

CIRCA

News *from* the University of Chicago Divinity School

ON ORIENTATION DAY LAST SEPTEMBER, EIGHTY-FIVE NEW STUDENTS BEGAN their studies at the Divinity School. The main quadrangle was an array of autumnal colors — one of the joys of the quarter system being an October 1 start of the academic year — and there was an excited rush in Swift Hall. Up in the Third Floor Lecture Hall and under the gaze of the book-browsing angels I had the privilege of welcoming the new students to the community of inquiry that is the Divinity School, and to

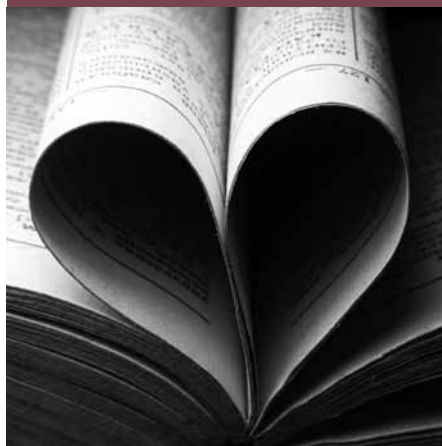
some of the ground rules for the conversation it represents in the academic study of religion: that there are no entry requirements to the conversation other than curiosity, a willingness to work harder than you ever have in your life, and a commitment to thinking and engaging in genuine dialogue with like and non-likeminded others; that all assumptions are open to question (except this one); that there are no sacred cows, no untouchable topics (the list goes on, and includes “become a translator, even if you work on English language materials”...). I also started conversations with them, both as a group and individually, on some of the cases I would be speaking about in my Harper Lecture in Washington DC on the “Speaking about Religion in Public”; the role of ‘faith’ in the Presidential campaign; the “Innocence of the Muslims” film; the Anders Breivik trial in Oslo; the text known as “the Gospel of Jesus’ Wife.” As usual with our students, I found them intelligent, inquiring, unpredictable and ready to push the discussion further, both then, at the “4-to-8” party later, and on into the quarter and years ahead.

At the “Wednesday lunch” that day (only in Swift Hall can one have a “Thursday Wednesday lunch”) a panel of returning student leaders stood up to introduce the incoming to the full picture of intellectual and social life at the Divinity School.

DSA President Chris Hanley (third-year MDiv), introduced a host of Divinity Students Association officers and leaders, and set a tone of collegial (and humorous) engagement, urging new students to become fully involved in the rich life of the School.

Divinity School Coffeeshop manager Greg Chatterley (PhD, History of Christianity) articulated his model for business, including a commitment to ecological sustainability (e.g., the used grounds from “Grounds of Being” are transported to a compost site on the South Side each week), to ethical business practices, and to supporting

Letter from the Dean



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Divinity School student life through the proceeds of the shop and through programming, such as a regular Monday morning coffeeshop that is hosted by the Coffeeshop, the DSA and the two Deans’ offices.

Rachel Watson (PhD, Religion and Literature), with incomparable wit, introduced students to Alchemy in Color, a student group that fosters the work and life of scholars of color within the Divinity School, and Kelli Gardner (PhD, Bible) announced the reprise of the “Women’s Caucus” in the Divinity School. At their opening reception two weeks later thirty-five women showed up; they are now meeting for “(G & T)(ea)” each Friday afternoon at 4:30, and sponsoring programs about special issues facing women on the job market, and issues of gender in pedagogy in the study of religion.

Nabanjan Maitra (MA 2012; entering PhD in History of Religions), declared his hopes to organize some Divinity School intramural teams (for fitness and hilarity), and called for volunteers. As of this writing I have heard that there are three Divinity School teams competing this quarter: men’s flag football, co-ed football (playing for the championship tonight at Stagg Field), and a co-ed volleyball team called “The Exorcists” that is currently undefeated (perhaps assisted by the stun factor achieved when they arrived on court on Halloween in clerical collars.)

Colin Soderberg-Chase and Hannah Campbell Gustafson (both second-year MDivs) beckoned all to join “Greening the Div School,” a group of environmentally concerned students who had given each entering student a Coffeeshop mug for coffee and for the filtered water station in the Swift lobby, and introduced some of the many activities planned for the year.

Bryce Rich (PhD, Theology) introduced The Sacred Flame, a group that gathers LGBTQ student and allies throughout the year for intellectual ferment and social enrichment.

Continued on page 4

Divinity News and Notes



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

Doostdar and Ziporyn Join Faculty



The Divinity School is pleased to welcome two new faculty members to Swift Hall.

Alireza Doostdar, Assistant Professor of Islamic Studies and the Anthropology of Religion, is an anthropologist who works on contemporary Islam. He received his PhD from Harvard University in May 2012 in Anthropology and Middle Eastern Studies. His dissertation, “Fantasies of Reason: Science, Superstition, and the Supernatural in Iran,” examines the contemporary fascination of middle-class Iranians with the occult, the paranormal, and the supernatural. Previous research has focused on Persian-language blogging from the perspective of linguistic anthropology. Doostdar’s recent work has involved everyday encounters with

jinn, witches, New Age spirituality, mystics’ hagiographies, and multiple forms of extraordinary power. This academic year he will teach “Shi’ism: History, Memory, Politics” in winter quarter, and, in the spring, “The Anthropology of Religion” and a seminar on “Modern Enchantments: The Occult, the Paranormal, and the Extraterrestrial.”

Brook A. Ziporyn, Professor of Chinese Religion, Philosophy, and Comparative Thought, is a scholar of ancient and medieval Chinese religion and philosophy who has distinguished himself as a premier expositor and translator of some of the most complex philosophical texts and concepts of the Chinese religious traditions. Ziporyn is the author of four published

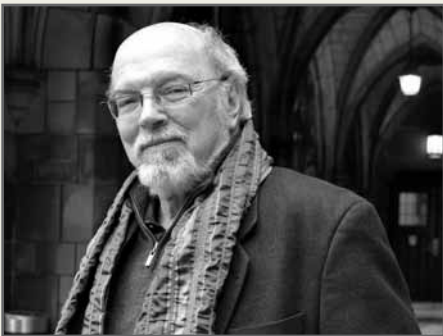


books, including *Evil And/Or/As the Good: Omnicentric Holism, Intersubjectivity and Value Paradox in Tiantai Buddhist Thought* (Harvard, 2000), *The Penumbra Unbound: The Neo-Taoist Philosophy of Guo Xiang* (SUNY Press, 2003), and *Zhuangzi: The Essential Writings with Selections from Traditional Commentaries* (Hackett, 2009). A fifth, *Ironies of Oneness and Difference: Coherence in Early Chinese Thought. Prolegomena to the Study of Li*, will appear later this summer from SUNY Press. Professor Ziporyn received his BA in East Asian Languages and Civilizations from the University of Chicago, and his PhD from the University of Michigan. Prior to joining the Divinity School faculty, Professor Ziporyn taught at Northwestern University (in the religion and philosophy departments) since 1998. Following a year as Visiting Professor of Philosophy at the National University of Singapore, Professor Ziporyn will begin offering courses at the Divinity School in the 2013–14 academic year.



Wedemeyer Elected to the American Society for the Study of Religion

Christian K. Wedemeyer, Associate Professor of the History of Religions, has been elected to membership in the American Society for the Study of Religion. The ASSR seeks to promote and advance the scholarly study of religion in its various forms and to foster communication among those who are engaged in such study. New members are chosen on the basis of their contributions to the field, their achievements and interest in the comparative study of religion, and their record of collegial engagement. Wedemeyer’s work addresses topics of history, literature, and ritual in Indian and Tibetan Buddhism, with a focus on esoteric (Tantric) Buddhist traditions. His most recent book, *Making Sense of Tantric Buddhism: History, Semiology, and Transgression in the Indian Traditions*, will be out from Columbia University Press in December of this year. Wedemeyer joined the Divinity School faculty in 2003.



Mendes-Flohr Named American Academy of Arts and Sciences Fellow

Paul Mendes-Flohr, Dorothy Grant Maclear Professor of Modern Jewish History and Thought, was elected to the American Academy of Arts and Sciences 2012 class of fellows in April. Mendes-Flohr is a leading scholar on modern Jewish thought and intellectual history. His major research interests include modern Jewish intellectual history, modern Jewish philosophy and religious thought, philosophy of religion, German intellectual history, and the history and sociology of intellectuals. He has recently published, in Hebrew, *Progress and its Discontents* and (with Jehuda Reinharz) *The Jew in the Modern World: A Documentary History* and is currently completing a biography of Martin Buber to be published by Yale.

Kinnamon Named Alumnus of the Year

Michael Kinnamon Named 2013 Alumnus of the Year

The Board of Trustees of the Baptist Theological Union, upon recommendation of the Divinity School's Alumni Council, has named Rev. Michael Kinnamon, AM 1976, PhD 1980 (Religion and Literature), as the Divinity School's Alumnus of the Year for 2013. An ordained minister in the Disciples of Christ and the International Council of Community Churches, Rev. Kinnamon is one of the most prominent and influential ecumenical leaders and educators of our time.

In August 2012, Kinnamon began a three-year term at Seattle University's School of Theology and Ministry as the Spehar-Halligan Visiting Professor of Ecumenical Collaboration in Inter-religious Dialogue. Since 1993, Kinnamon has been deeply involved in the work of the National Council of Churches and led the NCC as General Secretary from 2008–2012. He has been an active participant in the World Council of Churches (WCC) and its assemblies since 1980. From 1980–83, he served as Executive Secretary of the WCC's Faith and Order Commission.

Kinnamon's major publications include *Can a Renewal Movement Be Renewed?: Questions for the Future of Ecumenism* (forthcoming in 2013); *The Ecumenical Movement: An Anthology of Key Texts and Voices* (coedited with Brian Cope, Grand Rapids: Eerdmans, 1997, new edition forthcoming in 2012); *Disciples:*

Reclaiming our Identity, Reforming our Practice (coauthored with Jan Linn, Atlanta: Chalice Press, 2009); *The Vision of the Ecumenical Movement and how it has been Impoverished by its Friends* (Atlanta: Chalice Press, 2003); and *Truth and Community: Diversity and its Limits in the Ecumenical Movement* (Grand Rapids: Eerdmans, 1988). In addition, Kinnamon has contributed extensively to publications such as *The Dictionary of the Ecumenical Movement*, *The History of the Ecumenical Movement*, and *The New Westminster Dictionary of Christian Theology*.

Kinnamon has made important contributions in theological education through his teaching and administrative service at Eden Theological Seminary (2000–2007), Lexington Theological Seminary (1988–2000), and Christian Theological Seminary in Indianapolis (1983–1988). He has received honorary

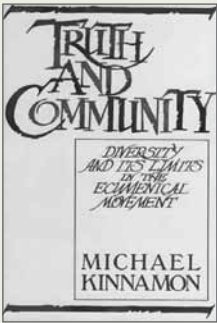
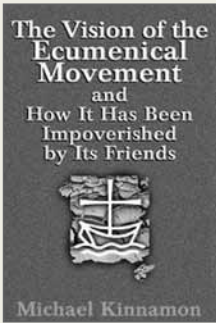
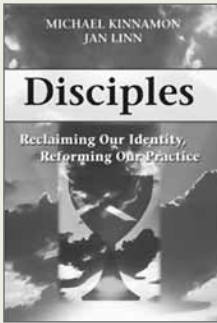


degrees from Bethany College (DD, 1992) and the Aquinas Institute of Theology (Doctor of Humane Letters, 2008).

Alumnus of the Year Address

Professor Kinnamon will deliver the 2013 Alumnus of the Year address on Thursday, May 2, 2013, at 4:30 p.m. in Swift Lecture Hall with a reception to follow.

At noon on the same day, he will offer the Craft of Teaching Seminar, a part of the Divinity School's program in pedagogical formation for its graduate students (see page 4 for more information).



Medical Ethics in Swift Hall

Daniel P. Sulmasy, Kilbride-Clinton Professor of Medicine and Ethics in the Department of Medicine and the Divinity School and Associate Director of the MacLean Center for Clinical Medical Ethics in the Department of Medicine, recently participated in the latest quarterly Presidential Commission for the Study of Bioethical Issues (PCSB) meeting.

Dr. Sulmasy, an internist and ethicist whose research interests encompass both theoretical and empirical investigations of the ethics of end-of-life decision-making, ethics education, and spirituality in medicine, was appointed to the thirteen-member Commission by President Obama in April 2010. The PCSB is the latest incarnation of a near-forty-year tradition of such bodies being formed to advise either Congress or the president on bioethics. It advises the president on bioethical, legal, and social issues that arise from advances in biomedical and behavioral research, healthcare delivery, or other areas of science and technology.

"One of the principles the commission emphasizes is that significant ethical issues in biotechnology are best addressed through democratic deliberation. The University of Chicago is an almost perfect setting for such deliberation, providing world-class expertise

in biology, medicine, ethics, law, economics, religion, and policy, located in a dynamic and diverse city," said Dr. Sulmasy. "The topics we discuss concern a plethora of new questions engendered by powerful technologies, but also ancient questions regarding free will and human nature."

Dr. Sulmasy was also recently announced as the John Nuveen Lecturer for 2012. His lecture was originally scheduled for October 25, 2012; however, it has been postponed. We are unable to announce a new date at this time; please watch our website for further updates. The John Nuveen Lecture was established in 1972 by the Trustees of the Baptist Theological Union (BTU), who oversee an endowment that helps to support the University of Chicago Divinity School. Each year, a prominent member of the University's faculty is invited by the BTU and the Divinity School to deliver the lecture.



Program on Medicine and Religion at the University of Chicago

Second Annual Conference on Medicine and Religion

Tuesday, May 28 – Thursday, May 30

<http://pmr.uchicago.edu/2013-conference>

Divinity News and Notes



Divinity School Launches Craft of Teaching Program

This fall the Divinity School launched the Craft of Teaching in the Academic Study of Religion, its newly designed and innovative program of pedagogical training. The program mobilizes and greatly augments the teacher training initiatives of the Divinity School by instituting a permanent program of workshops and seminars dedicated to pedagogy in religious studies.

By supporting a multifaceted conversation on pedagogy within and across the Divinity School's areas of study, the Craft of Teaching Program will better prepare Divinity School graduates to be reflective and proficient teachers of religion in a range of institutional contexts, while advancing thinking about pedagogy in the field more broadly.

The design of the program reflects the Divinity School's—and the University of Chicago's—commitment to collaborative workshop-style interchange among its students and faculty. Our model of teacher training—unique among graduate programs in religion—utilizes an integrated series of in-house workshops and seminars as the locus of pedagogical reflection and practice, resulting in a diverse, ever-evolving, and year-round offering of programs that is especially integrated with student and faculty interests within the Divinity School.

In addition to periodic special programs, the Craft of Teaching Program includes three prominent elements. First, The Craft of Teaching Seminar Series will be held each quarter of the academic year, led by an alum or another accomplished educator brought to campus to introduce his or her particular institutional context and engage in discussion on a course they have designed and taught, the decisions that went into the design, and some of its outcomes. Second, in the annual Syllabus Workshop, led by the Director of Undergraduate Studies, participants will draft and workshop

materials related to syllabus design. Finally, in a series of topic- and area-specific pedagogy workshops, over a dozen of the Divinity School's area clubs and workshops will devote one session per year to the subject of teaching.

Graduate students who participate in these programs will reflect upon the challenges of teaching religion in diverse institutional contexts, develop syllabi and course materials, and earn demonstrable teaching credentials as they prepare to enter the higher education job market.

For more information on the program, including events and an audio archive, please visit us online at <http://divinity.uchicago.edu/teaching>.



Craft of Teaching Events

Please visit us online for more information <http://divinity.uchicago.edu/teaching>

Winter Craft of Teaching Seminar Wednesday, February 27

Led by Prof. Jonathan Z. Smith, Robert O. Anderson Distinguished Service Professor of the Humanities and Associate Faculty in the Divinity School. Immediately following, a reception will be held in honor of his forthcoming collection of essays *On Teaching Religion: Essays by Jonathan Z. Smith*.

Professor as Mentor: A Discussion on Pedagogy January date to be announced

Featuring Jeffrey Stout, Professor of Religion at Princeton University.

A Discussion on Contemplative Pedagogy Thursday, January 24

Featuring Divinity School alumna Jennifer Oldstone-Moore, Associate Professor of Religion at Wittenberg University. A specialist in Chinese religious traditions, Professor Oldstone-Moore's presentation will consider ways in which contemplative practice might serve as a resource for teachers of religion.

A Conversation on Pedagogy February date to be announced

Featuring reflections by and conversation with Prof. Dan Arnold, Associate Professor of the Philosophy of Religions in the Divinity School.

Spring Craft of Teaching Seminar Thursday, May 2

Led by the 2013 Divinity School alumnus of the year, Prof. Michael Kinnamon, presently Spehar-Halligan Visiting Professor of Ecumenical Collaboration in Interreligious Dialogue at Seattle University's School of Theology and Ministry. Prof. Kinnamon will introduce and discuss a course he has designed and taught, the decisions that went into its design, and some of its outcomes.



Mitchell *Continued from page 1*

Chris wrapped up the panel by mentioning some ideas for the year ahead and ways in which the vibrant community of the Divinity School—that unites rigor and humanity—may be continually reinforced and enhanced. In the last few years the DSA presidents have teamed up with the Dean to sponsor one event per quarter, including student-faculty athletic “competitions” in bowling and in softball (may I mention that the faculty now lead the reprised series 3–2?) and in engagement

The Div School's volleyball team, the Exorcists, from left to right: Nina Deremer (3rd year MDiv), Leah Boyd (2nd Year MDiv), Erin McCarthy (3rd Year MDiv), Cornelia Wilson (1st Year MA), Russell Johnson (1st Year PhD), Laura Toth (1st Year MA), Miles Hopgood (3rd Year MDiv).

Visiting Faculty

In the 2012–13 academic year, the Divinity School will welcome four visiting faculty members, representing a broad range of academic expertise.

Lee H. Butler, Jr., Professor of Theology and Psychology at Chicago Theological Seminary, is an African-American pastoral theologian. His primary research emphasis is on African-American identity formation. He explores African indigenous religions; American slavocracy, religiosity and spirituality; Black and Womanist theologies; and Black psychology, health and healing. His most recent book is *Listen, My Son: Wisdom to Help African American Fathers* (Abingdon Press, 2010). In winter of 2012 Prof. Butler will offer “Race, Gender, and African American Religions.”



Rachel Elijor, Visiting Professor of Israel Studies, is John and Golda Cohen Professor of Jewish Philosophy and Jewish Mystical Thought at the Hebrew University of Jerusalem and the author of numerous works on Jewish Mysticism and Hasidism, including *Dybbuks and Jewish Women in Social History*, *Mysticism and Folklore* (New York: Urim 2008). She has been the Chair of the Department of Jewish Studies at the Hebrew University of Jerusalem, where she taught between 1977–2011. Professor Elijor is the recipient of many honors, among them the Fridenberg excellence award of the Israel Academy of Sciences and Humanities, the Yigal Alon-Brecha fellowship, the Rothschild award, the Lucius Littauer prize, the Memorial Foundation fellowship, and the Warburg prize. She was awarded the 2006 Gershom Scholem Prize for the Study of Kabbalah and Jewish Mysticism by The Israel Academy of Sciences and Humanities. She has written eleven books and edited ten others on Jewish Mysticism in various periods. Elijor will offer “Major Issues in the Study of Jewish Mysticism: Between Kabbalah and Hasidism” in the spring of 2013.



Edward Foley will join us in spring quarter as Visiting Professor of Liturgy, and offer a course on prayer in the Abrahmic religions. The Duns Scotus Professor of Spirituality and Professor of Liturgy and Music at Catholic Theological Union in Chicago, and a member of the Province of St. Joseph of the Capuchin Order, Foley has nineteen books to his credit, including the well-known *From Age to Age*, which has been expanded and completely revised (Liturgical Press, 2008). He has also authored over three hundred scholarly and pastoral articles and reviews in such collections as *Religion in Geschichte und Gegenwart* and in journals such as *Liturgisches Jahrbuch*, *La Maison-Dieu*, *Revue Bénédictine*, and *Worship*.



Candida Moss teaches New Testament and Christian Origins in the Department of Theology at the University of Notre Dame. At the Divinity School, she will be Visiting Professor of New Testament and Early Christian Literature. Specializing in Biblical studies and early Christian history, Moss is the author or editor of three books and over twenty articles. Her first book, *The Other Christs: Imitating Jesus in Ancient Christian Ideologies of Martyrdom* (Oxford, 2010) was awarded the 2011 John Templeton Award for Theological Promise. She has also been the recipient of grants and awards from the Woodrow Wilson Foundation, the John Templeton Foundation, and the National Endowment for the Humanities. Professor Moss is currently working on a book on the resurrection of the body entitled *Heavenly Bodies: Resurrecting Perfection in Early Christianity* for Yale University Press, a popular book on early Christian martyrdom for HarperOne, and a commentary on Second Century Martyrdom Accounts for the Hermeneia Commentary series. She offered “Early Christian Martyrdom” in the fall of 2012.



In Memoriam

Joshua Casteel, 1979–2012

Joshua Casteel, a graduate student at the Divinity School, died August 25 in New York City after battling lung cancer. He was thirty-two.

In addition to his academic work at the Divinity School, Casteel was an active member of Iraq Veterans Against the War. He lectured widely about his time as an interrogator at Baghdad’s Abu Ghraib prison and his decision to become a conscientious objector.

“There is simply no one like Joshua Casteel and the Divinity School community is keenly grieved at his loss,” said Margaret M. Mitchell, the Shailer Mathews Professor of New Testament and Early Christian Literature, and Dean of the Divinity School. “This remarkable man, with such a remarkable history, who was our student, colleague, passionate interlocutor and friend, has left his mark here and will be continually remembered with fondness and admiration.”

He enrolled at the Divinity School in 2010, where his scholarly interests included theology, philosophy, and religion and literature. Although his illness prevented Casteel from completing his MA, he “achieved distinctive clarity in a very short span,” according to his advisor, Richard A. Rosengarten, Associate Professor of Religion and Literature.

A longer story about Joshua is available online: <http://news.uchicago.edu/article/2012/09/18/divinity-school-student-joshua-casteel-1979-2012>.

A memorial service was held on November 9th in Swift Hall.



together with the fantastic art resources of the city of Chicago. So for example last spring a dozen students and two faculty attended an exhibit of drawings by legendary Chicago architect Stanley Tigerman (member of the Divinity School’s Visiting Committee) and a two-hour informal seminar afterward at the Graham Foundation on his concepts of death and the ineffable in architecture. Over a Thai dinner afterwards, Mr. Tigerman asked each student to explain her or his research focus, and had specific comments and thoughts

on each in turn. And last week Shatha Almutawa (PhD, History of Judaism) and Sara-Jo Swiatek (MA) organized a gallery tour for students and faculty at the exhibit, “Blood, Gold and Fire: Coloring Early German Woodcuts,” at the Art Institute of Chicago with curator Suzanne Karr Schmidt, followed by a Chicago-style Berghoff dinner and discussion afterwards that went well beyond woodcuts. Next spring will bring a new such event, still to be planned. As the panel concluded and the now-oriented incoming

crowd joined the swirl of Swift Hall life as students and no longer perspectives, Dean of Students Terri Owens and I locked eyes just before leaving the Common Room and didn’t even have to say what we were both thinking—we’re proud of our students.

Margaret M. Mitchell, Dean

See <http://www.flickr.com/photos/ucdivinityschool/sets/72157631638064931/> for some photographs of Orientation Day 2012.

Divinity School Events

What’s the best way to find out about events at the Divinity School? Online. Our online calendar can be found on our homepage — <http://divinity.uchicago.edu> — as can detailed information about conferences, lectures, and workshops. You can also join our Facebook community. Find us under “University of Chicago Divinity School.” Alumni are most welcome to join the conversation!

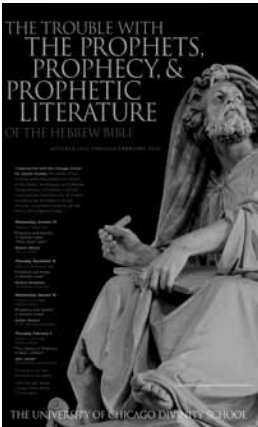
Upcoming Events

Throughout the academic year the Divinity School hosts or cohosts a wide variety of lectures, symposia, graduate workshops, and more. All these events are announced in advance online.

The Trouble with the Prophets, Prophecy, and Prophetic Literature of the Hebrew Bible

A series of four lectures on the problematic nature of the literary, sociological, and historical categorization of prophecy in ancient Israel, this series will explore how the study of Israelite prophecy has developed in recent decades, comparative aspects, gender theory, and origins in magic.

Visit <http://divinity.uchicago.edu/news/prophesy.shtml> for more information.



Alumnus of the Year Lecture and Reception

Thursday, May 2, 2013 – 4:30 p.m.
Swift Lecture Hall

Join us for the annual Alumnus of the Year Lecture with Rev. Michael Kinnamon. (See page 3 for additional information).

At noon on the same day, Rev. Kinnamon will offer the Craft of Teaching Seminar, a part of the Divinity School’s program in pedagogical formation for its graduate students.

The Mellon Islamic Studies Initiative

The Mellon Islamic Studies Initiative is a three-year project, designed to support the expansion and enhancement of the study of Islam at the University of Chicago. Administered by the Divinity School, the initiative is a cross-divisional collaboration, intended to create a sustained campus conversation about the future of Islamic studies.

Funded by a generous grant from the Andrew W. Mellon Foundation, the initiative brings distinguished visiting scholars representing a wide range of topics in Islamic Studies to campus.

In academic year 2012-2013 the Initiative will host the following visiting scholars, who will each offer a public lecture as well as organize a conference or workshop on their topic of study.

In fall quarter, Professor Angelika Neuwirth will be visiting in the Department of Near Eastern Languages and Civilizations. Dr. Neuwirth teaches at the Seminar for Semitic and Arabic Studies of Freie Universität Berlin, and is widely considered to be one of the world’s leading experts in the study of the Qur’an and Qur’anic exegesis. Her public lecture is entitled “The Qur’an and the discovery of writing — an epistemic turn in Late Antiquity.”

During winter quarter, Professor Robert Gleave, will join the Department of History. Professor of Arabic Studies at the University of Exeter, Gleave is a specialist in Islamic law, and particularly Shi’ite legal and political theory. His

Five New Associated Faculty

The Divinity School is pleased to announce that five faculty members from varied departments across the University of Chicago have newly joined the ranks of its Associated Faculty. They are Melvin Butler, Ahmed El Shamsy, Franklin Lewis, Tahera Qutbuddin, and Christopher J. Wild, representing the departments of Music, Near Eastern Languages and Civilizations, and Germanic Studies.

Melvin Butler Assistant Professor of Music

Professor Butler is an ethnomusicologist with broad interests in music and religion of the African diaspora. The bulk of his fieldwork has explored popular music making in relation to charismatic Christianity in Haitian and Jamaican communities. Much of his research centers on the phenomenology of Pentecostal musical worship, how the transcendent becomes immanent through musical performance, and the intersections of faith, ritual, gender, and power. These interests fuel his ongoing concern with ethnographic representation and the ways in which scholars negotiate their identities in relation to various fields of supernatural encounter. He is presently at work on two book manuscripts: one examining the theological and experiential connections between Jamaican and African American gospel

performance, along with the musical migrations that shape identities in Jamaica and its diaspora; the other focusing on a continuum of Pentecostal practice in Haiti and the discourses of cultural authenticity and spiritual power that inflect congregational practice. At the heart of both projects lies a critical reconsideration of how spiritually charged music making is deeply embedded in processes of boundary crossing, identity formation, and social positioning in post-colonial contexts.

Ahmed El Shamsy Assistant Professor of Islamic Thought, Department of Near Eastern Languages and Civilizations

Ahmed El Shamsy studies the intellectual history of Islam, focusing on Islamic law and theology, cultures of orality and literacy, and classical Islamic education. He is

particularly interested in the changing ways that religious authority has been constructed and interpreted in the Muslim tradition. His first book, *The Canonization of Islamic Law: A Social and Intellectual History*, will be published by Cambridge University Press. He is now at work on his second book, a study of the reinvention of the Islamic scholarly tradition and its textual canon via the printing press in the early twentieth century. Other ongoing research projects investigate the influence of the Greek sage Galen on Islamic thought and the construction of self-identity among early Muslims.



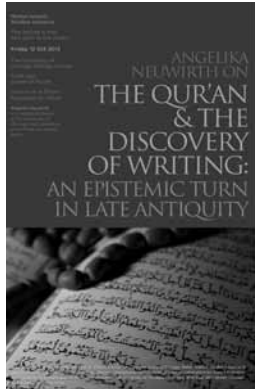


recent work focuses on the process of defining legitimate and illegitimate violence in Islamic legal thought. He will teach a class entitled “Shi’ism, Messianism and Resistance” and offer a public lecture on January 18, 2013.

Spring quarter will see Professor Leonardo Capezzone join the Committee on Social Thought. Capezzone is an Associate Professor of the History of the Arab-Islamic Mediterranean at the University of Rome whose work covers a wide range of topics in medieval Islamic thought and culture, including the

history of science/knowledge, courtly love poetry, and the engagement of medieval Islamic philosophy with western views of that philosophy. He will jointly teach a class with Professor David Nirenberg entitled “Love, Law and Exile: the Philosopher and Society in Medieval Islam” and will offer a public lecture on April 12, 2013.

For details about dates and events, please visit us online at http://divinity.uchicago.edu/news/islamic_studies_initiative.shtml for details. Photos: Megan E. Doherty



II WEDNESDAYS II

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.

Join us in Swift Common Room for a delicious meal, a speaker, and conversation.

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

Franklin Lewis

Associate Professor of Persian, Department of Near Eastern Languages and Civilizations

Franklin Lewis teaches courses on Persian literature and language, medieval Islamic thought, Islamic mysticism, Iranian cinema, translation history, and comparative literature, and is the current Director of Graduate Studies for the Medieval and Modern programs in Near Eastern Languages and Civilizations. He serves as Deputy Director of the Center for Middle Eastern Studies at the University of Chicago, as well as President of the American Institute of Iranian Studies. Lewis’ research interests center on Persian literature, particularly the Samanid to the Timurid period, as well as twentieth-century poetry and prose; comparative literature; and mystical and esoteric traditions in the Islamicate world. Publications include several translations of modern Persian prose and poetry, and articles on Hâfez, ‘Attâr, Sa’di, Najm al-Din Dâye, Persian literature and the Qur’ân, the Sufi orders, the hagiographical tradition, and the writings of Bahâ’ Allâh. An ongoing interest in Mowlânâ Jalâl al-Din Rumi is reflected in a monograph on the subject, a book of literary translations of his poems, a guest-edited special journal issue focusing on

the current state of Rumi studies, and an edition and translation of the discourses of Borhân al-Din Mohaqeq of Termez, the teacher who purportedly initiated Rumi in the mystic tradition.

Tahera Qutbuddin

Associate Professor of Arabic Literature, Department of Near Eastern Languages and Civilizations and the College; Chair of Interdisciplinary Studies in the Humanities

Tahera Qutbuddin’s research focuses on intersections of the literary, the religious, and the political in classical Arabic poetry and prose. She has written a book titled *Al-Mu’ayyad al-Shirazi and Fatimid Da’wa Poetry: A Case of Commitment in Classical Arabic Literature* (Brill, 2005), and edited and translated al-Quda’i’s compilation *A Treasury of Virtues: Sermons, Sayings, and Teachings of ‘Ali, with the 100 Proverbs attributed to the compilation of al-Jahiz* (New York University Press, forthcoming 2013). She was awarded a 2008–2009 fellowship from the Carnegie Corporation of New York, which she is using for her current research in Arabic oratory (khataba) and the compilation of ‘Ali’s words titled *The Path of Eloquence* (Nahj al-balagha). Her teaching

includes topics in classical Arabic prose, poetry and poetics, and classical Arabic syntax.

Christopher J. Wild

Associate Professor of Germanic Studies and the College; Director of Undergraduate Studies of the Department of Germanic Studies

Professor Wild is the author of *Theater der Keuschheit–Keuschheit des Theaters. Zu einer Geschichte der (Anti-)Theatralität von Gryphius bis Kleist* (Rombach: Freiburg, 2003), which traces the profound historical transformation of theatricality that takes place in German theater from the Baroque to Classicism. He has edited (with Helmut Puff) *Zwischen den Disziplinen? Perspektiven der Frühneuzeitforschung* (Göttingen: Wallstein Verlag, 2003) and several thematic issues of *Germanic Review* (with Eric Downing) and *Modern Language Notes* (with Rüdiger Campe). His current projects examine the ways in which theology and religion inform developments that are generally considered genuinely modern. He is working on a book that asks the seemingly simple question of why Descartes’ founding text of modern philosophy was titled *Meditations on First Philosophy* in order to take its generic affiliation seriously.

Dean of Students Report



The Fall, the Divinity School enrolled 85 entering degree candidates — 48 MA, 16 MDiv, and 21 PhD.

Student Fellowships, Grants, and Awards

Foreign Language and Area Studies Fellowship Summer 2012

Miriam Louise Bilsker
Francesca Nicole Chubb-Confer
Catherine Anne Hartmann
Darcie Marilyn Price-Wallace

Foreign Language and Area Studies Fellowship Academic Year

Catherine Anne Hartmann
Andrew Carl Kunze
Megan Rose Mulcahy
Darcie Marilyn Price-Wallace
Elizabeth Anne Sartell
Justin Nathaniel Smolin
Isaac Daniel Sussman
Cornelia Wolf-Wilson

Louisville Institute Dissertation Fellowship

Kristel Ann Clayville

Chicago Center for Jewish Studies
Katharine Elizabeth Rand Pflaum
Erik Dreff
Jordan Eugene Skornik

Wilson Lectureship

Pierre-Julien Daniel Harter

Ministerial Student Research Grant from Higher Education Leadership Ministries
McKinna Rae Daugherty

Fulbright IIE/USIA Fellowship

Jessica Hope Andruss
Vincent Matthew Evener

The Elsa Marty Entering Ministry Fellowship
Ryan Fordyce

Schloerb Entering Ministry Fellowship

Meghan Freytag
Gail Goldsmith

The Divinity School Visiting Committee Fellowship

Thomas Whittaker

Fuerstenberg Fellowship
Matthew Creighton

Cohen Family Fellowship

Samuel Brody

Harper Fellowship
Pierre-Julien Harter

Andrew W. Mellon Fellowships in Humanistic Studies

Jeffrey Jay

College Graduates in Religious Studies 2011–2012

Ten students completed fourth-year BA papers in Religious Studies this year, led by the paper preceptor, Joshua Daniel. They and their topics are (advisers' names follow in brackets):

E. Juliet Beletic, “The Role of Instruction in Defining the *Revolve* Biblezine.” (Mitchell)

Kara M. Fox, “A Theology of Child-Saving: The Christocentric Liberalism of Charles Loring Brace.” (Brekus)

Chauncey Harrison, “Re-imagining the Relationship Between Expository Preaching and Black Homiletics.” (Hopkins)

Andrew Manns, “Binding Proteus: Marsilio Ficino and the Power of the Imagination.” (Maggi)

Elizabeth McCreless, “Women’s Experience, Tradition, and History: Anne Carr’s Catholic Feminism.” (Culp)

Allison Radomski, “On Discourse and Divine Communication: A Narrative Approach to the Problem of Suffering.” (Chavel)

Elizabeth S. Wagner, “Raising Christian Children in Horace Bushnell’s Christian Nature.” (Brekus)

Mary Claire Walthier, “The Hijab at the Crossroads.” (Pick)

Thomas E.I. Whittaker, “Providence, Prophecy, and Prosperity: The ‘Faith Principle’ of Anthony Norris Groves in Early Nineteenth-Century Britain.” (Brekus)

Caroline Wooten, “From the Lyceum to Gettysburg: Civil Religion in Abraham Lincoln’s Rhetoric.” (Lincoln)

Convocations

Summer 2011

MA
Miriam Louise Bilsker
Gregory Welsh Chatterley
Jaclyn Marie Grossano
Michael Jordan Lichens
Arian Justine Newell
Devin Patrick O’Rourke
Andrea Rochelle Scardina
Scott Vangel
Yue Zhang

MDiv
Christopher Charles Siems

PhD
Elizabeth Ann Hayes Alvarez
DISSERTATION: The Valiant Woman: The Virgin Mary as Imagined by American Catholics and Protestants, 1854–1904

Manuel Alberto Cruz
DISSERTATION: The Ethical Passing of God: Kant and Levinas

Anne Katherine Knafl
DISSERTATION: Forms of God, Forming God: A Typology of Divine Anthropomorphism in the Pentateuch

Heather Suzanne Miller Rubens
DISSERTATION: Also Other: Lucien Wolf, Roman Catholics and the Making of Anglo-Jewish Identity

Daniel Dongwon Shin
DISSERTATION: The Public Character of Hans W. Frei’s Theology: Reflections on Theological Hermeneutics, Christology, and Christian Formation

Autumn 2011

MA
Keith Jerome Baltimore
John Eugene Fojtik

MDiv
Kathleen Alda
Balthrop-Lewis
Elsa Jaarsma Marty
Pumsup Shim
Jonathan Wallace

PhD
Eszter Katalin Fuzessy
DISSERTATION: Dialogues Between Sages and Outsiders to the Tradition: Creation of Difference As a Literary method of Religious Polemics in Rabbinic Literature

Jeffrey Irving Israel
DISSERTATION: Jewish Humor and the Political Ethics of De-Stigmatization

Hillegonda Pietronella Koster
DISSERTATION: For the Future of the Earth: Creation and Salvation in the Theologies of Jürgen Moltmann, Catherine Keller, and Kathryn Tanner

Blake Tucker Wentworth
DISSERTATION: Yearning for a Dreamed Real: The Procession of the Lord in the Tamil Ulās

Winter 2012

MA
Seong-Hun Choi
Carl Edward Hansel
Scott Vincent Sees
Rose Alice Harrell Tisdall

MDiv
Jaekyung Kim

PhD
Sally Jackson Stamper
DISSERTATION: Horror and Its Aftermaths: A Fresh Perspective on Theological Appropriations of Psychology

Spring 2012

MA
Erin Ann Barbato
Bevin Brittany Blaber
Ashley Annette Boggan
Daniel Scott Brickman
Ashley Frances Cargle
Yoon Tae Chong
Alison Leigh Colpitts
Claire Florene Droste
Anand Dipesh Gandhi
Sara Ann Gillespie
Michael Christopher Kolbe
Eleanor Rose Krasne
Lisa Victoria Landoe
Rachel Diane Graaf Leslie
Katelin Loveless
Nabanjan Maitra
Georgia Maull
David Allison Orsbon
Helena Sofia Post
Megan Riveron-McCarthy
Peter Hans Severson
Ryan Joseph Stelzer
Matthew Sweet Vanderpoel

MDiv
Jacqueline Ann Clark
Gabriel McKone Godwin
Amanda Elizabeth Guthrie
Adrienne Elizabeth Martin
Kathleen Ann Mills-Curran
Andrew Michael Packman
Katherine Michelle Raley
Laura Michelle Jennison Reed
Richard Aaren Zaleski

PhD
Nancy Diane Arnison
DISSERTATION: A Tragic Vision for Christianity: Aeschylus and Whitehead

Anthony Sadek Banout
DISSERTATION: Islamic Modernism and the Possibility of Democratic Religious Freedom

Jessica Nicole Decou
DISSERTATION: Parables of Freedom: Toward a Barthian Pneumatology of Culture for Engaging Popular Culture in the 21st Century

Carrie Beth Dohe
DISSERTATION: The Wandering Archetype: C. G. Jung’s “Wotan” and Germanic-Aryan Myth and Ideology

Elizabeth Ann Hopp-Peters
DISSERTATION: Breaking Pots: Making Metaphors: Symbolic Action in the Book of Jeremiah

Karl Willie Lampley
DISSERTATION: A Theological Account of Nat Turner: Christianity, Violence, and Theology

Anne Taylor Mocko
DISSERTATION: Demoting Vishnu: Ritual, Politics, and the Unmaking of Nepal’s Monarchy

Santiago O. Piñón, Jr.
DISSERTATION: Francisco Vitoria and His Search for Justice: A Theological and Rhetorical Consideration

Marsaura Shukla
DISSERTATION: Ortholexis: Reading in Twentieth-Century Theology

Mun’im A. Sirry
DISSERTATION: Reformist Muslim Approaches to the Polemics of the Qur’ān against Other Religions

Summer 2012

MA
Franzcha Sybil Balzer
David Price Curlin
Blake Cody Edwards
Adam Daniel Paradis
Carlos Raul Schiappa-Pietra
Susan Christopher Shields

MDiv
Madison Reid McClendon

PhD
Karl Eric Hefty
DISSERTATION: The God of Appearance

Gabriel Amber Robinson
DISSERTATION: Bullfighting and Bull Taming: Formations of Religion and Masculinity

Michael Sohn
DISSERTATION: The Good of Recognition: Phenomenology, Ethics, and Religion in the Thought of Lévinas and Ricoeur

Alma Wilson Teaching Fellowship Report

There are certain topics in philosophy and other fields for which part of the pedagogical challenge is to convince students that the topic at hand actually presents a real problem, worthy of attention, effort, and care. The instructor typically does not face this challenge when *suffering* is the topic in question.



Before ever encountering “the problem of evil” on a philosophy of religion syllabus, most students will likely have already done some thinking (perhaps even some agonizing) about what suffering is, how the inescapable reality of manifold evils should affect the ways in which we think about God, and, perhaps, how discourses about “evil” are used and abused by religious and political actors. If many of us contemplate some such cluster of questions as we come of age, different experiences and motivations prompt such reflections in different individuals: for one person, it is the touch of personal tragedy, for another, a searching reading of the history of the last century and its horrors, for another still, the demands of faithfully interpreting the texts of her own religious tradition.

From the outset of the quarter during which it was my privilege to teach, as an Alma Wilson Fellow, a course dedicated to “Problems of Evil: Narrative, Theodicy, Anti-theodicy,” I aimed for honesty: on the first day of class, I warned,

“If they were discouraged by the intractability of the problems, my students did not show it.”

only half-jokingly, that we *might* not arrive at a solution to the problem of suffering in the ten weeks allotted to us. If they were discouraged by the intractability of the problems, my students did not show it. Instead, they consistently engaged the modern and contemporary arguments for and against theodicy under consideration with enthusiasm and urgency. Every Tuesday and Thursday afternoon during a dark Chicago winter, the students told me, by the manner in which they applied themselves to the texts, listening and responding to one

another, that something serious was at stake in our discussions, whether or not we could ever put these problems to rest by the end of our time together.

We had as our starting point an elegant and lucid argument by Eleonore Stump, a distinguished contemporary philosopher of religion, that attempts to marry conceptual rigor to a sensitivity to existential concerns. In her recent book, *Wandering in Darkness*, she also tries to bring together Jerusalem and Athens, insofar as her theodicy (or, more modestly, her *defense*, to use a term of art in the literature) rests on a case that philosophical engagement with scriptural narratives can yield insights that conceptual analysis alone is powerless to produce. To follow and evaluate her claims, my students and I investigated biblical texts alongside Harry Frankfurt’s influential theory of volition, as well as classical deliberation about evils in Augustine and Aquinas.

Ultimately, though, while course participants appreciated the merits of Stump’s work (and those of other theodacists, such as Marilyn Adams and Eliezer Berkovits), when we turned our attention to the other readings on our syllabus, many around the seminar table seemed even more struck by the realization that arriving at a conclusion of atheism is not the only way to be critical of the enterprise of theodicy. We read Christian theologians such as Dorothee Sölle and Kenneth Surin and Jewish thinkers such as Richard Rubenstein and Emmanuel Lévinas who, for different reasons and in different ways, contest theodicy precisely in the name of their religious convictions.

By the end of the quarter, as signs of spring

started to appear, what began as individual motivations for approaching a certain set of problems had become, on my desk, a stack of no less individual analyses of problems of evil as presented by a wide range of different narratives. Their final assignment, in which the course was meant to culminate, was designed to give them maximal freedom in the choice of material, allowing them to pursue their own interests and concerns. One paper confronted the horrors narrated in Judges 19-21, while others analyzed John Paul II’s encyclical on suffering (*Salvifici Doloris*) and Chaim Potok’s *The Chosen*. I read papers about the redemptive universes of C.S. Lewis’s *Perelandra* and his friend George MacDonald’s *Lilith*, and about the much bleaker narrative world of Samuel Beckett’s *The End*. For all the differences in subject matter discussed and claims advanced, many of these papers shared a similarly probing spirit of inquiry, resulting in a number of



philosophically astute readings of very different kinds of texts.

The quarter’s final reading was a short story by former University of Chicago professor J.M. Coetzee, which describes the anguish and anxiety of a missed encounter between two writers at a conference on “The Problem of Evil.” At the conclusion of the story, Coetzee leaves the reader alone with his protagonist, Elizabeth Costello, in the cold solitude of an empty hallway, in an unfamiliar city, the tension between the two main characters left unresolved. I

cannot speak to the level of anxiety or anguish in my students, nor can I deny having experienced these emotions myself (this being only my second course as a stand-alone instructor), but I think I can say that the place at which we parted ways at the end of the quarter felt something like the opposite of cold solitude.

Joseph Ballan, PhD candidate in Philosophy of Religions

“... arriving at a conclusion of atheism is not the only way to be critical of the enterprise of theodicy.”

An Interview with Anne Knafl



Anne K. Knafl is Bibliographer for Religion and Philosophy at the University of Chicago Library, a position she began in July 2012. Responsible for developing and maintaining the Library’s collections in the areas of religion and philosophy, Knafl also provides specialized reference services and bibliographic instruction for faculty and students in religion and serves as a liaison between the Library and the Divinity School. Recently we talked to her about her position at Regenstein and her continuing work in biblical scholarship.

CIRCA: Tell us about your training — where have you been, how did you end up here?

AK: I received my BA from Macalester College in St. Paul, Minnesota, where I double-majored in Religion and Anthropology. I first learned biblical Hebrew my junior year, which inspired me to spend a semester abroad at the Hebrew University of Jerusalem, where I studied Modern Hebrew and Jewish Studies. I came to the Divinity School in 2000 to pursue my Master’s in Religious Studies. I started the PhD program in Bible in 2002. My first advisor was Tikva Frymer-Kensky. After she passed away in the summer of 2006, Michael Fishbane became my advisor for both my qualifying exams and my dissertation.

I taught the introductory biblical Hebrew course offered by the Divinity School from 2005 to 2008. I was very lucky to be able to teach not

“A bibliographer has the luxury to pull back and contemplate an entire field of study and to consider its past, present and future.”

only graduate students, but University of Chicago graduate students, my first time out of the gate. The students were so wonderfully bright and motivated. This was also the first time I really got to know some Ministry students and I learned how great they are and their unenviable task of balancing advanced academic research with pastoral concerns. My next gig, starting in 2008, was teaching Hebrew at Spertus College, first on-site but later I got the opportunity to design and teach their online Hebrew course. At Spertus, I started teaching continuing-education students. This has been another wonderful learning experience.

Most recently, I taught undergraduates at University of Illinois, Urbana-Champaign from 2010 through 2012. This in many ways was the most challenging teaching opportunity since the majority of my students were not Humanities majors (let alone Religion majors) and simply did not bring the same skill set to the classroom as I was used to. In addition, most of them were very devoted Christians, who while they had deep knowledge of the content of the Bible, had never studied it from a critical vantage point. My first year, I tried very hard to avoid any controversial issues, but found that this seemed to frustrate my students. So, starting in my second year of teaching, instead of avoiding the controversial, I reframed the approach of the class to confront it head on. I was very upfront with my students. I would say, “I am going to teach you how to read the Bible from an historical-critical approach. You don’t have to agree with the results and you can ask any questions you want and tell me all the things you don’t like about it, but you still have to emulate the approach, even if at the end of the class you decide that it’s nonsense!” I had much better results with this approach ... and much more interesting class discussions!

My shift to a career as a librarian came quickly, but looking back, the bibliographer position is a natural extension of my graduate education and experience and my experience teaching graduate and undergraduate students.

CIRCA: Tell us about what you are most looking forward to in the next few years.

AK: I am especially excited about becoming a permanent member of the University of Chicago community. I had a lot of jobs at the Divinity School during my tenure as a student. I worked the Wednesday Lunch crew and was the head chef for a year. I was an Area Assistant for a year and I taught the Biblical Hebrew class for three years. Working those jobs I got to experience multiple aspects of the Divinity School

community and I got to know the administrative and clerical staff. I came to feel as if I were part of the Div School family, even though I knew I would have to leave once I graduated, so I am thrilled to be sticking around. But I am also eager to expand my U of C family at the Philosophy Department, and of course, at the Library. I plan to attend as many events as my schedule will allow this first year. So, look for me at Wednesday Lunch, workshops and lectures. Also, I will be leading a workshop through the new Craft of Teaching Program at the Divinity School on “Teaching Religion in the Internet Age: Electronic Resources in the Religious Studies Classroom.” I think this new pedagogy program is a wonderful addition to the Divinity School curriculum and I hope to be deeply involved.

I am looking forward to expanding my knowledge of the breadth of the Religion and Philosophy Collections at the Library. For me, writing a dissertation was extremely satisfying because I was able to devote so much attention to this one specific question. But, back in undergrad I was drawn to the breadth of Religious Studies as an area of study. A bibliographer has the luxury to pull back and contemplate an entire field of study and to consider its past, present and future. It is intellectually challenging and stimulating work. I feel so honored to have had these collections placed in my care and I look forward to developing my vision for their stewardship.

CIRCA: Are you continuing your scholarly work in your field? What kinds of projects are you working on?

AK: I am. I will be publishing a revised version of my dissertation, *Forms of God, Forming God: A Typology of Divine Anthropomorphism in the Pentateuch* with Eisenbrauns, in their series *Siphrut: Literature and Theology of the Hebrew Scriptures*. In addition, I plan to publish an article that expands on my discussion of Name Theology in the book of Deuteronomy in my dissertation and based on a presentation I gave at the National Meeting of the Society of Biblical Literature. And, I just completed a review of the book *Gender Issues in Ancient and Reformation Translations of Genesis 1–4* for the *Journal of Religion*. I hope in the future to write many more book reviews for the *Journal*.

Mostly, my immediate academic interests revolve around educating myself about the Religion and Philosophy Collections. One long-term plan I have is to develop a user guide for the Judaica collection in the Reading Room that would identify its most important primary sources and reference resources. This process would inevitably identify gaps in our collection and would then lead to strengthening this resource, while improving accessibility.



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*

Marty Center Junior Fellows



Christian Wedemeyer

Martin Marty Center Junior Fellows 2012–2013

The Marty Center, continuing its emphasis on global interactions and aspects of religion, will have fourteen dissertation (junior) fellows in the upcoming academic year.

This year's Marty Center dissertation seminar is being offered in two sections, one led by Christian Wedemeyer, Associate Professor of the History of Religions and the other by William Schweiker, Edward L. Ryerson Distinguished Service Professor of Theological Ethics and Director of the Martin Marty Center and Director of the Divinity School. The seminar is designed to advance interdisciplinary research in all areas of religious studies.

Fellows will be required to present their individual projects not only within the seminar, before their peers, but before public interlocutors at a spring meeting. The seminar's goal is to advance scholarship mindful of the public setting of all inquiry. The spring meeting helps participants articulate their projects in way that will be intelligible to specialist and nonspecialists alike.

Junior Fellows

Samuel Boyd — Near Eastern Languages and Civilizations
“Contact Linguistics and Textual Reuse in the Hebrew Bible: A Socio-Linguistic Approach to Literary Contact”

Joy Brennan — Philosophy of Religions
“Being, Non-Being and the Path To Awakening in Mind-only Buddhist Thought”

Patricia Duncan — Bible–New Testament
“Novel History: Scriptural Exegesis in the Pseudo-Clementine Homilies”

Michelle Harrington — Religious Ethics
“Laying Down One's Life: Autonomy in the Time of Medicalized Death”

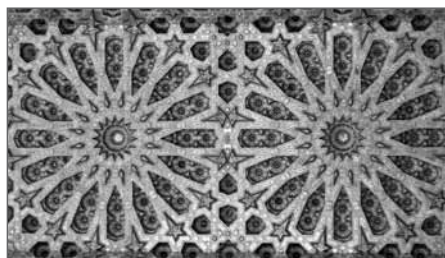
Sonam Kachru — Philosophy of Religions
“The Elusive Mark of the Mental: Philosophy of Mind with Vasubandhu”

Larisa Masri — History
“Rituals and Rhetoric: Religious Diplomacy in Republican Rome”

David Mihalyfy — History of Christianity
“Not the Bible Alone: American Christianity and the Interpretation of the Gospels, 1790–1890”

Matthew Petrusek — Religious Ethics
“Catholic Social Ethics and the (In)vulnerability of Human Dignity”

Ayshe Polat — Anthropology and Sociology of Religion
“Reasoning Islam: Late Ottoman Debates on Islam”



Jawad Qureshi — Islamic Studies
“Islamic Tradition in the Age of Revival and Reform: Said Ramadan al-Bouti and His Interlocutors”

Myriam Renaud — Theology
“God: Construction Within the Bounds of the 1993 Parliament of the World Religions' Global Ethic”

Alexander Rocklin — History of Religions
“Religion under Contract: South Asian Religions and the Politics of Religious Toleration in Colonial Trinidad”



Robyn Whitaker — Bible–New Testament
“The Rhetoric of Worship: Ekphrasis, Vision, and Persuasion in the Apocalypse to John”

Rebecca Wollenberg — History of Religions
“‘And they became the people of the Book’: The Jewish Turn Towards Text in the Middle Ages”

Senior Fellows

We also welcome two Senior Fellows for the academic year. Each Senior Fellow will participate in the Marty Center and deliver a symposium to the Divinity School community while in residence.

Dr. Andrew J. Nicholson, AM 1995, PhD 2005 (SALC), is Assistant Professor of Hinduism and Indian Intellectual History at the State University of New York at Stony Brook. His primary area of research is Indian philosophy and intellectual history, most recently focusing on medieval Vedanta philosophy and its influence on ideas about Hinduism in modern Europe and India; his project as an MMC Senior Fellow is “Spiritual Exercises: A History of Yoga From Ancient India to the Contemporary World.”

Dr. Noah Toly is Associate Professor of Urban Studies and Politics and International Relations and Director of the Urban Studies program at Wheaton College. Dr. Toly's chief interests are in urban and global environmental governance. His project as an MMC Senior Fellow is “The Macondoization of the World: Reckoning with Scarcity, Tragedy, and Risk.”

Prof. Nicholson will deliver his Senior Fellow Symposium on Thursday, March 7, 2013; Professor Toly will deliver his Senior Fellow Symposium on Thursday, May 9.

Both symposia will be held in the Swift Hall Common Room (1st floor) at 4 p.m. A reception will follow the talk. These are free and open to the public; alumni are warmly invited to attend.

Read our Fellows' answers to the questions

“What do you hope to accomplish their year as a Martin Marty Junior Fellow?” and “How does the MMC look as a place to do your work?” — by visiting http://divinity.uchicago.edu/martycenter/fellowships/2012_2013_profiles.shtml.

Ministry Program Update



Thandiwe Gobledale, left

Rev. Hull Moses, Thandiwe’s supervisor, observed that the learning and growth was mutual—while opening up the space for a young pastor to practice ministry, literally and figuratively, “the congregation benefited in countless ways. Having additional pastoral leadership meant more individual attention to people; Thandiwe has incredible gifts for one-on-one visitation and care, and the congregation felt that presence. More pastors also meant more got done: additional educational opportunities, service projects, and small groups, including new things I wouldn’t have done because of a lack of time and interest, but which met a clear need. For example, the Longest Night Service she led during Advent was very well attended, and obviously appreciated by many who were grieving losses at that time of year.” As well, the 2004 alumna notes, hosting an intern for an entire year was ‘a morale booster for the congregation, which took pride in thinking of themselves as a teaching congregation.’ (One member compared it to the prestige of being a teaching hospital.) Watching a new leader blossom gave them hope for the future of the church.”

Back in Swift Hall this autumn, Thandiwe reflects on her growth in confidence: “Given responsibility, I had the experience of being successful, of living into my own and others’ hopes and expectations of me. “She notes that she returns to her final year of studies with “a much clearer my sense of direction and call ... I feel

Preparing for a Life of Religious Leadership

It takes an extended community to raise a minister... The question is as old as Moses: how, exactly, does one prepare for a life of religious leadership? In our contemporary American context, marked by compounding religious pluralism and rapidly changing forms of religious authority, community, and practice, students preparing for ministry are deeply cognizant of their need not only for the academy’s tools for analysis and interpretation, but also for the habits and skills necessary to engage in theological reflection and meaningful action “on the ground,” in the midst of life in complex communities.

The Divinity School’s MDiv program has long been notable for its insistence that all students complete two units of fieldwork — nearly 1,000 hours, altogether. Many MDiv students are drawn to this program precisely because they appreciate this confluence of rigorous academic study and serious practice, and because the city of Chicago provides a broad and creative range of field possibilities for learning and practicing ministry. Inspired by the many models of ministry from which to learn and challenged by the complex social and institutional contexts in which they will be called to lead, recent MDiv students have sought even more occasions to gain practical wisdom—some continue working in chaplaincy services as volunteers when their Clinical Pastoral Education (CPE) units are done; a few extend their congregational placements for a second year, while still others seek grants to support their own research projects on such topics as how to teach environmental responsibility or faithful sexuality in congregational contexts. Their efforts model collabora-

tions of teaching and learning that benefit students and their communities of practice as well.

Thandiwe Gobledale, a Disciples Divinity House (DDH) scholar now entering her final year of studies in the Divinity School’s MDiv program, chose to engage in an even more extended season of practice and reflection last year, creating a year-long, full-time internship with Divinity School and DDH alumna Lee Hull Moses and her congregation, First Christian Church (FCC) in Greensboro, North Carolina. Thandiwe had been discerning a call to congregational ministry since before her arrival at the Divinity School—the daughter of two ordained ministers, she was certainly no stranger to congregational life. But she needed to try it on for herself. “Part of really getting a feel for being a pastor is being trusted by a community and called into that role: for the community and its current leader to look to you as a pastor—as one who is learning, but also one who is capable. This is one of the incredible gifts I received at FCC—they invited me into that role and really gave me a lot of freedom to fill it in ways that were authentic and true to me, trusting that I would be paying attention to what was authentic and true for them as well.”

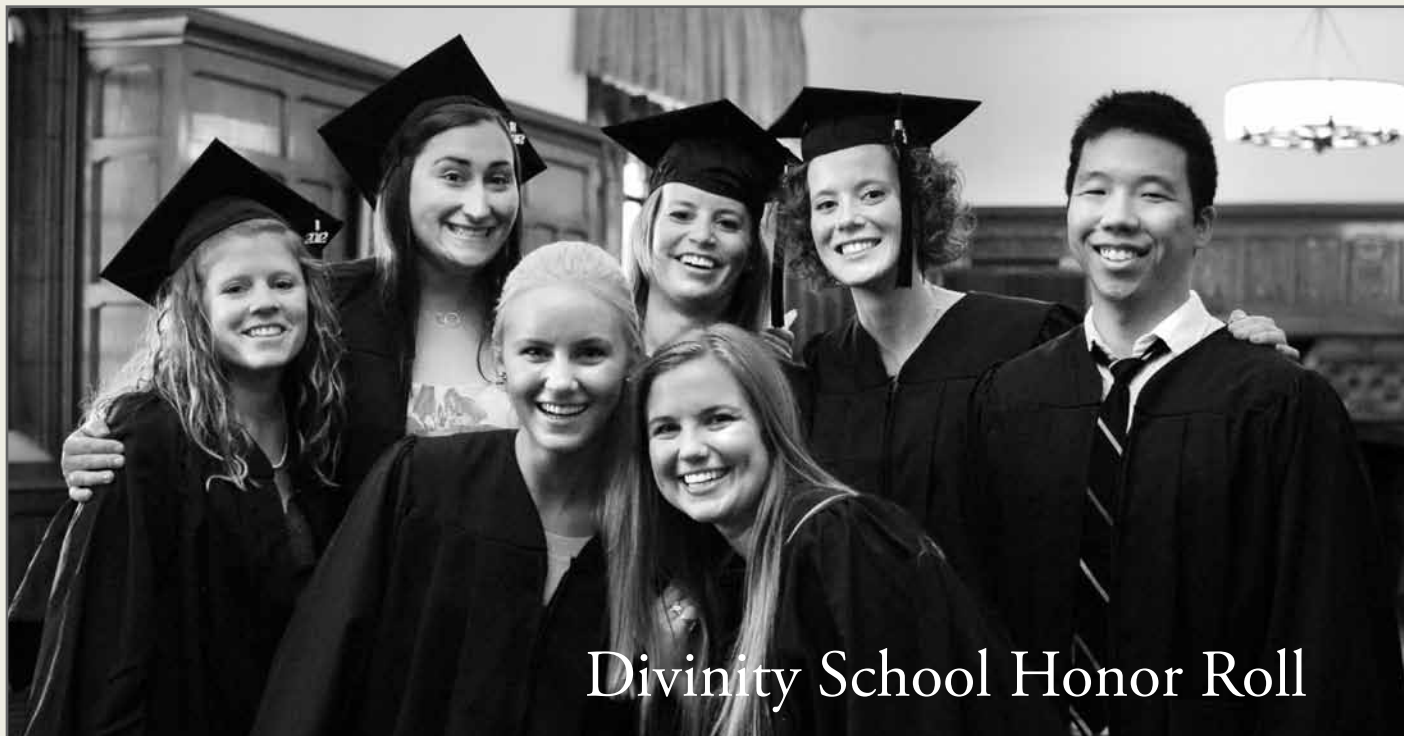


DDH alumna Lee Hull Moses, minister at the First Christian Church (FCC) in Greensboro, North Carolina.

like I bring a different sort of love of and hope for the church into my work here at the Divinity School.” For their part, Hull Moses reports that her congregation has begun to recognize a calling of their own: “We seem to really have the leadership, the gifts and skills, and the passion to nurture and call new leaders, and we are looking for other opportunities to do so.”

Cynthia Gano Lindner, Director of Ministry Studies

“Many MDiv students are drawn to this program precisely because they appreciate this confluence of rigorous academic study and serious practice ...”



Divinity School Honor Roll

The Divinity School benefits from the generous support of alumni, friends, and organizations. The Dean, the faculty, and the students of the Divinity School extend their sincere thanks to all who contributed cash gifts during the 2011–2012 fiscal year (July 1, 2011–June 30, 2012).

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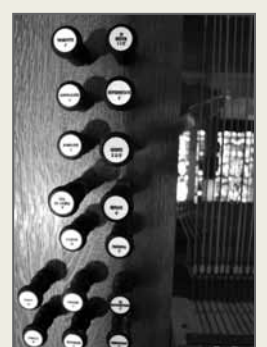
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Reneker Organ Moves into Bond Chapel

Bond Chapel has been closed during Fall Quarter while the Reneker Memorial Organ was installed.

The Reneker Organ is named for the late Robert W. and Betty C. Reneker, who each had strong ties to the University of Chicago.

Watch our website for information about Bond's reopening and concerts featuring the pure, articulate tone of the baroque-style Reneker Organ.

