

CIRCA

News *from* the University of Chicago Divinity School

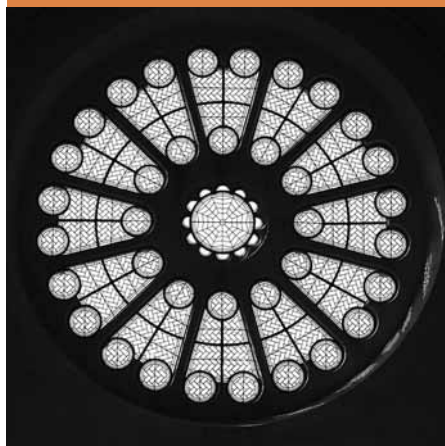
A CENTURY AGO, SHAILER MATHEWS AVERRED THAT “RELIGION IS THE EXPERIMENT by which we test the immortality of our souls.” A member of the Divinity School faculty and a Dean for over twenty years, Mathews was one of the great expositors of the social gospel, its tireless advocate in innumerable venues around the nation. Through this work Mathews sought to articulate a conception of religion that reflected and extended, rather than opposed, the development of scientific methodologies.

Yet Mathews also did not wish religion to be merely one in an increasingly lengthening list of exemplars of cultural expression. Thus he both insisted on the standard of disinterested reason in assessing faith and dogma, and situated religion at the occupational center of all statements of what is of most enduring value. His vision promoted both utterly open inquiry into the received truth of religion, and the conviction that no full articulation of our enduring humanity could be realized without it.

In our own new century, Mathews’ definition remains pertinent for at least two reasons. First, Mathews made the bold choice to define “religion,” yet he did so as an apologist for the Christian tradition. His first word is not “Christianity,” even as his final phrase, “the immortality of our souls,” underscores that his own American Baptist heritage was very near at hand as he wrote. His formulation implies that any articulation of religion must embrace simultaneously the daunting task of generalization and its own location in a particular circumstance. The challenge then becomes the establishment of genuine complementarity between the general and the specific. Each is utterly crucial, and each requires the other. Mathews recognized that the religions as a cohort require some assertion of collective identity if their nature and role in the world are to be understood. Yet he also recognized that, absent specification, the assertion would lack the existential pull that marks religious claims on humanity.

In this Mathews’ theology anticipates such later articulations as theologian Paul Tillich’s description of religion as expressive of an “ultimate concern,” and philosopher Emmanuel Levinas’ characterization of religion’s capacity to return our gaze. Tillich and Levinas each wrote out of a specific religious tradition and, as such, their characterizations of religious experience necessarily differ; yet, their respective efforts reflect a common concern to articulate the nature of religion that Mathews would have appreciated and applauded. To suggest that religions are about “the immortality of our souls” was Mathews’

Letter from the Dean



No great idea, especially
one so strikingly formulated,
is a stranger to controversy.

articulation of “ultimate concern.” With it came the important affirmation that religion transcends its social and historical moment, and points to the part of us that transcends our own time and place.

At the same time that he affirms transcendence, Mathews acknowledges in his uses of the words “experiment” and “test” that religion is a human effort. It is a hypothesis about the place of divinity in our midst. It was for Mathews a profound mistake to confuse any religion with its object of devotion or rever-

ence. Religion according to Mathews is not, with all due respect to Mircea Eliade, an irreducible human phenomenon. It is, rather, one of the ways—for Mathews, the best way—by which we attempt to describe and act upon our most central convictions about meaning and value. In this Mathews endorses the motto of the sixteenth-century Reformations of Christianity regarding the confusion of religious practice with its object. Yet it was also the case that to avoid this confusion was to affirm the central participation of religious thought in what Alfred North Whitehead termed “the adventure of ideas.” For Mathews himself, this meant religion’s role as a central bulwark of democracy and civil society; but it is in principle a very broadly based connection with not only politics but history, philosophy, and art.

No great idea, especially one so strikingly formulated, is a stranger to controversy. Mathews labored throughout his public life to satisfy both the concerns of his American Baptist brethren, who feared that he had forsaken the tradition and its dogmatic trappings, and a world of emerging social scientific thought that had vitally informed his work yet seemed increasingly indifferent to religion. It required every bit of Mathews’ intellectual and rhetorical skills to maintain the balance of his articulation. History teaches that he was adroit in ways that others who shared his vision were not. His example and those of his contemporaries underscore a set of challenges now commonly recognized by religious leaders in a world where misunderstanding, and ultimately disorientation, threaten both articulation and practice.

But Mathews’ own footing was sure, and he can serve as guide as well as harbinger as we go forward, regardless of our own particular vantage on religion and the religions. For us, the landscape may seem not only different but more difficult than it was for Mathews: Our society is acutely aware of religion’s force in contemporary life, and the challenge has less to do with awakening those who slumber, and more with clarify-

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Faculty News and Notes



This fall, the Divinity School welcomes one new full-time faculty member, one new associated faculty member, and two visiting faculty members to its fold. For online faculty news updates, please see <http://divinity.uchicago.edu/whatsnew/news.html>. To access online faculty profiles, which include biographies, photographs, and contact information for each faculty member, please see <http://divinity.uchicago.edu/faculty/index.html>.

Appointments

Fox Appointed Assistant Professor of the History of Religions



Richard Fox became Assistant Professor of the History of Religions at the Divinity School, effective July 1, 2006.

He comes to the Divinity School from Williams College in Williamstown,

Massachusetts, where he was Visiting Assistant Professor of Religion in the Religion Department.

Fox received his M.A. and Ph.D. from the School of Oriental and African Studies, London. His primary research and teaching interests lie in the historical and ethnographic study of South and Southeast Asian religions, with a special emphasis on Indonesia and the Malay region. His current research focuses specifically on the mediation of religion in contemporary Bali through texts, television, and theatrical performance. He has a strong

interest in theoretical issues in the History of Religions, and is also working on a manuscript comparing Euro-american and Southeast Asian mass media in their respective articulations of religion, violence and the war on terror.

New Associated Faculty

Kathleen Neils Conzen, Professor in History, focuses on the social and political history of the United States in the nineteenth century, with a special interest in issues of immigration, ethnicity, religion, western settlement, and urban development. She teaches courses and seminars on American urban history, nineteenth-century social history, the peopling of the U.S., western and rural history, and nineteenth-century political culture. Current projects include books on nineteenth-century German-American efforts to develop and defend a theory of pluralistic democratic nationalism and on German peasant settlement in the frontier Midwest, and a work-in-progress on America's diasporic German Catholic milieu.

Visiting Faculty

Two new visiting faculty join us this academic year. **Yairah Amit** will be Visiting Lecturer in Hebrew Bible, and **Dalit Rom-Shiloni** will be Visiting Assistant Professor of Hebrew Bible.



Yairah Amit (M.A., Hebrew University; Ph.D., Tel Aviv University) emphasizes critical approaches to the study of the Hebrew Bible. She is especially interested in aspects of story, history, ide-

ology, and editing, and in the combination of these four in the biblical text. Starting from these different viewpoints, she analyzes the short textual unit as much as whole biblical books.



Dalit Rom-Shiloni (Ph.D., Hebrew University of Jerusalem, Israel) was trained in biblical studies and Ancient Semitic languages, with an emphasis on epigraphy and paleography of North-

West Semitic dialects. Her academic interests are Judean theology and ideology of the sixth century BCE, specifically concepts of God in times of national crisis, ideology of war, and ideological conflicts over concepts of exile. She teaches courses on Israelite/Judean theology and ideology of the pre-exilic and exilic eras, biblical historiography, prophetic literature, and inner-biblical interpretation as a key to the prophetic message and literature.

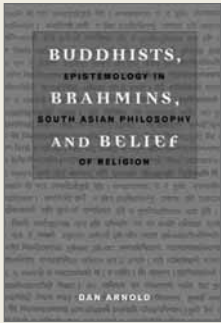
Faculty Notes

Arnold, Smith Win Top Book Awards

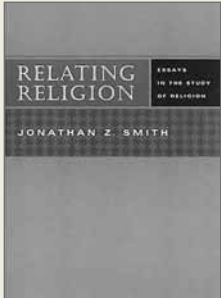


University of Chicago faculty have won two of the three awards given for best books of the year by the American Academy of Religion, an association of some 10,000 scholars devoted to the academic study of religion. The Awards for Excellence in Religion, among the most esteemed honors given to scholars of religion, have been given this year to Dan Arnold, Assistant Professor of the Philosophy of Religion in the Divinity School, and Jonathan Z. Smith, the Robert O. Anderson Distinguished Service Professor in the Humanities and the Divinity School. The awards recognize new scholarly publications that make significant contributions to the study of religion, honoring books “of distinctive originality, intelligence, creativity and importance, books that affect decisively how religion is examined, understood and interpreted.”

Arnold, a scholar of Indian and Buddhist philosophy, earned his doctorate at the University of Chicago in 2002. *Buddhists, Brahmins and Belief: Epistemology in South Asian Philosophy of Religion* (2005), selected by the



Maori cults, and the notorious events of Jonestown, Guyana. His book *Relating Religion: Essays in the Study of Religion* (2004) was honored in the AAR category for Analytical-Descriptive Studies.



AAR for the category of Constructive-Reflective Studies, is his first book. Smith is a historian of religion whose research has focused on such wide-ranging subjects as ritual theory, Hellenistic religions, nineteenth-century

The awards will be presented at the American Academy of Religion’s annual meeting on Saturday, November 18 in Washington, D.C. For more information, visit <http://www.aarweb.org>.

Marty Speaks at ACLS

Martin E. Marty, Fairfax M. Cone Distinguished Service Professor Emeritus, delivered the Charles Homer Haskins lecture on May 12, 2006, at the American Council of Learned Societies. Charles Homer Haskins was the first Chairman of the ACLS, from 1920 to 1926.



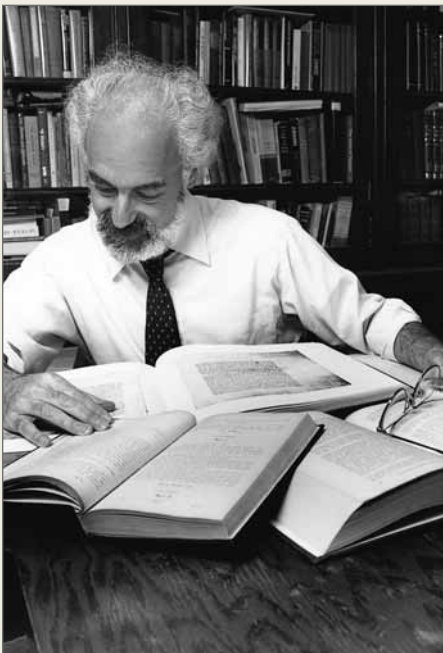
French Give Meltzer High Academic Honor

Françoise Meltzer, Mabel Greene Myers Professor of Romance Languages and Literatures, Comparative Literature, and the Divinity School, has been named by the French government Chevalier dans l’Ordre des Palmes Académiques (Knight in the Order of the Academic Palms).

The consul general of France presented the award during a Monday, May 1, 2006, ceremony in the Tea Room of the Social Science Research Building.

The honor is the highest distinction in France for academics and artists and is given to “those who have contributed to the development of arts, letters and sciences or those who have distinguished themselves within the university.”

Fishbane Receives Jewish Cultural Achievement Award



The National Foundation for Jewish Culture (NFJC), a leading advocate for Jewish cultural creativity and preservation in America, recently honored Professor Michael Fishbane, Nathan Cummings Professor of Jewish Studies in the Divinity School.

Each year the Foundation acknowledges three laureates for their lifetime achievements. The award is the highest honor the American Jewish community has to offer its scholars for their contribution to the understanding of Jewish culture in the American context. The Foundation honored Fishbane in 2006 for his contributions to the study of biblical narrative, inner-biblical Midrash, hermeneutics, and rabbinic myth-making.

The Jewish Cultural Achievement Awards in Scholarship have recognized sustained excellence and outstanding contribution to the fields of Jewish Studies since 1994. The

award was conferred at a ceremony in New York City on Sunday, June 4, 2005, at the Center for Jewish History.

Professor Fishbane’s life and work will also be the subject of an article in the long-awaited second edition of the *Encyclopedia Judaica*, published by the Macmillan Company and slated for publication in December 2006. *The Encyclopedia*, which first appeared in 1971–1972, is considered a standard work on Judaism, with articles on many aspects of Jewish life and faith. Zev Garber’s article highlights Professor Fishbane’s work on literary themes in the Hebrew Bible and his contributions to hermeneutics, as well as his role as editor-in-chief of the Jewish Publication Society Bible Commentary (for Prophets and Writings).

Faculty News and Notes



Tanner Named Dorothy Grant Maclear Professor



Kathryn Tanner, Professor in the Divinity School, is now the Dorothy Grant Maclear Professor. Tanner’s research involves constructive Christian theology in the Protestant tradition, with the intent of addressing contemporary

challenges to belief through the creative use of both the history of Christian thought and such interdisciplinary methods as critical, social, and feminist theory. On Thursday, May 4, she gave a lecture in Swift Hall titled “Reproduction at a Distance: Women, Transnational Migration, and Religious De-traditioning” to inaugurate this new chair.

Yu Receives Honorary Degree



Anthony C. Yu, Carl Darling Buck Distinguished Service Professor Emeritus in the Divinity School, was presented with the honorary degree of Doctor of Humane Letters at the 2006 commencement

of Wittenberg University in Springfield, Ohio. Yu, who also holds appointments in the Departments of Comparative Literature, East Asian Languages and Civilizations,

English Language and Literature, and the Committee on Social Thought at the University of Chicago, was honored for his scholarly contributions to the fields of East Asian studies, religion, and literature; and for his service to the academy, which includes work to promote the study of East Asia in undergraduate institutions. Yu’s nomination fell under the category of “Persons of prominence associated with research universities whose research relates to a curriculum or program emphasis at Wittenberg.” His work with organizations such as AsiaNetwork (a consortium of colleges teaching Asian studies) was important in his selection.

Wittenberg, a four-year liberal arts college, has a strong East Asian studies program, and on April 20, 2006, Yu offered a colloquium address there on *Journey to the West*. Yu was nominated for this honorary degree by Jennifer Oldstone-Moore, a former advisee of Yu, and now Associate Professor of Religion and East Asian Studies and Director of East Asian Studies at Wittenberg University.

Professor Yu is teaching Introduction to Chinese Religions in the Fall.

Murrin Elected Fellow of American Academy of Arts and Sciences

Michael Murrin, David B. and Clara E. Stern Professor in Humanities and Professor of Religion and Literature at the Divinity School, was elected a Fellow of the American Academy of Arts and Sciences in May, 2006. Among the 175 new Fellows and 20 new Foreign Honorary Members are two former presidents of the United States; the Chief Justice of the United States; a Nobel laureate; winners of the Pulitzer Prize in poetry, drama, music, investigative reporting, and non-fiction; a former U.S. poet

laureate; a member of the French Senate, and leading scientists and scholars from across the nation. Fellows and Foreign Honorary Members are nominated and elected to the Academy by current members. A broad-based membership, comprising scholars and practitioners from mathematics, physics, biological sciences, social sciences, humanities and the arts, public affairs and business, gives the Academy a unique capacity to conduct a wide range of interdisciplinary studies and public policy research.

Klauck Named Naomi Shenstone Donnelley Professor

Hans-Josef Klauck, Professor in the Divinity School and New Testament and Early Christian Literature in the Division of the Humanities, is now the Naomi Shenstone Donnelley Professor.



Klauck, an ordained Franciscan priest, researches the New Testament and early Christian literature. His interests have focused on the parables of Jesus, Paul’s Corinthian correspondence, and the Johannine letters. In addition,

he has specialized in the religious and social history of the Greco-Roman world as a background to New Testament studies.

Professor Klauck’s inaugural lecture as the Naomi Shenstone Donnelley Professor, entitled “Nature, Art, and Thought: Dio Chrysostom and the *theologia tripertita*,” is scheduled for Thursday, October 12, at 4:30 p.m. in Swift Lecture Hall.

Other News

New Development Director



Mary Jean Kraybill joined the Divinity School staff on July 1, 2006, as Director of Development.

Her extensive experience as a fundraiser, both on and off campus, includes, most recently her

more than six years as Director of Development for the Humanities Division at the University.

Mary Jean came to Chicago in 1980 to study at the Divinity School. She received her M.A. in 1981 and spent three more years doing coursework in theology and

history of Christianity before deciding to pursue a career in development. While a student at the Divinity School, she worked as an editorial assistant for the *Journal of Religion* and as the head cook for the Wednesday lunch kitchen team.

“We are absolutely delighted to welcome back an alumna who knows and loves the School, and who brings to us outstanding accomplishment in development and deep familiarity with the workings of the University,” commented Dean Rosengarten. “Mary Jean is just a wonderful addition to the staff.”

Yoshio Miyamae

Yoshio Miyamae, a Ph.D. student in Philosophy of Religion, died over the summer. Mr. Miyamae was in his third year of doctoral studies here. An international student from Japan, he had recently returned home

to seek specialized treatment for an aggressive form of cancer.

Dean of Students Terri Owens said, “Our community is saddened by this loss, and we are all in some way diminished when one who has shared our lives and work is gone from among us.”

Noah Salomon, a Ph.D. student at the Divinity School who knew Yoshio well, said “Yoshio was a unique student, with goals that transcended academic work,” who had come to Chicago through “a very interesting path that detoured through places as diverse as Iraq and corporate Singapore.”

Per his wishes, Mr. Miyamae’s personal library will be donated to the Regenstein Library.

The Divinity School will hold a memorial service during the Autumn Quarter for the Divinity School community. Heartfelt condolences are extended to all those who knew and worked with Yoshio.

Tikva Frymer-Kensky | 1943–2006



Tikva Frymer-Kensky, Professor at the Divinity School, died on Thursday, August 31, 2005, at 12:30 p.m. Professor Frymer-Kensky died at home, with her husband Allan and children

Meira and Eitan at her side. The cause of death was breast cancer.

Professor of Hebrew Bible and the History of Judaism in the Divinity School, also in the Law School and the Committees on the Ancient Mediterranean World and Jewish Studies, Professor Frymer-Kensky joined the Divinity School faculty in 1995.

Tikva Frymer-Kensky’s areas of special-

ization included Assyriology and Sumerology, biblical studies, Jewish studies, and women and religion. Her most recent works include *Reading the Women of the Bible*, which received a Koret Jewish Book Award in 2002 and a National Jewish Book Award in 2003; *In the Wake of the Goddesses: Women, Culture and the Biblical Transformation of Pagan Myth*; and *Motherprayer: The Pregnant Woman’s Spiritual Companion*. She was also the English translator of *From Jerusalem to the Edge of Heaven* by Ari Elon (Alma Dee, original Hebrew). In progress at the time

The Divinity School will hold a memorial service to honor Professor Frymer-Kensky on Thursday, October 19, at 4:30 p.m. in Bond Chapel. A reception will follow.

of her death were a commentary on *Ruth* and a book on biblical theology.

In 2005 Professor Frymer-Kensky was named one of the Jewish Chicagoans of the Year by *The Chicago Jewish News* and in 2006 the Jewish Publication Society published a collection of her articles, “Studies in Bible and Feminist Criticism,” as part of their Scholars of Distinction series. She is the first woman to have her work included in this series.

The funeral was held Sunday, September 3rd at Beth Hillel Congregation Bnai Emunah in Wilmette. The shiva week was observed at the Frymer-Kensky home beginning Sunday evening and extending through Friday, September 9th.

Professor Frymer-Kensky is survived by her husband, Rabbi Allan Kensky, her son Eitan, and her daughter Meira. Meira is a Ph.D. candidate in biblical studies at the Divinity School.

The family has suggested the following funds for tzedakah in memory of Professor Frymer-Kensky —

The Tikva Frymer-Kensky Adult Education Fund | Beth Hillel Congregation Bnai Emunah, 3220 Big Tree Lane, Wilmette, Illinois 60091

The Kensky Family Grove | The Jewish National Fund, 60 Revere Drive, Suite 960, Northbrook, Illinois 60062

The Scholarship Fund | The University of Chicago Divinity School, 1025 East 58th Street, Chicago, Illinois 60637

Rosengarten *Continued from front page*

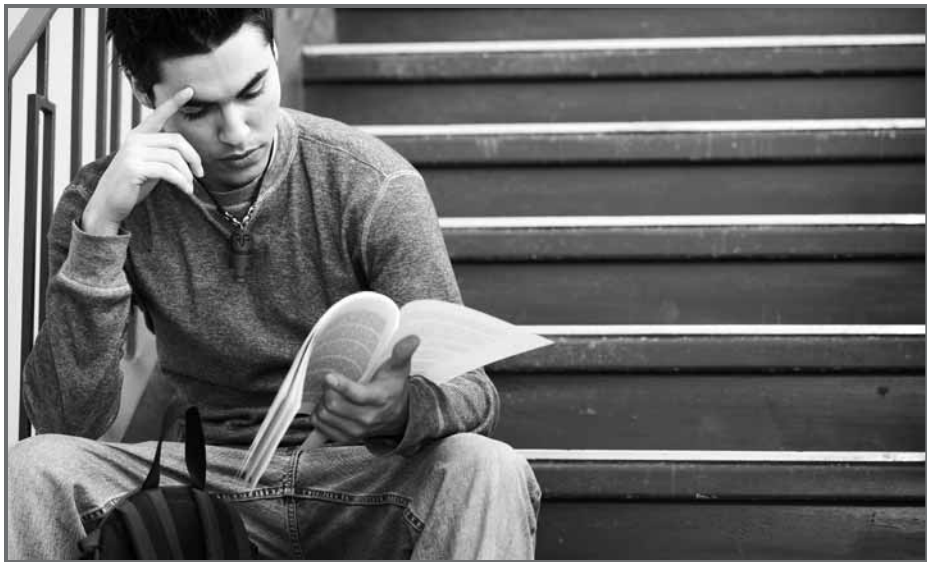
ing for those who misunderstand, willfully or not. Within that general parameter, however, I see no better dicta than those suggested by an especially clear-sighted predecessor: bold tacking between general and specific articulation; recognition of religion’s divinity and its humanity, and—because

of this character—its essential centrality to our thinking about what will most endure; and, through it all, the cultivation of an openness of mind about our own particular convictions, in service of our engagement with those of others. Only in these ways can we finally honor such staple elements

of human wonder and magnificence as, to name two examples, our propensity to use the future tense in speaking, and our capacity to speak the language of love. And in doing so we honor what endures beyond us, and its source. □

Richard A. Rosengarten, *Dean*

Autumn and Winter Events



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

EVENTS AUTUMN AND WINTER QUARTERS INCLUDE

Wednesday Community Luncheons

Every Wednesday *when school is in session*
12:00 noon–1:30 p.m.
Swift Hall Common Room

Please see <http://divinity.uchicago.edu/news/wednesdays.shtml> for information about speakers. Speakers are invited from the University, the local community, or beyond. Lunch topics this year include how flowers changed the world, a Dean’s Forum featuring Professor William Schweiker, the looting of antiquities in Iraq, and more. The programs provide a unique opportunity for students, staff, and faculty to engage one another in informal conversation.

Lunch itself (a vegetarian meal; a vegan option is available by request) is prepared and served by our creative and energetic student staff. Those interested in attending should reserve a lunch in advance by emailing divinitylunch@gmail.com or by calling 773-702-8230.



Nuveen Lecture

Thursday, November 2, 2006
4:00 p.m., Swift Lecture Hall

The John Nuveen Lecture is sponsored by the Trustees of the Baptist Theological Union, 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. This year’s Nuveen Lecturer will be **Geoffrey Stone**, the Harry Kalven, Jr. Distinguished Service Professor in the Law School. Please see <http://divinity.uchicago.edu/alumni/nuveen.shtml> for more information.



AAR/SBL Reception

Sunday, November 19
9:00 p.m., Washington D.C.

All Divinity School alumni and friends are invited to a reception at the annual meeting of the American Academy of Religion (AAR) and Society for Biblical Literature (SBL), to be held this year in Washington, D.C. For more information, please contact Mary Jean Kraybill at 773-702-8248 or mjkraybill@uchicago.edu. We look forward to seeing you there!



For upcoming Conferences, please see Marty Center News and Events, page 11.



Memorial Service for Tikva Frymer-Kensky

Thursday, October 19
4:30 p.m., Joseph Bond Chapel
1050 East 59th Street

Memorial service for Professor Tikva Frymer-Kensky (1943–2006), Professor of Hebrew Bible and the History of Judaism at the Divinity School.

Please see page 5 for more information on Professor Frymer-Kensky.

Bond Chapel Worship

Every Wednesday *when school is in session*
11:30 a.m.–12:00 noon in the Joseph Bond Chapel, 1050 East 59th Street

Bond Chapel worship is a brief midweek service of music, prayer, readings, and preaching in an ecumenical spirit, offered by and for the students, staff, and faculty of the Divinity School and the wider University community. The weekly gathering provides regular space and place for reflection, wonder, and praise. All are welcome!

Divinity Students Association



Capping off the 2006 Spring Quarter with an end-of-the-year BBQ, students and friends of the Philosophy of Religion Club gathered for another opportunity for community and conversation outside the walls of Swift Hall. Having begun the year with a faculty and student dinner hosted at the same apartment, it seemed appropriate to come full circle. And indeed, the intellectual life of the club itself has followed a similar tack.

The Philosophy of Religion area was founded largely by Paul Griffiths, now at the University of Illinois at Chicago. Reflecting strong faculty interest in Indian philosophy and comparative projects with Western philosophy, these efforts were echoed in those of the club. Upon Griffiths' move to UIC, the club lost both its faculty sponsor and its steam, disappearing from view until just a few years ago. In the interim, the interests of the concentration's Ph.D. students shifted away from its grassroots to rest more squarely in Western philosophy, without this latter aspect being only a dialogue partner. The club was revived a few years ago and soon received the help of Dan Arnold, whose own background and interests strongly overlap both voices in the exchange.

“The Philosophy of Religion club is just one of many Divinity area clubs established to provide an outlet for students to continue intellectual conversations in more informal environments (perhaps over a pint or two).”

The 2005–2006 year welcomed many conversations that have become more familiar to students of PR in recent years, including, appropriately, a discussion with Professor Paul Griffiths on Augustine and the nature of intellectual curiosity. The club also invited Professor Chris Gamwell to discuss metaphysical necessity, and joined forces with the Ethics Club for a workshop with Professor William Schweiker on the “varieties of religious atheism” with regard to Anthony Flew. In addition to workshops with professors, the club remains committed to providing students an opportunity to hear feedback on their own work, and this year discussed the oral examination papers of two of our Ph.D.'s.

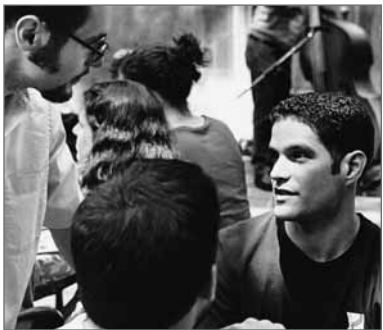
The upcoming year will complete the picture, thanks in large part to second-year M.A. student Alan Dagovitz. His interests and expertise round out the club's activities to more faithfully reflect its origins and the wide-ranging pursuits of its students, and we eagerly anticipate a workshop (Oct. 13, noon) with Professor Brook Ziporyn of Northwestern University entitled “Hitler, the Holocaust, and the Tian-tai Doctrine of Evil as the Good.” Alan is also organizing a series of workshops on translation, given the central role of the original language for understanding a thinker's position, particularly when that language is radically different from English. Responding to the question, “Why am I learning this language?” will also explore how one's own analysis of the argument can affect translation.

“The interdisciplinary nature of the Philosophy of Religion area remains a connecting thread in the projects of students and the efforts of the club...”

The interdisciplinary nature of the Philosophy of Religion area remains a connecting thread in the projects of students and the efforts of the club, which has been steadily working on a cross-disciplinary conference to be held in January 2007, called “Physics, Physiology, Philosophy: Three Paths, One Spirited Product.” Embracing physics (the evolution of matter), physiology (the brain and consciousness), and philosophy (philosophical and theological implications), this conference will be one preliminary product highlighting the possibilities of what could arise when these three paths converge. For registration and more information, please see the conference website, <http://marty-center.uchicago.edu/conferences/ph3/index.shtml>.

The Philosophy of Religion club is just one of many Divinity area clubs established to provide an outlet for students to continue intellectual conversations in more informal environments (perhaps over a pint or two), as a vehicle for faculty and student presentations, and perhaps most importantly, to cultivate an integrative social *communitas* to strengthen the bonds formed within the classroom. Having completed at least one circle, we hope to complete many more. □

— Megan Doherty *PR Club President 2006–2007*



The Divinity Students Association (DSA) is an organization run by and for University of Chicago Divinity School students. The organization attempts to contribute to many spheres of life in the Divinity School: academic, professional, and social. This article continues our series about Divinity School student life.

To learn more about the DSA and its many activities, please visit <http://divinity.uchicago.edu/student/dsa/index.shtml>

Ministry Program Update



Grappling with communal worship in a pluralistic culture

Ministry students are often drawn to M.Div. study at the Divinity School because of its historic commitment to educate professors, researchers, and ministers under one roof, with a single faculty and courses in which Ph.D., M.A., and M.Div. students discuss texts and traditions side by side. Not only does this arrangement grant future ministers full access to the tools of critical scholarship, it also invites future professors to grapple with critical issues in religious leadership and practice. As part of her year-long association as a junior fellow in the Divinity School’s Marty Center, Ph.D. student Joyce Shin created and taught an elective course for ministry students, based on a timely concern for the integrity of communal worship in an increasingly pluralistic culture. In what follows, Joyce reflects on the experience of the class with first-year M.Div. student Jonathan Friesen. — **Cynthia Gano Lindner**, *Director of Ministry Studies*

JOYCE: What led you to sign up for this course?

JONATHAN: I was attracted to the course because it addressed a very current issue that is presenting a very practical challenge for the Church. Creating healthy, active, reflective, sensitive, and pluralistic worshipping communities in the midst of racial and economic diversity is already an important issue. In the coming years it will be even more critical. Not only are our coworkers and neighbors often from different ethnic and religious backgrounds but, increasingly, so are our closest friends and family members. Our culture is getting more diverse and the Church must start reflecting some

of that diversity or be in danger of being seen as irrelevant. Certainly from the course—the class discussions, the texts, and the final project—it was very evident that creating a church environment that is open and sensitive to people from many different backgrounds presents an immense pastoral challenge. The depth of this challenge was confirmed by sociologist Michael Emerson, whose newest book *People of the Dream: Multiracial Congregation in the United States* includes extensive research on pluralistic congregations. His findings highlight both the rarity of multiracial congregations and the risk-taking churches and their leaders must embrace in order to create authentic and integrity-filled pluralistic communities.

“It’s true; people in the pew are often reluctant to embrace changes in the style of worship. When it comes to worship services, we want what is familiar.”

JOYCE: I began the course with Emerson’s study because I thought he would help us to focus on the question: What’s going on? In order for ministers to lead the church to respond theologically and ethically to the challenges that cultural pluralism brings about, they need first to analyze what is going on. If you recall, this is the first question that H. Richard Niebuhr in *The Responsible Self* thinks that the responsible person should ask. Appropriating Niebuhr’s insight, I assigned Emerson’s sociological study first.

JONATHAN: Before the course I anticipated that the most critical parts of creating a pluralistic congregation were those that are primarily external to worship—social ministry, programming, and community involvement. However, by focusing solely on the art of worship—and treating it as an art where detail and nuance matter—it was clear that my initial line of thinking is at least partly why many churches seek to become diverse but so few can actually achieve that goal. Corporate worship remains the most frequent and identifiable church activity and is the place where churches express communal values and commitments of faith. If pluralism is indeed a church value it must be expressed not only at the fringes of communal life but also in the sacred space of worship. Of course, this requires change and risk-taking which creates vulnerability—especially for pastors.

JOYCE: It’s true; people in the pew are often reluctant to embrace changes in the style of worship. When it comes to worship services, we want what is familiar. A red flag seems always to accompany attempts to change the style of worship, signaling a potentially divisive issue. The point of this course was to show that this does not have to be the case. By attending to the art of worship—that is, the artistic activity of creating worship services and the artistic experience of worship, we can create new styles of worship that are integrating rather than divisive. In fact, I think that among all the activities of ministry, creating worship, because of its aesthetic qualities, has the most potential for theologically ethically addressing the question of how Christians can negotiate their commitments to multiple cultural communities in order to live with integrity.

JONATHAN: Yes, and it was interesting how we explored this question of creating corporate worship. Very few of the texts referenced worship specifically. Instead, we explored the whole of worship by looking at the individual parts that constitute deep and authentic

experiences and expressions of faith. We read Hauerwas and Guroian on community, Margaret Farley on commitment, Dewey on the role of aesthetics, and Edwards on the role of the affections. Sociologists Emerson and Robert Wuthnow provided additional insights from their field work. Peter Phan and James Cone provided perspectives from different cultural and social locations. One large take-away from the texts for me was Margaret Farley's definition of commitment as the value that can create wholeness for a community while it works toward its goals and is not yet whole. Churches and pastors that hope to create pluralistic churches will have to rely on strong commitments to one another and to common values in order to sustain them through a very challenging process that has the potential to be very life-giving but also to be painful and draining.

JOYCE: Personal commitments; a sense of community; emotions and how they function; and aesthetics—these are all important aspects from which we can gain a better understanding of the experience of faith. Rather than design a course that offered “50 ways to create fabulous multicultural worship services,” I wanted to design a course on worship and ethics that had at its heart a concern about the experience of faith. Drawing, for example, on Jonathan Edwards’s *Religious Affections*, John Dewey’s *Art as Experience*, Margaret Farley’s *Personal Commitments*, Hauerwas’s communitarian narrative theology, and of course H. Richard Niebuhr’s theory of responsibility and radical monotheism, I intended the course to provide concepts by which students could analyze the experience of faith. Furthermore, I also wanted to show how predominantly theological ethical concepts can be put to work when we engage the arts of worship.

JONATHAN: That makes sense considering how you designed the final project of the course which required us to plan a pluralistic worship service and discuss the ethical, theological, and pastoral implications of each worship element. We had to weave together the diverse set of thinkers we had read and



apply the theological and ethical concepts we explored throughout the course. It was a highly practical project that forced us to consider each element of the service—from the aesthetic environment to the music to the offering—and explore how they could be made more open and sensitive to people of diverse backgrounds while still retaining their theological and ethical integrity. In my case I searched my own tradition as an Anabaptist, drawing on a commitment to peace-making and reconciliation and concluded that

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this must also be extended to include racial reconciliation. The pastoral challenge then was to incorporate this deeply rooted theological value into elements of worship to create a spiritual environment and experience that is open, sensitive, generous, and welcoming to both the strangers and friends among us who claim a different set of life experiences.

JOYCE: The final projects gave students the opportunity to utilize what they learned in the course, to synthesize the concepts in creating worship services of their own design. My hope, of course, was for students to create worship services that they could not have created before taking the course.

JONATHAN: I found the course very meaningful but one limitation was the small number of non-white voices among the students. Do you think the class would have been significantly different with a more diverse group of students?

JOYCE: If more students with commitments to multiple cultural communities had taken the course, I think our seminar conversations would have dwelled longer on understanding the experience of faith from the perspectives of persons whose lives are characterized by constant negotiations among their commitments. I think the students would have engaged the course readings on intercultural theology more deeply than they did, because they would have seen the powerful way in which efforts in intercultural theology resonate with the experience of cultural minorities.

JONATHAN: What are the final things that you had hoped people would take from the course?

JOYCE: I hope that when the students of this class create worship services in their future ministries, they will approach worship as an art and will find the theological, ethical, and aesthetic concepts that we reflected upon in this course to be valuable resources for creating worship experiences that cultivate the integrity of persons of faith. □

Ministry Survey: Have We Heard from You Yet?

Over recent years there has been increasing concern about the quality and preparation of religious leadership in the United States. Rigorous national studies have investigated the experience of religious vocation and gauged the job satisfaction of pastors, and many theological educators have begun to take a long hard look at how we train persons for religious leadership in these challenging and complicated times.

As part of this broader discussion about the preparation and practice of ministry, the Divinity School is seeking the wisdom and experience of our own ministry alumni/ae. In early summer, a short questionnaire on ministry education was mailed to over 500 Divinity School alums, persons who studied

in our B.D., D.Min., and M.Div. programs from the 1950's through the present. From the early responses—well over 100, so far—we have already learned much about the many forms and contexts of ministry in which our alums have been engaged, what sorts of educational experiences have served them well, what has been lacking, and what we might do well to consider as we continue to prepare students for lives of public ministry.

Not surprisingly, many of you have taken the time to annotate your responses; we especially appreciate these generous and thoughtful reflections. A summary of our findings will be included in the first edition of a newsletter for Divinity School alums in ministry, which we hope to launch this

autumn. We hope that this effort is only the prelude to a dynamic and essential conversation that will invigorate both the teaching and the practice of ministry for some time to come.

If you have forgotten to return your survey, we encourage you to take a few moments to do so at your earliest convenience. If it has been lost or misplaced, or if you never received a mailing, the survey form is also available at <http://divinity.uchicago.edu/degree/ministry/survey.shtml>. If you would prefer a paper copy, write or call Cynthia Lindner, Director of Ministry Studies, 1025 E. 58th Street, Chicago, 60637; 773-702-8280. Every response is a valuable one; please let us hear from you!

An Interview with Michael Sells



“There is little on the technical level we need or could add to such resources; it is just a matter of finding ways to better integrate them into the classroom.”

CIRCA: Could you talk about study of the Qur'an and the Internet: What's there that is exciting, and what do you hope to do?

MS: Professor Zeghal (Assistant Professor in the Divinity School) and I have received a small grant for some projects in Islamic studies involving the Internet. We have several goals in mind.

In the area of qur'anic studies, many Internet sites for the Qur'an are already of great sophistication, with color-coded grammatical recitation and a range of recitations (in various styles and by various reciters) synchronized with the text as it passes on the screen from passage to passage. There is little on the technical level we need or could add to such resources; it is just a matter of finding ways to better integrate them into the classroom. In my courses on Islamic love poetry and Arabic Sufi poetry, however, I am finding that the poetic world of recitation is not available in this manner. What websites exist are rudimentary in comparison to the Qur'an; the outstanding digital CDs produced in the Middle East have not been compatible with post-Windows-98 systems or easily adaptable to electronic reserves. The Center for Middle Eastern Studies and the Near Eastern Languages and Civilizations faculty and students have made major strides in this regard. Several individuals have recorded recitations of pre-Islamic and early Arabic poetry or helped the faculty obtain them and Professor Tahera Qutbuddin (Department of Near Eastern Languages and Civilizations) has incorporated them into her Chalk sites. The weekly Arabic circle is now recorded in its entirety and made available through iTunes to both the campus and the international community. My goal is to help bring these various efforts together, to obtain new resources from around the world on Arabic and other (Persian, Urdu, Ottoman, Turkish, Punjabi, Hindi, etc.) poetic performances, and, with careful concern for copyright and property protection, develop an interdepartmental website with key recitations from various periods, that might have audio and textual synchronicity. Professor Zeghal has expressed interest in the possibility of developing video capabilities for her classroom studies of Islamic communities in the Chicago area.

CIRCA: Having come to a University that calls itself “a teacher of teachers” after having been an honored teacher at a premier liberal arts college, what do you hope to convey to your students about the relationship of their training to their work as pedagogues?

Continued on page 12

Michael Sells is the John Henry Barrows Professor of Islamic History and Literature in the Divinity School. he joined the Divinity School faculty in July of 2005. The world's most distinguished translator and interpreter of the Qur'an and an expert on Sufism and its poetry, Sells is also an important voice in discussions of contemporary Islamic politics.



CIRCA: How did a Ph.D. in comparative literature at this University come to be a scholar of the Qur'an?

MS: When I came to the U of C in 1976 as a Master's student in Comparative Literature, I focused upon Arabic literature. That year I took courses with Professor Fazlur Rahman in the Qur'an and in Islamic Mysticism. The course in the Qur'an focused on close readings, in class, of the Arabic text. In 1977 I went to Cairo with CASA (the Center for Arabic Studies Abroad) where I was fortunate enough to be able to take a course in tajwid (the art of proper Qur'anic recitation) and came to experience the role of recitation within Islamic society more closely. When I returned to Chicago, I audited Fazlur Rahman's class, which, although it focused each year on the same Qur'anic suras, had something new to offer each time, and allowed for a deeper appreciation of those areas that had previously

been covered. After finishing my dissertation at Chicago (in the area of mystical language), I found myself teaching courses on Islam at Stanford and Haverford College in an undergraduate, non-Arabic-reading environment and ran into the problem of translation: namely, that whatever the Qur'an might mean in Arabic (and it is only in Arabic that most Muslims experience it and only in Arabic that most recognize the Qur'an as truly Qur'an), the English versions not only failed to catch fully, they often set off reactions in the student that were counter-productive to any understanding of why a tradition would hold such a text in special regard as a word of self-evidently greater-than-human artistry. These experiences, over the course of several years, led me to introduce more interlinear translations and transliterations and recorded Qur'an recitations in class, which led in turn to increased theoretical and practical interest in the way in which the Qur'an in its recited form creates “sound-figures” and the centrality of such figures for the way in which the Qur'an is experienced and taken to heart.

“... why a tradition would hold such a text in special regard as a word of self-evidently greater-than-human artistry...”

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. — Wendy Doniger, *Director of the Marty Center*

Marty Center Conferences

Without Nature?

October 26–28, 2006

Acknowledging the insufficiency of traditional notions of “nature,” as well as the multiple ambiguities of the term’s reference, this conference considers how one might constructively understand its contemporary import both in fidelity to the Christian gospel and with serious attention to pressing ethical concerns. The aim is theological, but the method interdisciplinary.

For details, including registration info and participants, please see <http://marty-center.uchicago.edu/conferences/nature/index.shtml>



Hermeneutics in History: Mircea Eliade, Joachim Wach, and the Science of Religions

November 3–4, 2006

This conference will evaluate the legacy of Eliade and Wach in the discipline of the history of religions. Keynote lectures, at 4:00 p.m., are open to the public; seminars are open to members of the University community who register in advance. For more details please see http://marty-center.uchicago.edu/conferences/wach_eliade/index.shtml.

Upcoming 2007 Conferences

The Self

January 24–25, 2007

Organized by Professor Jean-Luc Marion. Please watch our website, <http://divinity.uchicago.edu>, for more information.

Physics, Physiology, Philosophy: Three Paths, One Spirited Product

January 26, 2007

Three scholars from decidedly diverse educational and academic interests have come together in recent conversations to discover commonalities and conflicts. Their continuing dialogue stands out as one exemplary instance of a constructive, interdisciplinary conversation that has not sacrificed rigor or the distinctions between disciplines. Embracing physics (evolution of matter), physiology (brain and consciousness) and philosophy (philosophical and theological implications), this conference will be one preliminary product highlighting the possibilities of what could arise when these paths converge.

Please contact Megan Doherty, megs@uchicago.edu, for details or visit <http://marty-center.uchicago.edu/conferences/ph3/>

Modernity’s Other: Studies on Jewish Women

February 12–13, 2007



This conference is an opportunity to investigate new sources and reexamine primary documents through the perspective of alternative visions of gender and agency and alternative modernities. Among the far-reaching changes witnessed by what is generally called modernity is the separation of previously undifferentiated spheres of life—belief vs. practice, public vs. private. This change poses a radical challenge in particular to Judaism. With the separation of these (decidedly gendered) spheres came changing attitudes toward Jews as a people, citizens, capital, and a community. This conference looks at the unique experiences and perceptions of Jewish women.

For details contact Sarah Imhoff at modernityandjewishwomen@uchicago.edu.

Cosponsored by the Center for Gender Studies. For more information please see <http://marty-center.uchicago.edu/conferences/modernityandjewishwomen/>



Religion and Culture Web Forum Launches New Board

The Religion and Culture Web Forum recently unveiled a new look and feel. In September we launched an improved discussion board with expanded functionality, including the option to be notified when a new post is added. Passwords are no longer required to read the commentary. Please join the discussion at <http://marty-center.uchicago.edu/webforum/index.shtml>

The September essay, “Learning Religion at the Vineyard: Prayer, Discernment, and Participation in the Divine” by Tanya Luhrmann, will be followed by fora on the Esalen movement (Jeffrey Kripal), the continuing relevance of the black church to American politics (Melissa Harris Lacewell), and religion as an imagined community (Meic Pearse), among others.

Marty Center Fellowship Programs

A Report from the Wilson Teaching Fellow

Each year, the Alma Wilson Teaching Fellowship, made possible by a generous endowment gift, provides one advanced graduate student in the Divinity School an opportunity for supervised teaching experience in the University of Chicago's undergraduate college.



Lea Schweitz, a Ph.D. candidate in Philosophy of Religions, was awarded the fellowship for 2005–2006. She offered the following report on her experience.

This spring, as the Alma Wilson Teaching Fellow, I had the privilege of teaching William James's *The Varieties of Religious Experience* as the focus of a course entitled "Pragmatism and Religion." Teaching this text at this time in this place was a real pleasure. Now is an exciting time to be teaching on religion; current events have conspired to make the classroom on religion feel as though infused with what James might call "live, forced, and momentous options." Students come expecting to do important work and this expectation infuses a classroom with anticipatory energy and imparts a vital responsibility. *The Varieties* was delivered as the Gifford Lectures in 1901–1902, and as such, the timeliness of a course on this work is double because we are still on the horizon of the centenary anniversary of its publication. Teaching James in this place—at the University of Chicago—is to teach pragmatism in one of its birthplaces and in the shadow of John

Dewey; pragmatism echoes in the halls here.

Reading James is an adventure; his prose is both one of the greatest merits of his work and one of its biggest challenges. He is often a joy to read. Take, for instance, an early description of the religious feeling:

Like love, like wrath, like hope, ambition, jealousy, like every other instinctive eagerness and impulse, it adds to life an enchantment which is not rationally or logically deducible from anything else.... Religious feeling is thus an absolute addition to the Subject's range of life. It gives him a new sphere of power. When the outward battle is lost, and the outer world disowns him, it redeems and vivifies an interior world which otherwise would be an empty waste (*Varieties*, 50).

On occasion, the effect is also to get lost in his prose. Each week, we attempted to take a moment to revel in the text and then get down to the business of seeing the arguments within.

The two conceptual centers of the course were James's definition of religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine" (*Varieties*, 36) and his pragmatic theory of truth as "the expedient in the way of our thinking" (*Pragmatism*, 583). Together they served as the touchstone for our seminars that explored the category of individual religious experience as a means to characterize religion, and pragmatism as a means to evaluate religious claims. The depth of engagement, critical insight, and creativity these twenty-two students brought to the material far exceeded my expectations—both in the classroom discussions and their written work.

One of the pedagogical challenges of the course was to develop written assignments that would push students to apply the material under consideration while simultaneously developing their writing skills. Cathleen Falsani's *The God Factor: Inside the Spiritual Lives of Public People* (Farrar, Straus, and Giroux: 2006) was the solution. For their first paper, students were asked to analyze one of her contemporary examples using James's understanding of religion, and for the final paper, students were asked to revise this first paper and expand it to include James's pragmatism in the analysis. This opportunity to grapple with James's characterization of religion gave students first-hand experience with the difficulties of defining religion and



evaluating religious claims. In addition, the process of writing and revising served to develop their editing skills.

The pace of a ten-week quarter is fast and furious, and this course was cross-listed in religious studies and fundamentals. As such, time constraints and institutional disciplines required pursuing multiple aims at the same time, but the result was stimulating and created the environment for novel connections and discoveries. Teaching in the College this quarter gave me the opportunity to discover more efficient ways to maximize this environment and to create an increasingly congenial space for cooperative thinking. The students made this lesson an easy one to learn, and it was a privilege to spend the quarter working together with them on James's *Varieties*. □

Sells Interview Continued from page 10

MS: Let me start with a more pragmatic look and then perhaps move out to a comment on training. From the first day at the University of Chicago, I have found the classroom experience exhilarating, thanks to the diversity of students, their strong preparation, and their willingness to challenge themselves and others. The depth and diversity of the students have allowed each class to be seminar-based. Contacting the text in its linguistic original and its performative aspect is crucial to allow-

ing a center of gravity for the discussions that follow. The text (in however selective or rudimentary a way we might contact it, depending upon our varied linguistic skills) serves as both a discipline and as a support, in the best scenario, for theoretical scope and wide-ranging discussion. I was initially anxious at my first attempt at this seminar method. My first day here, I explained that the readings for the course "Islamic Love Poetry" would depend upon the background

and linguistic abilities of those of us present. Each participant would take responsibility, in whatever form his or her background enabled, for serving as a guide to a particular poet or tradition. We had several with Arabic backgrounds, three with modern Turkish, two with Ottoman, one with Persian, one with Urdu, and one with Bengali. Many brought in remarkable resources from outside the class, including Qawwali recitations, modern Turkish films recounting the Majnun

Marty Center Fellows 2006-2007

The Martin Marty Center, continuing its emphasis on global and political aspects of religion, will have one senior fellow and seventeen junior fellows in 2006-07.



This year's Marty Center Dissertation Seminar is being offered in two sections, one led by Susan Schreiner and James Robinson; the other led by Wendy Doniger and Dan Arnold. Both the senior research and dissertation fellows, listed below, will participate in the seminar, which is designed to advance interdisciplinary research in religion. Fellows will be required to present their individual projects not only within the seminar, before their peers, but before public interlocutors at a special spring meeting. The seminar's goal is, thus, to help participants articulate their projects in ways that will be intelligible to specialists and non-specialists alike.

Senior Research Fellow

J. Ronald Engel is Professor Emeritus at Meadville Lombard and Senior Research Consultant, The Center for Humans and Nature, with offices in New York and Chicago. He taught in the fields of religious ethics, theology and ministry at Meadville Lombard from 1964 to 2000. He also served at the University as Lecturer in Ethics and Society at the Divinity School from 1977 to 2000, and as a member of the College's Environmental Studies Faculty. Professor Engel is a pioneer in the academic fields of environmental ethics, history, and theology/philosophy. Through his work with the Eco-justice Working Group of the National Council of Churches, and as codirector of the Program on Ecology, Justice, and Faith in the Chicago Association of Theological Schools, he contributed to the movement for

eco-justice within the ecumenical religious community. Ron became active in international work on behalf of global ethics in the course of research with UNESCO. He was a core member of the international drafting committee for the Earth Charter, and is currently cochair of the Ethics Specialist Group of the Commission on Environmental Law for the World Conservation Union. In addition to numerous essays in books and journals, Professor Engel is the author of *Sacred Sands: The Struggle for Community in the Indiana Dunes*, which won several book awards, including the Meltzer National Book Award; editor of *Voluntary Associations: Socio-cultural Analyses and Theological Interpretation*; coeditor of *Ethics of Environment and Development: Global Challenge, International Response*; and coauthor of *Justice, Ecology, and Christian Faith: A Critical Guide to the Literature*. He is a member of the editorial boards of *American Journal of Philosophy* and *Theology, Environmental Conservation, and Worldviews: Environment, Culture, Religion*. Professor Engel holds an A.B. from Johns Hopkins, a B.D. (with highest distinction) from Meadville Lombard, and an M.A. and Ph.D. (with distinction) from the Divinity School of the University of Chicago.

Dissertation Fellows

Of our seventeen dissertation fellows, fifteen are Divinity School students and two are extradepartmental. The Divinity School students and their dissertations:

- Robert Baird**, "Theological Novelty in Dante's *Commedia*"
- Kristin Bloomer**, "Maataa Mary: Women and Popular Catholicism in Tamil Nadu"
- Warren Chain**, "What Is the Relationship between the Human Flourishing and Justice? An Analysis Emerging from the Writings of Martin Luther King, Jr. and Ralph Waldo Emerson"
- Laura Desmond**, "Constituting Pleasure: An Analysis of Vatsyanyana's *Kamasutra*"

- Chris Dorsey**, "Reading Bodies, Writing Health: Theological Analysis of Traditional Medicine in Senegal"
- Matthew Drever**, "Augustine's Anthropology in Christological Perspective: A Soteriological Hermeneutics of the Word"
- Courtney Handman**, "Bible Translation and Missionization in the Waria Valley, Papua New Guinea"
- Elizabeth Musselman**, "Either/Or or Both/And: A Study of Luther and Kierkegaard on the Spatial, Temporal, and Logical Conjunctivity/Disjunctivity of Divine and Human Activity"
- Zhang Ni**, "Displacement and Integration: Secularization, Migration and Religion in the Contemporary Novel"
- Timothy Peebles**, "Explicit and Implicit Faith: Faith Seeking Epistemological and Metaphysical Understanding"
- Gabriel Robinson**, "Bullfighting and the Ritual Construction of Religion in Spain"
- Marsaura Shukla**, "Ortholexis: Reading and Theology in the Twentieth Century"
- Alicia Turner**, "Reviving Buddhism, Cultivating the Nation: Buddhist Associations and the Transformation of Identity in Colonial Burma"
- Edward Upton**, "India and Identity in T.S. Eliot's Poetics of the Self"
- Alexander van der Haven**, "Daniel Paul Schreber and the Religions of the Kaiserzeit"

Extradepartmental Fellows

- Jessica Vantine Birkenholtz**, *South Asian Languages and Civilizations*
"Translating Tradition, Creating Culture: A Reconstruction of the History and Development of the Svasthani Vrata Katha of Nepal"
- Philip Venticinque**, *Committee on the Ancient Mediterranean World*
"Common Causes: The Social World of Guilds and Associations in Roman and Late Antique Egypt"

Leyla romance, and Turkish musicians singing Ottoman love lyrics. If our Internet project gets off the ground, I hope that over the years, such resources can be added to our site, along with interlinear transliterations and various translations, which I ask students to prepare in their "poem guides." I am new to graduate-level teaching. What I remember from my Chicago experience was that my work was read carefully and rigorously, and that I was encouraged to

find my own center of gravity within the rich and interactive world of disciplines and traditions at the university. There is no finalized "canon" in something as new as Islamic Studies in the American university (or even a purported canon to dispute or subvert) and thus I challenge students to develop their own model syllabi and to explain and justify them for any given course. I have trouble elucidating any personal pedagogical philosophy in terms of training; each day I come to class

expecting to learn something new about the topic in question, and if I am learning something new, then I can hope others are also learning. In responding to student work, I ask what it helps us learn, why that knowledge is significant, and how the arguments and explanations can be grounded most strongly in the available evidence. □

The Dean, the faculty, and the students in the Divinity School extend their sincere thanks to all who support the work of the School. The following alumni, friends, and organizations generously contributed cash gifts during the 2005–2006 fiscal year (July 1, 2005 through June 30, 2006).

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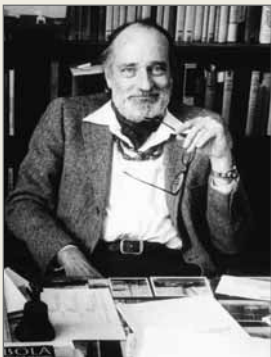
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The Langdon Gilkey Scholarship Fund

The Langdon Gilkey Scholarship Fund was established during the 2005–2006 fiscal year. Currently, gifts in the Gilkey Fund total \$21,727. To fund fully an annual stipend for a doctoral student in modern theology requires an endowment of \$350,000. We welcome your participation as we work to achieve our goal of enabling the Theology area to honor a student's exceptional accomplishment by designation as the Langdon Gilkey scholar for a given academic year. To contribute, please contact Mary Jean Kraybill at mjkraybill@uchicago.edu or at 773-702-8248.



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Gifts in Memoriam

The Divinity School offers special thanks for those gifts that honored the memory of individuals during the 2005–2006 academic year.

In memory of
Milton M. Chiu, DB'61, AM'63, PhD'70
George J. Chiu, M.D.

In memory of
Philip Shen, DB'58, PhD'63
Professor and Mrs. Richard
Clarence Bush, Jr.

In memory of
Thomas Overholt, DB'61, AM'63, PhD'67
Mrs. Sarah L. Overholt

Matching Gifts

The following companies and foundations generously matched gifts made to the Divinity School during the 2005–2006 academic year:

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The John and Jane Colman Challenge



As you may be aware, venerable Visiting Committee members John and Jane Colman made a challenge grant to the Divinity School four years ago to endow the Chicago Forum on Religion and Theology in the Martin Marty Center. The Colmans have pledged \$750,000 toward the total goal of \$2.25 million; to date the School has raised \$750,000, but our time is coming to a close and we need your help to raise the remainder. The School seeks pledges of an additional \$750,000 to realize the endowment of an outstanding feature of doctoral education at the Divinity School. To discuss making a gift, please contact Mary Jean Kraybill at 773-702-8248 or mjkraybill@uchicago.edu.

Dean of Students’ Report

Enrollment

This fall, the Divinity School enrolled 63 entering degree candidates (4 A.M.R.S., 29 M.A., 19 M.Div., and 11 Ph.D.).

Convocations

Autumn 2005

M.A.
John Matthew Dorn
Michelle A. Harrington
Stacey Annmarie Plate

Ph.D.
David Ashton Clairmont
Michael Stephen Hogue
Karen Elizabeth Koenig
Randall William Reed
Kathleen M. Self

Winter 2006

M.A.
Wakaka Terry

M.Div.
Yvonne Teresa Gilmore

Ph.D.
Thomas R. Blanton
Thomas A. Borchert
Peter Paul Kenny

Spring 2006

M.A.
Shatha K. Almutawa
Sarah Elizabeth Borgeson
Daniel Alan Burke
Natalie Michelle Carnes
Andres Harrington Dix
Garrison Lee Doreck
Avinash Francis D’Souza
Ruchama Jerusha Johnston-Bloom

Nicole Marie Krynski
Samantha Leah La Peter
Rachel Elizabeth Gano Lindner
Melinda R. Magleby
Katya Ann Maslakowski
Chaim Meir Neria
Thomas Patrick O’Neill
Charles Scott Preston
Rebecca Susan Ray
Romulus Daniel Stefanut
Tyson J. Yost

M.Div.
Arthur Ashley Callaham
Alicia N. Creyts
Kirsten Boswell Ford
Heidi Ruth Haverkamp
Christine Marie Hinton
Abigail Christine Zang Hoffman
Timothy Michael Holmes
Shane Lloyd Isaac
Anastasia Porter
Matthew Jeremy Rosen
Sara Catherine Staton
Jason Dean Unsworth
Nicole Erin Urbach

Ph.D.
Sarah Esther Hammerschlag
James Scott Jackson
John Allan Knight, Jr.
Sharon Lea Mattila
Ajay K. Rao
Steven Daniel Sacks
James J. Thompson

Summer 2006

M.A.
Aaron Rea Curtis
Benjamin Rogers Ludwig

M.Div.
Andrew Christopher Gill

Ph.D.
Nelson William Tebbe

Student Awards, Fellowships, and Grants 2006–2007

Divinity School Awards

John Gray Rhind Award
Alicia N. Creyts
Nicole Erin Urbach

University Fellowships and Grants

Foreign Language and Area Study Fellowships

Academic Year
Bradley Joseph Aaron
Anthony Sadek Banout
Elaine Marie Fisher
Jeffrey Scott Green
Sarah Emily Imhoff
Ruchama Johnston-Bloom
Charles Scott Preston
Gautham Reddy
Simone M. Sandy

Summer
Chad Michael Austin
Elaine Marie Fisher
Anne Taylor Mocko
Gautham Reddy
Garry G. Sparks
Joseph Edward Steineger
Alexs Delaney Thompson

Overseas Dissertation Research Fellowship
David Charles Albertson

The William Rainey Harper Dissertation Fellowship
Rory Mosi Johnson
William Dalton Wood II

External Fellowships and Grants

American Association of University Women Fellowship
Annette Bourland Huizenga

Louisville Institute Dissertation Fellowship
Bruce Pantaleo Rittenhouse

Charlotte W. Newcombe Doctoral Dissertation Fellowship
Erik William Davis
Ryan David Coyne

Jewish Culture Dissertation Fellowship
Benjamin Sax

Overseas Dissertation Research Grant
Carrie Dohe
Alexander van der Haven

College Graduates in Religious Studies 2005–2006

Seven students completed fourth-year B.A. papers in Religious Studies this year, led by the B.A. paper preceptor, Bill Wood. They and their topics are (advisors’ names follow in brackets):

Richard Bailey
“Tearing Down the Strongholds of Satan: The Activism and Premillennial Beliefs of Mark Allison Matthews, John Roach Stratton, and William Bell Riley” (Clark Gilpin)

Peter Budnik
“And Suddenly the World Will be Carried Off: A Study of Eschatological Time in the *Apocalypse of Peter*” (Hans-Josef Klauck)

Laurie Feistammell
“Dreaming the Supernatural: The Foundation and Reinforcement of Spiritual Belief among Shamanistic Cultures” (Wendy Doniger)

Joseph Gardner
“American Destiny in Prophecy and Politics: The Role of the United States in Modern Fundamentalist Prophetic Interpretation” (Clark Gilpin)

Katherine Malone
“Reassessing Suffrage Politics: The Secular and Political Goals of NAWSA” (Clark Gilpin)

Jillian Rochat
“The Rabbis and Tradition: Intellectual Autonomy from Commitment to Tradition” (Josef Stern)

Sarah Waite
“A Womanish Age: The Relation between Visions and Authority in the Life of Hildegard of Bingen” (Lucy Pick)

Some of our Ph.D. graduates are available for appointment. Their resumes can be accessed online at: <http://divinity.uchicago.edu/resumebook/index.html>.



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