Mr. Carroll joined Booz Allen & Hamilton, where he worked from 1954 to 1972. Apart from five years as managing partner in Cleveland, Mr. Carroll worked in the Chicago office, rising to President of the Management Consulting Division. A move into corporate leadership at Gould, Inc., kept Mr. Carroll another eight

years in Chicago, until he became CEO of Hoover Universal, Inc., in Ann Arbor, Michigan. Mr. Carroll later returned to his first love, consulting, creating his own firm, The Carroll Group, with several colleagues. In 1994 he relocated to Vail, Colorado, to enjoy mountain living, while continuing to serve on corporate Boards. As noted in one of his obituaries, Mr. Carroll was "a legend in the fields of management consulting, corporate executive leadership and corporate governance." He published a number of articles on management in distinguished journals (including *Harvard Business Review*) and was finishing a book on corporate board stewardship when he passed away in 2007.

Mr. Carroll shared his leadership and management expertise with many organizations. He served on boards for the University of Chicago Divinity School, Bexley Hall Episcopal Seminary (OH), Union Theological Seminary (NY), the Tuck School at Dartmouth College, the Chicago Urban League, and many more non-profits. Early on President Johnson tapped Mr. Carroll to provide advice about the creation of the White House Fellows program. Mr. Carroll also provided leadership on nearly two dozen corporate boards, firms like Aon, Wolverine Worldwide, American Woodmark, Flying Food Group, Oshkosh Truck Corporation, and Diebold. Colleagues valued the preparation, creative insights and courage he brought to board meetings. Aon has recognized Mr. Carroll's service with a gift to the Divinity School of \$450,000, which will begin funding a full fellowship in Fall 2015. Of all Mr. Carroll's

engagements, his most lengthy was as a member of the Divinity School Visiting Committee, on which he served from 1986 to 2006.

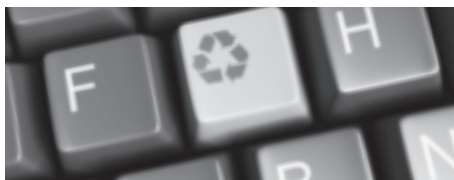
Dr. Noolan met Mr. Carroll on a whirlwind trip to Boca Raton with mutual friends. They soon realized they had found their soul mates and shared thirty-two wonderful years together. When Mr. Carroll launched The Carroll Group in 1982, Dr. Noolan partnered with him in that enterprise. They worked together until his sudden death.

Through emails at first and then in memorial services for Mr. Carroll in Vail and Burlington family and friends from around the world expressed their tributes. His son described Mr. Carroll as a "parent, mentor, hero, friend," a co-worker as a "remarkable man and a great role model." People recalled many outstanding qualities, and a number were repeated often, among them integrity, courage, loyalty, creativity, humility, kindness, and charisma. With their expressions of affection and admiration, however, people were just as quick to note the love he and Dr. Noolan shared. One of Mr. Carroll's colleagues observed "how Dan lit up with delight when talking about his beloved Julie."

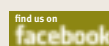
In creating the Daniel T. Carroll Fellowship, Dr. Noolan sought to celebrate Mr. Carroll's life and values. The Fellowship reflects his interest in education, the study of religion, and relationship to the Divinity School, while also promoting social justice, for which he was a consistent champion. The Daniel T. Carroll Fellowship will provide access to a Divinity School education for those for whom it would be impossible without such a generous scholarship; the Carroll Fellowship will help level the playing field for them through the pursuit of education.

The Divinity School is honored to recognize its longstanding relationship with Mr. Carroll and to steward his distinguished legacy through the Daniel T. Carroll Fellowship.

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