

CIRCA

News *from* the University of Chicago Divinity School

I HAD INTENDED TO FOLLOW MY LAST *CIRCA* COLUMN WITH A VIEW INTO SOME OF the tasks (both expected and unexpected) that make their way with regularity into the inbox on my desk, now that July 1 is a distant memory and I am well underway in the deanship. But I expect that there will be more than ample time for that, and so instead would prefer today to give a better sense of what it means to be the ambassador for the Divinity School by recounting a not atypical set of three days in mid-November.

On a Thursday evening in November, I had the pleasure of a mid-week visit to the Art Institute of Chicago, to hear Professor Wendy Doniger, Mircea Eliade Distinguished Service Professor of the History of Religions, speak to a packed crowd under the auspices of the Chicago Humanities Festival. Her lecture, with accompanying slides, “The Lingam Made Flesh: Split-Level Symbolism in Hindu Art,” was a marvelous display of erudition, insight, humor, and hermeneutical savvy. She traced both the history of production of these “cylindrical votary objects” (as she put it, with dry neutrality) representing the god Shiva — from ancient Indian temples to the present — and the history of interpretation of these phallic images, down to the present, demonstrating how the ambiguity inherent in much religious symbolism may be incorporated into various systems of commitments and ongoing controversies.

The next night, I joined a crowd of students, faculty, South Siders and music adepts in Mandel Hall to participate in an extraordinary music improvisation event. This evening performance was part of a fall quarter course, “Improvisation as a Way of Life,” co-taught by Professors George Lewis (of Columbia University in New York) and Arnold Davidson, Robert O. Anderson Distinguished Service Professor in Philosophy and in Divinity (in the areas of Philosophy of Religions and History of Judaism). Davidson and Lewis, the great trombonist, composer and scholar (and Chicago native), organized this electrifying evening around improv that included performances by Lewis and his computer, the AACM Great Black Music Ensemble,

Letter from the Dean



“...living religious and cultural traditions are critically engaged with the best of one’s mind and imagination, eager for conversation.”

and the European free-jazz pianist Alexander von Schlippenbach, and an interlude conversation about what improv is, how it happens and what it might mean philo-

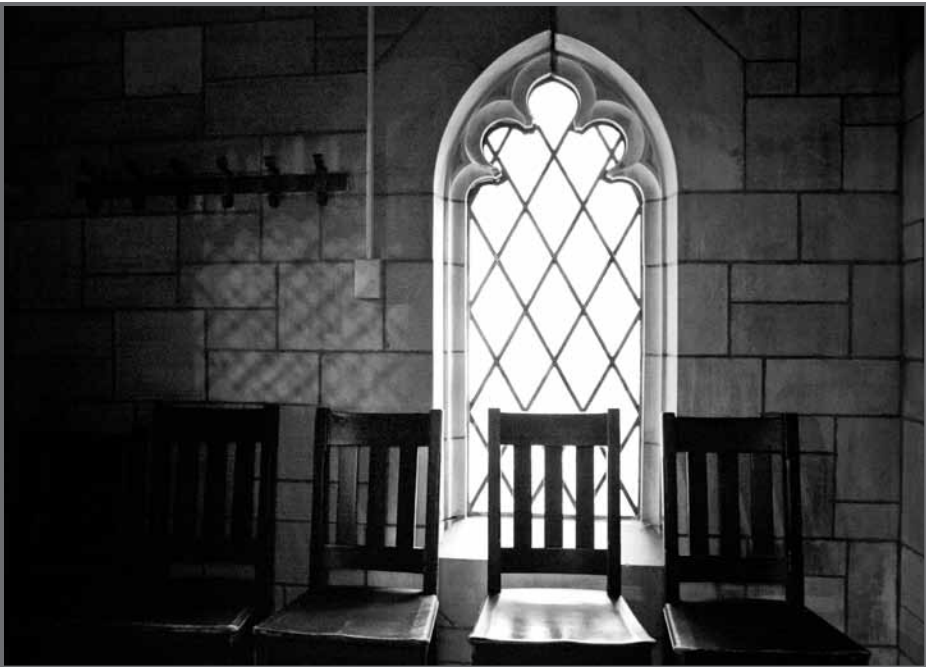
sophically. Arnold urged the audience “to go beyond already established models of intelligibility and habitual practices of the self ... [in search of] new forms of self and of social intelligibility, new modes of freedom” on the promise that “attentive improvisatory listening can transfigure our lives.”

On Saturday morning I drove twenty miles in a light rain out of the city to Homewood, Illinois, to Faith Lutheran Church (ELCA), to attend the ordination of one of our M.Div. graduates, Erin Bouman. I had taught Erin in several classes during her time at Chicago, including a memorable seminar on the Gospel of Mark with students who tended to stay on after class (one and even two hours) with Greek New Testaments in hand, debating such issues as whether the disciples in Mark ever “get it,” or whether the statement of the centurion in 15:39 is a straightforward, or ironic, declaration. Rev. Cynthia Lindner, the Director of our Ministry Program, gave the sermon on the occasion of Rev. Bouman’s ordination, including a children’s message in which she asked some dozen three- to ten-year-olds who came forward, “just what does it take to make a pastor?,” drawing on analogies about what it takes to train a dentist, a plumber or a teacher.

After Erin was duly ordained, she announced that in this same church, thirty-eight years ago, Karen Knutson became the first woman in the LCA (Lutheran Church in America) ordained to a regular parish position. Pastor Knutson, who was on hand for this occasion, is herself a graduate of the Divinity School. A native

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Faculty News and Notes



Arnold and Wedemeyer Awarded Tenure

Professors **Daniel A. Arnold** and **Christian K. Wedemeyer** have been promoted to the positions of Associate Professors of the Philosophy of Religions and the History of Religions, respectively, effective July 1, 2011.

Professor Arnold is a scholar of Indian Buddhist philosophy, which he engages in a constructive and comparative way. His particular interests are in Indian Buddhist Madhyamaka, and in the appreciation of Indian Buddhist philosophy as an integral part of the broader tradition of Indian philosophy. He is currently studying issues involving the intersection of Buddhist philosophy of mind, epistemology, and the category of intentionality.

Professor Wedemeyer's work addresses topics of history, literature, and ritual in Indian and Tibetan Buddhism.



The focus of his research has been the esoteric (Tantric) Buddhist traditions. He has written on the modern historiography of Tantric Buddhism, the question of "antinomianism" in Indian esoteric Buddhism, textual criticism and strategies of legitimating authority in classical Tibetan scholasticism, and the semiology of esoteric Buddhist ritual and scripture. He is a 2010–11 Fellow of the National Endowment of the Humanities, and was recently elected Co-chair of the Buddhism Section of the American Academy of Religion.

The tenure of these two scholars is indicative of the Divinity School's commitment to the long tradition of the study of Buddhism at the University of Chicago.

For more information on the interdisciplinary study of Buddhism at the University of Chicago, please see <http://buddhist-studies.uchicago.edu/>.



Festschrift for Mendes-Flohr

Ashraf Noor and Julia Matveev have edited a Festschrift in honor of **Paul Mendes-Flohr**, Professor of Modern Jewish Thought in the Divinity School. The volume, entitled *Zur Gegenwärtigkeit deutsch-jüdischen Denkens. Festschrift für Paul Mendes-Flohr* (Munich: Wilhelm Fink Verlag, forthcoming 2011), is appearing in the series "Makom," directed by Noor under the auspices of the Franz Rosenzweig Minerva Research Centre for German-Jewish Literature and Cultural History at the Hebrew University of Jerusalem.



Schweiker Named Phi Beta Kappa Visiting Scholar

William Schweiker, Edward L. Ryerson Distinguished Service Professor of Theological Ethics and Director of the Marty Center, has been named a Phi Beta Kappa Visiting Scholar for 2011–2012. The dozen or so participants in the Visiting Scholar Program each year are distinguished scholars who are made available to visit approximately sixty colleges and universities, spending two days at each one, meeting informally with students and faculty members, taking part in classroom discussions, and giving a public lecture open to the entire academic community. The visits are designed primarily for undergraduate participation. The purpose of the program is to contribute to the intellectual life of the campus by making possible an exchange of ideas between the Visiting Scholars and the resident faculty and students.



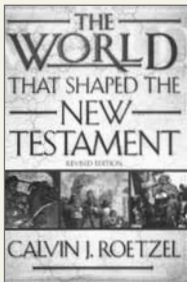
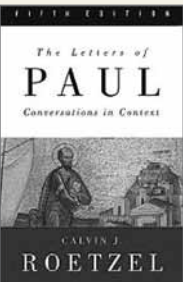
Roetzel in Residence Spring 2011

Calvin J. Roetzel, the Emeritus Sundet Chair in New Testament and Christian Studies in the Department of Classical and Near Eastern Studies at the University of Minnesota, will be Visiting Professor of New Testament in Spring quarter 2011. Professor Roetzel is an internationally recognized

scholar of the Apostle Paul and has written numerous books, articles, and essays on the subject. His scholarship includes Paul's reception as a figure of authority in the early Church, and related questions that can be asked of Paul's Jewish contemporaries, Philo and Josephus. His introductory textbook on Paul — *The Letters of Paul: Conversations in Context* (now in its fifth edition) — has become the definitive manual used by instructors throughout the country for introducing their



students to the itinerant apostle. Other publications include *Abingdon NT Commentaries: 2 Corinthians*; *The World that Shaped the New Testament*; and *Paul: The Man and the Myth*, which was selected as "Best Popular Book Relating to the New Testament, 1997–98" by the Biblical Archaeology Society. He was a driving force behind Minnesota's recent adoption of a Religious Studies major. Professor Roetzel will be offering a course on Paul's Letter to the Romans. □



Retirements

Three senior faculty members—Martin Riesebrodt, Franklin I. Gamwell, and W. Clark Gilpin—are retiring from full-time teaching.

Martin Riesebrodt, Professor of the Sociology of Religion in the Divinity School, and also appointed in the Department of Sociology, focuses in his research and teaching on social theory, the historical and comparative sociology of religion, and the relationship between religion, politics, and secular culture. His most recent book, *The Promise of Salvation: A Theory of Religion*, the culmination of two decades of research and teaching, offers an interpretative theory of religion and builds on earlier work, such as *Die Rückkehr der Religionen. Fundamentalismus und der 'Kampf der Kulturen'*, in which he explored the unexpected regeneration of (often fundamentalist) religion in the modern world. Professor Riesebrodt has also published on classical social theory, in particular the work



of Max Weber. Presently, he is working on a book about asceticism and the transformation of its forms and meanings in Western modernity.

A conference marking his retirement and in honor of his scholarly contributions to the study of religion was held in Swift Hall on January 14, 2011. The symposium, entitled “Comparing Religions: On Theory and Method: A Conference in Honor of Martin Riesebrodt,” aimed to return comparison to the center of religious studies, sociology, and the social sciences, generally. The critical questions the conference sought to address built on those that Riesebrodt posed in his most recently published book and featured the work of his former students.

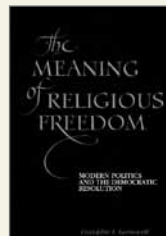


“As these three deeply esteemed members of the Divinity School faculty become emeriti, we applaud their accomplishments and major contributions to the Divinity School and its intellectual community.”



On February 4, 2011, the Divinity School honored the work of **Franklin I. Gamwell**, the Shailer Mathews Distinguished Service Professor of Religious Ethics, the Philosophy of Religions, and Theology, at a conference entitled “The Future of Philosophical Theology: Conversations in Honor of Franklin I. Gamwell.”

Gamwell studies the intersection of philosophy, Christian theology and political theory. He is an expert on 20th-century religious thinkers Reinhold Niebuhr, Paul Tillich and Alfred North Whitehead. An ordained Presbyterian minister and alumnus of the Divinity School (M.A. 1970, Ph.D. 1973), he joined the faculty in 1979. Gamwell served as Dean of the Divinity School from 1980–1990, making important contributions to the fields of ethics and philosophical theology during his tenure. He is the author of numerous books, including *Democracy*



on Purpose: Justice and the Reality of God and Politics as a Christian Vocation: Faith and Democracy Today. Existence and the Good: Metaphysical Necessity in Morals and Politics is forthcoming in June 2011 from SUNY Press.

In the spring (May 19 and 20), the Divinity School will hold a lunch-to-lunch conference entitled “Writing Religion: Representation, Difference, and Authority in American Culture” to honor **W. Clark Gilpin** at his retirement. Gilpin, the Margaret E. Burton Distinguished Service Professor of the History of Christianity and Theology, is also a Divinity School alumnus (M.A. 1972, Ph.D. 1974). A historian of Christianity who studies the cultural history of theology in England and America since the seventeenth century, much of his research focuses on the cultural history of theology, especially its relation to literature. Gilpin served as Dean of the Divinity School from 1990 to 2000 during which time he contributed significantly to his field.

“As these three deeply esteemed members of the Divinity School faculty become emeriti,” said Margaret M. Mitchell, Dean and Professor of New Testament and Early Christian Literature, “we applaud their accomplishments and major contributions to the Divinity School and its intellectual community. But we do not say good-bye, as each of them will remain keenly a part of the conversation here in the years ahead.” □

For more information, to read the University’s news stories on these conferences retirements, and to see photographs of the events, please visit us online at <http://divinity.uchicago.edu/martycenter/conferences/>.

Tributes from the respective conferences’ receptions, delivered by colleagues and former students, will be printed in future issues of *Criterion*.



Faculty News and Notes

Robertson to Deliver Nuveen Lecture

Anne Walters Robertson, the Claire Dux Swift Distinguished Service Professor of Music and the Humanities in the College, and President of the American Musicological Society, has been selected to deliver the 2010 John Nuveen Lecture. Robertson's current research focuses on the relationship between sacred music of the late Middle Ages and affective theology. She writes on subjects ranging from the plainchant of the early church to the Latin and vernacular polyphony of the late middle ages. In her work, liturgical and secular music, and often the interactions of the two, are shown to mirror theological and courtly ideas and shape the development of medieval spirituality and personal devotion, architecture, institutional identity, and politics. The theme of French royal culture also winds its way through Robertson's books, which focus on the history of music at the cathedral of Reims, where

the kings of France were crowned, and the music and liturgy of the Abbey of St-Denis of Paris, where the kings were buried. Reflecting her early training in piano performance and her love of the music of Debussy, Ravel, and Messiaen, Robertson's teaching also includes music of fin-de-siècle France. Throughout her career, she has been involved in the work of the broader University and the professional organizations, serving as Deputy Provost for Research and Education, Chair of the Music Department at Chicago, and as Co-Chair of the OPUS Campaign of the American Musicological Society. Robertson is the first scholar to win all three awards of the Medieval Academy of America, as well as numerous other

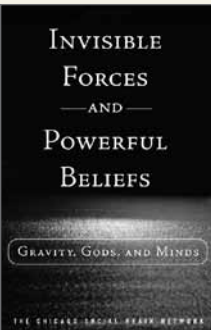


prizes, grants, and fellowships. Robertson became a fellow of the American Academy of Arts and Sciences in 2008. She is currently President of the American Musicological Society. □

Please see <http://divinity.uchicago.edu/alumni/awards/nuveen/> for more information on the Nuveen Lecture series.

Robertson will deliver the Nuveen Lecture on Thursday, April 28, 2011, at 4:00 p.m. in Swift Lecture Hall, 1025 East 58th Street. This event is free and open to the public. For more information, or special needs assistance, please contact Terren Ilana Wein at terren@uchicago.edu or 773-702-8230.

2010 Books by Faculty



Don S. Browning

Reviving Christian Humanism: The New Conversation on Spirituality, Theology, and Psychology

Minneapolis: Fortress Press

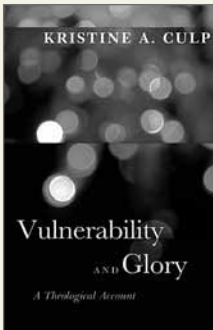
Don Browning's last book was published shortly before his death in June. He argues that "there is a future for intellectually honest faith at the service of humankind" and offers a manifesto for a new religious humanism.

Hans Dieter Betz, Don S. Browning, Eberhard Jüngel, and Bernd Janowski, eds.

Religion Past and Present: Encyclopedia of Theology and Religion, vol. 9 ("Nathan" — "Pestalozzi")

Leiden, NL: Brill

A complete, updated English translation of the 4th edition of the definitive encyclopedia of religion worldwide, the German *Religion in Geschichte und Gegenwart*. This year saw the publication of the 9th volume in English; the translation of all 14 volumes is expected to be completed by 2013.



The Chicago Social Brain Network

Invisible Forces and Powerful Beliefs: Gravity, Gods, and Minds

Upper Saddle River, NJ: Pearson Education, FT Press

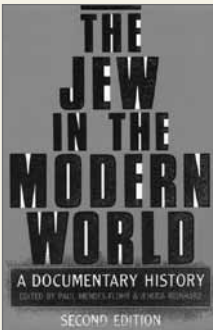
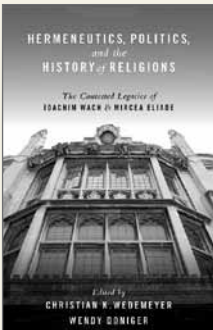
A group of scientists, physicians, philosophers, and theologians, known collectively as The Chicago Social Brain Network authored these insights into our deepest questions and the invisible forces and powerful beliefs that shape us. Contributors include Don S. Browning and W. Clark Gilpin.

Kristine A. Culp

Vulnerability and Glory: A Theological Account

Louisville, KY: Westminster John Knox Press

Culp demonstrates how vulnerability to devastation and to transformation is the very basis for life before God. The glory of God may be witnessed in resistance to inhumanity and idolatry, and expressed in delight and gratitude for the good gifts of life.



Arnold I. Davidson and Frédéric Worms, eds.

Pierre Hadot, l'enseignement des antiques, l'enseignement des modernes

Paris: Éditions Rue d'Ulm/Presses de l'École normale supérieure

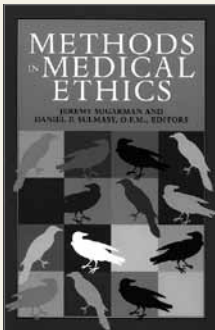
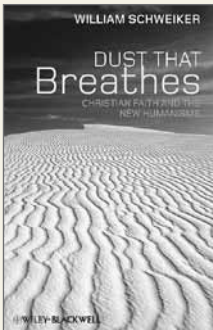
This volume includes Davidson's introduction, "Apprendre à lire, apprendre à vivre" and his conversation with Pierre Hadot, "L'enseignement des antiques, l'enseignement des modernes." The volume is also forthcoming in Italian translation.

Arnold I. Davidson, ed.

Primo Levi. Vivir para contra: Escribir tras Auschwitz

Barcelona: Alpha Decay

Davidson edited and wrote the introduction for this Spanish-language anthology of Levi's work, which includes previously unknown material. This volume includes Davidson's "Nota a la edición española" and his preface, "Los ejercicios espirituales de Primo Levi."



Wendy Doniger

The Hindus: An Alternative History
New York: Penguin Books

Three new editions (Delhi, London, and the NY paperback) of *The Hindus*, one of five finalists in Non-Fiction for the 2010 National Book Critics Circle Award came out this year. This narrative account of history and myth offers a new way of understanding one of the world's oldest major religions and elucidates the relationship between recorded history and imaginary worlds.

Matthew T. Kapstein and Sam Van Schaik, eds.

Esoteric Buddhism at Dunhuang: Rites and Teachings for this Life and Beyond

Leiden, NL: Brill

Drawing on a wide variety of texts and images from Dunhuang, the six original contributions to this collection advance our understanding of the development of Esoteric Buddhism in late first millennium Tibet and China. Included is a chapter by Kapstein on Tibetan tantric mortuary rites.

of Denmark, Rev. Knutson was a path-breaker not only in the church, but also at the Divinity School, where she received the Th.M. in 1971 and D.Min. in 1972, one of very few women in ministry studies in Swift Hall in those days. She also told a few memorable stories about how a culture of male-only clergy only very slowly becomes transformed (one paradigm-shaking incident involved her preaching a sermon while seven months pregnant, with leg in a cast, from a bar stool). The living link between Revs. Bouman and Knutson, and between them and the Divinity School, was a palpable index of the transformative potential of education in the process of social change.

As I drove back to Hyde Park I thought of how Wendy’s lingam-lecture, Arnold’s exhilarating improv event and Karen and Erin’s keen gifts for ministry united this uncommon place which is the Divinity



School. All are concentrating on vital issues around how living religious and cultural traditions are critically engaged with the best of one’s mind and imagination, eager for conversation with the most diverse possible publics, and (as in the spirit of improv) unafraid of unexpected consequences. □

— Margaret M. Mitchell, *Dean and Professor of New Testament and Early Christian Literature*

“... a palpable index of the transformative potential of education in the process of social change.”

Jean-Luc Marion

Le croire pour le voir: réflexions diverses sur la rationalité de la révélation et l'irrationalité de quelques croyants

Paris: Parole et Silence

Reflections on the rationality of revelation and the irrationality of some believers.

Paul Mendes-Flohr and Jehuda Reinharz, eds.

The Jew in the Modern World: A Documentary History, 3rd Edition

New York: Oxford University Press

Tracing the dramatic changes in Jewish religion, culture, and identity from the seventeenth century to 1948, *The Jew in the Modern World* remains the most complete source-book on modern Jewish history available. Now thoroughly expanded and updated, this critically acclaimed volume of primary materials features previously unpublished and inaccessible sources concerning the Jewish experience in Eastern Europe, the Middle East, and North Africa; women in Jewish history; American Jewish life; the Holocaust; and Zionism and the nascent Jewish community in Palestine on the eve of the establishment of the State of Israel.

Margaret M. Mitchell

Paul, the Corinthians, and the Birth of Christian Hermeneutics

Cambridge: Cambridge University Press

Proposing a fresh approach to early Christian exegesis, Mitchell shows how in the Corinthian letters Paul was fashioning the very principles

that later authors would use to interpret all scripture. Originally delivered as The Speaker’s Lectures in Biblical Studies at Oxford University, this volume recreates the dynamism of the Pauline letters in their immediate historical context and beyond it in their later use by patristic exegetes.

Martha Nussbaum

Not for Profit: Why Democracy Needs the Humanities

Princeton: Princeton University Press

Nussbaum makes a passionate case for the importance of the liberal arts at all levels of education, arguing that we must resist efforts to reduce education to a tool of the gross national product. Rather, we must work to reconnect education to the humanities in order to give students the capacity to be true democratic citizens of their countries and the world.

Levmore, Saul and Martha Nussbaum, eds.

The Offensive Internet: Speech, Privacy, and Reputation

Cambridge: Harvard University Press

The distinguished scholars assembled in this volume, drawn from law and philosophy, connect the absence of legal oversight with harassment and discrimination. Questioning the simplistic notion that abusive speech and mobocracy are the inevitable outcomes of new technology, they argue that current misuse is the outgrowth of social, technological, and legal choices.

Martin Riesebrodt

The Promise of Salvation: A Theory of Religion — Translated by Steven Rendall

Chicago: University of Chicago Press

Riesebrodt undertakes a task that is at once simple and monumental: to define, understand, and explain religion as a universal concept.

Susan Schreiner

Are You Alone Wise? The Search for Certainty in the Early Modern Era

New York: Oxford University Press

Schreiner argues that Europe in the sixteenth century was preoccupied with concerns similar to ours; both the desire for certainty and warnings against certainty permeated the earlier era. Digging beneath overt theological and philosophical problems, she tackles the underlying fears of the period as she addresses questions of salvation, authority, the rise of skepticism, the outbreak of religious violence, the discernment of spirits, and the ambiguous relationship between appearance and reality.

William Schweiker

Dust that Breathes: Christian Faith and the New Humanisms

Oxford, UK: Wiley-Blackwell

In this insightful look at the practical challenges and possibilities for Christian life in the global age, Schweiker investigates Christianity’s current relevance and discusses how the life of faith can be oriented.

Jeffrey Stackert, Barbara Nevling Porter, and David P. Wright, eds.

Gazing on the Deep: Ancient Near Eastern and Other Studies in Honor of Tzvi Abusch

Bethesda, MD: CDL Press

Essays on the history, religion, language, and culture of the Ancient Near East as well as articles on ancient Israel and the Bible, including essays on later Jewish History and Indic studies.

Sugarman, Jeremy and Daniel P. Sulmasy, eds.

Methods in Medical Ethics, 2nd Edition

Washington, D.C.: Georgetown University Press

In this first book to systematically examine, critique, and challenge some of these disciplines and their methods in light of their influence on medical ethics, leading scholars present particular methods that have played significant roles in the field.

Christian K. Wedemeyer and Wendy Doniger, eds.

Hermeneutics, Politics, and the History of Religions: The Contested Legacies of Joachim Wach and Mircea Eliade

New York: Oxford University Press

This volume comprises papers presented at the Divinity School’s 2006 conference marking the 50th anniversary of Joachim Wach’s death and the centennial of Mircea Eliade’s birth. Its purpose is to reconsider both the problematic, separate legacies of these two major twentieth-century historians of religions, and the bearing of these two legacies upon each other.

An Interview with Ryan Coyne



Ryan Coyne is Assistant Professor of the Philosophy of Religions and Theology. He began his appointment on July 1, 2010. In this interview he discusses the Chicago tradition, his teaching, and researching at the Divinity School.

CIRCA: How would you situate yourself within the Chicago tradition of theology and philosophy of religion?

RC: One of the best things about the Divinity School is its interdisciplinary approach. Perhaps this is its defining feature. This is so not just for theology and philosophy of religion, but for so many “traditions” at the University. As a philosopher of religion whose primary training is in the history of theology, I try my best to uphold this approach. I first came to Chicago as an entering A.M. student in Autumn 2000, already inspired by figures such as Paul Tillich and Paul Ricoeur. I quickly discovered that, at Chicago the disciplines of theology and philosophy are pursued in conversation with one another, and moreover that “constructive studies” must be informed by, and speak to, historical studies, literary studies, sociology, and critical theory. I greatly admired then, as I do now, the ability of my teachers to range across disciplines in a sophisticated, responsible manner. In theology and philosophy of religions, this is what made the classes of David Tracy, Jean-Luc Marion, Bernard McGinn, Arnold Davidson, Paul Mendes-Flohr, Françoise Meltzer, Susan Schreiner,

and William Schweiker so inspiring for me, but also so very demanding. At present my work is informed by two concerns that took shape in these classes. First, I am interested in the critical possibilities that the study of Christian theology provides for thinking about modern philosophical issues. Second, I am presently studying the history of modern philosophy in its manifold attempts to break with, while simultaneously drawing from, the Christian theological tradition. I think both concerns are in line with the Chicago “tradition” as I think of it; the second concern in particular offers some promising avenues for further research, and I expect to follow these avenues for years to come.

CIRCA: You work with both classical topics and contemporary philosophy. How do you integrate these in your teaching?

RC: I try to do so mainly in two ways. On the one hand, I want to show that contemporary philosophers are rarely far from classical topics, even in their most experimental moments. To be truly innovative, philosophers and theologians must often engage authoritative and/or classical sources. This is something that has always fascinated me. When I teach Heidegger or Derrida, for example, I try to develop conceptual lineages. My goal is often to explain that what is new and original in these thinkers is a function of their sustained interrogations of, say, Plato, Aristotle, Augustine, Aquinas, Descartes, Leibniz, Kant — i.e., those we might think of as somehow “classical.” On the other hand, I also try to show how classical sources can and must be creatively reinterpreted through the lens of contemporary problematics. I learned from my

dissertation committee (David Tracy, Jean-Luc Marion, Amy Hollywood) the necessity of pushing things in both directions at once. As a teacher I find that this strategy helps elucidate classical as well as more contemporary texts.

CIRCA: How does your upcoming book on Augustine’s influence on Heidegger exemplify your concern to examine the history of Christian thought and modern continental philosophy in light of one another?

RC: On one level, the book is meant to show the extent to which Heidegger’s philosophy took shape by borrowing and transforming theological concepts. Heidegger re-interpreted Paul and Augustine explicitly as part of his polemic against modern philosophy from Descartes to Husserl. I try to explain this complex and subtle tactic, and to show how it nourished a depiction of humanity as “plunged into the experience of the death of God,” according to Heidegger. So, on this level the book outlines a crucial way in which the tradition of modern continental philosophy separates itself from Christian theology by repeating and/or transposing its main themes. On another level I argue that this ‘debt’ to theology disrupts Heidegger’s thought, even as it leads him to return to Augustine time and again. So, here I am trying to show what is gained by rehearsing this encounter, that is, by reading Augustine in conversation with figures like Hegel and Nietzsche. My hope is that this aspect of the project will speak generally to current debates concerning the relation between philosophy and theology. I also think that the late Heidegger’s subtle attempt to invoke Augustine against Nietzsche will lead us to re-think some crucial Augustinian themes, such as the nature of time, memory, and human volition.

CIRCA: How do you find the Divinity School as a place to carry out your research?

RC: It is ideal. As a student at Chicago I marveled at the fact that there were so many creative and intelligent individuals around me. This feeling has intensified now that I am a junior faculty member. Having such accomplished and supportive colleagues undoubtedly pushes me to be a better scholar. What’s more, the Regenstein library offers the perfect setting for my research. Above all, however, the biggest difference in my day-to-day life comes from working with so many highly motivated and talented graduate students. They make teaching at Swift a genuinely collaborative enterprise. My courses generally ask a lot of students, yet I always find that they return the favor: I rely upon students for feedback as I test hypotheses and explore new ideas in the classroom. As a student I found this sort of exchange between teachers and students to be exciting; as a teacher I now profit from it in countless ways. □

“One of the best things about the Divinity School is its interdisciplinary approach. Perhaps this is its defining feature.”

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 information, sign up for our events listserve (“At the Divinity School”), and get current news.

International Association of Black Religions and Spiritualities

May 22–May 28, 2011

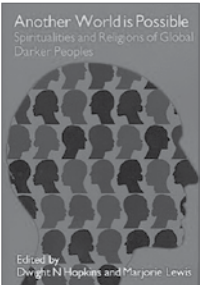
The International Association of Black Religions and Spiritualities (IABRS) will be holding its world business meeting at Swift Hall. Funded by the Ford Foundation, the IABRS is a fourteen-country network created by Dwight N. Hopkins, Professor of Theology. Each country will send two delegates, one male and one female.

The network is comprised of world spiritualities such as African traditional religions, Aboriginal spiritualities, Dalit religions, Christianities, and other forms of indigenous spiritualities and self-cultivation practices. The purpose of the IABRS is to build people-to-people relationships by

focusing most of its attention on international youth and student exchanges. After the publication of its first book, *Another World Is Possible: Spiritualities and Religions of Global Darker Peoples* (London, England: Equinox Publishing) the network is currently working on a new text underscoring new ways of doing missions broadly defined—the notion of visiting other countries to be missionized by the host nation.

Public events during the meeting will include several lectures and panels: a lecture on May 24th by Edward P. Antonio, the Harvey H. Potthoff Associate Professor of Theology and Social Theory at Iliff School of Theology, and panel discussions on “Global Religious Education” on Wednesday and Thursday, May 25th and 26th.

Please visit us online at <http://divinity.uchicago.edu/news/iabrs.shtml> for details.



Conferences to Honor Retiring Faculty

In Winter Quarter of 2011 the Divinity School held two conferences to honor retiring faculty members; a third conference will be held in the Spring.

For more information, and photographs from the events, visit us online at <http://divinity.uchicago.edu/martycenter/conferences/>

Comparing Religions: On Theory and Method

Conference to honor Martin Riesebradt, Professor of the Sociology of Religion

January 14, 2011

The Future of Philosophical Theology: Retrospect and Prospect

Conference to honor Franklin I. Gamwell, Shailer Mathews Distinguished Service Professor of Religious Ethics, the Philosophy of Religions, and Theology

February 4, 2011

Writing Religion: Representation, Difference, and Authority in American Culture

Conference to honor W. Clark Gilpin, Margaret E. Burton Distinguished Service Professor of the History of Christianity and Theology

May 19–20, 2011

Seventh Annual Ministry Conference

Ministry: Left, Right, and In-Between

Focusing on Themes of Allegiance and Religion

Friday, April 15, 2011

9 a.m. – 5 p.m., Swift Lecture Hall

Exploring the question: How do we engage in authentic ministry in the context of a polarizing political climate?

Email ministryconference@gmail.com for questions, or see <http://divinity.uchicago.edu/martycenter/conferences/> for more details.



Bond Chapel Worship

Eight Wednesdays per Quarter

11:30 a.m. – 12 noon

Wednesday Community Luncheons

Eight Wednesdays per Quarter

12 noon – 1:15 p.m.

Lunches topics in Winter and Spring Quarters will include philosopher Ruth Abbey of the University of Notre Dame and our annual barbeque at the end of the year. Join us!

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

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*

Religion and Culture Web Forum

The Religion and Culture Web Forum offers a vehicle for scholars to discuss the innumerable manifestations of religion in modern society and culture; it seeks to engage scholars across disciplines and to bring this important conversation to the broader public. The forum highlights a diversity of both topics and methodological approaches.

After the forum's usual August hiatus, the 2010–11 academic year began in September with a vigorous discussion of "The Poetic Imagination of Lonesomeness," a chapter from Kevin Lewis' (University of South Carolina) new book, *Lonesome: The Spiritual Meanings of American Solitude*.

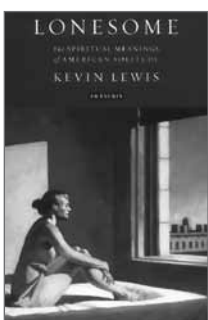
In October and November, the forum featured research by two of the Martin Marty Center's senior fellows for 2009–2010. Sarah Hammerschlag (Williams College) presented a chapter from *The Figural Jew: Politics*

and *Identity in Postwar French Thought*, an exploration of the use of the figure of the rootless Jew in twentieth-century French intellectual history; and Slavica Jakelić (Institute for Advanced Studies in Culture) presented a chapter from *Collectivistic Religions: Religion, Choice, and Identity in Late Modernity*.

In December 2010, Melvin Butler, University of Chicago Professor of Music, took center stage with a paper entitled, "The

Spirit of David: Negotiating Faith and Masculinity in Black Gospel Performance." Focusing on African-American Pentecostal churches, Butler analyzes the tension, especially evident in appeals to the figure of King David, "between homophobic church discourses about sexuality and bodily performances of queerness in gospel music making."

January's forum discusses religious identity among African Americans, featuring a chapter entitled "Exodus and Ethiopia" from Laurie Maffly-Kipp's (University of



North Carolina) highly touted *Setting Down the Sacred Past: African-American Race Histories*. Maffly-Kipp looks at how African Americans in the nineteenth century

variously employed concepts of religion, race, and nation to construct a shared identity through history.

In February, Jessica DeCou, a Ph.D. candidate at the University of Chicago, will present a paper on the theology of culture; the forum also anticipates contributions in the spring by current Marty Center junior fellows Anne Mocko (History of Religions) and Joshua Daniel (Theology).

The web forum welcomes contributions from affiliates (past and present) of the Divinity School. Inquiries and submissions should be sent to the managing editor, Vince Evener, at vevener@uchicago.edu. □

— Vince Evener, *Religion and Web Culture Forum Managing Editor*

Martin Marty Center's Sightings

Sightings has been providing critical engagement with the subject of religion for over ten years. On April 30, 1999, Martin E. Marty wrote his first *Sightings* column, about *FrontPage* magazine's vilification of the American left as socialist, Christian-hating and America-hating. As President Obama is accused of all three today, and unexamined statements about and against religions continue to be pronounced on all sides of the political spectrum, it might not come as a surprise that events which caught our authors' attention ten years ago are still taking place, if in different communities.

For example, R. Jonathan Moore reported ten years ago on a controversy revolving around a mosque. Like the Cordoba House in lower Manhattan, opponents tried to stop the mosque from moving into its new location. Al Salam Mosque Foundation was the highest bidder on a church in Palos Heights (Chicago) that had been up for sale for two years. After Palos Heights residents protested the opening of a mosque in their neighborhood,

the Mosque Foundation was later pressured to sell the church to the city of Chicago, but the buyout was vetoed by Mayor Dean Koldenhoven, who fought discrimination against Chicago Muslims even though he described Islam as "an Arab religion that is anti-Christian in nature." Left without a building after months of town hall meetings and mixed messages from aldermen and other government officials, the Mosque Foundation sued Palos Heights for \$6.1 billion.

As *Sightings* continues to provide contextualization and analysis for stories that make the news and others that never hit the spotlight, it is also continuing to orient its gaze towards religions outside the U.S. as well. *Sightings* articles have been written on Yugoslavia, Serbia, Uzbekistan, Afghanistan, and Uganda over the years. This year Elsa Marty reported on disputes over a holy site in India, James Hoke discussed biblical interpretation in South Africa, and coming up are essays on

Jewish cemeteries in Jamaica and religion versus secularism in Scandinavia.

In the following piece M. Lynx Qualey discusses the controversy around a bestselling Arabic novel called *Azazel*. Written by a Muslim scholar of early Christianity, the novel is about a fifth-century monk in Egypt who struggles to understand his faith and desires in a tumultuous political climate. The author of the novel, Dr. Youssef Ziedan, has been sued by Coptic lawyers who demand that he be imprisoned for five years because, according to them, he had defamed Christianity. Many worlds collide here: religion with politics and the law, persecuted minorities, as well as misconceptions and stereotypes. □

— Shatha Almutawa,
Managing Editor, Sightings

To subscribe and read upcoming and past *Sightings* columns, visit our website at <http://divinity.uchicago.edu/martycenter/publications/sightings/>.

Sightings: Religion vs. Fiction in Egypt



Two years ago, a relatively unknown Egyptian professor of Arabic and Islamic studies took home the second annual International Prize for Arabic Fiction—or “Arabic Booker”—for his novel *Azazel*.

It was only while in his forties that Dr. Youssef Ziedan, who has written fifty-some books about Sufism, Islamic philosophy, and Arabic medicine, turned his attention to fiction. He published his second novel, *Azazel* (sometimes translated as *Beelzebub*), at the age of 50. Ziedan’s prize-winning book purports to be the memoirs of a passionate fifth-century monk named Hypa, whose scrolls are unearthed by a twentieth-century translator.

In writing *Azazel*, Ziedan became one of a few contemporary Egyptian novelists to tackle religion in his literary work. After all, writing about religion has had its dangers: The newspaper *Al-Youm Al-Saba’a*’s website was hacked because of their reported intention to publish Anis Deghrei’s fictional *Trials of the Prophet Muhammad* earlier this year. Authors have had their books preemptively censored by publishers, such as Mohamed Mansi Qandil’s lovely *Moon over Samargand*, which has since been printed in full. Others have been dragged to court by fellow citizens such as author Nawal El-Saadawi.

It is thus not surprising that Ziedan and *Azazel* have caused controversy. Members of Egypt’s Coptic Christian community, including the outspoken Bishop Bishoy, have written extensive rebuttals to the 2008 fictional work. Coptic Christians make up most of Egypt’s Christian population, the largest in the region. The word Copt once simply meant “Egyptian,” and the current Copts remained Christian during Egypt’s shift to Arab-Muslim rule. Exact population figures are not known, but the most commonly given figure is six to eight million Copts among a total population of 80 million Egyptians.

It was late this spring when a group of Coptic Christian lawyers filed a *hesba* lawsuit against Ziedan demanding a five-year prison sentence. They claim that, in statements made during a symposium, the author defamed Christianity. A group of Islamist lawyers also

filed suit, because of Ziedan’s statements about religion.

Such *hesba* cases, through which citizens can file suit against other citizens, have become increasingly popular in Egypt. The attorney Nabih El-Wahsh—according to a suit filed against him—has filed more than a thousand such cases. Most of these have reportedly been against TV producers, filmmakers, and authors.

It was El-Wahsh who dragged prominent novelist Nawal El-Saadawi and her husband, Sherif Hetata, to court in 2001, seeking to divorce the couple—against their will—on the grounds that El-Saadawi expressed views that made her an apostate. El-Wahsh filed suit against El-Saadawi a second time in 2007, seeking to have her Egyptian citizenship annulled because of her views on religion. Fortunately, these cases, like nearly all those filed by El-Wahsh, were dismissed.

Hesba is a long-established principle in Islamic jurisprudence. *Guardian* reporter Brian Whitaker quotes Egyptian scholar Gamal El-Banna as saying *hesba* was originally “used to promote the good and criticize the bad. Every individual in an Islamic society is responsible for the actions of the society.”

Lately, however, *hesba* cases have been used by interest groups, often to intimidate novelists, filmmakers, and poets. One was recently brought by a group called “Lawyers without Shackles” against the editors of a new edition of *1,001 Nights*. The case has since been dismissed, as has the Islamists’ case against Ziedan.

The Christian lawyers’ case against Ziedan, meanwhile, is still under consideration. When I recently told the author *mish mumkin* (it’s

not possible) that he could be sent to jail because of this case, Ziedan’s publisher, Ibrahim El-Moallem, agreed. But Ziedan did not: “*Mumkin*,” he said. “In Egypt, anything is possible.”

It is not really the contents of the book that matter but rather Ziedan’s broader reputation and general outspokenness. Most critics agree with Ziedan’s own assessment that the book is “not against Christianity but against violence, especially violence in the name of the sacred.” Indeed, the lawsuit particularly mentions statements Ziedan made at a symposium held by the daily *Al-Youm Al-Saba’a*.

“He insulted priests and bishops and said many things with no proof or evidence from books or history,” lawyer Mamdouh Ramzi told Reuters. “He is not a Christian man, what does he know about the Church?”

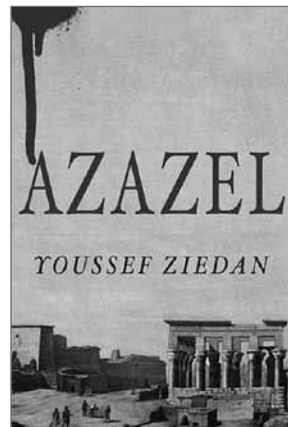
The case has been supported by Coptic groups in the United States, the Netherlands, Canada and Austria.

Ziedan, who in mid-October was given the shield of St. Mark in recognition of his preservation of Christian manuscripts, is clearly not anti-Christian. Nonetheless, he has become a target of some Copts’ frustra-

tions in a country where the minority does have legitimate grievances. The author has also remained a target of Islamists.

The English translation of *Azazel* is set for a summer 2011 release from Atlantic Books. Had the book been under attack solely by fringe Muslim groups, one would assume this might be a selling point for many Western book-buyers. But the novel has also been decried by an Arab Christian minority, even if mistakenly, and how this

will affect the award-winning novel’s reception is difficult to predict. □



M. Lynx Qualey writes about Arabic literature for a variety of newspapers and magazines, including *Al Masry Al Youm*, *The Believer*, *World Literature Today*, and *The Quarterly Conversation*. She blogs daily at <http://arablit.wordpress.com>.

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Ministry Program Update

A Focus on Vocational Integration

In the long tradition of the Divinity School’s mission to train public theologians, the ministry program has sought to promote the ability of students to speak and act in critical and pastoral ways in dialogue with other traditions, professions, and worldviews.



In recent years we have incorporated contextual learning into our first year’s integration seminar, working with youth in Chicago’s Juvenile Detention facility and with the underserved communities of Chicago’s south side at Jackson Park Hospital. An additional component of the first year experience introduces ministry students to multi-faith conversation and invites students to build relationships and understandings across religious traditions.

The program continues to pilot new venues for public engagement in our classrooms as well. Last Winter quarter, Kevin Boyd, the Divinity School’s Director of Field Education and Church Relations, offered a course entitled “Dying in the Modern World,” a class that was taught collaboratively with Dr. Tracy Koogler, an Associate Professor of Pediatrics and the Director of the Pediatric Intensive Care Unit at Comer Childrens’ Hospital. As a chaplain and chaplain educator, Boyd helps form pastoral

care providers who function as public theologians in the pluralistic setting of contemporary medicine, but he has also observed that many clinicians struggle to respond to the spiritual needs of patients and families around the issue of death and dying. This new course, which generated interest from students across the University, sought to bring pastoral care providers and future physicians into sustained conversation with one another. Divinity school students and medical school students shared a classroom to talk about dying and how their professional formation and training equips them to face the reality of illness, disability, and death.

Second-year Master of Divinity student Christian Williams reflected on his experience in the class:

“The unique occasion to participate in an environment combining the insight and training of ministry and medical students was rewarding. In my experience, the confluence of M.D. and M.Div. perspectives offered insight into how each of these professions might complement and, at times, conflict with one another. On several occasions our dialogue revealed a deep, significant divide between health-care and spiritual-care professionals. Our in-depth discussions of complex scenarios as well as various occasions to encounter our roles in delicate, often heated, situations through

role-playing, helped us better appreciate the difficulties connected to the responsibilities of both doctors and chaplains in an atmosphere of loss and bereavement. This course enriched our understanding of our differences while providing a working model of how we can work together in our future professions. As a result, I discovered the real potential of deep and rich dialogue between clinicians and pastoral care providers.

Though I entered the course hoping to find concrete answers and solutions for my future encounters with individuals in an environment of death and dying, I came away with a deeper awareness of the complexities across different contexts engaging this integral life event. I was able to undergo deep introspection into my own experiences and understandings concerning death; consequentially, I gained profound appreciation for the intimacy and tenderness inherent in one’s convictions on this subject. I also discovered that any monolithic examination of death involves the imposition of one perspective or viewpoint onto another. In an atmosphere that involves people from various backgrounds and faiths, I realized that the chaplain’s primary obligation is not to his or her personal beliefs or convictions pertaining to death, but rather to the patient and the people who surround the patient in difficult times. In the end, I believe that this was the greatest discovery of the course, for me: the awareness that foundations for

relationships could be formed on the basis of finding beauty in the convictions of the other. This education in relationship-building will continue to play an integral role as I continue to shape my role in the ministry.”

Boyd observed that the course accomplished the instructors’ interdisciplinary objective in a very tangible way. “When we first started



the role-play exercises the students playing the clinician and the student playing the chaplain almost never spoke to one another before beginning the scene. Their conversations with the patients often reflected this disjointedness. One day, one of the students stopped me just before beginning and asked, ‘Am I allowed to talk to the chaplain before we start this? I think that might help.’ It was the fledgling moment of mutuality and collaboration, of professionals working together in their roles to provide meaningful care. It made them better doctors and chaplains respectively and created an authentic space for religious expression in a setting where such impulses are too often minimized. It is why this Divinity School program is so unique and such an enriching place to learn, teach, and be.” □

— Cynthia Gano Lindner,
Director of Ministry Studies

“I entered the course hoping to find concrete answers and solutions for my future encounters with individuals in an environment of death and dying; I came away with a deeper awareness of the complexities across different contexts engaging this integral life event.”

Spotlight on Endowment



The work of the Divinity School is made possible by various types of philanthropy. In an occasional series, we will explore the many types of gifts upon which the School depends for its flourishing.

Endowment funds ensure the continuing excellence of the Divinity School by providing perpetual support for the School’s programs. In contrast to so-called “annual gifts” that are spent in their entirety in the year in which they are received, an endowment gift is invested, and only a fixed percent of the endowment’s value is spent each year. Other earnings and realized capital gains are added

to the principal to ensure growth over the years and to protect the endowment’s income from the effects of inflation.

Most endowments in the Divinity School support professorships or underwrite graduate fellowships. Most are named in honor of particular people. Thus, an endowment gift provides benefits to generations of students and links the name of the person honored

to the School in perpetuity. We are deeply grateful to all the friends and alumni who have set up or contributed to endowment funds over the years.

In comparison with our peer institutions, however, the Divinity School’s endowment is significantly and shockingly smaller. One consequence of this reality is that we have fewer resources available on a permanent basis to support students. Addressing this problem is one of the School’s and the Dean’s highest priorities.

Even many years after their establishment, endowment funds remain living entities — providing organic connections between the original donors and honorees and the students and faculty of today. This is particularly the case with endowments named for distinguished faculty members of the School. Three endowments established at the Divinity School in the past fifteen years to honor distinguished faculty members provide direct financial aid for students. We welcome your gifts to these endowments as a concrete way of maintaining the living connection between these giants of the past and our present students — the scholars of the future — whose work builds on their accomplishments. □

— Mary Jean Kraybill,
Director of Development

To make a gift to any of these funds or for more information about establishing an endowment, please contact Mary Jean Kraybill, Director of Development for the Divinity School, at 773-702-8248 or mjkraybill@uchicago.edu.

The Jerald C. Brauer Fund

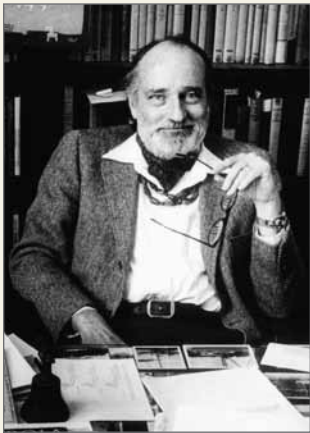
Established by alumni and friends of the Divinity School to honor Jerald C. Brauer, professor of the History of Christianity at the Divinity School from 1950 until his death in 1999 and Dean of the School from 1955–1970, the Brauer Fund underwrites the Brauer Seminar.



The Brauer Seminar, co-taught periodically by two Divinity School faculty members, was established for the purpose of encouraging interdisciplinary teaching and research. The endowment provides a stipend for each partici-

pating student and brings in the Brauer Fellow, a distinguished visiting scholar who represents a perspective on the seminar topic that complements those of the instructors.

In the Winter quarter of 2011 Professors Willemien Otten (Theology and History of Christianity) and William Schweiker (Theological Ethics) are offering the Brauer Seminar on the topic “The Case for Humanism.” In 2012, the Brauer Seminar will be taught by Professors Wendy Doniger (History of Religions) and Jeffrey Stackert (Hebrew Bible) on “The Art of Translation.”



Langdon Gilkey Scholarship Fund

The Gilkey Scholarship Fund was established following the death of Langdon Gilkey, Shailer Matthews Professor Emeritus, with gifts from students, faculty colleagues, and friends. Its purpose is to provide financial support for doctoral students in modern theology. Currently, there are forty-two doctoral students in the theology area, the largest cohort in the Divinity School.

Nathan and Charlotte Scott Dissertation Fund

Established by colleagues, students, and friends to honor Nathan A. Scott, Jr., Professor at the Divinity School from 1955 to 1977, the Scott endowment provides dissertation-year support for students concentrating in Religion and Literature. The Scott Fund acknowledges Professor Scott’s role in establishing the academic field of Religion and Literature and founding the Religion and Literature Ph.D. program at Chicago.



Student Life Report: JST_HB Workshop



The Jewish Studies and the Hebrew Bible (JST_HB) Workshop engages questions in the academic study of Judaism, broadly conceived, and combines and juxtaposes these inquiries with specific examinations of the foundational text of Judaism, the Hebrew Bible (Tanakh).

We provide a forum for vibrant discourse and critical reflection within all areas of Judaica. From Jewish language, literature, history, and music to philosophy, religion, and material culture, the JST_HB workshop engages students and faculty interested in individual subfields of Jewish Studies while stretching them to think beyond the strictures that typify their work. This oftentimes means facilitating exchanges across the chronological span of Jewish Studies, a field that ranges from the second millennium BCE to the present. The workshop seeks to create a sense of community among its participants, bringing students, faculty, and other researchers together from various programs and departments to foster new lines of dialogue. The end result, as our website notes, is a workshop for all things Judaica, from Moses to Leo Strauss.

The JST_HB workshop looks to serve most especially the students and faculty of the department of Near Eastern Languages and Civilizations in the Humanities Division and the Divinity School programs in

the History of Judaism and Bible. However, its appeal and function has spread in recent years to include students and faculty affiliated with numerous departments across the University and the Chicago Center for Jewish Studies (CCJS). Ideally, it is inclusive of all students and faculty interested in Jewish Studies. Its events are open not only to the wider University but to local Chicagoans, and we increasingly have attendance by people from the Hyde Park neighborhood and other Chicago areas and schools.

The autumn quarter of 2010 was another solid one for the workshop, with presentations from an emeritus Chicago professor, a guest from Brown University, and two University of Chicago Ph.D. candidates. We also hosted *Los Angeles Times* best-selling author David Sax, whose presentation on his book *Save the Deli*, a fascinating study of the Jewish Deli in America, included catering from Chicago's landmark Manny's Deli.



student of the Divinity School and Adam Ferziger, a visiting professor from Bar Ilan University. □

— Erik Dreff, *JST_HB Workshop Coordinator*

The workshop meets bimonthly on Mondays at 6:00 p.m. in Swift Hall, room 403. For more information go to our blog website (http://cas.uchicago.edu/workshops/jst_hb/).



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