

# CIRCA

News *from* the University of Chicago Divinity School

THE GREATEST SATIRE IN THE ENGLISH LANGUAGE, JONATHAN SWIFT’S *GULLIVER’S Travels*, famously concludes with a final voyage in which Lemuel Gulliver travels to “the land of the Houhynhymns,” a community consisting of two classes: an oligarchy of horses who rule, and a rebellious servant class of small, ape-like beings the horses have designated as “yahoos.” Swift twists the voyage ironically at two moments. First, Gulliver becomes utterly loyal to and admiring of the Houhynhymns

and their rationally ordered lives and society, but then is banished by them because they conclude that he is a yahoo with a brain, and thus could lead a rebellion and overturn their social order. The distraught Gulliver complies and eventually returns home to England, but once there he literally becomes a “neigh sayer,” shunning what we would call civil society for the company of horses in a barn, with whom he passes as much time as he can in rational conversation.

How are we to understand Gulliver’s experience with the Houhynhymns, and his continued allegiance, and eventual self-ostracization, despite their rejection of him? Any answer is of course complex. It does seem clear that Swift wants his reader to reckon with the fact that neither the hyperrational horses nor the brutally instinctive yahoos represent fully realized humanity. It is also clear that Gulliver, who might represent a combination of them, emphatically allies himself, and not incidentally his self-understanding, with the former. Swift does give Gulliver one moment of equipoise—one time when he is able to marry reason and emotion, head and heart. In it, Gulliver appeals the decision to banish him by suggesting that true justice requires mercy. Swift here renders Gulliver both incisive and eloquent. Yet the moment is both fleeting and ineffectual.

Swift’s tale is rarely invoked in discussions of religion, but it should be. With regard to the Houhynhymns, Gulliver behaves like a member of what we would call a cult. He deploys the rituals from those horses when he returns to England. Swift thus demonstrates for us the dangers in uncritical adoption of a tradition. Yet in highlighting Gulliver’s appeal, be it noted in a moment of extreme duress, that justice be tempered with mercy, Swift also illustrates for the reader what Abraham Lincoln would later term “the better angels of our nature.”

The difficulty for all readers of Swift, particularly for divines who study religion, is that Swift leaves us to draw the conclusions.

## Letter from the Dean



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and honored.

This is an index of his art: it compels us to think harder than we might otherwise about both whether, and if so how, religions can

achieve Gulliver’s momentary insight and eloquence, and sustain it over time. The ready-to-hand answer is that religions in their theories and their practices are purposeful, even supervisory. Creed and code combine to encourage focus on what is true and good and beautiful. The aim is thus to establish conditions in which the appeal of a Lincoln—and the recourse to justice tempered with mercy—is at least regularly recalled and honored. The danger is to become like the Houhynhymns, whose justice knows no mercy and thus is not justice.

This danger—which we might term the danger of ideology, the danger of so emphasizing one aspect of the truth that its remainder is forgotten and the whole thus perverted—is brilliantly addressed by Swift in his depiction of the yahoos. Here criticism and irony become crucial counterpoints to purpose and supervision. Swift reveals through Gulliver the close connection between devotion and contempt, even the way in which one feeds upon the other. To avoid Gulliver’s fate we need to avoid this particular, if all too human, equation. Swift helps us by underscoring empirically the connections Gulliver denies: the yahoo females uninhibitedly express their sexual attraction to Gulliver, and Gulliver himself continually if unwittingly notes their shared physiognomy.

To fully grasp what Swift shows in Gulliver we might here again take recourse, but this time contrastively, to Lincoln: Gulliver’s resolute stigmatization of the yahoos is the opposite of Lincoln’s steadfast refusal to demonize the Confederacy during the Civil War. Here Swift’s counsel about religion would appear to suggest that creed and code must always be modulated by scrupulous attention to any effort to demonize the “other.” In this sense, civil society and religion can and must be complementary. Given the rarity of Lincolns—and of Swifts—in our midst, it behooves us to recall their examples as we make the way forward. □

Richard A. Rosengarten, *Dean*

# Faculty News and Notes



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

## Appointments

### Evans Appointed Assistant Professor of the History of Christianity

**Curtis Evans** is an American religions historian. His teaching interests include African American religion, the intersection of race and religion in American history, and churches and the problem of social and political reform. His current book, *The Burden of Black Religion: Representing, Vindicating, and Uplifting the Race*, forthcoming from Oxford University Press, focuses on cultural images and academic interpretations of black religion



and their relation to ongoing debates about the place of blacks in the nation. His research emphases are the relationship between cultural representations and social scientific understandings of African American religion and culture, and shifting conceptions of the nature of religious and intellectual capacity as signal traits of humanity and their impact on discussions of African American cultural capacities. His current (tentative) research project includes an analysis of liberal Protestant theories of childhood religious nurture alongside advice manuals, sermon material, and instructional media on childrearing by African American religious leaders from the late nineteenth to the mid-twentieth century.

### Hector Appointed Assistant Professor of Theology

**Kevin Hector** does constructive Christian theology in conversation with contemporary philosophy. Hector's scholarship is animated by three problems: the modern problem of relating God, the world, and human persons; the problem of metaphysics (and the dualistic pictures which underwrite it); and the problem of establishing increasingly just social practices. Hector has published essays in *International*

*Journal of Systematic Theology*, *Modern Theology*, and *Scottish Journal of Theology*, and he is currently working on two books: *Theology without Gaps: The Meaning, Truth, and Reference of God-talk* and *The Recognition of the Spirit: A Constructive Pneumatology*.

### Otten Appointed Professor of the History of Christianity and Theology



**Willemien Otten** is a scholar of the history of Christianity and Christian thought with a strong focus on the western medieval and the early Christian

theological tradition, including the continuity of (Neo) Platonic themes. After her monograph on *The Anthropology of Johannes Scottus Eriugena* (Leiden 1991), she researched twelfth-century thought. This resulted in her study *From Paradise to Paradigm: A Study of Twelfth-Century Humanism* (Leiden 2004), which featured, among others, Peter Abelard and 'Chartrian' authors like Bernard Silvestris and Alan of Lille.

Underlying her historical-theological work is a structural attempt to see the contribution of (early) medieval theologians as more than the sum total of ancient and patristic influences. Instead, she wants to analyze the cultural outlook which allowed these influences to become woven into the fabric of an encyclopaedic, humanist tradition, by which the treatment of theological questions is embedded in the broader study of the liberal arts. Pursuing this line of thought, she is currently researching connections between Eriugena and Ralph Waldo Emerson in their thinking on nature and creation.



## Visiting Faculty

**Edith Blumhofer** is Visiting Professor of the History of Christianity at the Divinity School and Professor of History and Director of the Institute for the Study of American Evangelicals at Wheaton College. Her most recent book is *Her Heart Can See: The Life and Hymns of Fanny J. Crosby*. Among her current projects are two books, *Evangelicalism: A Very Short Introduction* for Oxford University Press and *A Short History of Pentecostalism* for Cambridge University Press.

**Frank Burch Brown**, the Alexander Campbell Visiting Professor of Religion and the Arts, will offer a three-course sequence, one course per year over the next three years, on religion and aesthetics. The Frederick Doyle Kershner Professor of Religion and the Arts at Christian Theological Seminary (Indianapolis), Brown works extensively in the field of religious and theological aesthetics, with additional interests in literary theory and in the discernment of emotion and meaning (communal and personal) in the musical and visual arts. His wide-ranging books are *Transfiguration: Poetic Metaphor and Religious Belief*; *The Evolution of Darwin's Religious Views*; *Religious Aesthetics*; and the award-winning *Good Taste, Bad Taste, and Christian Taste: Aesthetics in Religious Life*. A composer with twenty commissioned works to his credit, he recently fulfilled a commission from the Indianapolis Symphonic Choir.



**Peter Casarella** will be Visiting Professor of Theology. His areas of specialization include

theological anthropology, eschatology, medieval theology (including St. Bonaventure and Nicholas of Cusa), the thought of Hans Urs von Balthasar, and Hispanic/Latino theology. He has edited or coedited: *Christian Spirituality and the Culture of Modernity: The Thought of Louis Dupré* (Eerdmans, 1998), *Cuerpo de Cristo: The Hispanic Presence in the U.S. Catholic Church* (Crossroad, 1998), and *Cusanus: The Legacy of Learned Ignorance* (Catholic University Press, 2007) and published research articles in various journals. His current research projects include a book with the working title "Von Balthasar: The Centrifugal Politics of Culture." After serving for fourteen years in the School of Theology and Religious Studies at The Catholic University of America, he is currently full Professor of Catholic Studies at DePaul University.

## New Faculty Titles

This past Spring, two Divinity School faculty members received new titles. **Arnold I. Davidson** is now the Robert O. Anderson Distinguished Service Professor in the Department of Philosophy, the Divinity School, and the Department of Comparative Literature. **William Schweiker** is now the Edward L. Ryerson Distinguished Service Professor of Theological Ethics in the Divinity School and the College. Professor Schweiker is also the new Director of the Martin Marty Center; please see page 9 for more information. Professor Schweiker will give a lecture to inaugurate his new title in the Winter Quarter; please watch our website for more details.

In addition, Profs. **Franklin I. Gamwell** and **W. Clark Gilpin** are now, respectively, the Shailer Mathews Distinguished Service Pro-

fessor of Religious Ethics, the Philosophy of Religion, and Theology and the Margaret E. Burton Distinguished Service Professor of the History of Christianity and Theology.

## New Associate Faculty

**Philip V. Bohlman** is the Mary Werkman Distinguished Service Professor of the Humanities and of Music, and of Jewish Studies. An ethnomusicologist, music and religion form his central subjects, ranging from Jewish music in the modern era to the interpretation of music in worship in North American religious communities to current ethnographic study of music in the Muslim communities of Europe. His writings address issues in the intersections of music with race, nationalism, and colonial encounter; the ontological and ethical dimensions of music; and social agency of aesthetics and performance. He is also Artistic Director of the Jewish cabaret ensemble, the New Budapest Orpheum Society, an ensemble-in-residence at the University of Chicago.



**Christopher Faraone** is the Frank Curtis Springer and Gertrude Melcher Springer Professor in the Humanities at the University of Chicago. A member and former chair of the Department of Classics, he teaches and writes primarily about Greek religion and poetry, and regularly teaches in the core curriculum, where he serves as the director of the Greek Thought and Literature sequence. In recent years he has taught in the College's Overseas Programs in Athens, Rome and Paris. He also teaches in the Departments of New Testament and Early Christian Literature.

## David Tracy Retires

Internationally renowned theologian and philosopher of religion David Tracy, Andrew Thomas Greeley and Grace McNichols Greeley Distinguished Service Professor of Catholic Studies and Professor of Theology and the Philosophy of Religion in the Divinity School, retired from teaching at the end of Fall Quarter, 2006.

A reception in his honor was held on March 1, 2007, and included talks by his Divinity School colleagues Wendy Doniger, Bernard McGinn, and Franklin I. Gamwell.

David Tracy was born in 1939 in Yonkers, New York. A noted Roman Catholic teacher, scholar, priest, and theologian, he received his licentiate (1964) and doctorate (1969) at Gregorian University in Rome. From 1967 to 1969, Prof. Tracy taught at Catholic University of America, his first teaching assignment. He then moved to the University of Chicago, where he became the first Catholic priest to be appointed to the Divinity School. In 1985 he was named Distinguished Service Professor, and in 1987 he was named Distinguished Service Professor of Roman Catholic Studies. He has served on the university's Committee on the Analysis of Ideas and Methods and on the Committee on Social Thought. He was a fellow, with John Cobb,

at John Carroll University from 1976 to 1977, delivering the Tuohy Lectures on "the Problem of God." The recipient of several honorary doctorate degrees, Prof. Tracy was elected to the American Academy of Arts and Sciences in 1982. He has lectured in approximately forty universities around the world. In 1997 he won the Faculty Teaching Award at the University of Chicago, and in 2000 he delivered the prestigious Gifford Lectures under the title "This Side of God."

Prof. Tracy taught a wide variety of courses in contemporary theology and philosophy, including philosophical, systematic, and constructive theology and hermeneutics, and courses dealing with issues and persons in religion and modern thought. His many



books include *The Achievement of Bernard Lonergan* (1970); *Blessed Rage for Order: The New Pluralism in Theology* (1975); *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (1981); *Talking about God: Doing Theology in the Context of Modern Pluralism*, with John Cobb (1983); *A Short History of the Interpretation of the Bible*, with Robert Grant (2d. ed., 1984); *A Catholic Vision*, with Stephen Happel (1984); *Plurality and Ambiguity* (1987); *Dialogue with the Other: The Inter-Religious Dialogue* (1990); and *On Naming the Present: God, Hermeneutics, and Church* (1994). Prof. Tracy is currently writing a book on God.

The tributes delivered at Prof. Tracy's retirement reception will be published in the next issue (Fall 2007) of *Criterion*. A conference to honor Prof. Tracy will be held Sunday, May 4, to Tuesday, May 6, 2008, at Swift Hall. Please see page 10 and watch our website for more details. □

# Faculty News and Notes



## Gamwell Delivers Center for Church-State Studies Annual Lecture

The 24th Annual Lecture at DePaul University’s Center for Church-State Studies was delivered by Franklin I. Gamwell, the Shailer Mathews Distinguished Service Professor of Religious Ethics, the Philosophy of Religion, and Theology. His lecture, entitled “The Question of Democracy,” was delivered on Thursday, April 26, 2007, at 3:30 p.m. in the Union League Club (downtown Chicago).

For more than twenty-four years, the nondenominational Center for Church-

State Studies at DePaul University has forged a vital link between secular and religious communities in society. The annual lecture, sponsored since 1983, serves the Center’s mission to foster continuing dialogue among members of the legal, policy-making, and religious constituencies of our society.

Martin E. Marty, the Fairfax M. Cone Distinguished Service Professor Emeritus, presented the lecture in 1995.

## Other News

### New *Sightings* Editor Named

**Kristen Tobey** is the new Managing Editor for *Sightings*, the Marty Center’s biweekly online editorial.

Ms. Tobey comes to *Sightings* after two years in the Manuscript Editing department at the University of Chicago Press. She received a B.A. from DePaul University and a Master’s Degree from the Divinity School, where she is currently a Ph.D. student in Anthropology and Sociology of Religion. Her research focuses most specifically on the Plowshares, a contemporary Catholic movement; and, more broadly, on self-marginalizing religious groups in both historical and contemporary America, and how they create and maintain outsider identities in the midst of shifting social circumstances.

Kristen is eager to invite international perspectives to *Sightings*, where she looks forward to taking part in the ongoing exploration of religion’s presence in the public sphere.



Read more about *Sightings* online at <http://marty-center.uchicago.edu/sightings/index.shtml>.

Potential contributors should contact Kristen at [ktobey@uchicago.edu](mailto:ktobey@uchicago.edu).

## Brekus wins Guggenheim Fellowship

The John Simon Guggenheim Memorial Foundation has named Catherine Brekus, Associate Professor of the History of Christianity in the Divinity School, a 2007 Guggenheim fellow. Professor Brekus, who was selected from among 2,800 U.S. and Canadian applicants, will use her Guggenheim fellowship to complete her book, *Sarah Osborn’s World: Popular Christianity in Early America*, which explores the rise of evangelicalism during the eighteenth century through the personal life story of Sarah Osborn.

An evangelical woman who lived in Newport, Rhode Island, in the eighteenth century, Osborn kept an extraordinary



devotional diary, writing for more than thirty years and producing a total of 15,000 manuscript pages. More than 1,500 of these pages still survive.

Brekus teaches courses on every period of American religious history from the founding of the colonies to the present, but she also has a particular interest in early America and the role of women in religious history. She is the author of the award-winning *Strangers and Pilgrims: Female Preaching in America, 1740–1845*, which explores the rise of Protestant female preaching during the eighteenth and early nineteenth centuries.

In her forthcoming book, Brekus examines the relationship between the evangelical movement and the Enlightenment by focusing on the story of Osborn, a schoolteacher who gained a large following in Newport as a spiritual leader.

Of her goal for the book, which is on



contract with Knopf, she writes, “I hope to write an accessible narrative that will give both historians and educated readers a more sophisticated understanding of early evangelicalism, the history of women’s religious leadership and the legacy of the Enlightenment.”

Brekus, who has already written several chapters of *Sarah Osborn’s World*, plans to use her Guggenheim fellowship to complete some of her research on the book in Newport, Rhode Island, and to finish the manuscript.





### Divinity School Receives Lilly “Border Crossing” Grant

Lilly Endowment Inc. has awarded the Divinity School at the University of Chicago \$500,000 for the next three years to support a program that will bring together faculty, ministers, and the Divinity School’s Master of Divinity (M.Div.) and Ph.D. students who are preparing to teach in theological education to address the unexamined, but widely-held assumption that preparation for ministry and preparation for theological education reflect quite different aims and purposes. The monies will support a coordinated program of conferences, symposia, seminars, teaching opportunities, and a range of engagements with churches and their leadership.

W. Clark Gilpin, the Margaret E. Burton Distinguished Service Professor of the History

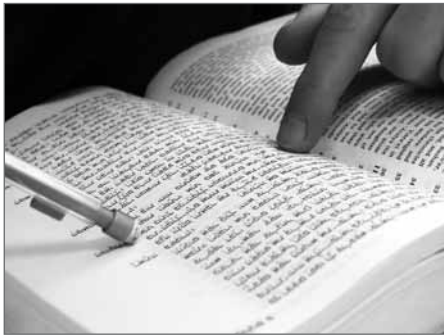


of Christianity and Theology in the Divinity School, stressed the importance of the Endowment award: “The focused intensity of graduate study presents few ‘ready made’ opportunities to step back and

ask ‘why is this profession important to me, and how do I understand its governing purposes?’”

The programs supported by this grant, observed Cynthia Gano Lindner, Director of Ministry Studies and Clinical Faculty for Preaching and Pastoral Care in the Divinity School, “will make intentional and visible what many of us already enjoy, and value most highly about the community of discourse at the Divinity School. At Chicago, M.Div. and Ph.D. students alike benefit from an educational context in which it is possible to have extended conversations about our commitments and our work with professors and with pastors, with persons who aspire to careers in the academy and persons who are preparing for leadership in religious communities.”

The Endowment is an Indianapolis-based, private philanthropic foundation created in 1937 to support the causes of religion, education and community development. The Endowment has long had an interest in the role and purpose of religion in American life and strives to create opportunities across the country to learn more about the subject through research, to encourage the development of a new generation of ministers, to nurture practicing ministers, and to build healthy and vibrant congregations.



### JUF Grant

The University of Chicago Divinity School is pleased to announce a grant of \$200,000 from the Jewish Federation of Metropolitan Chicago to support a series of four visiting professors, one per academic year, to enhance its curriculum in the study of Judaism.

Richard A. Rosengarten, Dean of the Divinity School, said, “the School is immensely grateful to Michael Kotzin and the Jewish Federation for their initiative in suggesting this possibility, which will certainly enhance

our curriculum in the study of Judaism and which also complements the Marty Center’s central commitment to cultivating the broadest possible informed public understanding of religion. Especially pertinent and welcome is the prospect of a set of visiting fellows whose combined expertise presents the richest possible portrait ‘in depth’ of contemporary Jewish thought and practice.”

The Jewish United Fund/Jewish Federation of Metropolitan Chicago is the largest not-for-profit social welfare institution in Illinois, providing resources to 300,000 Chicagoans of all faiths and a network of nearly 70 agencies and programs that care for people at every stage of life, regardless of the ability to pay.

### New Director of Field Education and Church Relations

**Kevin Boyd** joined the staff of the Divinity School as Director of Field Education and Church Relations as of August 1, 2007. Mr. Boyd is an alumnus of Stetson University and of the Divinity School’s M.Div. program (2005). For the past several years he has served as Resident Chaplain at Rush University Medical Center, where he was specifically interested in neurological disorders and how the loss of memory function impacts the developed sense of self. There he also continued his interest in medical ethics (organ transplantation and the question of identity) and the interplay between religious beliefs and medical technology by completing Rush’s Graduate Certification in Health Care Ethics. He is endorsed through the Episcopal Church for hospital chaplaincy and is eligible for Board Certification through the Association of Professional Chaplains.



Cynthia Lindner, Director of the M. Div. program, remarked that “Mr. Boyd brings a rich mixture of gifts to his work in our ministry program: he is grounded in Chicago’s intellectual heritage, he has been mentored and supervised by excellent pastors and chaplains, and he has refined his own pastoral practice in a context that demands diligent and authentic theological reflection on the practice of ministry. I anticipate that with Kevin’s energetic leadership, we will be able not only to solidify and strengthen the existing field education curriculum, but to develop a more thoroughgoing and coherent approach to students’ practical experience throughout our program.”

At the Divinity School Mr. Boyd will be responsible for supervising the placement of second-year M.Div. students in churches, for oversight of the field work program, and for the development of our working relationships with denominational adjudicatories and national bodies.



# Ministry Program Update

## Renewing our investment in “public ministry”

Chicago’s ministry program has long been known for its insistence on public ministry, the recognition that religious life and thought shapes and is shaped by its broader context—its “public”—in ways that are sometimes empowering and beneficial to all, and at other times devastating and destructive all around. Our signature claim has new currency in our current global context, as international conflicts are often articulated in religious language, and as religious leaders find themselves and their congregations deeply invested in such public concerns as immigration, poverty, public health and environmental advocacy.



Two new program initiatives at the Divinity School will encourage students and staff to renew their efforts to engage their various “publics” in dialogue, reflection, and action over the next three years, as we seek how best to train public theologians for teaching and ministry in the twenty-first century.

“Border Crossing: Collaborative Theological Reflection for Ministry,” funded by a generous gift from the Lilly Endowment, will offer a three-year cycle of conferences, consultations,



teaching partnerships and reflection groups, all exploring the relationship between the professions of teaching and ministry. At the Divinity School, Ph.D. and M.Div. students study side-by-side, sharing a common faculty and common coursework, and so we are uniquely situated to look more closely at what might be gained by a richer and more intentional conversation about our companion professions. The project will bring together practicing ministers, Divinity School and seminary faculty, M.Div. and Ph.D. students in a variety of venues designed to enhance the well-informed and deeply-engaged practice of teachers and pastors alike. The conferences and consultations will all be open and accessible to the public: the first of these, “Advocacy in the Pulpit and in the Classroom” will be held at Swift Hall on Wednesday, September 19th from 9:30 a.m. to 3:00 p.m. and will include a keynote address by Franklin I. Gamwell, the Shailer Mathews Distinguished Service Professor of Religious Ethics, the Philosophy of Religion, and Theology in the Divinity School, responses



by a panel of professors and pastors, and a case study reflection/discussion. The second, “Music in American Religious Experience,” will be held on January 25, 2008 and feature Profs. Phillip Bohlman and Edith Blumhofer. For more information, bookmark our website.

A second grant program will help ministry students engage in conversation and reflection on public ministry well beyond the confines of Swift Hall, the city of Chicago, and our U.S. borders. Four “International Ministry Studies grants” will be issued to current M.Div. students each year for the next four

... we are uniquely situated to look more closely at what might be gained by a richer and more intentional conversation about our companion professions.

years, thanks to matching monies from the Carpenter Foundation and the Baptist Theological Union. Acknowledging that most of the world’s Christians now live in Asia, Africa, and Latin America, and recognizing our students’ commitment to the global church, these grants will make it possible for selected students to travel abroad for a summer of learning and working alongside religious leaders and faith communities in other cultures. When students return to the Divinity School, they will be responsible for offering a presentation or seminar that will share their insights with the Swift Hall community. While students will be responsible for identifying and making arrangements with their international ministry partners, we would be happy to hear from alumni or others with international sites and or personnel for our consideration. Once again, the Divinity School website includes more detailed information about these grants, the application process, and future partnerships. □ — Cynthia Lindner, *Director, Ministry Program*



# Divinity Students Association



## Divinity School Ethics Club

On a hot day in late May, the Divinity School Ethics Club met for lunch in Swift Hall for a presentation on “The Future of Religious Ethics” with Professor William Schweiker, the club’s advisor. Professor Schweiker discussed trends in the field of ethics and his thoughts on how the study of religious ethics can remain relevant, rigorous and challenging in the academy. Students asked questions and offered their own thoughts on this topic, which was of great interest to those intending to study and teach religious ethics within university, seminary and other academic settings.



The Ethics Club gives students of ethics and others who are interested a chance to share their ideas and their work, review the work of and ask questions of professors in more relaxed and intimate settings than that of a formal class, and meet other students interested in similar topics both for discussion and for socializing. In 2006–07, the Ethics Club hosted six noontime meetings. Discussions with faculty included Professor Richard Shweder of the Department of Comparative Human Development and Professors Franklin I. Gamwell, Martha Nussbaum, Jean Bethke Elshtain, and William Schweiker, all of the Divinity School. Topics of these discussions ranged from process theology to female circumcision to just-war theory and the war

in Iraq. We also hosted a noontime meeting with advanced Ph.D. students of ethics to discuss the steps involved in working toward a Ph.D. and to hear some advice on making it through a long and sometimes tiring but rewarding process.

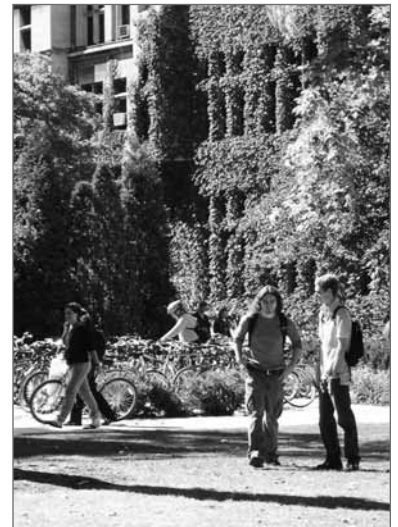
The club also enjoys convening for social events! One of our most successful events has been a quarterly Pub Night, which draws students from diverse areas within the Divinity School to gather and talk about topics in ethics—or religion—or sports—or current events—or just to tell jokes and catch up with our friends. Pub Nights are open to all Divinity School students and faculty.

Future plans for the club include possible conferences on medical ethics during the 2007–08 school year and on business ethics in 2008–09; a workshop with students from the University of Notre Dame in Autumn 2007; a dinner with faculty and students; and continued noontime discussions and evenings at the Pub. One way in which we would like to grow as an organization is to make more connections between students in the Masters and the early stages of the Ph.D. program and more advanced Ph.D. students, so we encourage all our Ph.D. students to submit papers either for our upcoming conferences or for a noontime

One of our most successful events has been a quarterly Pub Night, which draws students from diverse areas within the Divinity School to gather and talk about topics in ethics—or religion—or sports—or current events—or just to tell jokes and catch up with our friends.

discussion. Presenting at an Ethics Club event allows students to discuss their work in settings that can be more formal (a conference) or more informal and relaxed (noontime meetings). We also hope to continue to have a group of committed students who will help to plan and arrange events. Being part of a club allows students to meet others (students and faculty), gain experience both with planning academic events and with presenting work, and maybe have a little fun along the way.

**Questions** about the Ethics Club or our events can be directed to the 2007–08 club president Debra Erickson ([dje@uchicago.edu](mailto:dje@uchicago.edu)). — Laura Koepke



**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>

# Autumn and Winter Events



For calendar updates, please consult the Divinity School’s website at <http://divinity.uchicago.edu>. Access the most up-to-date events information, sign up for our events listserve (“At the Divinity School”), and get current (and archived) news. Please see p.10 for detailed information on upcoming conferences.

## EVENTS AUTUMN AND WINTER QUARTERS INCLUDE

### AAR/SBL Reception

**Sunday, November 18**

9:00 p.m., San Diego, California

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 San Diego, California. For more information, please contact Mary Jean Kraybill at 773-702-8248 or [mjkraybill@uchicago.edu](mailto:mjkraybill@uchicago.edu). See you there!



### Bond Chapel Worship

**Every Wednesday when school is in session**  
11:30 a.m.–12:00 noon

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!



### Border Crossing Series

A cycle of three conferences each academic year will provide opportunities for ministers, faculty, M.Div. and Ph.D. students to explore the interrelatedness of their intellectual interests and professional pursuits.

See <http://divinity.uchicago.edu/events/lilly/> for more info.

#### Advocacy in the Pulpit and the Classroom

September 19, 2007

Franklin I. Gamwell, keynote address

#### Music in American Religious Experience

January 25, 2008

Phillip Bohlman and Edith Blumhofer, speakers

#### Fourth Annual Student-Organized Ministry Conference

April 18, 2008

Please see **Marty Center Conferences**, p.10, for information on upcoming conferences.

### Wednesday Community Luncheons

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

Lunches this year will include acclaimed modern architects Tod Williams and Billie Tsien—designers of the University’s new Reva and David Logan Center for Creative and Performing Arts—pictured below; Dr. Rick Kittles of the Department of Medicine on genetics, race, and ancestry; Dean’s Fora with Professors Jean-Luc Marion and James Robinson; Professor Stephen Pruett-Jones from Ecology & Evolution on Hyde Park’s monk parakeets; and many more.



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

Lunch itself (a vegetarian meal; a vegan option is available by prior 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](mailto:divinitylunch@gmail.com) or by calling 773-702-8230.

### Alumnus of the Year 2007 Lecture and Reception

**Thursday, November 1**

4:00 p.m., Swift Lecture Hall

A public lecture by **John C. Holt**, Ph.D. 1977 (History of Religions), the Divinity School’s Alumnus of the Year for 2007. A reception will follow. Read more about Professor Holt and his work here: <http://divinity.uchicago.edu/alumni/awards/holt.shtml>

**Please note:** There is no Nuveen Lecture this year. The 2008 Alumnus of the Year Lecture and Reception will be held in April of 2008.





# Marty Center News and Events



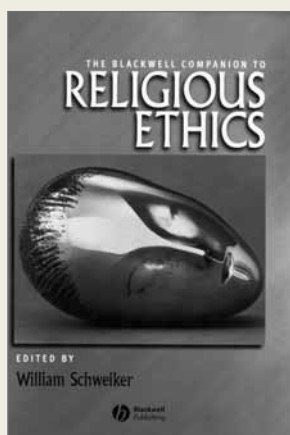
The Martin Marty Center builds on a long-standing conviction of the Divinity School that the best and most innovative scholarship in religion emerges from sustained dialogue with the world outside the academy. In all of its projects, the Center aims to serve as a robust circulatory system that strengthens, 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*

## William Schweiker Appointed Director of Marty Center

This May, Richard A. Rosengarten, Dean of the Divinity School, announced the appointment of William Schweiker, Edward L. Ryerson Distinguished Service Professor of Theological Ethics, to the directorship of the Martin Marty Center, the Divinity School's institute for the advanced study of religion.

Professor Schweiker's scholarship and teaching engage theological and ethical questions attentive to global dynamics, comparative religious ethics, the history of ethics, and hermeneutical philosophy.

His recent books include *Power, Value and Conviction: Theological Ethics in the Postmodern Age* (1998) and *Theological Ethics and Global Dynamics: In the Time of Many Worlds* (2004). He has published numerous articles and award-winning essays, as well as edited and contributed to six volumes, including, most recently, *Humanity Before God: Contemporary Faces of Jewish, Christian and Islamic Ethics* (2006). Professor Schweiker was also chief editor and contributor to *A Companion to Religious Ethics* (2004), a comprehensive and innovative work in the field of comparative religious ethics. He is currently an editor of *The Journal of Religion* and is writing a book on "theological humanism." Professor Schweiker is an ordained minister in the United Methodist Church.



The work of the MMC in terms of supporting faculty work and sponsoring conferences and publications will continue under Professor Schweiker. His own research concerns will find some expression in the Center's work as well. "I want to give special attention to the historical and contemporary interactions—contentious, peaceful, concealed, and intentional—among religions," said Schweiker. "I am engaged in exploring and also advancing forms of religious humanism now arising within various contexts which aim to address the various global challenges people face. I intend to engage in research projects on these global dynamics and interactions with an eye to the role—if any—the religions can play in forging a humane future."

Professor Schweiker succeeds Wendy Doniger, the Mircea Eliade Distinguished Service Professor of the History of Religions, as director of the

Center. Dean Rosengarten offered the following words of gratitude to Professor Doniger for her three years of service at the Center's helm: "I am tremendously grateful to Wendy Doniger for three inspired years of leadership of the Marty Center. As Director she shaped a distinctive intellectual profile for the Center's work, one that focused the question of public religion as a comparative project and that also brought into play classic questions about the heritage of the study of religion in relation to the "Chicago School" of the history of religions à la Joachim Wach and Mircea Eliade. She was also a devoted architect of

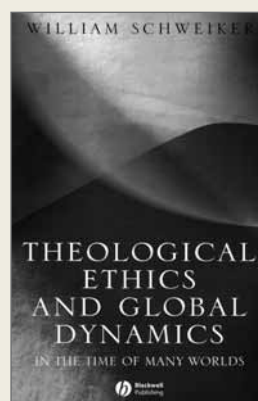


the dissertation seminar that is a crucial piece of the Center's annual work."

The vision of establishing a venue for the advanced study of religions at the University of Chicago came from Joseph M. Kitagawa, dean of the Divinity School from 1970 to 1980. Martin E. Marty, a historian of modern Christianity, worked closely with Dean Kitagawa to formulate the purposes and operation of the center within the context of the Divinity School's general mission of teaching and graduate research. The Institute for the Advanced Study of Religion officially opened in October 1979, with Professor Marty as its director. Subsequent directors have been Bernard McGinn (1983–

1992), a historian of medieval Christianity; Frank Reynolds (1992–2000), a historian of religions who specializes in Buddhist studies; and W. Clark Gilpin (2001–2004). In 1998, the Institute for the Advanced Study of Religion was renamed the Martin Marty Center, to honor its founding director

for his singular distinction as historian, author, and commentator on religion and public life. □



"I want to give special attention to the historical and contemporary interactions—contentious, peaceful, concealed, and intentional—among religions."

# Marty Center Conferences



## Mourning and Religion: Psychoanalytic Reflections on the Role of Religion in Individual and Cultural Loss

October 26–27, 2007, Swift Hall

This conference will address connections among religion, mourning, and psychoanalysis, taking each term as both framework and object of analysis. The focus of the conference involves the paradox of mourning: the mourning (and melancholy) that follow death and other forms of loss and

change entails a psychic labor with a creative dimension. New forms of memory, identity, morality and solidarity can be produced on the individual level; and new cultural products, such as the theoretical inventiveness of psychoanalysis and religious studies themselves, may emerge on the cultural level.

Religion will be considered as a mediator of mourning in papers that speak to its role in the transformation of meaning wrought by the mourning of death and loss. Religion will also be considered as a lost object itself, as a set of symbolic structures whose efficacy has been lost to those who take their bearings from a secular worldview. Following the work of Peter Homans, Professor Emeritus of Psychology and of Religious Studies in the Divinity School, who has traced the origins of psychoanalysis to Freud's loss of traditional religious involvement, these papers undercut the usual dichotomies of secular/religious and mourning/melancholy, demonstrating an internal and ongoing relationship to a reworked conception of religion embedded within such presumed secular disciplines as psychoanalysis and the academic study of religion.

Please join us as we consider the roles of religion, mourning, and psychoanalysis in our plural and interconnected worlds of belief and doubt, faith and disillusionment, engagement and critique.

Sponsored by the Divinity School of the University of Chicago with the Center for Religion and Psychotherapy of Chicago.

Please visit <http://marty-center.uchicago.edu/conferences/mourning/index.shtml> for more details.



## Upcoming 2008 Conferences

### Religion and the City: Our Urban Humanity and the World Beyond

February 5–6, 2008, Gleacher Center and River East Art Center, Chicago

The Divinity School is pleased to announce a celebration of the 80th birthday of Martin Marty, Fairfax M. Cone Distinguished Service Professor Emeritus of the History of Modern Christianity in the Divinity School—and the 10th anniversary of the Marty Center, to be held on February 5 and 6, 2008.

The celebration will consist of a two-day conference and an evening celebration.

Please visit <http://marty-center.uchicago.edu/conferences/city/> for more details.

#### CONFERENCE

Tuesday afternoon, February 5, and Wednesday morning, February 6, 2008  
Gleacher Center

The conference will consist of keynote talks (Ray Suarez, confirmed; other keynote speakers TBA), and sessions on various aspects of the theme 'religion and the city.'

#### CELEBRATION

Tuesday, February 5, 2008, 6–8 p.m.  
River East Art Center

### Augustine: Theological and Philosophical Conversations — A Conference Honoring David Tracy

May 4–6, 2008, Swift Hall

In May of 2008 the University of Chicago will hold a conference celebrating the theological scholarship of David Tracy and discussing central issues in his current research. In consultation with Prof. Tracy, the Divinity School has organized the conference to explore the significance of Augustine of Hippo for interpreting our contemporary theological, philosophical, and cultural circumstances. Prof. Tracy is scheduled to present one of the papers himself, at 5:00 p.m. on Sunday, May 4.

The conference structure will be chronological, with sessions proceeding from late

antiquity through the medieval and early modern periods to the present. But, throughout, it aims to establish a series of conversations between the Augustinian tradition, broadly conceived, and contemporary scholarship in theology, philosophy, and cultural history.

#### FOR MORE INFORMATION

The conference schedule and more details will be made available in November. Please bookmark the conference's web site: <http://marty-center.uchicago.edu/conferences/tracy/>.





# An Interview with William Schweiker

**W**illiam Schweiker is the Edward L. Ryerson Distinguished Service Professor of Theological Ethics. He was appointed to the directorship of the Martin Marty Center in May, 2007. Here he discusses his future plans for the Center.

**CIRCA:** What does it mean to you to have been appointed the new director of the Marty Center, and what are your plans for the Center?

**WS:** It is a genuine honor for me to be appointed the Director of the Marty Center. I am excited about continuing the work of many years and so many scholars. My connection to the Center is longstanding. When a student, I was selected as a Junior Fellow in the Institute for the Advanced Study of Religion, as it was then called, directed by Bernard McGinn. Since joining the faculty, I have helped to run the Seminar with previous directors Frank Reynolds, Clark Gilpin, and Wendy Doniger. Further, I have been fortunate enough to help organize several conferences co-sponsored by the Marty Center. I have also done some writing for *Sightings* and also the Web Forum. So, in various ways, I have come to understand and deeply appreciate the intellectual vitality of the Center.

The Marty Center must remain at the forefront of scholarship on religion and to continue to build on its renown. Meeting those aspirations is my first responsibility, as I see it. I intend to do so by supporting faculty research, fostering new projects, and continuing the work of the Fellows Seminar and our various publications. I also hope to make contact with other research centers around the university, the nation, and also globally. Happily, we have two important conferences already in the works for this coming year, one around Martin Marty's birthday and also the conference in honor of David Tracy. We will work to make these major events for the Center and the Divinity School. Other events are also afoot.

The Center has been always been concerned with the public meaning of the religions. In fact, attention to the social reality of religion is a longstanding focus of work at the Divinity School, one that reaches back to our earliest years. Furthermore, everyone working in religious studies nowadays is mindful of the importance, and also sometimes the peril, of good critical, historical, and constructive work on the religions. If one looks globally, there are manifold challenges—authoritarian and otherwise—to the rigorous analysis and interpretation of the religions. Freedom of inquiry is more important today than at anytime in the recent past, and that is true, I believe, even for the religions themselves. The Marty Center has been a bulwark for the spirit of inquiry and it must continue that tradition of research.

Given the shared ethos among everyone involved with the place, it is also the case that each of the directors has left her or his distinctive mark on the work of the Center.



**“Freedom of inquiry is more important today than at anytime in the recent past, and that is true, I believe, even for the religions themselves.”**

In my own case, three interlocking concerns shape my current work which I intend to explore in collaboration with faculty here and other scholars, both in meetings and conferences.

One interest of mine is the current upsurge of new forms of “humanism.” We are living in an age of manifold types of endangerment to life through the extension of human power in its various forms, ranging from genetics to the environment. This opens questions about the relation of religion and science, but also historical, comparative, and constructive work on what the religions mean by “life” and its forms, its moral status, and also the scope of human responsibility. I think this could be a rich topic to explore from various perspectives. My hope, then, is to foster interest in research around these three broad areas of concern.

**CIRCA:** This year you will be inaugurating some new events and projects at the Marty Center. Could you tell us a little about the genesis of these new items, and where you hope to see them at the end of your three-year term?

**WS:** I have already noted that I want to help to foster and sponsor work on three areas of interest, realizing that the precise shape of

those projects will be defined by the participants. Beyond those initiatives there are two major things I am planning to begin at the Center. For many years the Center has hosted senior scholars from a variety of fields. These scholars participate in the Fellows Seminar and at times have taught courses and seminars. This coming year we will begin the Senior Fellows' Symposium. A Senior Fellow, beginning this coming Spring with Professor Mary Gerhardt, will give a public presentation and discussion of work. This will allow the Center to showcase our Senior Fellows and also, I hope, to attract more applications for research time at the Center. Conjointly, I want to use these occasions to involve other research centers around the university and the city and thereby to further the visibility of the Center.

The other initiative I would like to see is to facilitate work in-house in the Divinity School among faculty in a particular area (say, Theology or History of Judaism) that will increase the vitality of work and also the general conversation in Swift Hall. The Marty Center has always been a place for this faculty to meet and to discuss topics of shared interest. I am hoping in various ways to build on that past. The precise form these meetings will take will obviously be determined by the participants, but I am already having conversations with various folks about how to facilitate those discussions.

In the course of the next three years I hope these initiatives will become permanent features of the work of the Center.

**CIRCA:** Tell us something about your current (non-MMC) projects, and your goals for future research?

**WS:** I intend to do more work on the theme of theological and religious humanism in a variety of ways. My next big project, which I am now beginning, builds on my previous writing and will tackle the whole theme of “ethics and the integrity of life.” This will involve historical work—in (say) terms of how ideas of “life” are used in Christian thought but also the legacy of *Lebensphilosophie* and also current ethics—but also debates at the interface of ethics, religion, and the life sciences. My intention is that this research will find expression in a systematic work in theological ethics.

Beyond those projects, I also try to be responsive to various requests to speak and to write on a host of topics. Who knows what the future holds in that respect? That for me is just part of the adventure of thinking. And I am delighted that I can continue the adventure in a new way through my work with the Marty Center. □

# 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.

Last winter, as the Alma Wilson Teaching Fellow, I taught a course on sixteenth-century Anabaptism and Spiritualism and the representations of these “Radical” movements in historical and fictional narratives. I knew it would be a great quarter when, on the first day, several of my eighteen students questioned the title of my course: “The Radical Reformation of the Sixteenth Century.” For what exactly did I mean by “radical”? Indeed, as more than one student pointed out, “radical” could mean many different things. I was more than happy to begin my answer by explaining that while Martin Luther was clearly the most theologically radical of the Reformers who broke with the Roman Church, given his claim that we are saved by grace through faith and are therefore *simul iustus et peccator* in this life, Luther was also a social conservative who condemned the peasant uprisings in the Empire between 1524 and 1525 and relied on the German princes for support against Rome.

By highlighting Luther's social conservatism, I was then able to introduce the socially “Radical” reformers and sects that we were to study within the historical context of the mid-1520s and beyond. As James Stayer points out in *The German Peasants' War and Anabaptist Community of Goods* (required reading in the course), many who participated in the Peasant's War felt that Luther and Zwingli had not fully based their reforms on the model of the Apostolic Church, especially with respect to the idea that one must choose to follow the example of Christ and reshape the social order along New Testament lines. This view gained currency among a group of Swiss reformers led by the humanist Conrad Grebel who began to re-baptize each other in January of 1525 in order to separate themselves from the false Christians in Zurich (hence the pejorative term “Anabaptist,”



“Indeed, as more than one student pointed out, “radical” could mean many different things.”

or “Wiedertäufer”). A few Radicals even contended that armed revolutionary action was necessary to free the common people from their bondage to the secular and ecclesiastical “fat cats” and usher in the Kingdom of God. None other than Thomas Müntzer, perhaps the most well known Radical reformer of the sixteenth century, heralded this position. Finally, some Radicals, troubled by the increasing proliferation of Anabaptist sects in the 1520s and 1530s, contended that the true Church of God was internal and spiritual. They therefore abandoned reliance on external ceremonies or rites to some degree or another and claimed adherence to the true Church of the Spirit. Such was the view of the “Spiritualist” Sebastian Franck, who argued that the true visible Church had fallen after the death of the apostles.

One of the most interesting aspects of the course was our look at various representations of the Radical Reformation in

history and fiction. To that end, I asked for a book review of the recent popular spy thriller *Q* written by a group of four Italian activists now known as Wu Ming (at the time they used the pseudonym “Luther Blissett”). This novel tells the story of an Anabaptist who began as a disciple of Thomas Müntzer and narrowly escaped death during the Peasants' War, unlike “Magister Thomas,” who was quickly executed after his capture. Our hero would go on to survive the siege of Münster in 1535, form a new life among a group of spiritualizing Anabaptists in the Netherlands, become rich by cheating the richest banking family of Europe through credit fraud, and finally help finance the dissemination of the subversive *Benefit of Christ* in Venice in the late 1540s. Throughout the novel he plays a game of cat and mouse with a heretic hunter and spy named Q who works for none other than the zealous Catholic counter-reformer Gian Pietro Carafa, later Pope Paul IV (r. 1555–1559). My students rose to the occasion in their reviews, reminding me that every work of history or historical fiction tells readers as much or more about the time period of the author(s) than the actual events depicted in the narrative. For example, some of my students argued that our Anabaptist's progressive movement from overt revolutionary violence to subversive economic and propagandistic measures against the Imperial and Papal status quo reflects the Italian authors' view that often the most effective way to produce change in society is by quietly undermining the foundation of power, not confronting it head-on. Our readings of Gottfried Keller's novella *Ursula* and Friedrich Engels's *The German Peasants War* in the last few weeks of the course likewise demonstrated that the Radical reformers of the sixteenth century could be useful for later generations of social radicals or conservatives looking for charlatans, heretics, or heroes.

Finally, I assigned a research paper on some aspect of the Radical Reformation, due at the end of the course. Given that the course was cross-listed in History and Religious Studies, I gave the students considerable freedom to pursue their own interests, and they did not disappoint. I learned why there was no lasting Radical Reformation in Sweden (there was one printing press, controlled by the pro-Lutheran Crown), why the Schleithem Confession of 1527 is reminiscent of the Rule of St. Benedict and its focus on obedience (its author, Michael Sattler, had been Prior of St. Peter's monastery in the Black Forest), and how contemporary Unitarians have appropriated the sixteenth-century Socinians into their own historical memory. These are but a few examples of the fine work produced by my students, and I thoroughly enjoyed reading their book reviews and final papers. In fact, most of the credit for this course goes to them, for the high quality of their written work, grounded in our lively discussions of the primary and secondary readings in class, would have been impossible without their dedication and hard work throughout the quarter. □  
— Adam Darlage



# Marty Center Fellows 2007-2008

The Martin Marty Center, continuing its emphasis on global interactions and aspects of religion, will have one senior fellow and sixteen junior fellows in 2007–08.

This year's Marty Center dissertation seminar is being offered in two sections, one led by William Schweiker, director of the Center; the other led by Wendy Doniger, past director.

Both the Senior Research Fellows and Junior Dissertation Fellows, listed below, will participate in the seminar, which is designed to advance interdisciplinary research in all areas of religious studies. Junior 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.

This year the MMC is instituting a new event, the Senior Fellow Symposium. This event will allow a Senior Fellow to present her or his work in a public forum to

members of the seminar, the entire Divinity School community and also members of the University and interested persons. Professor Mary Gerhart will be speaking at the first Senior Fellow Symposium to be held this year, with a reception to follow. The date will be announced on our website.

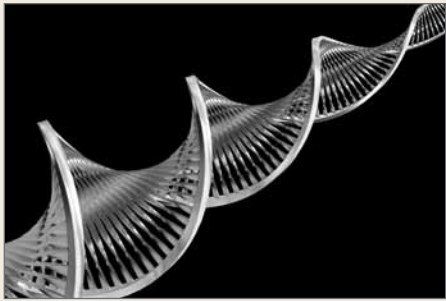
## Senior Research Fellow

Our Marty Center Senior Research Fellow for 2007–2008 is **Mary Gerhart**. Professor Gerhart will be working on a book with the working title *The Divine Conjectures: Toward a Loving Universe*, based on what is known of the workings of conjecture and hypothesis in science and religion.

Mary Gerhart (Ph.D. 1973) is Professor Emerita of Religious Studies at Hobart and William Smith Colleges in Geneva, New York. She served as Editorial Chair of *Religious Studies Review* and as visiting professor at the University of Houston and of Notre Dame.

Her academic work has long emphasized an interdisciplinary approach. Her books include *The Question of 'Belief' in Literary Criticism: An Introduction to the Hermeneutical Theory of Paul Ricoeur* (1979, based on her dissertation) and *Genre Choices, Gender Questions* (1992). With Anthony Yu, she published *Morphologies of Faith: Essays in Religion and Culture in Honor of Nathan A. Scott, Jr.* (1990). *The Christianity Reader*, an 864-page anthology of primary texts from 200 BCE to the present—which she edited with Fabian Udoh—appeared in July 2007.

Her work with physicist Allan Russell



broke new ground with their *Metaphoric Process: The Creation of Scientific and Religious Understanding* (1984) and *New Maps for Old: Explorations in Science and Religion* (2001). Their third book is her project for her year as a Marty Center Fellow.

## Junior Fellows

Of our sixteen junior fellows, thirteen are Divinity School students and three are extradepartmental.

**Barbra Barnett**, “Religious Arguments in the Public Square: An Examination of Religious Freedom in Discourse Theory of Law and Democracy”

**Brian Collins**, “Themes of Matricide, Mass Killing, Cattle Theft, and Mixed Birth in the Mythology of Parashurama”



**Adam Darlage**, “Priests Under Pressure: Catholic Polemics and Propaganda in Nikolsburg, Moravia (1575–1610)”

**Erik Davis**, “Society After Trauma: Buddhism and The Dead in Contemporary Cambodia”



**Spencer Dew**, “Pedagogy and Community: Kathy Acker’s ‘Talmudic Mode’”

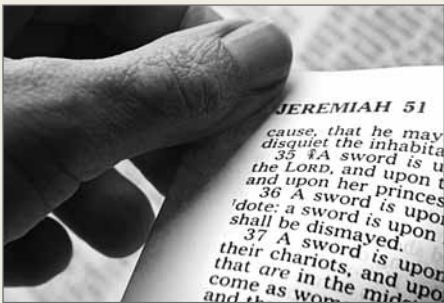
**Joel Harter**, “The Word Made Flesh: Symbol and Coleridge’s Theological Hermeneutics”

**Elizabeth Hopp-Peters**, “Breaking Pots, Making Metaphors: Prophetic Action Narratives in the Book of Jeremiah”

**Jeff Israel**, “Jewish Humor and Political Civility: On Moral Play with Tradition, Self, and Others”

**Meira Kensky**, “Trying Man, Trying God: The Divine Courtroom in Jewish and Christian Literature”

**David Monaco**, “The Sentences of the Syriac Menander: Introduction, Text and Translation, and Commentary”



**Edward Silver**, “The Schools of Jeremiah: Signs, Symbols and Text-Formation in the Book of Jeremiah”

**Sandra Sullivan**, “I Was Hungry and You Gave Me Food: Agape, Justice and Special Relations Seen Through the Lens of Dependent Care”

**Thomas Zebrowski**, “Theology and Philosophy in the Ethics of Alasdair MacIntyre”

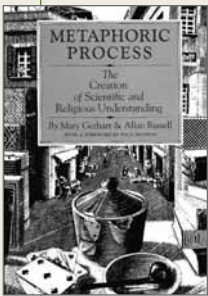
## Extradepartmental Fellows

**Sean Anthony**, *Near Eastern Languages and Civilizations*  
“‘Abd Allah b. Saba’ and the Saba’iya: The Origins of Shi’ism and Ghulūw between History and Theologoumena”



**Melissa Weininger**, *Committee on Jewish Studies*  
“Imagining ‘That Man’: Three Jewish Writers on Jesus”

**Hong You**, *East Asian Languages and Civilizations*  
“Popular Religious Revival in Contemporary China: Religion, Local Culture, and the State”



# Gifts to the Divinity School

2006 – 2007

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 2006–2007 fiscal year (July 1, 2006 through June 30, 2007).

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The Divinity School is grateful for the gifts made during the 2006-07 academic year to honor the life and work of Professor Tikva Frymer-Kensky. The donors are listed below. If you would like to contribute to the Tikva Frymer-Kensky Memorial Fund, please contact Mary Jean Kraybill at 773-702-8248 or mjkraybill@uchicago.edu.

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The following companies and foundations generously matched gifts made during the 2006–2007 academic year:

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Gifts in Honor of Individuals

The Divinity School offers special thanks for gifts that honored individuals during the 2006–2007 year.

In honor of Allan Cox's birthday

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Dian M. Taylor

In honor of Susan and Peter Ward Marty's anniversary

Joan W. Ward

In honor of Professor Bernard Meland

Iver F. Yeager

Gifts in Memoriam

The Divinity School offers special thanks for gifts that honored the memory of individuals during the 2006–2007 year.

In memory of Professor Langdon Gilkey  
J. Keith Keeling

\* Deceased

Grants to the Divinity School

Grants made to the Divinity School during the 2006–2007 academic year:

E. Rhodes and Leona B. Carpenter Foundation — To support international summer internships for ministry students.

The Ford Foundation — For the International Association of Black Religions and Spiritualities under the direction of Professor Dwight Hopkins.

The Lilly Endowment, Inc. — To fund the three-year project *Border Crossing: Collaborative Theological Reflection for Ministry*.

Andrew W. Mellon Foundation — In support of Professor Anthony C. Yu's research and writing on the sixteenth-century masterwork of traditional Chinese fiction, *The Journey to the West*.

# Dean of Students' Report



## Enrollment

This fall, the Divinity School enrolled 81 entering degree candidates (1 A.M.R.S., 54 M.A., 16 M.Div., and 10 Ph.D.)

## Convocations

### Autumn 2006

#### M.Div.

Myung Sahn Suh

#### Ph.D.

Claudia Dorit Bergmann  
Elizabeth Marie Bucar  
William Andrew Wright

### Winter 2007

#### M.A.

Jerome V. Caponigro

#### Ph.D.

Antonios Finitsis

### Spring 2007

#### M.A.

Peter Bradley Andres  
Jordan Renee Berry  
John B. Crosby III  
Rachel Katherine Cundy  
Antonia Michelle Daymond  
Deirdre Anne Debruyn  
Robert Timothy Desmond  
Anca Draganescu  
Tarick Fathi Elgendy  
Vincent Matthew Evener  
Elaine Marie Fisher  
Emilie Clare Goodhart  
Allison Leigh Gray  
Michelle Anne Guittar  
Tiffani Christine Jones  
Bradley Glenn Kershner  
Philippa Rose Koch  
Rohit Kukreti  
Nicole Verenita Lasky  
Meryl Wells Mazepa  
Laura Ruth Patten Sanchez  
Daniel Arthur Rober  
Alexander Keith Rocklin

Simone M. Sandy  
Rebekah Erinn Revelle  
Stackhouse  
Joseph Edward Steineger IV  
Thomas J. Tropp

#### M.Div.

Bret Alexander Chandler  
Ciahnan Quinn Darrell  
Benjamin James Dueholm  
John Zachery Flack  
April Joy Lewton  
Megan Catherine Mio  
Vy Thanh Nguyen  
Joshua James Patty  
Jacqueline Mary Ellen Posek  
Kyle Gordon Rader  
Polly Rebecca Toner

#### Ph.D.

Jane Louise Kanarek

## Student Fellowships, Grants and Awards

### Ahluwalia Memorial Grant

Sunit Sarvraj Singh

### AIIS Junior Research Fellowship

Oscar Carlos  
Figuero-Castro

### Charlotte W. Newcombe Doctoral Dissertation Fellowship

David Charles Albertson

### Fulbright-Hays Groups Projects Abroad Grant

Allyson Celeste Gonzalez

### Fulbright IIE

Benjamin Schonthal

### Henry Luce Fellowship

Bonnie K. Carenen

### Mellon ACLS Dissertation Completion Fellowship

Noah Daniel Salomon  
Foreign Language and Area Study Fellowships (FLAS)

### Summer Quarter

Ellen Alexis Ambrosone  
Jawad Qureshi  
Alexander Keith Rocklin

### Academic Year

Ellen Alexis Ambrosone  
Anthony Sadek Banout  
Sidney Sun Huang  
Ruchama Jerusha  
Johnston-Bloom  
Charles Scott Preston  
Alexander Keith Rocklin

## College Graduates in Religious Studies 2006–2007

Nine students completed fourth-year B.A. papers in Religious Studies this year, led by the B.A. paper preceptor, Joel Harter. They and their topics are (advisors' names follow in brackets):

### Jared Conrad-Bradshaw

"In Bad Hands: Prayer Beads and Religious Scholarship"  
(Christian Wedemeyer)

### Daniel Cooperider

"Musings on Mystical Pragmatism in Henry David Thoreau and Charles Sanders Pierce"  
(W. Clark Gilpin)

### Monica Groat

"Reconsidering the Wall of Separation: An Analysis of Thomas Jefferson's Understanding of the

Relationship between Religious Belief and Religious Practice in Light of the Free Exercise Clause"  
(W. Clark Gilpin)

### Joshua Kellerman

"The Influence of Eschatology on Social Activism and its Perceived Chances of Success"  
(Omar McRoberts)

### Mary Grace Lin

"Attaining to God: Maimonides and Levi ben Gershom on Intellect in the Book of Job"  
(James Robinson)

### Cindy Nneoma Osueke

"Rejecting the Curse of Ham: Nationalism and its Effects on Religious Interpretation in Colonial Nigeria"  
(Dwight Hopkins)

### Annie Theodoropoulos

"Myths, Masks, and Discourse: Defining the Boundaries of Personhood in Yup'ik Alaska"  
(Bruce Lincoln)

### AnnaLinden Weller

"Reclaiming the *Consecratio* for Christ: Imperial Cult Imagery and the Christian Emperor in Eusebius' *Vita Constantini*"  
(Hans-Josef Klauck)

### Jessica Wolman

"'We Are Israel': The Septuagint, the Parting of the Ways, and the Formation of a Christian Identity"  
(Margaret Mitchell)

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.