

CIRCA

News *from* the University of Chicago Divinity School

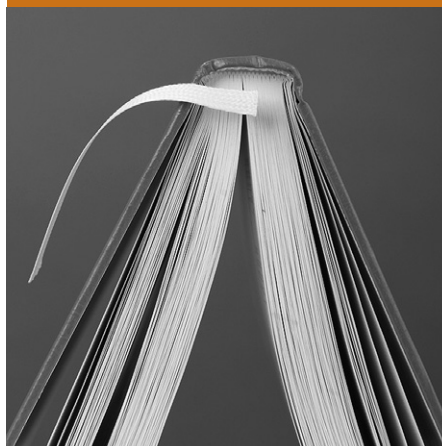
AS YOU MAY HAVE NOTICED, THE RECENT UPDATE TO THE DESIGN OF THE Divinity School’s website includes a “virtual” faculty bookcase that loads when you click on the “Faculty” tab. It is indeed (as I have been asked) meant to replicate online the glass fronted wooden bookcase of “Recent Faculty Publications” that is the focal point for anyone entering the Swift Hall lobby from the main quadrangle, the hearth of the Divinity School.

Faculty research and publications that shape their fields of inquiry remain at the heart of what the School is about—its work, purpose, values, fundamental significance and impact.

One of the ways that this is enshrined in the life of the Divinity School is a long-standing tradition of the Dean’s Forum, a conversation at a Wednesday lunch in the Common Room (immediately behind the bookcase in the foyer, a room that contains an actual hearth). Each Dean’s Forum focuses on a single recent faculty book or other publication; the usual format includes a brief authorial introduction to the book and then responses from one or more faculty colleagues who represent expertise and interests close to or far away from the subject in question. Despite the extraordinary range of faculty specialization, recurrent themes that define, inspire, haunt and embolden our work continually emerge for discussion and debate.

Discussion of Catherine Brekus’ *Sarah Osborn’s World: The Rise of Evangelical Christianity in Early America* went right to the heart of historiographic writing, and the role of empathy, criticism and moral evaluation in it (as raised by Sarah Hammerschlag), as well as the virtues of elegant prose writing (noted by both responses as an extraordinary quality of Brekus’ book). Like many of the faculty books and fora over the last several years the conversation on Brekus’ book raised—as underscored memorably by Susan Schreiner—the perduring question of who sets the parameters for the conversation between past and present that historical work represents: in this case about evangelicalism and liberalism and the role of religion and religious ideas in American public life. These issues and the ways in

Letter from the Dean



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which an historian is and is not a diagnostician of her own age were keen in the discussion of Schreiner’s book, *Are You Alone Wise? Debates about Certainty in the Early Modern Era*, even as in conversation on Kevin Hector’s *Theology without Metaphysics: God, Language, and the Spirit of Recognition* and Kristine Culp’s *Vulnerability and Glory: A Theological Account*, studies of theological language, referentiality and metaphysics and the theology of suffering, respectively, the measured responsibilities to traditions and voices both past and present were pressed and engaged. For all four of these books the tasks of history and theology ineluctably involve serious reflection on the meanings of human suffering and human living.

Several of the fora involved powerful and evocative readings and interpretations of literary texts. In his response to François Meltzer’s *Seeing Double: Baudelaire’s Modernity* Michael Sells urged her to recite Baudelaire’s “À une passante” through to the final stanza:

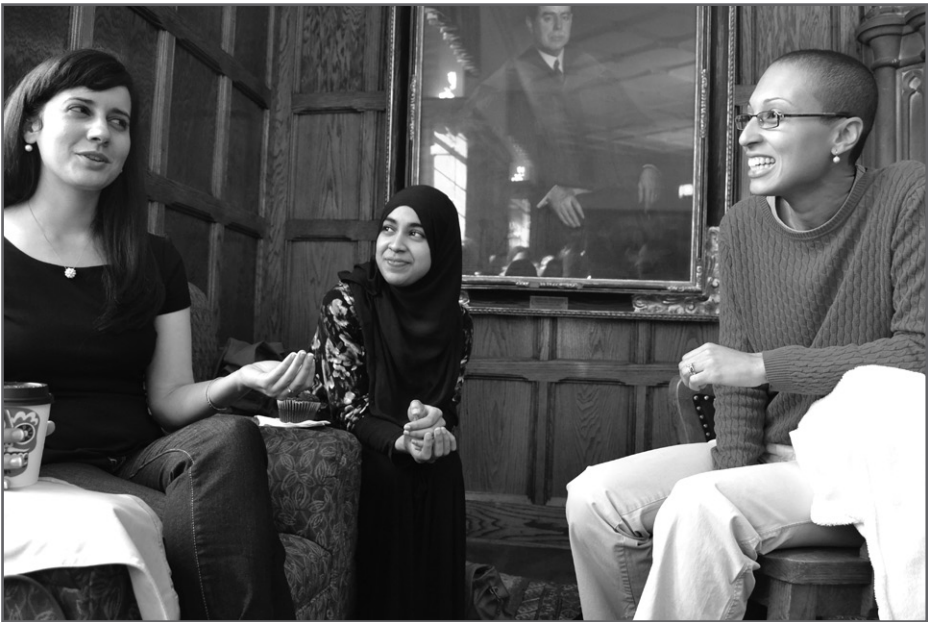
Ailleurs, bien loin d’ici! trop tard!
jamais peut-être!
Car j’ignore où tu fuis, tu ne sais où je vais,
Ô toi que j’eusse aimée, ô toi qui le savais!

And then, after a pause, to read her own translation from *Seeing Double*:

Elsewhere, very far from here! Too late!
Never perhaps!
For I do not know where you are fleeing,
and you don’t know
where I am going,
O you whom I could have loved,
O you who knew it!

Continued on page 8

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.

Sun and Howell Join Staff

The Divinity School is pleased to welcome two familiar faces back to Swift Hall.

John Howell (PhD 13, Religion and Literature) has joined the staff as Coordinator of Recruitment and Admissions in the Divinity School. John is traveling across the country to meet prospective students, is working on our communications to assist applicants to plan visits and to work through the application procedures, and is networking with our alumni and others to find the most promising students and be sure they know about the Divinity School and our programs. John can be reached at divinityadmissions@uchicago.edu.

Wesley Sun (MDiv 08) has joined us as Director of Field Education and Community Engagement. An ordained minister in the American Baptist Churches, he received his MDiv from the



Divinity School in 2008. After completing a two-year Lilly Residency specializing in pastoral care, Wesley became the founding Director of Hyde Park Union Church's Gilead Ministry—a ministry field education and training program of his own design. While directing Gilead, Wesley also began training as a CPE Supervisor and served as both parish pastor and hospital chaplain on the South Side of Chicago.

Wesley's interests in theology, storytelling, and the philosophy of language are also expressed creatively through art. Wesley co-founded Sun Bros Studios with his brother and is the co-author of *Chinatown*, a surreal graphic novel that examines nihilism and the supernatural through the genre of magical realism. The Sun Bros are currently working on *Monkey*—an irreverent, postmodern retelling of the Monkey King stories from Chinese literature scheduled for publication in 2014.



New LinkedIn Group

"University of Chicago Divinity School" is the official LinkedIn Group for graduates, current students, faculty, and staff of the University of Chicago Divinity School. We invite members to connect, reconnect, and network with fellow alumni and affiliates. Our hope is that the group will function as a forum for meaningful interactions amongst persons committed to careful, nuanced, creative, and broad-ranging thought on the role(s) of religion in contemporary life. Additionally, members should feel free to share resources as well as employment, internship, and volunteer opportunities.

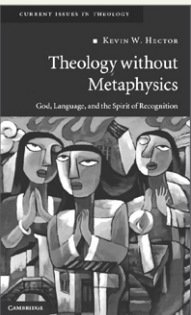
Hector Honored with Teaching Award for Excellence in Graduate Teaching and Mentoring

Kevin Hector, Assistant Professor of Theology and of the Philosophy of Religions, received a Faculty Award for Excellence in Graduate Teaching and Mentoring during the Divinity School's June 2013 diploma ceremony, as part of the University convocation. The ceremony took place on Saturday, June 15, in Bond Chapel.

Hector studies Christian theology and the philosophy of religions. A UChicago faculty member since 2007, he is the author of *Theology Without Metaphysics* (2011) and is currently at work on a new book, tentatively titled *Modernism as a Theological Problem*.

The citation for his award, which was presented by Dean Margaret M. Mitchell, reads "With his engaging and rigorous classroom style and incisive critical attention to students' intellectual work, joined by generous encouragement and personalized mentoring, Kevin Hector assists each student to find his or her own voice in the disciplined conversations that constitute the academic study of religion."

The Faculty Award for Excellence in Graduate Teaching and Mentoring recognize regular, full-time faculty members in the divisions for exemplary graduate teaching.



Alumnus of the Year

David Carrasco Named 2014 Alumnus of the Year

The Board of Trustees of the Baptist Theological Union, upon recommendation of the Divinity School's Alumni Council, has named David Carrasco, ThM 1970, MA 1974, PhD 1977 (History of Religions), as the Divinity School's Alumnus of the Year for 2014.

Carrasco is the Neil Rudenstine Professor of the Study of Latin America at Harvard University, with a joint appointment in the Department of Anthropology in the Faculty of Arts and Sciences and the Harvard Divinity School. A famed scholar, lecturer, writer, filmmaker, and expert on Mexican and Mesoamerican art and culture, he is a historian of religions with a particular interest in religious dimensions in human experience.

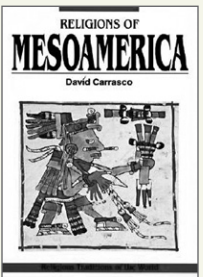
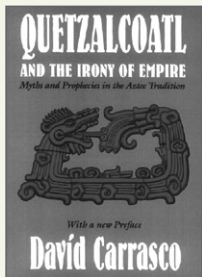
Of the award, Dean Mitchell said "David Carrasco is known for his field-defining scholarship on Meso-American religions. His dexterity with a range of literary, historical, visual, geographical, cartographic, archaeological and other sources, combined with an integration of methodological perspectives, makes him a wonderful exemplar of interdisciplinary work in the history of religions."

Carrasco's studies with Mircea Eliade, Charles H. Long, Jonathan Z. Smith and Paul Wheatley at the University of Chicago inspired him to work on the history of sacred cities, on the challenges of postcolonial ethnography and theory, and on ritual violence in comparative perspective. His work has included a special emphasis on the religious dimensions of the Latino borderlands, cultural and racial mixture or *mestizaje*, the myth of Aztlan and La Virgen de Guadalupe.

Working with Mexican archaeologists, Carrasco has carried out more than thirty years of research in the excavations and archives associated with the sites of Teotihuacan and Mexico-Tenochtitlan. His research has resulted in publications on ritual violence and sacred

cities; religion and the Great Aztec Temple; and the history of religions in Mesoamerica. He co-founded with Eduardo Matos Moctezuma, the Moses Mesoamerican Archive and Research Project which today is housed at the Peabody Museum of Ethnology and Archaeology at Harvard University.

Carrasco is the author of numerous books, including *Quetzalcoatl and the Irony of Empire, Religions of Mesoamerica, Breaking Through Mexico's Past: Digging the Aztecs With Eduardo Matos Moctezuma and Cave, City, and Eagle's Nest: An Interpretive Journey Through the Mapa de Cuauhtinchan No. 2*, gold winner of the 2008 PubWest Book Design Award, featured in *The New York Review of Books*. He has also served as the editor-in-chief of the *Oxford Encyclopedia of Mesoamerican Cultures*. Carrasco was the executive co-producer of the award winning film *Alambrista: The Director's Cut* which put a human face on the ordeal of undocumented workers from Mexico.



A 2004 recipient of the Mexican Order of the Aztec Eagle, the highest decoration that Mexico awards to foreign nationals, Prof. Carrasco was also the recipient, in 2006, of the Mircea Eliade Jubilee medal for contributions in the study of history of religion. Carrasco is a member of the National Academy of Arts and Sciences and in 2011 he was elected as a member of the Academia Mexicana de la Historia, Correspondiente de La Real de Madrid.

Alumnus of the Year Address

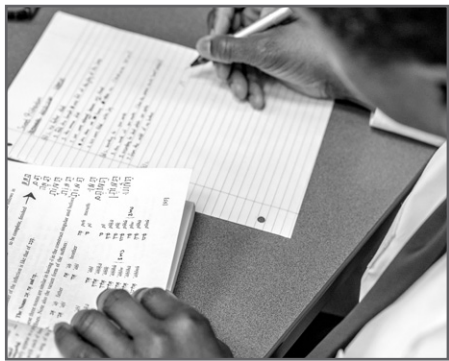
Professor Carrasco will deliver the 2014 Alumnus of the Year address (title TBA) on Thursday, April 24, 2014, at 4:30 p.m. in Swift Lecture Hall with a reception to follow. He will also deliver, at noon that same day, the Spring Quarter Dean's Craft of Teaching Seminar.

Visiting Faculty

Visiting faculty to the Divinity School represent a broad range of academic expertise.

Dr. Issam Eido will be Visiting Instructor of Islamic Studies and Arabic in the Divinity School during the 2013–2014 academic year. Dr. Eido's research focuses on the Qur'an in late antiquity, Hadith Studies, and Sufi and Arabic literary and poetic studies. A 2010 PhD graduate of Damascus University, he also served that institution from 2010–2012 as Lecturer in the Department of Quranic Studies and History of Islamic Sciences. In 2012 he was a Fellow of the "Europe in the Middle East/Middle East in Europe" Research program at the Forum Transregionale Studien in Berlin. A skilled teacher of Arabic, Dr. Eido will teach courses in Qur'anic Arabic while at the University of Chicago.

Annette Bourland Huizenga (PhD 10) will join us as a Visiting Assistant Professor of New Testament and Early Christian Literature this year. She teaches a variety of New Testament courses at the University of Dubuque



Theological Seminary. Her research and writing focus on the social contexts of early Christian literature, with a particular interest in the intersections of ancient educational practices, gender ideologies, and philosophical virtue-training. These topics are addressed in her first book, *Moral Education for Women in the Pastoral and Pythagorean Letters: Philosophers of the Household* (Brill, 2013), in the Novum Testamentum Supplement series. Recent articles include: "Sōphrosynē for Women in the Pythagorean Texts" (2010), "Epitomizing Virtue: Clothing the Christian Woman's Body"

(2011), and "Paul as Pastor in the Pastoral Letters" (2013). At present, she serves as the lead author for the Pastoral Letters volume of the Wisdom Commentary series (Liturgical Press), which brings feminist and multicultural lenses to each of the biblical texts.

Dan Laor is Visiting Professor of Modern Hebrew Literature in Near Eastern Languages and Civilizations (NELC) and the Divinity School for the Winter and Spring quarters of 2014. Professor Laor, Professor of Hebrew Literature and the incoming Jacob and Shoshana Schreiber Chair for Contemporary Jewish Culture, Tel Aviv University, is a well-known scholar of the contemporary Israeli novel. He is the author of six books, and editor of another seven, on modern Israeli fiction, and in particular the works of S. Y. Agnon. Professor Laor's Winter quarter course in NELC ("Representations of the Holocaust in Hebrew/Israeli Literature") is as Patinkin Professor through the Chicago Center for Jewish Studies, and the Spring course ("The Works of S. Y. Agnon") is as Israel Studies Professor in the Divinity School in the area of Religion and Literature.

Faculty Awards on the Academic Study of Buddhism



Two Divinity School faculty whose work focuses on the academic study of Buddhism have recently won major book awards in recognition of their work. The study of Buddhism enjoys a long tradition at the University of Chicago, engaging students and faculty not only from the Divinity School, but also departments in the Humanities and Social Sciences.

The excellence of work at Chicago in the history, religions, and literatures of South and East Asia provides a rich contextual framework for in-depth consideration of particular developments in the Buddhist world, and the University's strong commitment to interdisciplinary scholarship broadens the horizons for work in the area.

We are pleased to announce that Professors **Daniel A. Arnold** and **Christian K. Wedemeyer** have recently been recognized for their scholarly publications, which focus on very different aspects of the study of Buddhism.

Daniel A. Arnold, Associate Professor of the Philosophy of Religions, has received the

Toshihide Numata Book Prize in Buddhism, awarded by the Center for Buddhist Studies at the University of California, Berkeley for his 2012 title, *Brains, Buddhas, and Believing: The Problem of Intentionality in Classical Buddhist and Cognitive-Scientific Philosophy of Mind*. The "Toshi" Prize is awarded on an annual basis to an outstanding book in any area of Buddhist studies.

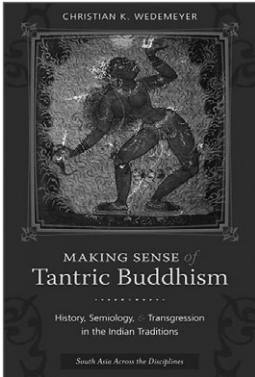
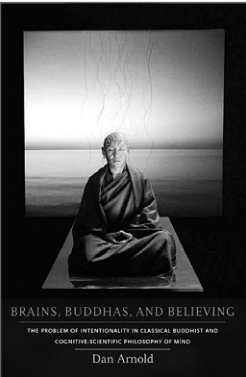
Professor Arnold comparatively and constructively engages Indian Buddhism, with a focus on integrating it into the larger tradition of Indian Philosophy. *Brains, Buddhas, and Believing* centers on the

philosophical category of intentionality as a way of thinking through central issues in Buddhist epistemology and philosophy of mind.

Christian K. Wedemeyer, Associate Professor of the History of Religions, has received the 2013 Award for Excellence in the Study of Religion: Historical Studies from the American Academy of Religion (AAR) for his 2012 title, *Making Sense of Tantric Buddhism: History, Semiology, and Transgression in the Indian Traditions* (Columbia University Press). The Awards for Excellence recognize new scholarly publications that make significant contributions to the study of religion, and honor books of distinctive originality, intelligence, creativity, and importance; books that affect decisively how religion is examined, understood, and interpreted.

Professor Wedemeyer's research focuses on the esoteric (Tantric) Buddhism of India and Tibet. *Making Sense of Tantric Buddhism* challenges the idea that Tantras were marginal by rethinking the nature of transgressive theories and practices in Buddhist Tantric traditions.

Professor Wedemeyer will be offering Classical Theories of Religion, Buddhism in the Americas, and Ritual in South Asian Buddhism in upcoming quarters.



Prize for Excellence in Teaching

Last spring, Rick Elgendy, PhD candidate in Theology, was named the inaugural recipient of the Divinity School Prize for Excellence in Teaching.

The prize, developed as part of the Craft of Teaching in the Academic Study of Religion and juried by the Divinity School's Task Force on Teaching, seeks to recognize and encourage the superior preparation of Divinity School doctoral students for careers in teaching. The award is given annually on the basis of self-nomination and the evaluation of a candidate's teaching portfolio, a collection of documents that communicates the applicant's teaching philosophy and experience.

Elgendy has served as a teaching assistant in the Divinity School, was the Border Crossing Teaching Fellow for the Senior Ministry Thesis Seminar, and has taught three stand-alone courses at Lake Forest College in Lake Forest, Illinois. His award-winning dossier included a

syllabus for a course of his own design entitled, "Does God Exist?," which Elgendy is again teaching this fall at the request of Lake Forest College. As he says concerning his teaching philosophy, "I teach in order to cultivate informed, thoughtful reflection on religious, particularly Christian, conviction and action. Because religious commitments are often seen as intensely personal, or simply non-rational, or merely vestigial—even by those who hold them—most students who enter my classroom lack the ability to engage with religion critically and fruitfully. But religion is simply too important to be analyzed only by specialists or ecclesiastics: informed, thoughtful citizenship requires from all of us some facility with the methods and traditions of religious thought."

All Divinity School students who have completed the Craft of Teaching Program are eligible to apply for the prize. The application deadline



for the 2014 award will be April 25, 2014; please see the Craft of Teaching website for additional details.

For more information
Contact Brandon Cline, Program Coordinator of the Craft of Teaching, with questions or comments about the program at bdcline@uchicago.edu



Jean Beth Elshtain IN MEMORIAM | 1941–2013

Jean Bethke Elshtain, one of the nation's most prominent and provocative thinkers on religion, political philosophy, and ethics, died Sunday, August 11, 2013. She was 72. Elshtain was the Laura Spelman Rockefeller Professor of Social and Political Ethics in the Divinity School, Political Science, and the Committee on International Relations at the University of Chicago.

An agile and extraordinarily prolific scholar, Elshtain's work touched on issues ranging from terrorism to bioethics to feminism. She also lectured across the world on these topics in an effort to bring the work of the academy to a wider public.

"Jean Bethke Elshtain was a formidable intellectual presence in the academy and in American public life," said Margaret M. Mitchell, Dean and Shailer M. Mathews Professor of New Testament and Early Christian Literature. "Her arrival at the Divinity School in 1995 came on the heels of the publication of *Democracy on Trial*, which was and remains a major statement of the crucial dimension of morality in American public discourse. We in the Divinity School and the University will miss Jean greatly."

Elshtain's work was characterized by a combination of "hard-nosed realism and a very humane heart," said her close friend and colleague William Schweiker, the Edward L. Ryerson Distinguished Service Professor of Theological Ethics.

"She was suspicious of regimes of power, and she was always concerned with political and social systems that wanted to remake human life without respect for our finitude," Schweiker said. "She was very attuned to the needs and goods of everyday life, and through

her work she always fought on behalf of these mundane, quotidian interests."

Schweiker said many of these themes came together in Elshtain's work on sovereignty, which was the topic of her 2005–2006 Gifford Lectures, "Sovereign God, Sovereign State, Sovereign Self."

Elshtain was the author of many other influential works, including *Women and War*, an exploration of the traditional status of women as noncombatants; *Augustine and the Limits of Politics*, which applies Augustinian thought to contemporary politics and society; and *Just War Against Terror*, which made a vigorous and widely discussed moral argument for greater American military engagement abroad.

She is also the author of *Public Man, Private Woman: Women in Social and Political Thought; Meditations on Modern Political Thought; Democracy on Trial; Real Politics: At the Center of Everyday Life; Who are We? Critical Reflections, Hopeful Possibilities; and Jane Addams and the Dream of American Democracy*.

Although Elshtain's colleagues did not always share her views, she remained a trusted interlocutor whose challenging questions always helped to strengthen their work, according to Prof. Martin E. Marty.

"She loved to provoke and, through provo-

"I recall the real Jean: friendly, buoyant, tireless, inquisitive, and faithful (and faith-full)..."

cations, to stimulate conversation, argument and opportunities to learn," said Marty, the Fairfax M. Cone Distinguished Service Professor Emeritus. "No doubt many commentators on her work will spend their energies discussing her from what are called 'conservative' or 'liberal' stances. But to reduce her to categories of partisanship or ideology, would be to miss the scholar.

"I recall the real Jean: friendly, buoyant, tireless, inquisitive, and faithful (and faith-full) in respect to family, the republic, and the vocation of teaching and learning."

Elshtain was born in Windsor, Colorado, on January 6, 1941. As a teenager, she was stricken with polio, but never let her physical challenges stop her. "She was truly 'abled' as she made the rounds of conferences, lectureships and any setting, including a coffee shop, where original ideas were honored," Marty said.

Despite her ambitious lecture schedule and commitment to her research, Elshtain never neglected her students or her teaching duties, according to Prof. Stephen Meredith, who co-taught several courses with Elshtain and remembered her "broad and imaginative" approach to her work.

"She was a brilliant teacher who seemed to know everything about everything," said Meredith, Professor in Pathology, Biochemistry, Molecular Biology and the College, and associate faculty in the Divinity School. "She cannot be replaced."

Elshtain was a fellow of the American Academy of Arts and Sciences, a Guggenheim Fellow and fellow at the Bellagio Center of the Rockefeller Foundation; holder of the Maguire Chair in Ethics at the Library of Congress; and a fellow at the Institute for Advanced Study in Princeton, New Jersey, where she also served on the board of trustees. She was a Phi Beta Kappa Lecturer, and in 2002, she received the Goodnow Award, the highest award bestowed by the American Political Science Association for distinguished service to the profession. She served on the boards of the National Humanities Center and the National Endowment for Democracy, and was a member of the Council of the National Endowment for the Humanities and the Scholars Council of the Library of Congress.

Elshtain is survived by her husband Errol; her four children, Sheri, Heidi, Jenny and Eric; and her grandchildren, JoAnn Paulette Welch; Robert Paul Bethke, Christopher Matthew Welch and Christiane Lind Elshtain.

Elshtain's work was the subject of a four-part conference series at the Divinity School, "The Engaged Mind," which began in 2010. The final conference took place on October 17 and 18, 2013, and provided an opportunity for the UChicago community to come together in celebration of Elshtain's life and work. Tributes from the memorial service held on October 17th will be published in our journal, *Criterion*.

Pick Receives Bishko Prize

The Association for Spanish and Portuguese Historical Studies has awarded the 2012 Bishko Prize award for the best article in Iberian history to **Dr. Lucy K. Pick**, Director of Undergraduate Studies and Senior Lecturer in the History of Christianity, for her article “Sacred Queens and Warrior Kings in the Royal Portraits of the *Liber Testamentorum* of Oviedo,” *Viator* 42 No. 2 (2011). The Association promotes interest in the scholarly study of Spain and Portugal through history and related disciplines.



Catherine A. Brekus awarded Aldersgate Prize

Catherine A. Brekus, Professor of Religions in America and the History of Christianity at the Divinity School, has been awarded the 2013 John Wesley Honors College of Indiana Wesleyan University’s Aldersgate Prize for her book *Sarah Osborn’s World: The Rise of Evangelical Christianity In Early America*. The Aldersgate Prize for Christian Scholarship recognizes a published book’s ability to reflect the highest ideals of Christian scholarship, demonstrating how rigorous Christian thought is brought to bear on scholarly engagement. Professor Brekus, a scholar and teacher of



American religious history, is the author of *Strangers and Pilgrims: Female Preaching in America, 1740–1845*, which won the Frank and Elizabeth Brewer Prize (for the best first book on the history of Christianity) from The American Society of Church History, and *Sarah Osborn’s World: The Rise of Evangelical Christianity in Early America* (Yale University Press, 2013), a book about the early evangelical movement based on an eighteenth-century woman’s manuscript diaries. She is also the editor of *The Religious History of American Women: Reimagining the Past*, a collection of essays that asks how women’s history changes our understanding of American religion, and the coeditor (with W. Clark Gilpin) of *American Christianities: A History of Dominance and Diversity*, an introduction to the multiple forms of Christian expression in the United States. She is the recipient of numerous awards, including a Henry Luce III Faculty Fellowship in Theology and a John Simon Guggenheim Memorial Foundation Fellowship.



William Schweiker receives honorary doctorate from Uppsala University

William Schweiker, the Edward L. Ryerson Distinguished Service Professor of Theological Ethics and the Director of the Martin Marty Center for the Advanced Study of Religion at The Divinity School, was awarded an honorary doctorate from the Faculty of Theology at Uppsala University at a ceremony January 24, 2014, in Uppsala, Sweden. William Schweiker’s scholarship and teaching engage theological and ethical questions attentive to global dynamics, comparative religious ethics, the history of ethics, and hermeneutical philosophy. A frequent lecturer and visiting professor at universities around the world, he has been deeply involved in collaborative international projects. His books include *Theological Ethics and Global Dynamics: In the Time of Many Worlds* (2004); *Religion and the Human Future: An Essay in Theological Humanism* (2008, with David E. Klemm); and, most recently, *Dust that Breathes: Christian Faith and the New Humanisms* (2010). His present research is for a book on ethics and the integrity of life. Among previous honors, Professor Schweiker has been Mercator Professor at Heidelberg University (2012), a Phi Beta Kappa Lecturer (2011–2012), and, in 2012, recipient of the University of Chicago Faculty Award for Graduate Teaching and Mentoring.

courses in Hinduism cover a broad spectrum that, in addition to mythology, considers literature, law, gender, and zoology. She has published over thirty books, including *The Bedtrick*; *The Hindus: An Alternative History*; and *On Hinduism*; three Penguin Classics translations; and a new translation of the the *Kamasutra* (with Sudhir Kakar). In progress are *Hinduism*, for the *Norton Anthology of World Religions* (2014); *Faking It: Narratives of Circular Jewelry and Clever Women*; *Skepticism in the Shastras*, or: *The Manipulation of Religion for Politics and Pleasure in Ancient India* (the 2014 Terry Lectures at Yale); and a novel, *Horses for Lovers, Dogs for Husbands*. Among previous honors, Professor Doniger has received the American Academy of Religion’s Martin E. Marty Award for the Public Understanding of Religion, the South Asian Literary Association’s Distinguished Scholar Award, and, in 2012, the University of Chicago’s Faculty Award for Excellence in Graduate Teaching and Mentoring.



Wendy Doniger Named 2015 Haskins Prize Lecturer

Wendy Doniger, the Mircea Eliade Distinguished Service Professor of the History of Religions in the Divinity School, also in the Department of South Asian Languages and Civilizations, the Committee on Social Thought, has been named the 2015 Charles Homer Haskins Prize Lecturer by the American Council of Learned Societies (ACLS). Named for the first chairman of ACLS (1920–26), the Haskins Prize Lecture series is entitled “*A Life of Learning*” and celebrates scholarly careers of distinctive importance. Professor Doniger will deliver her Haskins Lecture at the 2015 ACLS Annual Meeting in Philadelphia. Wendy Doniger’s research and teaching interests revolve around two basic areas, Hinduism and mythology. Her courses in mythology address themes in cross-cultural expanses, such as death, dreams, evil, horses, and women; her



DONOR NEWS

John and Jane Colman make gift of \$900K to endow the Craft of Teaching Program

John and Jane Colman, lifetime Chicagoans involved with many charitable organizations and long-time friends of the University of Chicago Divinity School, have made a gift of \$900,000 to support leadership initiatives at the School. Margaret M. Mitchell, Dean of the Divinity School and Shailer Mathews Professor of New Testament and Early Christian Literature, announced the gift at the autumn meeting of the Visiting Committee to the Divinity School on Tuesday, October 29, 2013.

The Colmans’ gift, the largest to the School from an individual donor in the past ten years, will endow the Craft of Teaching in the Academic Study of Religion, an innovative new program that the Divinity School inaugurated in 2011. The Craft of Teaching Program is the School’s unique pedagogical curriculum that seamlessly integrates the commitment to preparing outstanding educators in the field of religious studies with the experience of rigorous graduate study in religion at Swift Hall. Through a year-round program of seminars and workshops, the program sustains a vigorous conversation on pedagogy in the study of religion both within and across all the Divinity School’s diverse areas of study and focuses on preparing students to be professional leaders in the academy and broader society. Dean Mitchell stated, “We are profoundly grateful to the Colmans for this extraordinary gift to endow the Craft of Teaching at the Divinity School. There is no comparable program anywhere in higher education, and the Colmans’ vision for training scholar-leaders in the academic study of religion puts this ground-breaking initiative on a solid foundation and ensures that it will flourish into the future, benefiting generations of students to come.” This is John and Jane Colman’s second major gift in seven years to support leadership initiatives at the Divinity School. In 2006, they endowed the Marty Center Dissertation Seminar with a gift of \$750,000. Their gift inspired \$1.5 million in matching funds from alumni and friends in response to the Colmans’ challenge. In reflecting on their decision to endow the Craft of Teaching program, John Colman noted that the two gifts flow from one overarching philanthropic goal. “Just as our first gift to establish the Marty Center Dissertation Fellowships was about recruiting and training those who have the best prospects for becoming leaders in the academic study of

religion, so this gift to endow the Craft of Teaching is intended to help scholars of religion develop leadership skills—to be put to use in their classrooms, institutions, and broader communities.” The Marty Center Dissertation Seminar provides the opportunity for a small cohort of advanced doctoral students to work together for a year to complete their dissertations in some aspect of the academic study of religion, at the same time learning how to translate their specialized research knowledge for broader publics. The Craft of Teaching Program is available to a broad spectrum of students across the Divinity School’s doctoral and master’s programs, and to students across the larger university, thereby modeling to the broader academic community innovative ways of developing leadership skills. Both the Marty Center Dissertation Seminar and the Craft of Teaching program give students tools to foster intelligent public discussion of religion with a wide range of constituencies. In its first full year, the Craft of Teaching program sponsored over 22 dedicated events with 124 Divinity School students from all degree programs participating in at least one of those programs; 15 Divinity School faculty and 18 alumni gave presentations on some aspect of the art of teaching, along with other outstanding educators. Lucy Pick, Director of Undergraduate Studies and Senior Lecturer in the History of Christianity and the College, is one of the faculty members serving on the School’s Teaching Task Force that has been at work since 2010. This year, she is co-leading the Marty Center Dissertation Seminar. “The Marty Center Dissertation Seminar, which has been so generously supported by the Colmans over the years, has always been a cornerstone of the Divinity School’s conversations on pedagogy. Thanks once again to the Colmans, the Craft of Teaching program will now be able to build on and greatly expand the work begun in the Seminar.

Their gift will allow the Divinity School to train its students to become leaders in pedagogy across the disciplines that make up the field of religious studies.” Mr. Colman added, “The Divinity School has long been regarded as the first without equal as an institution that trains teachers in the academic study of religion. Jane and I are very excited about supporting the Craft of Teaching program that builds on this tradition of excellence to produce new generations of outstanding leaders.” Over the decades, the University of Chicago Divinity School has consistently been the foremost teacher of teachers in the academic study of religion, placing more of its graduates in a wide range of departments of religious studies across the country than any of its peers. These institutions include liberal arts colleges, research universities, state universities, seminaries, and schools of theology. Divinity School alumni also have significant impact on higher education today as college presidents, deans of schools and divisions and department heads. The Craft of Teaching program seeks to equip students for their full array of potential leadership roles as educators, mentors, institutional leaders and public intellectuals. One of the core elements of the program is the Dean’s quarterly Craft of Teaching Seminar. Each quarter a distinguished alumnus/a or other accomplished educator, each representing a different type of educational institution and academic specialization, is invited by the Dean to lead a seminar addressing the challenges of teaching religion in their particular academic context, while also speaking concretely about a course they have designed and taught. These opportunities for students to connect with colleagues and to become part of supportive, mentoring networks are essential parts of the Craft of Teaching program. Brandon Cline, PhD candidate in New Testament and Early Christian Literature and Coordinator of the Craft of Teaching Program, observed that “at its heart the Craft of Teaching is about preparing Divinity School graduates to make an immediate and positive contribution to institutions of higher learning, training them to bring leadership, insight, and clarity to the public conversation on religion one class, one department, and one institution at a time. Most students are at Swift because our lives were transformed at some point by outstanding and thoughtful teaching—by teachers who could inspire and lead their students to new understanding and abilities. Young pedagogues like us long to make that kind of difference, but to get there we need the support of a robust program that brings together the resources and experience of our faculty, alums, and peers. The excitement and energy around the Craft of Teaching are evidence that the program is meeting that need and is already having an appreciable impact on students’ development as teacher-scholars.” John Colman joined the Divinity School’s Visiting Committee in the 1970s and has been a member of the Martin Marty Center’s Advisory Board since the center was founded in 1988. Reflecting on their gifts to the School, he observed, “We believe that developing new generations of leaders is a crucial role for higher education and essential for the continued well-being of our society. What better place than the Divinity School to identify and train leaders who will make a difference in their communities?”

Dean’s Letter



Continued from the front cover

Richard Strier (who recently gave a Wednesday lunch talk addressing the question, “Does bad theology make for bad poetry?”—which he answered in the affirmative) traced the roots of *The Unrepentant Renaissance from Petrarch to Shakespeare to Milton* in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a seminar on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s contesting of conventional morality and Milton’s stance against humility, while Clark Gilpin (after calling on the audience to “repent!”) proposed that the book models the reciprocal relationship between the Renaissance and Reformation, as both were impatient with false modesty and celebrated the individual, while also holding out the view that madness (or perhaps noble anger) may be the price that must be paid for a certain kind of wisdom. Strier (addressing Murrin’s concern that he had ignored the Middle Ages too much in the book) replied: “if Thomas Aquinas could not reconcile (Aristotelian) magnanimity (megalopsychia) with humility (tapeinophrosune) no one could! (since, he said, Thomas knew his Aristotle and he was the smartest person in the world).

Methodological reflections on the study of religion are never far from any of these fora. Bruce Lincoln began discussion of his *Gods and Demons, Priests and Scholars: Critical Explorations in the History of Religions with the plaint* (reflected in the frame of the book) that the academic study of religion has systematically squandered its opportunity with the most fascinating materials. Each of the medial chapters engaged such inherently interesting material, with the common thread being the theme of power, to which, Lincoln said, he never tires from returning. He (and both respondents) mentioned the classic essay on “In Praise of the Chaotic” that recapitulates a debate he witnessed as a student at Chicago between Mircea Eliade and Jonathan Z. Smith on which came first—order or chaos—and resolved the issue in his own way by insisting on the role of the tertium quid, power, in

strategically naming which is which. Willemien Otten fully agreed with Lincoln’s critique of the AAR and of the “(Un)discipline of Religious Studies” (the title of Lincoln’s final chapter) but took exception to its opening sentence, which draws a hard and fast line between the medieval and the modern university, particularly on the place of religion and especially reason in each; if theologians rely only on faith (without critical analytical skills and doubt, hesitation, reticence and modesty), Otten said, then they don’t belong in the academy, either medieval or modern. Jonathan Z. Smith registered his admiration for the quality of Lincoln’s essays, skill at fashioning comparisons and ingenuity in creating allies while simultaneously distancing oneself from others. This led him to the rhetoric of self- and other-persuasion in the work, accepting with Skinner and Rorty the distinction between rhetoric, which invites a conversation, and logic, which acquiesces.

It was here that Smith articulated the central commonality that unites his and Lincoln’s work—the assumption that the role of the scholar is not to shield the subject (religion) from criticism, nor to paraphrase what religious actors say, but to translate it. Where they differ, Smith said, is in the modes of that translation, Lincoln’s being more in the language of interests, contexts and subtexts, and his own according to his “own more intellectualist tendencies” that do translation via comparison with respect to a third term that stands outside of the text at hand. Smith concluded by posing the question of what this common view of the enterprise should mean for pedagogy in the academic study of religion.

Dan Arnold’s *Buddhas, Brains, and Believing: The Problem of Intentionality in Classical Buddhist and Cognitive-Scientific*

“Methodological reflections on the study of religion are never far from any of these fora.”

“... the role of the scholar is not to shield the subject (religion) from criticism, nor to paraphrase what religious actors say, but to translate it.”

Philosophy of Mind sets up a philosophical conversation between contemporary philosophers of mind and medieval Buddhist thinkers, in particular on the issue of whether mental events can or cannot be reduced to physical events. He argues that one should be wary of the enthusiasm with which Buddhism is often taken to be confirmatory of cognitive scientific theories of religion. Martha Nussbaum admired the philosophical sophistication of Arnold’s work, not only in the accounts of modern and medieval thinkers, but in establishing philosophical commitments of his own. She understands his work to establish a fresh methodological paradigm, in that it is not seeking to prove historical influence, or to engage in either cross-cultural parallelism or condescending assimilation, but instead a work of philosophy of religion that thinks through the issues on the terms of each and in dialogue with the other in order both to understand and to seek to establish the conditions for entailment of positions to be taken on such issues in the contemporary world.

Alireza Doostdar brought the eye of an anthropologist who studies Islam to this argument, and asked why, even given Arnold’s view of the irreducibility of mental phenomena to efficient causation, the brain event thus understood prioritizes reason rather than intention. He asked, is it the case that reasoning is always temporally or logically prior to intention? Furthermore, if Arnold is right that it is perilous for religious studies to leave belief out of consideration (as Doostdar agrees), that still leaves the question of what “belief” consists in; an anthropological concept of belief, he argued, cannot be reduced or merely anchored to the cognitive, but is also a social and material practice. Arnold concluded the session with some reflections about what constitutes progress in philosophy, arguing that philosophy is a history of “experiments,” whereby thinkers follow through the entitlements of their views. The role of scholarship is to add to this history of experiments, he concluded.

The winter quarter included a Dean’s Forum on Christian K. Wedemeyer’s *Making Sense of Tantric Buddhism: History, Semiology, and Transgression in the Indian Traditions*, with responses by Jeffrey Stackert and Brook Ziporyn. You will be able to access video of this, and all Dean’s Forums (and most Wednesday lunch presentations) henceforward on our website under “Wednesdays in Swift Hall.” You can also sign up to be notified via email when new content is available.

Please join us when you can on a virtual Wednesday.

Margaret M. Mitchell, *Dean*

Dean of Students Report



The Fall, the Divinity School enrolled 74 entering degree candidates: 39 MA, 11 MDiv, 4 AMRS, and 20 PhD.

College Graduates in Religious Studies 2012–2013

Thirteen students completed fourth-year BA papers in Religious Studies this year, led by the BA paper preceptor, John Howell. They and their topics are (advisers’ names follow in brackets):

Derek Ayeh, “Physicians’ Decisions in End of Life Care: How Religion Affects the Physician’s Decision to Continue Life-Saving Technologies” (Curlin)

Caroline Brander, “Making Meaning from Suffering: A Journey into the Pain Poetry of Religious Individuals Suffering from Chronic Pain” (Boyd)

Elisa Cariño, “(Indonga Ziwele) The Walls Have Come into Collision: The Nexus Between Law, Religion, and Transnational Justice” (Hopkins)

Omar Castro, “United Revisionists” (Brekus)

Rachel Crosby, “Problematising Religious Freedom: Gender, Authority, and Pluralisms at Jerusalem’s Western Wall” (Mendes-Flohr)

Emma Cueto, “Towards the Universal: Billy Graham and Catholics in the 1950s and 1960s” (Brekus)

Kate Davidson, “Love Ye Therefore the Stranger: The National Association of Evangelicals and the Debate over Immigration Reform” (Brekus)

Eric Gurevitch, “How to Destroy Sacred Things: An Essay on Deconsecration and Changes in Status” (Lincoln)

Calvin Krogh, “Optimism, Fear, and Renewal: Political Perspectives on Japan from American Protestant Missionary Writings, 1926–1959” (Ketelaar)

Selene Millan, “The ‘Inconsolable Longing’ for the Divine: The Relationship Between Man and God According to C.S. Lewis” (Rosengarten)

Emily Minehart, “Theatre of the Faith: Performing the Spanish Auto da Fe” (Schreiner)

Ed Powell, “In Defense of Occasionalism: The Misunderstood Legacy of Nicholas Malebranche” (Hector)

Kashira Turner, “The Hymns of Salvation: The Spread of the Lutheran Reformation in Nuremberg through Song, 1520–1525” (Schreiner)

Convocations

Fall 2012

MDiv
Alexis Katya Vaughn

MA
Roma Giannina Rowland

PhD
Andres Tupac Cruz
“Towards the Death of Intention: Walter Benjamin’s Epistemological and Epistemo-critical Writings, 1916–1925”

Alan Jay Levinovitz
“The Concept of Toy—At Play with the Zhuangzi”

David Andrew Newheiser
“Hope in the Unforeseeable God”

Benjamin Jacob Schonthal
“Ruling Religion: Buddhism, Politics and Law in Contemporary Sri Lanka”

Alain-Rene Epp Weaver
“Mapping Return: Palestinean Dispossession and Political Theologies of Exile”

Thomas Edward Zebrowski III
“Virtue After God: Theology in Alasdair MacIntyre’s Secular Moral Theory”

Winter 2013

MDiv
Mary Beth Hwang

MA
Doaa Mansour
Mohamed Bayumi
Richard Daniel Cunningham
Dina Yehia Mahmoud
Salaheldin Mostafa
David J. Scroggins

PhD
Joshua Leonard Daniel
“Transforming Faith: H. Richard Niebuhr and Paolo Freire on Moral Education”

Elizabeth Ann Palmer
“Abraham I Cannot Understand: Anagogy in Luther’s and Kierkegaard’s Readings of Genesis 22”

Spring 2013

MDiv
Jeffrey Alan Challberg
Ruth E. Coffman
Christopher D. Elderkin
Nina Claire Giviyan-Kermani
Thandiwe Amy
Helen Gobledale

Christopher Harting Hanley
Miles Spencer Hopgood
Celeste Grace

Kennel-Shank Groff
Krista Michelle Kutz
Tessa Sylvia McBrayer
Joshua Daniel Oxley
Nadia Mary Steffko
William Michael Storm
Adam Caperton Varner
Peter Ward Youngblood

MA
Christine Brook Anderson

PhD
Shatha Khalid Almutawa
Antonia Michelle Daymond
Jeffrey Dean Jay
Ruchama Jerusha
Johnston-Bloom
Seth Perry

Summer 2013

MDiv
McKinna Rae Daugherty
Christian Lewis Williams

MA
Matthew William Arck
Michael Grossman
Christina Kathryn Llanes
Aniel Michael Mundra
Ryan G. Tobler

PhD
Samual Hayim Brody
“This Pathless Hour: Messianism, Anarchism, Zionism, and Martin Buber’s Theopolitics Reconsidered”

Darnell Maurice Charles
“Heresy, Treason, and Royal Prerogative: Henry VIII and the Plenitude of Power”

John William Cheairs Howell
“Civil War Literature and the Prospect of America”

Michael Richard Turner
“Does the Laborer Deserve to be Paid? The Place of Desert in a Christian Conception of Distributive Justice”

Prizes and Fellowships

Foreign Language and Area Studies Fellowship Summer 2013

Alison Tyer Davis
Sarah Heiden Gomer
Andrew Karl Kunze
Karl Thomas Schmid

Academic Year

Hannah Gray Glasson
Sarah Heiken Gomer
Andrew Karl Kunze
Karl Thomas Schmid
Darcie Marilyn
Price-Wallace
Cornelia Wolf Wilson

John Gray Rhind Award

Krista Michelle Kutz
Celeste Grace
Kennel-Shank Groff

William Rainey Harper Dissertation Fellowship
Andrew Keith Rocklin

Mellon Humanities Dissertation Fellowship
Joy Cecile Brennan

Provost Dissertation Fellowship
Ayse Polat

Carnegie Endowment Junior Fellows
Alexandra Zirkle Sarah

Chicago Center for Jewish Studies Award
Jessica Hope Andruss
Joshua Andrew Connor
Ruchama Jerusha
Johnston-Bloom

Alexandra Kathryn Zirkle

Francois Furet Travel Grant
Yuliya Aleksandrovna
Tsutserova

Fuerstenberg Fellowship
Ezra Blaustein
Yonatan Tzvi Shemesh

Fulbright Research Grant/Bundes-Exzellenz-Stipendium
Benjamin Charles Linquist

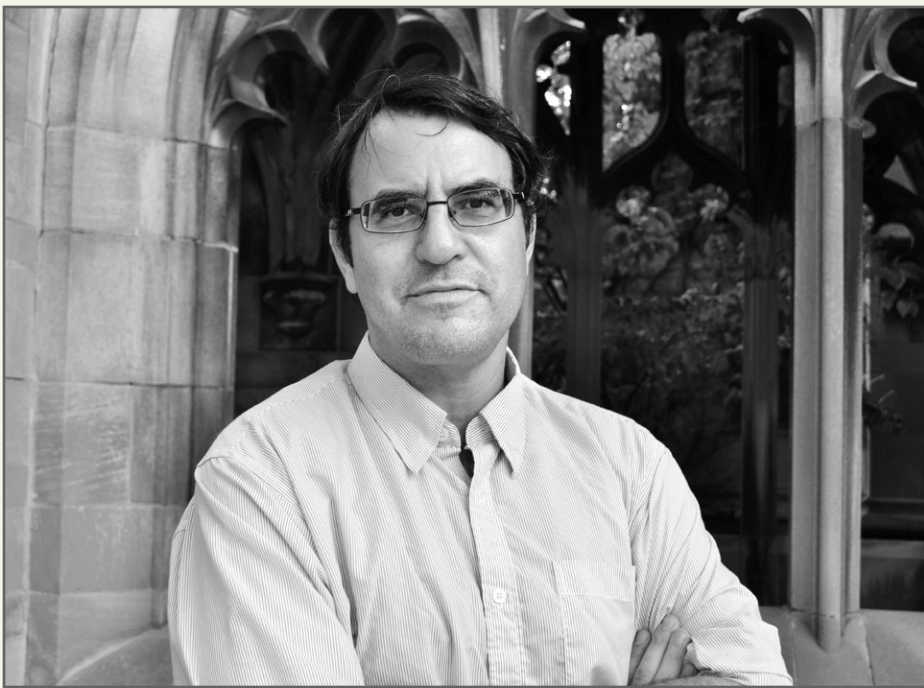
Fulbright IEE US Student Program
Alexander Ong Hsu

The Tikva Frymer-Kensky Memorial Prize
Liane Marquis

The Milo P. Jewett Prize
Kelli Anne Gardner

Wilson Teaching Fellowship
Jessica Hope Andruss
Tarick Fathi Elgendy

An Interview with Brook A. Ziporyn



Brook A. Ziporyn is Professor of Chinese Religion, Philosophy, and Comparative Thought. discusses returning to campus a faculty member and his current work.

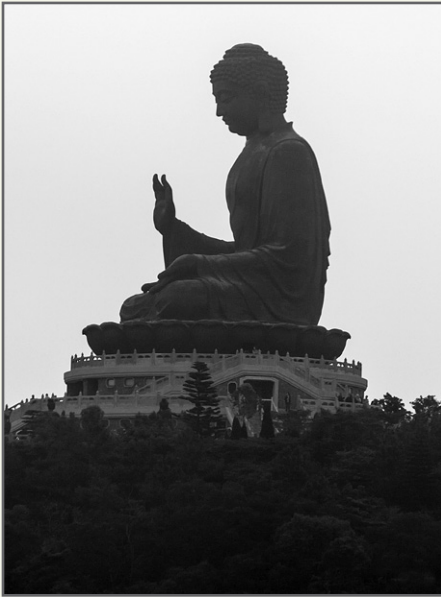
CIRCA: You did your undergraduate studies at the University of Chicago. What do you look forward to most in your new role as faculty?

ZIPORYN: It's definitely a little strange, returning after so many years to experience the U of C from the other end of the telescope. I suppose there is some danger that, just by staggering through the same physical space, I'll constantly be activating the unsuspected old ghosts, specters of my former undergraduate self, which could well be scattered around the terrain like so many Proustian landmines. But this is also a source of excitement, a chance for renewed contact with the origins of my various preoccupations in their rawest and least disguised forms, to catch the sprouting of my present identity retrospectively-in-the-act, as it were, but with expanded perspective.

I'm looking forward very much to working with students on close readings of Chinese Buddhist and Daoist and Confucian writings, hopefully in many cases having an opportunity to explore in the original language the nuances and ambiguities of the texts with all their intricacy, in the full glory of their uncertainty. But, if it weren't my job, I would probably pay for the privilege of teaching—it's the only time I can pursue a topic down to the last detail of convolution while also feeling that I'm not importuning upon someone's patience.

CIRCA: You have written several monographs and have translated Chinese texts. Could you tell us a bit about the relationship between these areas of your academic work?

ZIPORYN: I have these two sides to my writings: on the one hand, a lot of close work with obscure and sometimes very tricky texts, and on the other hand a strong interest in constructive theoretical work. I would count it a great success if both sides of the endeavor managed to coexist with and nourish the other side—a balanced partnership between each role and its own internal evil twin.



I got interested in Chinese texts because they seemed to provide me with a way to think lots of new and different thoughts, to experience the world through a greater number of alternate lenses, which means having access to an expanded repertoire of modes of awareness. I liked and needed the process of straining to make sense of those texts, philologically and semantically and doctrinally, which forces a stretching of the mind toward new possible forms of coherence, an overcoming of ingrained failures of imagination in philosophical and religious matters. I tend to think of this as a

“I would probably pay for the privilege of teaching—it's the only time I can pursue a topic down to the last detail of convolution...”

“I tend to see both the philology and the philosophy in terms of this larger impulse, and thus as two wings of the same enterprise.”

good in its own right, an inherent good—perhaps even The Good. Maybe that's overstated; in any case, for many years I couldn't think of any way I'd rather spend my time than experimenting with new morphs of mind by working through ancient Chinese texts. On the other side of the endeavor, as a thinker, I try to devise methods to undo my own crimps of experiencing, the snags in my awareness that close it off to further morphings of both modes and objects of experience (i.e., subjective states and range of information), to enable this expansion of the ability-to-experience—maybe nowadays we'd say the addition of new apps to the experiencing-apparatus. That expansion seems to motivate me more fundamentally than the goal of attaining a kind of “knowledge” that maps a static, pre-existing or accumulatable “truth” or “reality” or “fact”—or, I might argue, these terms are all really just misleadingly hypo-stating metaphors for one aspect of this process of expanding and uncrimping the capacity for awareness. Anyway, I tend to see both the philology and the philosophy in terms of this larger impulse, and thus as two wings of the same enterprise.

CIRCA: What are you working on now?

ZIPORYN: I have two big projects. One is a kind of genre-experiment which is also probably the most purely speculative, as opposed to directly expository, work I've done since *Being and Ambiguity*. It's tentatively titled *Death Time Perception*—naming some of the more interesting experiments in thinking about time, in literature as well as in philosophical and religious works, trying to think about finitude of lived time as simultaneously and projectively and retrospectively infinitely re-experiencable and differently experiencable, encompassing indefinitely many alternate self-recontextualizations and orders, the copresence of multiple identities in and as each finite thing.

The other is a comparative monograph trying to ferret out precisely what is going on in those forms of nontheistic, pantheistic, atheistic and anti-theistic thinking which are also, in a specific sense, deeply religious, the nature of atheistic religious experience—while also establishing that such a thing exists and is important. It will hopefully end up covering Spinoza, Nietzsche, Bataille, along with a few surprise guests from German idealism, on the European side; on the Indian side, early Buddhism, Nagarjuna and then the apparently wildly polytheistic forms of Mahayana Buddhism; and in China, the early Daoists, Guo Xiang and again Tiantai Buddhism.

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 Fellows 2013–2014



Martin Marty Center Junior Fellows

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

This year's Marty Center dissertation seminar is being offered in two sections, one led by Lucy K. Pick, Director of Undergraduate Studies in Religion and Senior Lecturer, and the other by William Schweiker, The Edward L. Ryerson Distinguished Service Professor of Theological Ethics and Director of the Martin Marty Center for the Advanced Study of Religion. The seminar is designed to advance interdisciplinary research in all areas of teaching.

Junior Fellows

Jessica Andruss — History of Judaism
“Theology and Exegesis in the Arabic Lamentations Commentary of Salmon ben Yehudah, Tenth-Century Karaite of Jerusalem”

Paul Chang — History of Christianity
“Christ and the Church: Watchman Nee, Witness Lee, and a Contribution to the Christian Tradition from Modern China”

Brandon Cline — New Testament and Early Christian Literature
“Petition and Propaganda in Ancient Rome: Justin's Apologies in their Roman Imperial Context”

Joshua Connor — Religious Ethics
“Fragments of the Soul: Eros and Askesis in Rosenzweig, Weil and Contemporary Neuropsychiatric Culture”

Matthijs den Dulk — Biblical Studies
“Rhetoric of Heresy: Anti-Sophistic Polemic from Paul to Irenaeus”

Peter Erickson — Germanic Studies
“Religious Conversion in the Late German Enlightenment”

Timothy Hiller — Theology
“How Long, O Lord”: Sin, Suffering, and the Structure of Faith in Martin Luther and H. Richard Niebuhr”

Alisha Jones — Music
“We Are A Peculiar People”: Musical Masculinities, Black Queer Identity and Gendered Gospel Performance”

Monica Mercado — History of Christianity
“Women and the Word: Gender, Print, and Catholic Identity in 19th-Century America”

Nathan H. Phillips — Theology
“The Will to Truth: Philosophy and the Phenomenological Turn from Nietzsche, Husserl, and Heidegger”

Kyle Rader — Theology
“Learning to Love: The Theological and Ascetic Context of Biblical Exegesis”

Read more about the Marty Center Fellows

Read about what the fellows hope to accomplish during their year as a Martin Marty Center by visiting our website at divinity.uchicago.edu.

Sunit Singh — Anthropology and Sociology of Religion
“Echoes of Freedom: The Crisis of Liberal Imperialism in Punjab, 1905–1929”

Romulus Stefanut — Biblical Studies
“The Therapeutae as Philo's Paradigm for Bios Theoretikos. An Inter-textual Reading of Philo's *De vita contemplativa*”

Michelle Urberg — Music
“The New Vineyard: Origins, Development, and Flourishing of Birgittine Musico-Devotional Practices (c. 1350–1595)”

Senior Fellows

We welcome two Senior Fellows for the academic year.

Loren Lybarger (PhD 02), is Associate Professor of Classics and World Religions, University of Ohio, Athens. His research project, *Secularism and the Religious Return among Palestinians in Chicago*, explores the impact of religious revitalization on Palestinian immigrant identities in Chicago.

Betty Bayer, Professor of Women's Studies at Hobart and William Smith Colleges, will be working on a project entitled “Revelation or Revolution? Cognitive Dissonance and Persistent Longing in an Age Psychological.” It entails a monograph-length history of the renowned 1956 book *When Prophecy Fails* by social psychologists Leon Festinger, Henry Reicken and Stanley Schachter and its place in the longer and larger history of debate amongst religion, psychology, spirituality and science on the soul or psyche.

Fellows will participate in the Marty Center Seminar and deliver a symposium on their work while in residence. Prof. Lybarger's symposium took place on March 6, 2014, Prof. Bayer's will be on May 15, 2014, in the Swift Hall Common Room. Watch our website for details.



Ministry Program Update



New faces, familiar places in ministry

Recent articles in this publication have reported on the evolving practice of ministry in these times of rapid cultural change and diversification. Current students and recent alums engage ministry in some surprising contexts—managing an organic farm, for example; organizing theological education in Nicaragua; or designing programs that foster cultural competence and inclusion in the university’s office of multicultural affairs.

It is worth remembering, though, that even these bold new vocations are most often nourished and launched from the midst of historic communities of faith, in partnership with our MDiv program’s classic theological education. The celebration of a candidate’s



ordination often portrays the collaboration of church and academy, tradition and innovation in profound ways, as faith leaders and congregations, teachers and fellow students gather to witness the vows that launch new ministers and anticipate new and transformed ministries. Six recent MDiv graduates were ordained to the Christian ministry this summer: Pumsup Shim, McKinna Daugherty, Thandiwe Gobledale and Alexis Vaughan in the Christian Church (Disciples of Christ); Annette Thornburg in the American Baptist Church; and Jacqueline “Jack” Clark, to the transitional diaconate of the Episcopal Church in the USA. One of the newly ordained pastors, reflecting on that event, wrote that “the ordination service was an incredible celebration of the work of the church, and a humbling affirmation of my own call and

“... these bold new vocations are most often nourished and launched from the midst of historic communities of faith ... ”

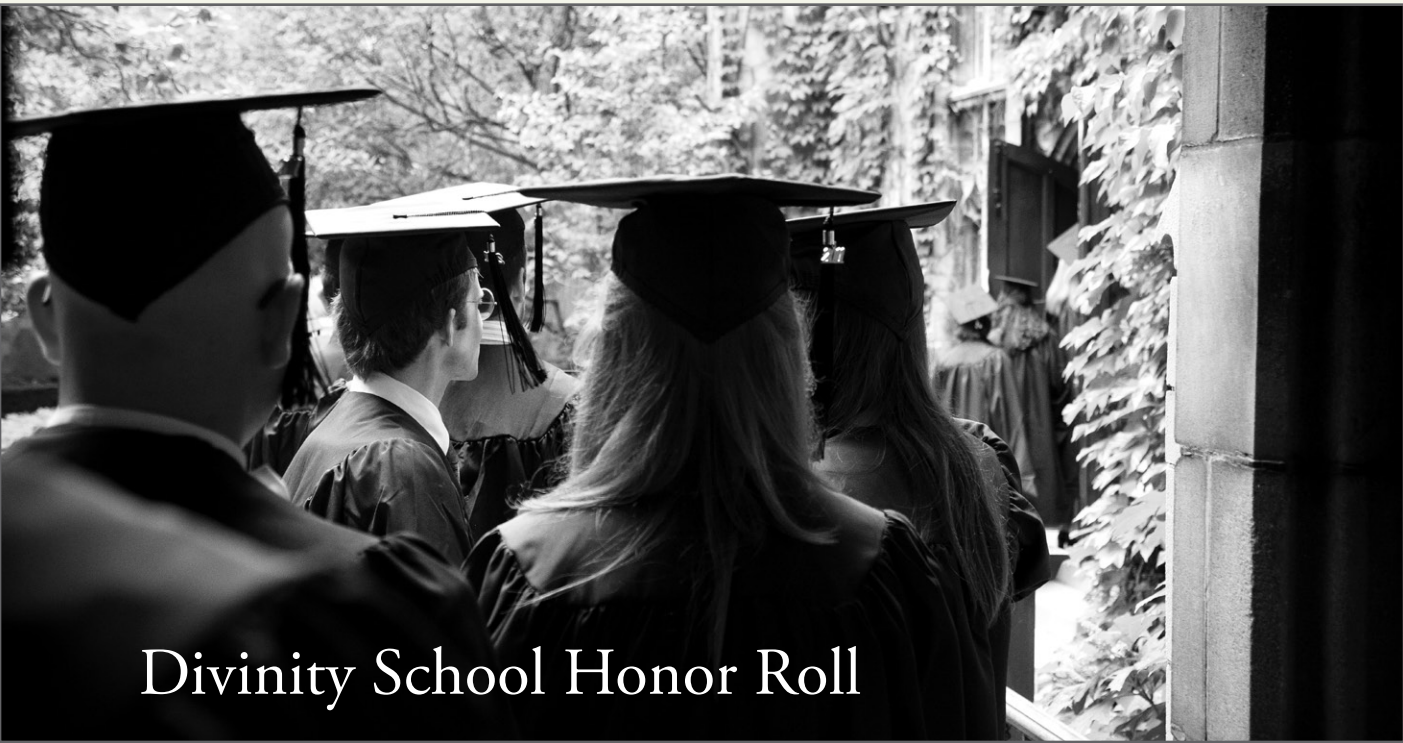
gifts for service. I was surrounded by folks who raised me, mentored me, loved me, and challenged me. As everyone gathered around to lay their hands on me, I truly felt surrounded by a great cloud of witnesses.” Another spoke of that same moment in the ordination liturgy: “As my father (also a pastor) said, ‘Having God’s and a congregation’s hands upon one is not to be taken lightly.’ It is not, but while neither light nor to be taken lightly, these hands and hearts also lifted me up before and during my ordination, and I know they will continue to do so.”

Cynthia Gano Lindner, Director of Ministry Studies



Databases Open to Alumni

University of Chicago alumni are now able to access five important research databases and thousands of publications from any off-campus computer with an Internet connection. These electronic resources for alumni are being provided by the University of Chicago Alumni Association and the University of Chicago Library. The Library is providing alumni access to thousands of journal articles, book chapters and other materials through Project MUSE and SAGE Journals Online; the Alumni Association is providing alumni access to thousands of publication archives through EBSCOhost. Visit <http://library.uchicago.edu> to learn more.



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 2012–2013 fiscal year. (July 1, 2012–June 30, 2013)

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**In honor of
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Bond Chapel Renovation Honored by American Institute of Architects

The recent renovation of Bond Chapel was recognized on Designnight, the Chicago-area chapter of the American Institute of Architect (AIA)'s annual awards night. The Bond Chapel Reneker Organ installation received a Special Recognition in the "Divine Detail" category.

The Reneker Memorial Organ, a baroque-style instrument dedicated in honor of the late Robert W. Reneker and Betty C. Reneker, was moved from the Chicago Theological Seminary to the University of Chicago's Bond Chapel in 2012. It was officially installed in Bond Chapel on February 2, 2013.

In its new home, the organ sits naturally in the structurally reinforced loft on the east side of Bond Chapel, set comfortably against a panel of stained-glass windows. One AIA Chicago juror called this "a considered approach—a subtle intervention without destroying what was there." "A sensitive integration of a giant piece into an intimate chapel setting," another added.

Adding to the beauty of the organ installation, the University of Chicago Women's Board generously funded new custom-made chairs in a style and finish honoring the traditions of the Chapel while making possible the flexible use of the building for new generations. Also new are meditation cushions and prayer rugs.



Thirty-five awards were presented in four categories: Distinguished Building, Interior Architecture, SustainABILITY Leadership, and Divine Detail. Juries of renowned architects from around the country selected the winners from a field of 269 entries. Legendary Chicago architect, Stanley Tigerman (who is also a member of the Divinity School's Visiting Committee), received a lifetime achievement award.

The architect on the project was David Woodhouse Architects; the contractor was

Scale Construction. Consultants Matrix Engineering, Anne Kustner Lighting Design, Carl Giegold, Threshold Acoustics, and organ conservators Jeff Weiler & Associates were also recognized in the award.

Founded in 1869, AIA Chicago represents nearly 3,000 licensed architects, architectural interns and allied professionals in northeastern Illinois. AIA Chicago is the second largest AIA chapter in the nation.