



A PUBLICATION OF  
THE UNIVERSITY OF CHICAGO  
DIVINITY SCHOOL

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AUTUMN 2019

# Criterion



THE UNIVERSITY OF  
CHICAGO | Divinity School





## FROM THE DEAN

Autumn has passed in a blur, as we have all—students, faculty, and staff—been caught up in the annual whirlwind of our collective renewal. The calendar has overflowed with conferences and lecture series (on topics like rabbinics, religions in the Americas, and Theravada Buddhism), community reading groups on gender and race, and no less than five searches to bring new faculty to Swift Hall.

In the midst of the whirlwind it is worth pausing to reflect upon what is at stake in our annual renewal. My English Department colleague Chris Taylor sent me a book that helped me to do just that. It was published in 1922 by one of our alumni, Miles Mark Fisher (MA'22, PhD'48). The book is a biography of his father entitled *The Master's Slave: Elijah John Fisher*. The Rev. Elijah Fisher was born in slavery, but the “master” of the title is God, to whom he dedicated his adult life as a Baptist preacher and educator. The story has its share of suffering (as a young groom, for example, Mr. Fisher lost his leg in a train accident hurrying to school) and of inspiration. Here is a moment I found particularly moving:

In the summer of 1902 Mr. Fisher spent his vacation at the University of Chicago, in order to attain his cherished ambition of studying Greek and Hebrew. (55)

The passage makes me think of our own aspirations as a School, at this particular moment in our own history, in that of our country, and of our world. May we strive always to be a place open to all those whose “cherished ambition” is deeper learning about religion, with all the inquiry—into languages and cultures, pedagogies and practices—that such learning may require. May our community be welcoming to all who share that ambition. And may we always continue to find new ways to share that learning with a world whose people remain very much in need of it.

With warm regards,

**DAVID NIRENBERG**  
DEAN OF THE DIVINITY SCHOOL  
DEBORAH R. AND EDGAR D. JANNOTTA  
DISTINGUISHED SERVICE PROFESSOR



# Criterion

AUTUMN 2019  
VOLUME 54, ISSUE 2

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*Criterion* is published for alumni and friends of The University of Chicago Divinity School. We welcome your feedback. Please email [terren@uchicago.edu](mailto:terren@uchicago.edu).

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OUR MASTERS PROGRAMS welcome students of all ages and backgrounds. With the goal of making the academic study of religion more accessible to those who wish to pursue it with rigor and sophistication, we offer multiple deadlines throughout the year, and are no longer requiring the Graduate Record Examination.





#### SELECT RELIGIOUS STUDIES CLASSES FOR 2020

The Divinity School offers a major and a minor in Religious Studies for College students. Here are a few of the classes available for College students this year.

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Christian Iconography

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Climate Ethics

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Daoism and Chinese Religion

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Flooding the World: Creation and Restoration in the Levant, Mesopotamia, and India

---

Jewish Law from the Hebrew Bible to Jesus

---

Muses and Saints: Poetry Within Christian Traditions

---

Narratives of Assimilation

---

Religion, Medicine, and Illness

---

The Ethics of War

---

The Jewish Graphic Novel

---

Why Do Animals Talk?  
Beastly Worlds in South Asian Literature

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## WHAT ARE WE TALKING ABOUT WHEN WE TALK ABOUT RELIGION?

“There are a multitude of answers to that question, and our Introduction to Religious Studies course provides undergraduate students with an entryway into a longstanding conversation—involving insiders, outsiders, and those in between—around the meanings of a word that indexes ideas of god and the gods, of origins and ends, and of the proper places of humans (and everything else, including animals) above, in, and below the globe. Talk about religion today is, in fact, cheap. We aim to promote a grammatical currency (morphology, vocabulary, syntax) to enhance the value of such talk.”

RYAN COYNE, PHD '08, ASSOCIATE PROFESSOR OF PHILOSOPHY OF RELIGIONS AND THEOLOGY, AND DIRECTOR OF THE UNDERGRADUATE STUDIES PROGRAM



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## IN THE CLASSROOM



**Anand Venkatkrishnan** joined the faculty in July of 2019. An intellectual historian of religion in South Asia, his book in progress (*Love in the Time of Scholarship: The Bhāgavata Purāṇa in Indian Intellectual History*) examines the relationship of bhakti, religion as lived affect, with philosophy as intellectual practice.

**CLASS:**  
HINDUISM FOR  
THEORETICAL  
MIDWEST TEENS

**INSTRUCTOR:**  
Anand  
Venkatkrishnan,  
Assistant Professor

### What's the class about?

This class is an introduction to Hindu religious, philosophical, poetic, and political traditions, covering about three thousand years of literary history. It tries to understand how these traditions are not just contested but constituted by debate, dissent, and disagreement. The course focuses on the history of ideas, and foregrounds text, poetry, and musical performance.

### What was your inspiration for this class?

The inspiration for the title comes from the Facebook group UChicago Memes for Theoretical Midwest

Teens. Beyond the obvious clickbait involved, this course demonstrates a top-down approach to the study of Hindu traditions, theory over praxis. In the winter quarter, I will take the bottom-up approach in another introductory course, *Zombie Hinduism*, or, *Hinduism of the Living and the Undead*.

### What are you reading in the class?

We read several classics of religious literature in translation, including the Sanskrit epics, the *Mahābhārata* and *Rāmāyaṇa*, and devotional poetry from the Tamil, Kannada, Marathi, and Hindi languages.

### Who should take this class?

I welcome students who are interested in non-Western thought, in premodern literature, and in dated pop culture references.

### READING LIST:

Flood, Gavin.  
*An Introduction to Hinduism*. Cambridge: Cambridge University Press, 1996.  
Narasimhan, Chakravarthi, tr. *Mahābhārata*. New York: Columbia University Press, 1998.  
Narayan, R.K.  
*The Rāmāyaṇa*. New York: Penguin Books, 2006.  
Stoler Miller, Barbara.  
*The Bhagavad-Gita*. New York: Bantam Classic, 2004.

## IN CONVERSATION

**Susan Schreiner**, Professor of the History of Christianity and Theology (emerita), retired last Spring. We've excerpted an interview between Prof. Schreiner and **Mark Lambert**, PhD candidate in Theology. For the full video, visit us online.



“Theology is not about you.”

SUSAN SCHREINER

**ML:** You've said that “the reading of the Reformers is not there to answer our questions but to pose their questions to us.” As a scholar, you are defined by your careful and considered close reading of these figures and your conviction that they, indeed, have something to say to us. So—what would that be?

### SUSAN SCHREINER:

I always say that, about reading any text but particularly the Reformers because it's a question of listening. Oh, there are many questions that you can ask a text. But the first thing you do is listen to the text and then figure out what *you* think their questions are, what their assumptions are, what they're worried about. And then you want to ask other questions.

It takes a lot to realize that you're not the most important person in the world, that your questions might not be the right questions or the most profound questions.

It takes a lot to realize that. And you can realize it, if you can enter, to some degree, the thought world of a different era.

If Luther and Calvin walked in here—first of all, they would recognize that we are weighed down by the present, in a way that past ages may not. But they would challenge us. And they would challenge us about what we assume human nature to be... they would certainly challenge our love of rationalism or our belief in the power of reason that we inherit mainly from the Enlightenment. And they would ask us—what makes you think you're free?

What do we believe that's not real? In a very sophisticated way, scholars have questioned whether there's any objective reality. Now, the Reformers knew that it is very hard to diagnose and to get your grasp on reality. But they believed that they did. They stared it down. They never blinked. And they were not sheltered. And I think that they would call us on the fact that we are not really questioning this anomaly, and we're not asking the right questions.

Photograph by Jean Lechat



## Divinity Student Explores Digital Humanities

By Rachel Rosenberg,  
The University of Chicago Library



**A**NEESAH ETTRESS's grandmother, Lena Ettress, was a librarian for most of her life and an active member of the Nation of Islam for some years, who provided Muslim Girl Training and educated women on their role in the Nation. Among the family's treasured possessions are a letter Lena wrote in the 1970s to Minister Louis Farrakhan questioning the supremacy of men over women in the Nation of Islam and another she wrote to the Honorable Elijah Muhammad asking whether the Nation was aligned with "Cassius Clay," who had taken the name Muhammad Ali by that time. These letters inspired Aneesah, an MDiv student and Hanna Holborn Gray Graduate Student Fellow in Digital Scholarship, to focus on women's theological discourse in the Nation of Islam when she began developing her digital humanities fellowship project at the Library.

The new Hanna Holborn Gray Graduate Student Fellowship program, launched at the Library in winter 2019, is giving University of Chicago students unusual opportunities to expand their professional

horizons and enhance their development as scholars. Fellows learn about careers in academic libraries and archives through hands-on work conducted under the mentorship of a UChicago librarian, while simultaneously pursuing their individual research and teaching interests.

With the support of stipends made possible by Hanna Holborn Gray, the Harry Pratt Judson Distinguished Service Professor Emeritus of History and President of the University of Chicago from 1978 to 1993, the seven inaugural fellows are each learning about particular aspects of scholarship and librarianship and bringing their backgrounds and interests to bear in their work in unique ways.

"I was wondering when I read the letters from my grandmother whether other women in the Nation of Islam had the same questions," said Ettress, who is collecting materials and creating a digital presentation that will preserve them. Through the research she is conducting for her fellowship project, she plans to explore this and other lines of inquiry. "What is women's theological discourse in the Nation?" she asks. "Where does it take place? How do these discourses transform—or not—Nation of Islam religious practices and perceptions?"

Ettress has begun her collecting by gathering relevant family documents and keepsakes and by locating an archival website of a Michigan group called "The Nation of Islam Women Committed to the Truth," which provides access to recordings of women discussing the Nation's gender exceptionalist philosophy. One of her favorite finds so far, in addition to the letters, is her grandmother's original Muslim Girl Training hat, featuring the initials "MGT" sewn in gold. She plans to collect additional publications, as well as photographs, letters, ephemera, and interviews with women in the Nation at mosques in Chicago and St. Louis. She will then digitize, map, and annotate the collected materials, creating the digital presentation that will be archived and made available through the Library.

Please read the rest of this article online at <http://bit.ly/GradFellowsHHG>.

## Reflections on Field Education

By Bethany Kacich,  
second year MDiv student

I arrived in Hyde Park by way of New York City, where for the past decade I worked as a wine importer, event-planner, and salesperson.

On August 16th, I graduated from my first unit of Clinical Pastoral Education (CPE), an 11-week period of intense learning and chaplaincy work at Rush University Medical Center on Chicago's west side. Once every 10 days, I held the "on-call" pager for 24 hours, meaning I was responsible for either delegating the work that was requested via the pager to other chaplains, or for responding to those requests myself. My first 24-hour shift was, mercifully, shadowing a competent, experienced and very kind chaplain, but the subsequent six were solo.

Chaplains at Rush respond to every "code blue" (when someone loses their pulse) and every death. Chaplains have worked at Rush for over 50 years and are well integrated with the rest of the staff, so doctors, social workers, nurses and psychiatrists routinely page the on-call chaplain for patient care and support. Consequently, it wasn't uncommon to have quite a lot of "triage" work at the beginning of a shift, especially at night and on the weekends, deciding what was top priority and sorting the rest out as best as I could. I was grateful to have acquired some skills in this department from my previous careers in sales, event-planning and restaurants.

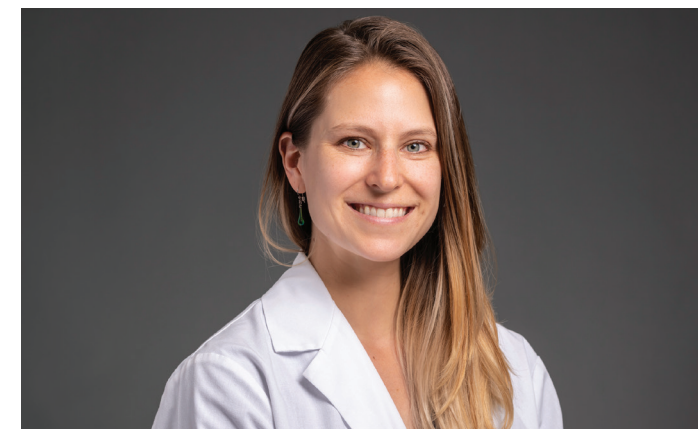
I was not prepared for the physical toll of working 24-hour shifts, however. While we were provided a hospital bed and private room to sleep in, between the pager going off and my nerves, it was very challenging to sleep. The combination of sleep-deprivation and emotional overwhelm was a potent one, and I needed many days of rest before feeling 100% again. I am grateful that my husband Jordan picked up a lot of the slack at home, doing almost all of the grocery shopping and cooking during those eleven weeks.

I interned with five other people for this unit, and our six-person cohort grew extremely close. We were diverse along many metrics; the youngest was 22 and the oldest was 70. We were Muslim, Roman Catholic, Episcopalian, Disciples, and uncategorized. Our families came from Indiana, New York City, Ecuador,

**"This was the hardest—and most gratifying—work I have ever done."**

Pakistan, Maryland, and Croatia. We were lesbian, straight, gay, pansexual, and other. We responded differently to the same situation. We listened to each other. We cried. We hugged. We sang. We prayed.

I experienced things I will never forget: I baptized, in Spanish, a 30-week-old child as she took her first breath of air following the C-section out of



her mother's womb. Working alongside a resident chaplain who is now a friend, I prepared the body of a woman who had passed away two days prior for her bereaved family, so they could say their final goodbyes. I consoled many grieving family members: children my age, spouses of 60 years, siblings, grandparents, aunts, and nephews. I administered holy communion. I held vigil in darkness. I guffawed with a beloved older patient. I consoled nurses and commiserated with patient care technicians.

This was the hardest—and most gratifying—work I have ever done.





## Divinity School Teaching Fellows

A new program offers recent graduates the post-doctoral opportunity to continue to develop their research and teaching at the School for up to two years, under the mentorship of a faculty colleague and within a pedagogical community of practice organized for Teaching Fellows by the Center for Teaching.



**DAVID BARR** is a scholar of social and political ethics, with specific interests in environmental ethics, Christian realism, political discourse, and racial justice. His work draws on Christian theological symbols, such as its descriptions of human nature, to help make sense of complex historical phenomena (such as climate change and structural racism) with the aim of clarifying the character, structure, and limits of contemporary moral contexts.

He teaches classes on religious and philosophical accounts of the ethical life, particularly as they relate to contemporary moral problems. Barr's current course offerings include Philosophical Perspectives. Next quarter, he will offer a course entitled God and the Good Life.



**CATHLEEN CHOPRA-MCGOWAN** studies ideas, genres, and history of the Hebrew Bible and the relationship of this collection to ancient Judah, Israel, and its ancient Near Eastern context. She is particularly interested in the literary and artistic construction of kingship, masculinity, and war in the ancient Near East.

In addition to her work on the Hebrew Bible, Cathleen studies the political reuse of ancient Indian epic works in contemporary Indian politics.

She primarily teaches courses on academic writing, Hindi-Urdu, Biblical Hebrew, and the Hebrew Bible. She is currently offering a seminar of her own design entitled Flooding the World: Creation and Restoration in the Levant, Mesopotamia, and India.



**LISA LANDOE HEDRICK**'s current research explores the relationship between Anglo-American theories of language, nature, and metaphysics. She focuses on how anti-metaphysical or metaphysically-minimalist trends in contemporary pragmatism function to obscure problematic beliefs about intra- and inter-relationships between self, other(s), and world—often with regrettable ethical and ecological implications.

Hedrick's teaching centers on the modern European history of philosophical and theological method, critical theory, American pragmatism, and varieties of God-talk. She also has a venturing interest in decolonized theories of religion and alternative epistemologies.



**RUSSELL JOHNSON** studies religious ethics and the philosophy of communication. His research focuses on disagreement, "us versus them" frameworks, and how groups imagine and treat their enemies. His work is interdisciplinary and draws on resources from rhetorical theory, Christian theology, dialogical philosophy, and peace and conflict studies.

His current teaching involves courses on nonviolent direct action, argumentation and epistemology, and religion and film.

His current course offerings include Human Being and Citizen I. Next quarter, he will offer the second part of that course, Human Being and Citizen II. Johnson will also be teaching a course of his own design: Truth, Half-Truth, and Post-Truth.



# Aims of Religious Education at the Divinity School

## Curtis J. Evans

THIS TALK WAS DELIVERED ON FRIDAY, SEPTEMBER 27, 2019, AT THE DIVINITY SCHOOL'S WELCOMING DAY CEREMONY FOR INCOMING STUDENTS.

I extend to you, especially incoming students, a warm welcome. Welcome to this community of learning. Welcome to this new phase of your life. Congratulations on the hard work and time you have invested into getting to this point in your life. I sincerely hope that each of you will come to see your cumulative life experiences, your prior education, and the particularity of your background and geographical origins as the collective elements that make you ready for this moment. May these distinctive parts of each of you leave their lasting imprint on the Divinity School. You will bring new questions and different perspectives that will slowly and sometimes imperceptibly add to the character and quality of the Divinity School. The Divinity School is about many things, but it is especially concerned with your welfare, your education, and your preparation for the next phase of your lives. You are the principal reason we exist. We are so glad that you are here and look forward with eagerness and excitement to being a part of this moment of your life's journey and we take it as a solemn responsibility that you have decided to entrust your education to our care.

On various occasions when I have heard faculty talking about the university and its history, reference is often made to the medieval universities: for example, Oxford in the 12th century or Padua in Italy in the thirteenth century. Though it is fitting and appropriate to remind ourselves of the intellectual vitality and the long, august history of the universities as sites for the flourishing of

language studies and humanistic scholarship, my mind as a scholar of religion in the US goes to a more mundane and recent context: the emergence of the modern university in urban and industrial America in the late 19th century. This was a time of rapid transition and wrenching social change when the nation was debating the meaning and effects of the massive immigration of Jews and Catholics from Southeastern Europe. The Chinese Exclusion Act was passed in this period. Labor conflicts, social inequality, and fair and equitable working conditions were all public topics. The term "millionaire," reflecting the new power and influence of industrialist and corporate leaders, had gained wider usage just a decade before William Rainey Harper became the young president of the recently formed University of Chicago in 1892. How plural could the nation become was being fiercely debated and who would be a part of "our country," to use the title of a bestselling book in that period. African Americans were mostly confined to the South in a system of brutal racial and economic oppression when lynching was at its height in numbers and cruelty. Women were not primarily in view as leaders and movers as the University founders articulated their visions of Divinity Schools. Protestant Christianity in its Enlightenment non-sectarian form was the dominant influence at most university-related Divinity Schools. That history and these new institutions that trained some Americans with the technical skills and moral capacities to navigate modern society are especially relevant and meaningful as we think about the aims of a religious education at the Divinity School.



I suspect that many of us are chastened in the face of recent events with regard to our progress on respect for diversity and the role that universities and places of learning can play in contributing to our common aims. The early advocates of the universities were very optimistic about their prospects and the benefits that they would bequeath to society, especially Harper in his discussions of the relationship between the university and democracy. While we live in a very different world than Harper's, I think that there are good reasons to continue to extol the vision of the positive influence of the University for our time and periodically revisit what animated these founders to develop such institutions. Even though I cannot share that seemingly unbounded optimism that Harper and others harbored, the effort to recapture some of those early ideals is worth pursuing.

The University of Chicago Divinity School has never been sealed off from the broader university. The Divinity School was an integral part of the university from its inception. Faculty have felt deeply the obligations and responsibilities of the Divinity School to the larger community. Even Harper himself was involved in a host of activities in addition to his demanding duties as president of the University and a professor of Hebrew Bible. Shailer Mathews, dean of the Divinity School from 1908 to 1933, served in a number of important roles: as a leader in the Northern Baptist Convention, active involvement in the Federal Council of Churches, and extensive work in the Chicago Church Federation. The range of activities in which faculty have been involved demonstrates the full and robust ways that faculty have been engaged with and in dialogue with



larger communities beyond the university proper. Important and crucial as the work we do and as grounded as we are here professionally and residentially, our influence and interactions extend considerably beyond the sites of Swift Hall and Regenstein. I do not mean to be prescriptive in talking about these roles and duties, but rather to indicate how historically the Divinity School has operated beyond the university sphere even while fully committed to and an essential part of the University.

So what indeed are the aims of a religious education at the Divinity School? What are we hoping to achieve? Chris Gamwell, in an address as dean in the fall of 1980, noted how his predecessor, Joseph Kitagawa, “never tired” of reminding the Divinity School of Harper’s threefold mandate for the school: the pursuit of theological inquiry, the humanistic study of religion, and the training of religious leaders. Kitagawa felt that this founding vision and ideal were fundamental to the school’s mission

and identity and consistently held it before his colleagues as a worthy and noble goal to which they should continually aspire. In an orientation address in 1977, Kitagawa stated that Harper “insisted that the reality of religion can best be studied and understood in a school where faculty and students engaged in a variety of approaches: theologians rubbing shoulders with those of more humanistic or social scientific bent, and all these prodding and being prodded by those deeply immersed in the life of religious congregations.” “It is this vision,” urged Kitagawa, “of rigorous interchange among theologians, social scientists, humanists, and religious leaders that has made the Divinity School the unusual institution that it has been and continues to be.”

Of course, each generation must revisit and assess these founding ideals in light of current realities. As Chris Gamwell noted, every new generation must restate the ways in which it had remained faithful to the founding vision or offer its

collective rationale for its contemporary vision. He proposed that the Divinity School was defined by its pursuit of historical and constructive studies of religion. Gamwell put this in two different ways:

in one case, we seek to understand the religious past and in another we seek to shape the religious future. Although this formulation strikes me as a bit broad and too general, this was Gamwell’s way of repeating that the Divinity School’s commitment to graduate-level specialized research should be coupled with constructive work to prepare future religious leaders as the school has done historically. He was convinced that the pursuit of religious studies, however, always takes place fully within the context of a great research university.

The Divinity School educates publicly engaged religious leaders, people who will go on to serve in churches, temples, synagogues, mosques, congregations, and other settings. We aim to educate and make students proficient in a variety of languages such as Hebrew, Greek, Sanskrit, Arabic, Syriac, German, and others. We seek to help students utilize this time to reflect and to synthesize a vast amount of knowledge and information. We hope to provide a place away from the immediate and pressing demands of the professional life. And yet, we strive to do all of this in a setting where one is not sealed off from the kind of diversity, challenges, and evolving contexts one is likely to experience in the actual circumstances of one’s daily work. It is the Divinity School’s duty and charge to educate you in the best and most up-to-date knowledge of the various subjects which you will encounter in classrooms, seminars, libraries, and public forums.

Even so, the Divinity school also trains future scholars for universities, colleges, seminaries, divinity schools, and other settings. Read any of the documents or statements of the university’s mission and reason for being and you will see a consistent

**“... our work is always a collaborative quest for clarity and a collective enterprise.”**

emphasis on the university’s role as the discovery, improvement, and dissemination of knowledge. The Kalven Committee of 1967 put it directly and succinctly: this is a role for the long term. This long and painstaking process of acquiring the best specialized knowledge we possess at present is the basis for original research, teaching one’s specialty, offering a variety of courses on the world’s religions, and carrying forward the challenge of critically safeguarding humanity’s rich store of knowledge for future generations. The Divinity School has always stood by its principal function as a research institution within the larger university. While there have been debates and certainly multiple tensions on this arrangement, we have maintained our commitment to the highest form of scholarship even while continuing to train and educate religious leaders, especially through our MDiv program.

Having spoken to audiences across the United States at places like Davidson College in North Carolina, Princeton, Harvard, and Emory, I have seen the vast reach of the Divinity School’s influence in religious studies programs among faculty and students. Scholars from so many different areas of the Div School have populated higher education in the US. There is that characteristic Div school excellence and thoroughness. None of that hesitancy about writing seriously and deeply about religion and no attempt artificially to cordon off religion from other areas of life. What is often referred to as taking religion seriously is not merely writing and talking about religion for these scholars, but exemplifying in their research and classes





## "We talk a lot at the Divinity School."

the complicated and sometimes contradictory ways that religious actors and communities sustain and promote compassion, community, and human connection alongside extraordinary violence, hatred, and prejudice against the other or those outside of their traditions.

Our professional training and ideals merge clearly in some instances, but I would like to speak distinctly and separately of our ideals. What I have to say in the following flows from my view that religion is part of the humanities and to be an educated and literate person is to have some awareness and knowledge of humans' vast religious traditions. Our task is to help students acquire some understanding of the beliefs, rituals, practices, and traditions that have shaped and formed peoples' deepest passions, their most sublime forms of love, their most sordid hatreds, and their longings and aspirations to transcend the routine and the quotidian. Religion as part of the humanities means that it is not limited to or by any single methodological approach. As such, our work is always a collaborative quest for clarity and a collective enterprise. We constantly refine our perspectives by working with and among one another at one level. At another level, we extend our conversations and discussions to students, especially in the classroom. Students themselves in this process enter streams of knowledge and deep traditions even if they do not assent to beliefs, do not participate in rituals, or are not involved in religious communities.

What is it that we expect of our students? Depending on the specific program or one's career trajectory, the Divinity School provides deep, specialized training in different religious traditions in their variety and long histories: Islam, Hinduism, Buddhism, Jainism, Christianity, Judaism, and many others. It seeks to develop proficiency in multiple languages. It introduces students to themes, recurring debates, ideas, theological disputes and perennial concerns, rituals, beliefs, practices, and key figures in the respective religions. Across time and space, students encounter the deepest philosophical, theological, and existential questions about human experience and debates and queries about the nature or possible

existence of an after or future life beyond our present human existence. Students wrestle with and learn about the languages,

customs, idioms, and practices that have been a central aspect of human culture and in fact how the majority of humans have seen and experienced the world.

Yet, even beyond the more technical skills we hope you acquire, the Divinity shapes and forms students in very particular ways. In a vast and robust intellectual environment like the Divinity School, I think it is impossible to agree on a singular telos, an overarching goal as the end toward which we aspire. Certainly there are high aspirations in terms of original research, the production of new knowledge, and the training of religious leaders for various publics. We might render those aspirations as ways of contributing to and debating about the common good, our civic role, our public duties, and our institutional responsibilities. All of these are appropriate and worth thinking about as we pause and try as honestly as we can to articulate our values and aspirations in the grandest of terms. Even so, I do not think it necessary or possible to have a single end for the Divinity School in order to assess and offer a positive proposal for student formation at the Divinity School. Admittedly, not all would agree with my exact rendering. This is my own view rather than the Divinity School's public statement on this matter. However, I think a great deal of this is happening in passing and during the course of one's multiple encounters and experiences here, even if not formally acknowledged.

The Divinity School aims to produce and indeed shapes as a matter of course responsible citizens grounded in history and place, forming and shaping whole persons whose dispositions are open and oriented to values and virtues that have some general consensus in the free functioning of a civil society. Those would include civility, respect for facts and scientific knowledge, recognition of, respect for, and earnest attempts to come to terms with a plural and diverse world of peoples, ideas, cultures, and religious traditions, independent and critical thought, and proficiency in a given area of knowledge. Harper discussed the challenges of students and Divinity School relations to the larger civic world in much

of his early writings. He was especially concerned that religious leaders and the Divinity School not be isolated or divorced from modern thought. This was certainly one of the chief reasons why he wanted the Divinity School to be an inextricable part of the University rather than a free-standing denominational seminary. His encouragement of a practicum for seminary students in multiple arenas of modern life such as urban settings, rural country sides, and even visiting factors and engaging laborers was the more practical way of getting students fully immersed in all the currents and debates of modern life.

We talk a lot at the Divinity School. I say that somewhat humorously and yet I draw attention to that important fact because public communication is so crucial in our attempt to form, shape, and educate religious leaders. Training talking citizens who engage in reasoned and grounded debate is a huge part of what we do. Instructing students about the power and significance of language. Aiming for clarity of thought, which is the fundamental basis for depth and clarity of oral expression. Exercises in speaking before your peers, reframing and refining what you say in class, and listening to multiple professors and fellow students at public lectures, teaching practicums, and formal occasions like these—all of these cumulative experiences with and analysis of language are so important at the Divinity School.

I think it is fitting that we assess and revisit our ultimate aims as an institution at such a time when new students enter the Divinity School and as we think about a new cadre of leaders and scholars in the making whose world will be quite different from our own. Aims, aspirations, and goals invite us to transcend or reach beyond the present with all of its flaws, disappointments, and setbacks. These are goals and hopes to which we regularly aspire. They keep a normative vision before us. They draw us toward the future. They orient our current work. They are standards we use to judge our progress and measure the ways in which we have failed to live up to our ultimate aims. Failure or disappointment does not necessarily mean that the aspirations and aims are wrong or misguided, though it certainly

can and should cause us to pause and reassess our values and long-term plans. High aims can goad us to be better. To do more. To work harder towards their realization. But failure is not our greatest threat. Cynicism is. The harsh and brutish view of the world that degrades and mocks all attempts at appealing to the better angels of our nature and our shared history. This kind of cynicism leads to the desecration of our loftiest sentiments in service to power, brute force, and monetary gain. Though I was sobered in reading a seminal book in my field on the ways in which ideals clashed with practical realities in the period of the emergence of the university as a

fixed feature of American society, I was also heartened by the will of multiple professors and founders to envision a new reality and the extraordinary work they undertook to advance toward such aims. It is my hope that a similar will to build upon and enhance the cumulative work that has come before us can grasp us in like manner.

So again, especially to incoming students, welcome to this exciting and diverse place of learning. May you find intellectual stimulation and the best possible training and education for your vocation and profession. May the Divinity School be a place where you find genuine community and at which you can flourish. May you feel and sense that you are indeed in the right place.

Curtis J. Evans is Associate Professor of American Religions and The History of Christianity.





# FACEBOOK'S HATE SPEECH POLICY AND THE 'MYSTERY OF ELCHE'

A MEDIEVAL SPANISH PASSION PLAY BRINGS AN ANCIENT STEREOTYPE INTO THE NETWORKED 21ST CENTURY. SHOULD THE SOCIAL MEDIA GIANT BAN IT FROM ITS PLATFORM?

By David Nirenberg



On Sept. 17, Facebook announced new steps it is taking to combat hate and extremism. The topic is a pressing one for all of us, since Facebook's platform reaches something like a quarter of our world's population. In some corners of that world, its platform has been used to mobilize mass violence: for example, by members of Myanmar's Buddhist majority against its largely Muslim Rohingya minority. In others, it's been deployed to sway voting behavior: On Sept. 12, Facebook suspended a chatbot operated by Benjamin Netanyahu's official campaign account for messaging that Israel's Arab politicians "want to destroy us all." The range and power of the company's networks place Facebook's community standards and hate speech policies among the most important codes of civility and rules for communication on the planet, even if almost no one has read them.

Facebook is presumably feeling a great deal of pressure, not just in the United States but around the world, to develop more interventionist policies. One can understand why: How else to prevent these social media platforms—of a size unparalleled in the history of humanity—from serving, not "to connect" people (as goes Facebook's corporate motto) but to polarize, separate, and even kill? Presumably there is also a great deal of pressure—from free speech advocates, for example, or from politicians whose discourses might run afoul of such standards—for Facebook not to develop more interventionist policies. Facebook's efforts to revise its hate speech policies have been the subject of media attention.

What advice can a historian offer the guardians of the largest communications platform on earth as they take up that important work? Historical advice is needed. Ideas that are powerful enough to motivate violence or community—ideas about religion, nationality, race and ethnicity, gender and sexuality, and many others—are deeply historical. It is because these ideas are an important part of our inherited culture, because they seem intimately connected to a past we consider ours and to values we hold dear, that their deployment has the power to move us. We shouldn't doubt the relevance of history, but we might doubt our ability to ban history's potential to motivate violence and exclusion, as Facebook's definition of hate speech seems to require.

## HERE ARE FACEBOOK'S CURRENT DEFINITIONS:

We define hate speech as a direct attack on people based on what we call protected characteristics—race, ethnicity, national origin, religious affiliation, sexual orientation, caste, sex, gender, gender identity, and serious disease or disability. We also provide some protections for immigration status. We define attack as violent or dehumanizing speech, statements of inferiority, or calls for exclusion or segregation.

The definition is laudable. The problem, as always lies in how to interpret it. Applied too strictly, you cut off much of the communication and debate to which democratic societies are committed. Apply it too loosely, and you permit the mobilization of prejudices with a proven capacity to promote violence.

After reading this definition, you might be surprised at what you can currently find on Facebook. Look up #Rothschild, for example, and you might be treated to postings blaming members of that family (sometimes by first and last name) for everything from the Sept. 11 terror attacks to the collapse of the world financial order, mass immigration to Europe and the United States, and the takeover of the planet by aliens from outer space. You can upload English-language videos calling the "God of Islam" a terrorist and torturer. And if you know Arabic, you can find plenty of material taking aim at "Zionists" and "Crusaders."

One could wish that none of this material were part of the inherited mental furniture of humanity. But it is, and often enough, it is part of our most influential histories.

Consider the case of Robert Bowers, who entered the Tree of Life synagogue in Pittsburgh last year and shot 13 worshippers, killing 11. Shortly before pulling the trigger of his assault rifle, Bowers had posted a paraphrase from the Gospel of John on his social media page (which for the record was on Gab.com, not Facebook): "jews are the children of satan. (john 8:44)" The gospel's actual words: "You belong to your father, the devil, and you want to carry out his desires. He was a murderer from the beginning, refusing to uphold the truth, because there is no truth in him. When he lies, he speaks his native language, because he is a liar and the father of lies."

Should hate speech policies ban the posting of any passages from Scriptures, or from any religious text or teaching, that have mobilized violence in the past and have a potential to do so in the future? Should any mention of the Buddhist texts, temples, and teachings that are now being invoked to justify anti-Muslim violence be stripped from social media in Myanmar? Should any citation of passages from the Quran that have ever been invoked to mobilize anti-Christian movements across the millennium and a half that Islam and Christianity have coexisted in Egypt be banned?

The challenge is not only a religious one. So many different episodes of history have been invoked in the past to justify violence—think of contemporary white supremacists' use of symbols from the Civil War in the United States, or of Brenton Tarrant's invocation of the Balkan wars in his New Zealand massacre of Muslims—how do we decide which aspects of the past are safe enough to be posted, and which are not?

Consider the unlikely example of the Mystery of Elche, which I confess would never have occurred to me if my friend Stephen Greenblatt had not invited me to witness that UNESCO-designated "Masterpiece of the Oral and Intangible Heritage of Humanity" the week before my visit to Menlo Park. The small town of Elche on Spain's Mediterranean coast is known for two things: the magnificent palm groves planted a thousand years ago, when the region was under Muslim rule, and the religious drama with which its Christian "re-conquerors" have celebrated the festival of the Assumption of the Virgin Mary to heaven every Aug. 14 and 15 since shortly before Columbus sailed. The Elche Mystery—the word means liturgical theater—is the oldest continuously performed drama in Europe, older even than its more famous cousin, the Oberammergau Passion Play, performed in southern Germany since roughly 1634, and made notorious by Hitler's praise for its depiction of Jews as enemies of God.

The Elche play is highly unlikely to go viral: It lasts about five hours, spread over two days. On the first day of the festival, La Vespra, the Virgin is moved by a desire to visit the places where her son suffered and died. She (I say she, though as in Shakespeare's drama, all the female roles are played by boys) and her retinue enter the town's Basilica de Santa María, dressed in blue robes, head wreathed in a nimbus of gold, moving in the stiffest of ritual cadences, as if trying to look like a painted icon rather than a living being. Blond angels (also played by boys, though the gender of angels remains an open theological question) place cushions before her as she kneels to sing in monophony at each of the Stations of the Cross. The sound of the boy's plainchant—high, thin, Catalan syllables floating across the vast church, hushed and sweating—remains haunting while flirting with monotony.

When the retinue reaches a raised platform built for the occasion beneath the soaring cupola of the church, a trap door opens high, astoundingly high above our heads, and a singing angel begins a slow descent, lowered by a wooden winch hidden with its human operators in the uppermost recesses of the cupola. This high-wire traffic between heaven and earth is one of the marvels of the mystery, and it remains as dramatic today, in an age long accustomed to special effects, as it must have been hundreds of years ago.





The angel announces to Mary her imminent death, grants her wish that the apostles gather around her before she dies, and gives her a palm leaf to be buried with her. Now the apostles begin to arrive, singing in rich polyphony, starting with the “beloved” John and ending with “doubting” Thomas (who will show up a day late). The shift in music is momentous: It feels as if a movie that started in black and white had suddenly switched to technicolor.

The apostles (still minus Thomas) gather around Mary, who bids them farewell, gives burial instructions, and falls over backward. Five angels descend from the sky, collect her soul in the form of a small effigy, and ascend again, reminding (in song) the apostles where to bury the mother of God.

These words provide the palest idea of what it feels like to sit, as my wife and I did this year, packed among thousands of worshippers in a sweltering Mediterranean basilica as this venerable performance of Christian devotion unfolds around you. At the end of this first evening an elderly local couple seated behind us (who had kindly whispered commentary in our ears whenever they thought we might miss something, such as the Virgin’s sudden collapse) assured us that, if we had been moved by this first day, we would be even more moved by the second, which would be much more dramatic. We must not miss the Jews, they told us. According to them, it was the best part.

Day two, La Festa, was indeed dramatic. It opens with the apostles bearing the Virgin to burial on a bier. Suddenly a group of “Jews” (played by Christians: Jews have not lived in the region since the 15th century) appear at the church door, dressed like extras in Ben Hur. They are agitated, furious, gesticulating toward the scene taking place on the platform beneath the cupola. Their song is harsh: This honoring of the Virgin is a great dishonor to them, and they will not allow it. The antithesis is stark: on the one side Jews hateful and incredulous, on the other Christian piety. We could just as well be looking at a 15th-century painting such as Jan van Eyck’s “Fountain of Grace” (whose arrival in Spain is more or less contemporary with that of the Mystery), as at a 21st-century production.

The Jews run up the ramp and attack the apostles, seeking to seize the body of the Virgin. The two groups are locked in combat, until one of the Jews grabs onto the bier. Suddenly his hands are paralyzed. The other Jews, seeing this miracle, are stunned. They all agree to convert, and the choir turns into hushed harmonies, as each Jew is tapped on the forehead with the palm frond and converted to a Christian. Apostles and (former) Jews now circle the platform, processional crosses high in the air, jointly bearing the body of Jesus’ mother.

There is more, of course. You must not miss the four angels who descend, with harp and guitar, singing a melody that will stick with you for months, in order to take the Virgin’s statue aloft; nor the Trinity descending from above them to crown her, suspended high above us all, with the regalia of the queen of heaven. You should also stay for the throbbing call and response of the thousands of spectators proclaiming the Virgin’s glory after the drama’s conclusion. But it is true, as my elderly native informants had told me, that the “Judiada” (as it is called—the word means both a crowd of Jews and a bad turn, an action with negative effects) stands out as a moment of dynamic human conflict in the midst of liturgy, as if the biblical figures painted on gilded altars had suddenly come to life and begun quarreling among us. No wonder so many generations of the play’s viewers have focused on the scene.

Though the play has been performed in the Basilica de Santa María for almost 600 years, 2019 is, as it happens, the first year you can watch the festival on its Facebook page, Misteri d’Elx Oficial. So here is a question: Should the play’s Jew-scene be banned under Facebook’s hate speech policies? After all, from a historical perspective it is a member of a venerable and vastly powerful family of stereotypes, part of a Christian discourse that presented Jews as the enemies of God and of the godly.

One way of thinking about stereotypes is as culturally transmitted cognitive shortcuts, prejudices (literally “pre-judgments”) by which humans try to make sense of a complex cosmos. From that perspective, stereotypes about Jews must surely count as one of the tools with which Christians (and Muslims, and plenty of secular cultures as well) have sought to distinguish good from evil in a morally ambivalent and confusing world. Rosemary Radford Ruether’s *Faith and Fratricide: the Theological Roots of Anti-Semitism*, is only one of the many learned books that have presented this negative use of Jews and Judaism by Christian theology as one of the causes of violence against Jews, and even of the Holocaust.

An awareness of this potential connection between modern genocide and ancient representations of cosmic enmity is presumably what prompted the sponsors of the Oberammergau Passion Play to revise their depiction of Jews in the decades after World War II, taking steps such as referring to Jesus as rabbi, and replacing Jewish guards with Roman ones. Such revisions are challenging. It is not an easy task for a community to reinterpret what it understands as its most foundational revelations, even when it knows that those teachings mobilize violence.

When it comes to the Mystery of Elche, the task should be easier. The New Testament says nothing about Mary’s last days. Stories about Mary’s death, dormition, or assumption did not appear in our sources until the fourth or fifth century. As soon as they did, they were quickly provided by writers such as Pseudo-Melito of Sardis with validating episodes of Jewish enmity. Those episodes are not part of the earliest Christian teachings. They have certainly contributed to the ways in which many centuries of the Virgin’s worshipers have thought about Jews and Judaism, and have even mobilized violence.

Could such episodes be removed without damaging any of the central tenets of devotion? Should they be? Is it desirable, or even possible, to purge our inherited cultural practices—our languages, religions, arts, industries, morals, etc.—of their history, that is, of the prejudices and habits of thought of the past worlds in which they arose?

In the late 18th century, at roughly the time the Bill of Rights was being ratified in the newly founded United States, an enlightened bishop suppressed the “Judiada” scene in Elche’s play. The bishop was supposedly scandalized by the violence the scene provoked within the basilica when it was performed: Apparently the actors playing the Jews were being beaten up by audience members eager to join the apostles in the defense of the Virgin. The scene was written back into the script in 1924, as part of an effort to “restore” the festival. Like many such restorations, this one says as much about the period doing the restoring, as it does about the “historical origins” being restored. It has been pleasing audiences ever since.

Even if we all agreed that the “Judiada” represents a “hateful stereotype” of Jewish enmity toward the good and godly, we might still ask: Does it threaten violence, dehumanization, or exclusion in a way that Facebook’s policies forbid? That isn’t an easy question to answer. Viewing the scene you could (as some scholars do) interpret it as a celebration of inclusion: Once converted, the Jews participate next to the apostles in the burial of the Mother of God. On the other hand, the representation of Jews as enemies whose inclusion in society requires miraculously coerced conversion can reasonably be understood as dehumanizing and exclusionary, all the more so in a society with a past history of forced conversions, expulsions, and inquisitions.

The question of threat is no easier to answer. After all, there are very few Jews living in Spain today, and even if there were, the representation doesn’t call for any attack, though it may encourage existing stereotypes. One cleric we encountered on the street during the morning procession that opens the second day of the festival commented to us that the Jews had been very powerful in Mary’s time, and remain so in our own: Polling data suggests that the latter view is very common in Spain. But why worry about such stereotypes, if so few Jews are left in Spain to be harmed by them?

There are today virtually no Jews living in Iran, Iraq, Egypt, Poland, Hungary, and many other countries where Jews and Judaism once flourished. Does that mean that the active redeployment of stereotypes in those lands has no potential to cause harm? Of course not. The potential for harm remains, and not only to Jews or to Israel, but also to all the citizens of those lands whose politics is being manipulated by politicians deploying discourses of enmity to consolidate their own power.

We have no way of knowing what effects ideas and ideals from our past will have in the unpredictable future, but we should not doubt that they can and will have effects. To pick

an example closer to Elche: There were virtually no Jews living in Bavaria in the early centuries of the Oberammergau Passion Play’s performance, but it would be difficult to deny that the Christian anti-Judaism represented in those performances played a role in the prejudices with which Jews were received when they started immigrating in large numbers to German-speaking lands in the decades around 1800. Hence Hitler’s (and before him, Wagner’s) praise for the play when he sought to mobilize those prejudices for purposes of total extermination.

I recognize that my medieval thought experiment does not provide Facebook with much of what military types call actionable intelligence. Companies and politics must act with the tools at their disposal, whereas my musings suggested that stripping what Facebook defines as “hateful stereotypes” from our minds, our media, and our cultures would require far more than those tools. The problem is not only that the corporate social media of our new age are motivated primarily by profit and growth, or that democratic societies depend upon debate and the free exchange of ideas. It is also that the memes by which prejudice is transmitted and violence mobilized in a society are not easily separated from that society’s highest values. Our most persistent stereotypes and our most powerful (and powerfully contested) ideals exist in close proximity, not only in our religions, but in our languages, philosophies, ideologies, and all the other behaviors we learn from the cultures into which we are born and whose past we inherit. Algorithms alone cannot save us from our history. We must attend more critically to the past.

David Nirenberg is Dean of The Divinity School and the Deborah R. and Edgar D. Jannotta Distinguished Service Professor. This story originally appeared in *Tablet* magazine, at [tabletmag.com](http://tabletmag.com), and is reprinted with permission.

**“We have no way of knowing what effects ideas and ideals from our past will have in the unpredictable future, but we should not doubt that they can and will have effects.”**



# Programs & Events

Wednesday Lunch, our Divinity School tradition, continues to offer a unique opportunity to gather mid-week for conversation over a warm meal. In the coming months we will be hearing about a range of topics from the world of the academic study of religion, [including conversations with our new professors, visiting scholars, alumni, and the winner of our diversity and inclusion paper award](#). Visit us online to learn more. You are always welcome at the table!



**“I was drawn to the Divinity School by its academic strengths that allow me to study religions from both area-specific and theoretical perspectives. Being at the Divinity School has been a mind-opening experience for me—I have been constantly reminded of the necessity of reexamining basic concepts that used to be self-evident.”**

**RONGHU ZHU, MA STUDENT  
(AND LUNCH CREW MEMBER)**

## A TYPICAL WEDNESDAY LUNCH MENU

Sikil Pak Pumpkinseed Dip with Pita Toasts

Levantine Chopped Salad with Feta

Chickpea and Spinach Harira Soup

Mascarpone Stuffed Medjool Dates

## MASCARPONE STUFFED MEDJOOL DATES

12 DRIED AND PITTED MEDJOOL DATES  
1-2 TABLESPOONS EXTRA VIRGIN OLIVE OIL  
½ CUP MASCARPONE CHEESE (ROOM TEMP)  
1-2 TABLESPOONS HONEY  
POMEGRANATE SEEDS  
CHOPPED WALNUTS  
¼ TEASPOON SEA SALT

Preheat your oven to 350°F. Place your dates on a baking sheet, and drizzle with olive oil. Bake for 10-12 minutes; let cool for 5. Fill each date with a teaspoon of mascarpone. Top with honey, pomegranate seeds, and walnuts. Sprinkle with sea salt. Best when warm!

# News & Notes

Almost thirty scholars from around the University are associated faculty members in the Divinity School. Our newest associated faculty members, [Julie Y. Chu](#) and [Mareike Winchell](#), join us from the Anthropology department.



**J**ulie Y. Chu is Associate Professor of Anthropology and Social Sciences and Director of Graduate Studies in Anthropology. Chu is a sociocultural anthropologist with interests in mobility and migration, economy and value, ritual life, material culture, media and technology, and state regulatory regimes. Her book, *Cosmologies of Credit: Transnational Mobility and the Politics of Destination in China* (Duke University Press, 2010), received the 2011 Sharon Stephens Prize from the American Ethnological Society and the 2012 Clifford Geertz Prize from the Society for the Anthropology of Religion. Her current writing project is entitled *The Hinge of Time: Infrastructure and Chronopolitics at China’s Global Edge*.



**M**areike Winchell, Assistant Professor, is a sociocultural anthropologist working at the intersection of critical indigenous studies, the anthropology of history, and emergent bureaucratic cultures, particularly in regard to environmental governance. Her current book project, *After Servitude: Indigenous Refusal and the Undoing of Property in Bolivia* draws from twenty months of ethnographic and archival research to critically intervene in academic and popular debates on indigeneity, colonial afterlives, and resource politics.

**VISITING PROFESSORS ALSO BRING THEIR EXPERTISE TO OUR STUDENTS.** This year we are joined by Yair Furstenberg, from Hebrew University of Jerusalem, as Visiting Professor of the History of Judaism, Sree Padma Holt from Bowdoin College (teaching the wonderfully named class ‘Hindu Goddesses and the Deification of Women’), John Holt (our Divinity School Alumnus of the Year, 2007) as Visiting Professor of Buddhism, and Visiting Lecturer of Theravada Buddhism, Ven. Dhammadipa Fa Yao Sak.

In addition, the Joyce Z. and Jacob Greenberg Center for Jewish Studies has brought two visiting scholars to campus as Joyce Z. Greenberg Visiting Professors of Jewish Studies: Avraham Faust and Orietta Ombrosi.



## News & Notes

The Divinity School is pleased to announce the **Anthony C. Yu Junior Faculty Fellowship**. Angie Heo, Assistant Professor of the Anthropology and Sociology of Religion, will be its first recipient.



Professor Anthony C. Yu

**E**stablished through a \$500,000 gift from Barbara Kirchick Urbut, AM'75, and Michael Urbut, MBA'74, this gift is made in honor of the legacy and memory of the late Carl Darling Buck Distinguished Service Professor in the Humanities and the Divinity School Anthony C. Yu, who passed away in May 2015. The fellowship will support the development of junior faculty in the Divinity School who serve as both excellent researchers and exceptional mentors.

Over his distinguished career, Professor Yu made contributions on figures as wide-ranging as Aeschylus, Dante, Milton, and William Faulkner. His work engaged Chinese religions as well as classic texts of Christianity, Buddhism and Hinduism, and created a dialogue between Eastern and Western traditions in religion and literature that



Angie Heo

defined his comparative approach in the field. His seminal achievement, a new English translation of *Journey to the West*, appeared in 1983 to wide acclaim. Professor Yu continued to work on the text, and released an updated second edition in 2012.

Even as he made such tremendous contributions, he had a reputation for unmatched attention and generosity towards his students and colleagues. He and his wife Priscilla regularly hosted dinners and gatherings at their home, and would invite students to attend the opera or the symphony. He maintained warm relationships with many of his advisees long after they graduated.

The Anthony C. Yu Junior Faculty Fellowship is a fitting tribute to Professor Yu, designed to instill, encourage, and reward in early-career faculty the traits that made Professor Yu such an important leader within the Divinity School. It will provide faculty with resources and support for their research and teaching during the critical early period of a scholar's career.

**ANGIE HEO** is an anthropologist of religion, media, and economy. She is broadly interested in minority politics, critical mission history, postcolonial nationalism, and global religious movements. Her fieldwork has focused on Eastern Orthodoxy and Evangelical Protestantism,

and her research has explored the Middle East and East Asia. Heo's first book *The Political Lives of Saints: Christian-Muslim Mediation in Egypt* (University of California Press 2018) offers a form-sensitive account of Coptic Orthodoxy and Christian-Muslim relations from before the Arab uprisings to their post-revolutionary aftermath. Her second book (in progress) turns to various sites of religious freedom, transnational capitalism, and Cold War empire in the Korean peninsula.

"Professor Yu's research left the world a tremendous legacy, and so did his pedagogy," said Dean of the Divinity School David Nirenberg. "We are all moved by this gift, which will constitute a permanent monument to the grateful memory that Tony's caring teaching and his deep learning impressed upon so many."

Please visit us online to watch a video with Prof. Heo:

<http://bit.ly/YuFacultyFellow>







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