

CRITERION

A Publication of the University of Chicago Divinity School



Dear Alumni and Friends —

Opening this issue are tributes to Robert M. Grant (1917-2014) delivered at a private memorial service at Hyde Park's St. Paul & the Redeemer Church on September 6, 2014. Robert M. Grant was the Carl Darling Buck Professor Emeritus of New Testament and Early Christian Literature at The University of Chicago Divinity School. Here he is remembered by colleagues from Swift Hall.

An adaptation of a Wednesday Lunch talk is our second piece. Dean Margaret M. Mitchell, Shailer Mathews Professor of New Testament and Early Christian Literature, explores, through “L’affaire Aslan: *Zealot*, the Media and the Academic Study of Religion,” the essential commitments of work in the Divinity School – and about what wider publics might reliably be able to expect from the academic study of religion.

We close the issue with a sermon offered in Bond Chapel by Reverend Cynthia Lindner. Reverend Lindner, the Director of Ministry Studies, reflects, in “Open Space: How Did I Get Here?” on ending and beginning, new discoveries and old certainties, and the 172 bus.

My thanks to Ken Janssen, designer, for his work on this issue.

I hope you enjoy this issue,

Terren Ilana Wein, *Editor*

CRITERION

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Margaret M. Mitchell is Dean and Shailer Mathews Professor of Early Christian and New Testament Literature.

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Cynthia Gano Lindner is Director of Ministry Studies.



Robert M. Grant

1917-2014

Robert McQueen Grant passed away at his home in Hyde Park on June 10, 2014 at the age of 96. Grant was born on November 25, 1917 in Evanston, Illinois. He received the BA with distinction from Northwestern University, a BD from Union Theological Seminary, and an STM and ThD from Harvard University. He was an ordained minister in the Protestant Episcopal Church. Grant was Carl Darling Buck Professor Emeritus of New Testament and Early Christian Literature at the University of Chicago Divinity School, where he taught from 1953 until his retirement in 1988.

Professor Grant was the most prolific and influential American historian of ancient Christianity of his generation. The author of over thirty-three books and countless articles, Grant's work was characterized by philological exactness, a deep knowledge of the ancient world, and philosophical and theological finesse, together with a tight prose style and dry wit. Among his major works are *Miracle and Natural Law in Graeco-Roman and Early Christian Thought* (1952); *The Letter and the Spirit* (1957); *The Earliest Lives of Jesus* (1961); *Augustus to Constantine: The Rise and Triumph of Christianity in the Roman World* (1970; revised ed. 2004); *Eusebius as Church Historian* (1980); *Greek Apologists of the Second Century*

(1988), *Heresy and Criticism* (1993); *Irenaeus of Lyons* (1995); and *Paul in the Roman World: the Conflict at Corinth* (2001).

Over his thirty-five year teaching career at the University of Chicago, Professor Grant taught many of the academic leaders in the field of ancient Christianity.

Grant was also an international authority on U-Boats in World War I, on which he published multiple volumes, including *U-Boats Destroyed: The Effects of Anti-Submarine Warfare 1914-1918* (1964) and, most recently, *U-Boat Hunters: Code Breakers, Divers and the Defeat of the U-Boats 1914-1918* (2004).

Over his extended career Grant received Fulbright and Guggenheim Fellowships, and held many honors, memberships and leadership roles in scholarly societies, such as president of the Society of Biblical Literature, the Chicago Society of Biblical Research, American Society of Church History, and the North American Patristics Society. He was an elected member of the American Academy of Art and Sciences (1981).

Mr. Grant is survived by his wife, Peggy (née Margaret Huntington Horton) of Hyde Park, and their children Douglas, Peter, Jim and Susan, six grandchildren and two great-grandchildren.

Professor Grant articulated his formidable scholarship in classroom lectures and seminars as well as in his many books with his typical scholarly virtues—precision, clarity, erudition.

A private service for Professor Robert M. Grant was held on Saturday, September 6, 2014, at Hyde Park's Saint Paul and the Redeemer Church. We offer here tributes delivered by his Divinity School colleagues.

Remembering Robert Grant

DAVID TRACY, Andrew Thomas Greeley and Grace McNichols Greeley Distinguished Service Professor Emeritus of Catholic Studies and Professor of Theology and the Philosophy of Religions

Robert Grant was not just a good scholar, he was a great one—indeed, Professor Grant was one of the most important and productive scholars this university has ever had the honor to call one of its own. His scholarship on early Christianity encompassed both the New Testament itself, as well as the Palestinian Jewish and larger Greco-Roman world in which Christianity emerged as well as both the many inner-Christian controversies of the first four centuries along with the Christian-pagan debates and dialogues of that intense and complex period, so formative for Christian history. Professor Grant was one of the leading historians of both Greek and Latin Christian thought and practice. His scholarship has become indispensable to any serious student of the first four centuries of the common era.

Professor Grant articulated his formidable scholarship in classroom lectures and seminars as well as in his many books with his typical scholarly virtues—precision, clarity, erudition. Robert Grant always wrote with both an exactness and an *esprit de finesse* which included, at times, touches of his marvelously sardonic wit—a wit accompanied with his famous ironic smile, a gentlemanly humanistic smile worthy of Erasmus.

Besides the very great joy of being a friend of Bob and Peggy for forty-six years, I twice had the honor to teach with this august scholar who was already a legend in my

own student years in the early sixties at the Gregorian University. Professor Grant's work was then especially a favorite among the French scholars of the period. The French historians loved to quote with Gallic approval their scholarly colleague and personal friend, a Monsieur Robert Grant.

For the French, the British, the Italians and others, Monsieur Robert Grant was the great American scholar who consistently led the way in every new scholarly interest in the field of early Christian studies: Gnosticism, second century apologetics, historical critical and rhetorical interpretation of the Bible, the social economic, cultural and religious constituents of the empire from Augustus to Constantine (the title of one of Robert Grant's most famous and influential books).

When twice teaching with Professor Grant, I always enjoyed observing the students whenever they somewhat nervously asked this formidable scholar a question: as Professor Grant replied with great deliberation, the students' eyes widened, their pens rushed as they tried to catch some of the amazing erudition delivered with such speed and thoroughness but always with gentlemanly courtesy. The students marveled, as did I, as we witnessed together the spontaneously well-ordered erudite, lucid Grantian sentences roll out. It was a marvel to behold.

However, we are not here today only to honor a great scholar and a committed Episcopalian priest (committed, above all, to this parish, Robert Grant's parish of so many years, St. Paul and the Redeemer). Above all, we are here to celebrate a singular life and to grieve a loss of so rare a friend. Robert Grant was a very good man. He took great pride in his and Peggy's children and grandchildren. Thanks to his own innate gentlemanly dignity, Robert Grant was always a gracious and generous friend and colleague. Above all, of course, Bob cherished his wife and beloved best friend, the incomparable Margaret Horton Grant, known to us all as Peggy.

We are all thankful that Bob was graced with longevity. However, at this moment, longevity does not seem nearly enough. However long one lives, life is always too short. We all fiercely miss our great friend. We shall not see his like again. May God grant that the wondrous Robert Grant now find eternal peace.

One of the salient aspects of Bob's character, however, was his capacity for friendship.

Robert M. Grant (1917-2014) Some Memories

BERNARD MCGINN, Naomi Shenstone Donnelley
Professor Emeritus of Historical Theology and of the
History of Christianity

In thinking about my dear friend and colleague, Robert Grant, since his death on June 10, I have not been able to escape recalling the text of Genesis 6:4 which I shall cite first in the Latin in Bob's memory: *gigantes autem erant super terram in diebus illis*, or, "There were giants in the earth in those days," as the King James version renders it. Bob was a giant in many ways. Of course, the giants of Genesis were pretty fearsome creatures, and Bob could, indeed, appear fearsome, especially to students getting ready for oral exams. But it's not the fearsomeness that is important (Bob pretended to be much more fearsome than he actually was); it's the impressiveness of these *gigantes*, which struck not only Noah's generation but many generations to come.

Bob Grant was an impressive scholar, a real giant. This is not the place to talk about his more than thirty books and his hundreds of articles—many of which broke new ground in the study of the New Testament and Early Christianity. Scholarship always moves on, even with regard to Early Christianity. Nonetheless, it seems to me that a number of Grant's books and articles will be read for as long as people are interested in the early days of the Church because of their originality, their precision of argument, and their strict adherence to textual evidence. Bob never cut corners in his research; he never advanced arguments that were not rooted in evidence; he had no sympathy with faddish views and sloppy reasoning. Bob's eminence in the field of Early Christianity was already recognized in the early 1950s. The great generation of scholars who refashioned patristic studies in the middle decades of the past century was mostly European—French, German, English, Dutch. Their names live in memory. I think it fair to say that the name of Robert Grant ranks with theirs, perhaps the only American to do so. Bob enjoyed a prodigiously long career. According to my research, Bob published his first article in 1938, when

he was twenty-one. It was entitled, "Known Sunk: German Submarine War Losses, 1914-1918," and appeared in the *U.S. Naval Proceedings*. His next two articles also concerned U-Boat Warfare, and it was not until 1940 that he broke the surface into New Testament studies, publishing a piece on "The Occasion of Luke 3:1-2," in the *Harvard Theological Review*. His last article, which I'm happy to say was at my instigation, was one on the "Apologists" that appeared in Vol. 1 of *The Encyclopedia of the Bible and Its Reception* in 2009, capping a scholarly production of seventy years!

The impact of a giant among scholars, however, is measured not just by books and articles, but, and perhaps more importantly, by the students he produced. For the better part of a generation the Divinity School of the University of Chicago was *the* premier school for the study of early Christianity in the United States, and one of the leading schools internationally. This was due to Robert Grant. Once again, there is not time to list the many young students, now distinguished scholars in their own right, who came to work with Bob Grant. Some are here; many others have been in touch with Peggy Grant over the past two months. These respected scholars and their devotion to their teacher constitute an important part of his legacy.

Bob Grant was a great scholar, an influential teacher, but also a husband, a father, an Episcopal priest, a colleague, a friend, and (let us say it) a complex, many-sided, and even quirky character. *Individuum est ineffabile*—there's just no way of easily summarizing an individual like Bob. One of the salient aspects of Bob's character, however, was his capacity for friendship. When I first came to the Divinity School in 1969, and then in 1971 when Pat and I were married, no one did more than Bob and Peggy (that great team!) to make us welcome and to provide us with good cheer based on their generosity, love, and friendship. Things were never dull at parties at the Grants, and they could always be expected to enliven any events they attended. Bob's wit—as dry as the driest martini—was legendary, and with good reason. Much more could be said about all this, especially about how the Bob and Peggy team went out of their way to do so much for students, colleagues, and friends over so many decades; but my time is short.

The impact of a giant among scholars, however, is measured not just by books and articles, but, and perhaps more importantly, by the students he produced.

One closing story. Sometime in the 1970s, as I recall, Pat and I were travelling with Bob in England after one of the Oxford Patristic Conferences. Before we returned, we found ourselves in London and went to St. Paul's Cathedral for the Sunday liturgy. It was an impressive service with a good sermon delivered by whoever was the Dean of St. Paul's in those days. Bob confessed to being moved by the sermon, but whether it was due to the message itself or to the deliciously plummy accent in which it was given was unclear. Remembering this, I'm sure that Bob has already been welcomed *in aeternis* with the kind of plummy accent that he would be the first to appreciate. *Requiscat in pace, amice!*

A Historian's Historian

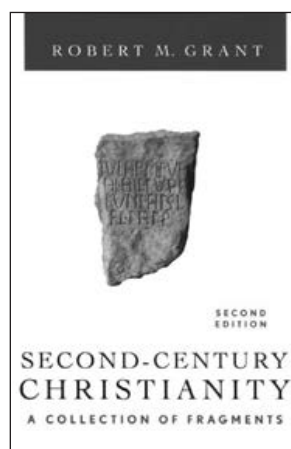
MARGARET M. MITCHELL, Dean and Shailer Mathews Professor of New Testament and Early Christian Literature

I am truly honored that Peggy asked me to speak in tribute to Professor Robert M. Grant on this occasion. Robert M. Grant was Carl Darling Buck Professor of New Testament and Early Christian Literature at the University of Chicago Divinity School and in the Division of the Humanities, where he taught for thirty-five years (from 1953 until his retirement in 1988). Professor Grant was the most prolific and influential American historian of ancient Christianity of his generation. The author of thirty-three books and countless other publications (to speak only of ancient Christianity, let alone U-Boats), Grant's work was characterized by linguistic precision, a deep knowledge of the ancient world, and philosophical and theological finesse, all brought together together with a laconic prose style and dry wit. Consider the sentence with which he begins his Eusebius as *Church Historian*: "Scholars have criticized the *Church History* of Eusebius for many centuries, though not always for the right reasons." And off it goes from there.

Professor Grant was a giant on our faculty and in the international guild. In his thirty-five year teaching career at the University of Chicago he taught some of the most influential leaders in the field of early Christian studies, some of whom are here today, all with us in spirit. I have been in touch with many of those former students in the

days after Bob's death in June, and their respect, loyalty and gratitude toward their teacher are palpable. They remark not only on his intellectual influences and mentorship, but on personal kindnesses extended to them by Bob and Peggy, including memorable dinners in their home. Indeed at times they speak of Bob and Peggy as Doktorvater and Doktormutter, who together nurtured them toward the completion of their studies here.

Robert M. Grant was a historian's historian, who repeatedly said (and I quote here from the second edition of his *A Short History of The Interpretation of the Bible*), "a



true historical method requires us to take all the historical evidence into account." He wanted not only to trace the philosophical and theological assumptions and arguments within the writings of patristic authors, but also to know how heavy the coins in their pockets felt, whose pictures were on them, and how much they could buy. Grant combined and crossed all manner of

artificial separations of the work of history: intellectual, military, literary, social-historical, liturgical, political—good history required examination of all the terrain, all the evidences, all the questions. Of course to do that one must know all that evidence in the first place. I remember at my first faculty retreat after I joined the faculty in 1998, sitting next to Bob during a session on Professor Wendy Doniger's paper on the *Kama Sutra*. Professor Clark Gilpin in his response said, "Are there any texts like this in other traditions, say, in Christianity?" and Bob turned to me with one of his characteristic *sotto voce* asides, "Clement of Alexandria, *Stromateis*, book 7, chapters 11-13."

And yet Professor Grant saw the work of the historian as a matter of interpretation as much as discovery:

a truly historical method requires us to take all the historical evidence into account, and this evidence includes the purpose for which our documents were written, preserved, and transmitted.

He wanted not only to trace the philosophical and theological assumptions and arguments within the writings of patristic authors, but also to know how heavy the coins in their pockets felt, whose pictures were on them, and how much they could buy.

In addition, the study of the documents requires what Wilhelm Dilthey called “inner affinity and sympathy.” We enter into a conversation with the documents, and the authors who stand behind them; we do not simply judge them (*The Short History of the Interpretation of the Bible*, New York: MacMillan, 1963, p. 13).

Furthermore, to understand Professor Robert M. Grant fully, one must remember that he was a *church* historian

who assumed that good historical work should and would be a resource for contemporary Christian theology, and that meant its rootedness in a worshipping Christian community (I remember as a student hearing Professor Grant lament loudly and grumpily at one Wednesday lunch that attendance at worship that morning “rivalled Sweden”). In many of his books you can find the complaint that “bad theology” and “bad history” so often go together and reinforce one another. Though he was utterly unsentimental, the ritual of the liturgy was a central





Professor Grant saw the work of the historian as a matter of interpretation as much as discovery.

unifying point between the two.

In 2003 when Dan Brown's *The Da Vinci Code* was a bestseller, taken by far too many to be a true historical exposée of early Christian origins, I was continually asked when I critiqued it, "well, what should I read that would be a sound historical account?" I always replied, Robert M. Grant's *Augustus to Constantine* from 1970, but unfortunately, it is out of print. Finally Westminster/John Knox Press had the good idea to republish *Augustus to Constantine*, in 2004. It is still in print, and, according to amazon.com this morning, still selling more briskly than some books by current faculty, including myself. Bob, ever with an eye on economic indicators, would certainly appreciate that. In the Preface to the second edition of *Augustus to Constantine* Professor Grant referred to this work as "[his] favorite book," and gave a customarily crisp summation of his scholarly own commitments:

It tells an important story and tries to remain close to the basic evidence without getting lost in minutiae or methods. Much modern work deals with details without quite showing why they matter. When I look for inspiration I turn back to my father and his teaching at Union Theological Seminary; to W.L. Westermann, with whom I studied ancient history at Columbia in 1939-1940; and to A.D. Nock and H.J. Cadbury, my chief mentors at Harvard Divinity School. I believe that all would be pleased with my emphasis on people and events and my aim at clarity of expression. To me the early church does not appear as a Gnostic sect, whether of dream-driven mystics or not, or as a band of militant revolutionists. What was it? We can only hope to find out by digging in the sources, literary, archaeological, and whatever other kind may turn up, and then drawing some conclusions. We can seek for theological implications only after pursuing this process, which I have tried to follow in my book.

My first encounter with Robert M. Grant was in 1982, when I went to his office hours with my intention to petition the Bible area for admission to PhD studies in New Testament. Across the desk in his office he said to

me, "You realize there are no interesting questions left in New Testament studies, don't you?" In the immediate



moment I was unsure if Professor Grant meant this seriously or as a challenge to me; over the years and through many conversations I know it to have been the latter, and I note with a mild touché (as I said to Bob when he showed me the manuscript, in a folder marked "33") that his final published

monograph was back in the New Testament, *Paul in the Roman World: The Conflict at Corinth* (Louisville: Westminster/John Knox, 2001).

Bob was a generous scholarly friend and reader to me, who in the hot summer of 1999 read through a very long book manuscript and gave me both encouragement and some specific feedback. Among his complaints were—why waste publisher's ink and paper on all those introductions and conclusions to the chapters. If the readers can't follow your argument through the evidence, that's their problem!

I admired Robert Grant more than I can say, and I have been honored to have inherited many volumes from his library, especially the primary sources in Teubner, Sources chrétiennes and Loeb editions. They surround me in my home and are in use every day. Not infrequently I open a book and a slip of paper falls into my lap, full of notes, textual citations and observations to be followed up on. The work goes on.

It has been a special pleasure to have joined Bob and Peggy for cocktails or meals at their home or out at Piccolo Mondo these last years. I would always want to be sure I had some good stories and jokes in hand for these friendly convivial gatherings, because Bob's mind was sharp as ever, and he loved the quick retorts and repartees. And knowing Peggy Grant—an אשת חיל if there ever was one (so Proverbs 31:10-31, "a woman of valor")—remains a very special gift to me and to so many of us in the Divinity School and University community.

Robert M. Grant's work and memory will endure for a very long time. As he himself loved to quip, "When the last theologian dies, a church historian will record the fact." ❖

MARGARET M. MITCHELL

“L’affaire Aslan: *Zealot*, the Media and the Academic Study of Religion”

It was a lively mid-summer for the academic study of religion in the media. Thanks to a poorly conducted television interview on Fox News and the viral capacities of social media, the person and work of Dr. Reza Aslan, author and Associate Professor in the Creative Writing Department at the University of California at Riverside, have become a moment for testing credentials to research and write on ancient Christianity and “the history of religion(s).”

In one of the very few reviews of *Zealot: The Life and Times of Jesus of Nazareth* published by a scholar of New Testament and Ancient Christianity, Professor Elizabeth Castelli of Barnard College, in a piece in *The Nation* on August 9 entitled, “Reza Aslan—Historian?” answered her title question, “No,” and concluded: “As it is, the whole spectacle has been painful to watch. And as it is with so many spectacles, perhaps the best advice one might take is this: Nothing to see here, people. Move along.”¹

I think there is something more for us to see here, because this series of events reveals some of the acute difficulties of our present media and scholarly environments and their confused assessment paradigms when it comes to the study of religion and religion itself. I thought it now time to offer a critical assessment, both of the case itself and the media exchanges for what they indicate about the values of scholarly research—and hence of the essential

commitments of our work in the Divinity School—and about what wider publics might reliably be able to expect from the academic study of religion.

Let me begin with a forthright statement of concern. The challenge of *L’affaire Aslan* for me is how to respond, as a scholar of New Testament and ancient Christianity and dean of a graduate school for the academic study of religion, in a way that does not join the partisans by adding fuel to the fire or arrows to the quiver of either “side,” but instead clarifies the lines of inquiry, adds some new information, and provides an analysis that is meant to enhance understanding rather than flatten scholarship into a combat sport. The Divinity School and I with it are fully and absolutely committed to the proposition that the best argument, as tested according to a detailed assessment of the available evidence, should rule the day and command respect.

The challenge of this case in this media environment is how to respond in a way that is not an *ad hominem*. This is excruciatingly difficult, not only because of the irresponsible *ad hominem* attacks made against Dr. Aslan

A Wednesday lunch speech originally given on October 2, 2013.

¹ <http://www.thenation.com/article/175688/reza-aslan-historian>

... the case has raised crucial issues about what constitutes expertise
and what religious studies is as a discipline.

(some of which—clearly fueled by anti-Muslim fervor—are deeply ugly and despicable), but also because Aslan’s argument for his book on Jesus, as he has presented it in media appearances, and the argument of the book itself, rests upon *ab auctoritate* appeals of his own to scholarly expertise based upon his academic history and claims for our field of religious studies. Hence the case has raised crucial issues about what constitutes expertise and what religious studies is as a discipline, but not, in what I have read thus far, in a way that is well-informed or self-critical, or that will assist broader publics to know what to expect from this discipline or how to assess books that claim its imprimatur. For this reason, much as one might wish to look away, I thought it necessary to try my hand at both tasks in this talk.

Dr. Aslan’s book, *Zealot: The Life and Times of Jesus of Nazareth*, was released July 13, 2013 by Random House. In the now-epic interview on FoxNews.com, Lauren Green continually pressed why Aslan, as a Muslim, would write about Jesus (“Why have you, a Muslim, written a book about the founder of Christianity?”). Aslan responded:

To be clear, I am a scholar of religions with four degrees including one in the New Testament and fluency in biblical Greek who has been studying the origins of Christianity for two decades who also just happens to be Muslim ... I am an expert with a Ph.D. in the history of religions ... It’s my job as an academic. I am a professor of religion, including the New Testament—that’s what I do for a living, actually ... To be clear, I want to emphasize one more time, I am a historian, I am a Ph.D. in the history of religions. Honestly, I’ve been obsessed with Jesus for really 20 years. I’ve been studying his life and his work and the origins of Christianity both in an academic environment and on a personal level for about two decades ...

There was a strong outcry after this interview by many who judged that Green was relentlessly hostile to Aslan because she assumed that, since he is a Muslim, he had no right to write on Jesus, or at least if he did so, he needed to warn readers more thoroughly and not hide his religious identity.

I take it as a very good sign that a number of viewers and citizens who participated in this online dialogue in the ensuing weeks simply rejected outright the assumption that one has to be an adherent of a religion to write about it. This is a bedrock of the academic study of religion, indeed, of the public discussion of religion (whether within or outside the academy), and it was very good to see the strong and broad opprobrium against its apparent violation in this interviewer’s relentless and sole focus on what Aslan’s Muslim identity or affiliation meant for the book he wrote.

At the same time, some who expressed outrage at the Fox interview (“Worst Fox Interview Ever?” is the key phrase now indelibly attached to the YouTube clip) in my judgment went too far in contending that Aslan’s own religious background was utterly irrelevant territory for the interview, given that Aslan himself makes his religious biography the frame of the book. *Zealot* begins with a recitation about his upbringing in an Iranian-American home of “lukewarm Muslims and exuberant atheists,” his conversion to evangelical Christianity at fifteen (the first sentence of the book is “When I was fifteen years old, I found Jesus”), and his subsequent deconversion from Christianity, both through “formal study of the history of religions” which undermined the inerrancy of the Christian scriptures for him, and then his reversion to “the faith and culture of my forefathers [sc. Islam], finding in them as an adult a deeper, more intimate familiarity than I ever had as a child.” The book ends with the following quotation, which should serve also to introduce you to the thesis of the work:

Two thousand years later, the Christ of Paul’s creation has utterly subsumed the Jesus of history. The memory of the revolutionary zealot who walked across Galilee gathering an army of disciples with the goal of establishing the Kingdom of God on earth, the magnetic preacher who defied the authority of the Temple priesthood in Jerusalem, the radical Jewish nationalist who challenged the Roman occupation and lost, has been almost completely lost to history. That is a shame. Because the one thing any comprehensive study of the historical Jesus

should hopefully reveal is that Jesus of Nazareth—Jesus the man—is every bit as compelling, charismatic, and praiseworthy as Jesus the Christ. He is, in short, someone worth believing in (pp. 214-215).

Not all scholars of religion (or of any sub-discipline within it) choose to make their own religious biography an explicit part of their work (and those who do elect to do so for various reasons and outcomes), but when one chooses to do so it is hardly unfair to engage that aspect of the book or to ask how the biography and the arguments and the methodology interact (if at all). On this point Aslan cannot have it both ways and should not expect to. But what he can expect is that an interview should engage with the thesis and arguments of his book, something that did not happen in the Fox interview. A second bedrock of the academic study of religion—of academic work *tout court*—is that the argument of a book, if it earns our attention, should be read and evaluated on its own merits. And yet this quotation I just read shows that Aslan's book is of mixed minds in terms of its own genre and contribution; on the one hand Aslan presented himself on Fox as a "historian of religions" doing what an academic would do, studying the materials in a way that makes his current Muslim adherence and self-identification irrelevant; and, on the other, he has written a book that is outright confessional, even "evangelical" in purpose. The above quotation forms an *inclusio* with a matching one in the Introduction to the book:

Today, I can confidently say that two decades of rigorous academic research into the origins of Christianity has [sic] made me a more genuinely committed disciple of Jesus of Nazareth than I ever was of Jesus Christ. My hope with this book is to spread the good news of the Jesus of history with the same fervor that I once applied to spreading the story of the Christ (pp. xix-xx).

Hence the paradigm-conflation of which Lauren Green was accused—mistaking religious studies scholarship for outright religious confession—seems a product not only of what she brought to the book but also perhaps what she found in it. If I were Lauren Green (though I do not anticipate a career change to Fox News journalist), the first question I would have asked Aslan is if this confessional sandwich to the book is to be taken as a methodological principle of the kind of "history of religions" research he sees himself doing, or an ironic trope (and if, or how, it

can be simultaneously both). We might then have had an illuminating discussion about the nature, methods and purposes of the academic study of religion on network TV. But, of course, we didn't.

Much of the discussion that did take place had to do with academic credentials, and there are some issues there worth discussing (e.g., the relationship between bachelor's, master's and doctoral training, and that between area, discipline and subject-specificity) but I am not going to dilate on that here. Instead I propose we turn to an analysis of the book itself on its own merits and contribution. As I have argued in previous speeches to open the academic year,² the Divinity School's longstanding tradition holds that serious scholarship in the academic study of religion should exemplify four core commitments: philological accuracy; historical knowledge; methodological clarity and cogency; and hermeneutical acumen. Given space constraints, I shall focus here on the first two, with a conclusion on the third.

One of the marks of serious scholarship in any sub-field in religious studies is an ability to read the primary sources in their original languages. Aslan clearly shares this value, as he insisted to Lauren Green that he is "fluent in biblical Greek." I would quarrel with the stated terms of both parts of this claim: i.e., whether there was such a thing as "biblical Greek," and whether one can claim "fluency" for a language in which one cannot live. But, nonetheless, let's test Aslan's claim to fluency in *Koine* Greek against the evidence of the book.³

In the Preface to the book itself Aslan says: "All Greek translations of the New Testament are my own (with a little help from my friends Liddell and Scott)." However, Liddell-Scott-Jones, *Greek-English Lexicon* (Oxford University Press, 9th ed. 1940) (LSJ), the definitive ancient Greek lexicon used by scholars, is not listed in the Bibliography to the book—despite the Bibliography having a section devoted to "Dictionaries and Encyclopedias." Nor is it mentioned again in the text or in any of the notes, to substantiate Aslan's arguments. Nor is the standard lexicon of the New Testament, the "BDAG": Bauer, Danker, Arndt and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3rd ed.; Chicago: University of Chicago Press,

² "Playing with Fire: the Task of the Divinity School," *Criterion* 48/2 (2011) 2-7; "Workshop or Assembly Line: Models of Learning in the Academic Study of Religion," *Criterion* 49/1 (2012) 15-20; "Complicated Religious Pasts and Presents: the Place of 'Religion' in the Academic Study of Religion," *Criterion* 50/1 (2013) 17-20.

³ Surprisingly, I have not seen a single commentator (before my speech or after) assess this.

2001). The only lexica in the list of “Dictionaries and Encyclopedias”⁴ are “Johannes P. Louw and Eugene A. Nida’s *Greek-English Lexicon of the New Testament* (Grand Rapids, Mich.: United Bible Societies, 1988)” and “Thayer’s *Greek-English Lexicon of the New Testament* (Ann Arbor: University of Michigan Press, 1996 [sic]).”⁵ Aslan also lists an interlinear parsing guide to the New Testament that includes brief word glosses among his “dictionaries”: *Analytic* [sic]⁷ *Greek New Testament* (Grand Rapids, Mich.: Baker Book House, 1981). All three works are cited only one other time in the book beyond the Bibliography (on p. 251, in the notes to chapter 10, on which more below).

Hence, with regard to philological tools, *Zealot* does not show evidence of serious use of the two major and standard lexical works upon which all scholars who work with this literature rely: LSJ and BDAG. It does show reliance on two works that are for people with a limited knowledge of Greek who wish shortcuts from English to the Greek: Thayer’s Lexicon, which is linked to Strong’s English concordance (a way to move backwards from the English to the Greek), and the *Analytical Greek New Testament* (which is a guide for those who need assistance in morphology, i.e., parsing the Greek words).

Second, there are significant and frequent mistakes in the transliteration⁸ of Greek throughout Aslan’s book. These mistakes cannot solely be due to a copy editor because they appear both repeatedly (e.g., the word *Iesous* is consistently transliterated as *Yesus*), and, even more, in

telling instances the words—as transliterated by the author⁹—show an insecure grasp of Greek morphology (e.g. making *ethoi* the plural of *ethos*, as though it were a second and not third declension noun; treating singulars as plurals; putting the wrong definite article on nouns, as in *Yesus ha*¹⁰ *Xristos*).¹¹ Third, in terms of morphology (word formation) and grammar, in one place Aslan invents a tense the Greek language does not have (the “present perfect”),¹² and does not appear to realize that the middle and passive voice forms of the present tense verb are identical.¹³ Fourth, in terms of translations,¹⁴ Aslan in multiple places complains that traditional biblical scholarship has translated a passage “imprecisely” and then offers his own translation *in se* as more accurate and to be preferred. Not only do Aslan’s arguments reveal weakness in his own knowledge of *Koine* Greek, but *the form of his*

⁹ In transliteration, the Greek letter χ [chi] is not transliterated “x” [which represents the letter ξ] but “ch”).

¹⁰ “as in *Yesus ha Xristos*, or Jesus the Christ” (p. 266). Aslan has given the neuter plural relative pronoun instead of the masculine singular nominative definite article.

¹¹ *Ethmoi* instead of *ethnos* (91); *Apostolou* instead of *apostoloi* (98); *Xristos* instead of *Christos* (266); *Yesus ho Xristos* instead of *Iesous ho Christos* (266); *spaylayon laystoun* instead of *spelaion leiston* (p. 238); *baselius* instead of *basileus* (p. 234); *afulaktos* instead of *aphulaktos* (p. 239).

¹² The full text is in the following note. Aslan appears to be confusing the category of tense (“perfect”) with voice (“passive”).

¹³ See the tortured discussion of Matt 11:12 on p. 251: “Note that this version of the verse is more often imprecisely translated as ‘From the days of John the Baptist until now the Kingdom of Heaven suffers violence, and violent men snatch it away,’ though even those translations will include a variant reading to indicate the active voice that I use in my translation. The problem lies in the verb *biazomai*, which means ‘to use violence or force.’ In the present perfect tense, *biazomai* can mean ‘to have violence done to one,’ but it is not the perfect tense that is operative in this passage. Similarly, in the passive voice *biazomai* can mean ‘to suffer violence,’ but again, it is not the passive voice that is used in Matthew 11:12. According to the UBS Lexicon, the word *biazomai* in this passage is actually in the Greek middle voice and thus means ‘to exercise violence.’” Aslan either does not appreciate or does not tell the reader that the middle and passive forms are in fact identical (which is why there is genuine ambiguity in the verse). In the articulation of this argument one can also see confusion between a textual variant (i.e., a different reading in the extant manuscripts) and an alternate translation (of the same reading of the Greek text). See also p. 77 where, on the basis of his realization that “*apodidomi* is actually a compound word: *apo* is a preposition that in this case means ‘back again,’” Aslan argues that the Greek clearly shows that what should be given back to God is the land (not something else in contrast to taxes for Caesar, like worship, etc.). Aslan appeals to an obvious (and uncontested) point of Greek morphology as though it resolves a contextual and referential dilemma (which it does not).

¹⁴ The form of some statements shows an inexact understanding of the art of translation, as, for instance, on page 238: “That translation [the Septuagint] uses the phrase *spaylayon laystoun* to mean ‘den of thieves’” (which is moving back from English to Greek, rather than from the Hebrew to the Greek).

⁴ Incomprehensibly, Aslan includes *A Select Library of the Nicene and Post Nicene Fathers of the Christian Church*, vol. 3 and Schneemelker (sic), Wilhelm, ed. *New Testament Apocrypha*, vol. 2 (London: Cambridge University Press, 1991) under “Dictionaries and Encyclopedias,” despite their being English translations of primary sources, not reference works. (Aside from the incorrect categorization of these sources, there are other problems with the accuracy of both citations, but I list them as is.)

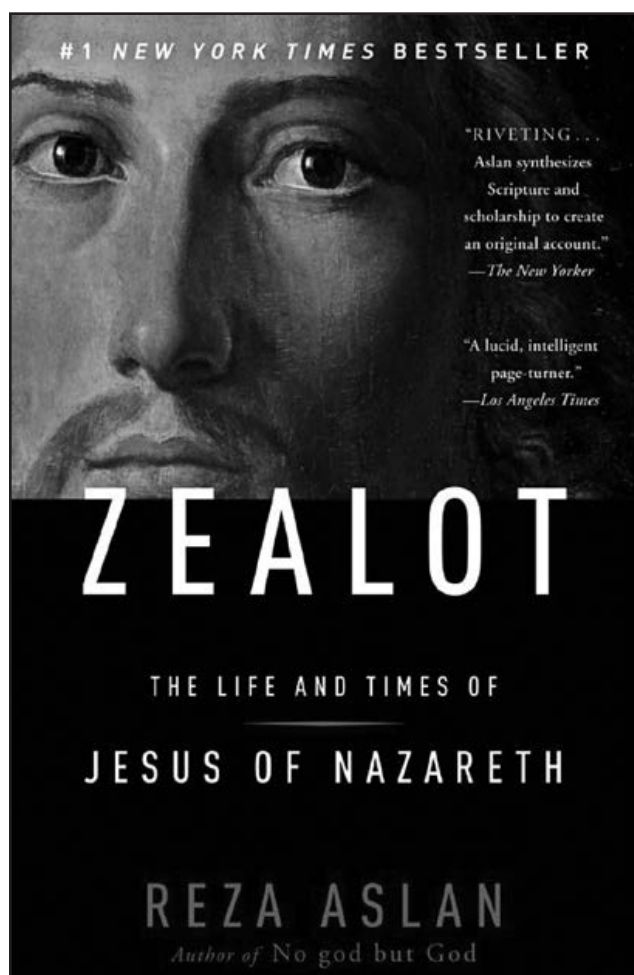
⁵ Sic. United Bible Societies is in New York (not Grand Rapids).

⁶ Sic. The 1996 reprint of this work (original 1887, published by Harper & Bros. in New York) is published by Hendrickson Press in Peabody, Mass. Thayer’s lexicon was never published by the University of Michigan Press; Aslan appears to have used the Googlebooks version of the work (hence also the imprecise title that incorporates the author’s name) and mistakenly taken the cataloguing line saying “original from the University of Michigan” to refer to the publisher, rather than the source of the digitized online version. These are just a few of the many infelicities found in these sections of Notes (including mistaking translators for authors, misspellings of German names, for instance).

⁷ Sic. The correct title is *Analytical Greek New Testament*. It was revised in 2011, but Aslan uses the 1981 version.

⁸ All Greek terms and phrases in the book are transliterated, with one inexplicable exception: γάρ (gar) in Mark 16:8 appears in Greek characters on p. 227, but without the necessary accent (γάρ).

... the argument of a book, if it earns our attention,
should be read and evaluated on its own merits ...



arguments gives the nonspecialist reader the wrong impression on at least two counts: that “if you just knew the Greek (as he does) you would know it says x, not y.”; and that scholarship heretofore has been carried out by people who either do not know Greek as well as he or scholars who, although they know the Greek, have promulgated willfully inaccurate and misleading translations.

Space allows for only one example. In John 18:36 Aslan confronts a passage that might undermine his argument that Jesus of Nazareth was agitating for a *this-worldly* political overthrow of Roman power in Judaea. He argues “Not only is this the sole passage in the gospels where Jesus makes such a claim, it [the statement, ‘my kingdom is not

of this world’] is an imprecise translation of the original Greek. The phrase *ouk estin ek tou kosmou* [sic]¹⁵ is perhaps better translated as ‘not part of this order/system [of government]’” (p. 117). The notes to this chapter (chapter 10) provide no documentation for Aslan’s proposed “better translation” of the Greek word *kosmos* or for the deficiency of the more usual translation. Hence the argument made here relies entirely on Aslan’s appeal to the authority of his own superior knowledge of Greek. But in scholarship philological arguments such as this—made by any researcher—always require proof and documentation.

In support of his translation Aslan might have cited LSJ, which at I.4 have the gloss “of states, *order, government*,” though LSJ does not offer any *Koine* authors (including the NT), for this usage. But even to make that argument, Aslan would, by good philological method, have to reckon with the full entry for the term in LSJ, which includes also IV.1: “Philos[ophical], *world-order, universe*,” including “of *earth*, as opp. *heaven*,” and IV.3. “in later Gr[reek] = *oikoumene, the known or inhabited world ... men in general*” (citing this very document, the Gospel of John 7:4; cf. 12:19), and IV.5: “*houtos ho k[osmos]* this present *world*, i.e., *earth*, opp. *Heaven*” (citing the Gospel of John 13:1) “regarded as the kingdom of evil, *ho archon tou k[osmou] toutou*” (citing Gospel of John 12:31).” LSJ seems more clearly to back the “imprecise translation” at this point—both in terms of chronology (“later Greek”) and the consistent usage of the term within this exact text, the Gospel of John¹⁶—rather than Aslan’s translation.

So, what is the source of Aslan’s “more precise” translation from the Greek?

The notes to chapter 10 on another text (Matthew 11:12) draw upon the authority of Thayer’s 1887 *Greek-English Lexicon*. It may be that in the case of John 18:36, also, Aslan has relied upon this source (even if not cited as such), or Strong’s Concordance, which is bound with it in the edition Aslan has cited (Strong 2889: gloss #1: “an apt and harmonious arrangement or constitution, order, government”). Thayer’s first gloss for *kosmos* is: “an apt and

¹⁵ The full phrase is *ouk estin ek tou kosmou toutou* (Aslan has omitted the demonstrative pronoun, *toutou*).

¹⁶ One would also expect a scholar to engage BDAG on a point of lexicography for the New Testament (even or especially if in disagreement).

... focus on historiographic method, the engine
of those interpretive conclusions.

harmonious arrangement or constitution, order, government.” But, as with LSJ, one cannot just take the first gloss and assume it applies to any or every instance.¹⁷ Thayer’s gloss #6 highlights the Johannine phrase *einai ek tou kosmou [toutou]* in John 8:23; 15:19; 17:14, 16 and his gloss #7 addresses this very verse, John 18:36, translating: “to be of earthly origin and nature.” So Thayer’s lexicon also directly supports the translation Aslan has told the reader is “an imprecise translation of the original Greek.”

No reference work I know of, either listed or unlisted, supports Aslan’s assignment of gloss #1 to John 18:36, and none includes the nuance of “system,” which seems to be his special addition to help along his contrast with Rome. But sound philological research does not only refer to existing reference works (though it must do so); it also grounds a reading in the document at hand. In this case, Aslan does not explain how or if the term *kosmos* should be translated “order/system of government” elsewhere in John, a text which uses the term frequently and pointedly, beginning in the Prologue (John 1:10): “he was in the system of government, and the system of government came into being by him, and the system of government did not know him”?! Aslan has offered a translation by fiat, not by argument.

Turning next to historical reliability, the book contains both accurate historical facts and considerable historical mistakes,¹⁸ alongside points of interpretation that I would

agree on and ones that I would contest (the latter is the task and reality of historical work). But, rather than a statistical chart or tally of these, more important for assessing the work is to focus on historiographic method, the engine of those interpretative conclusions. As noted above, *Zealot* is not a work in the sociology of religion (the focus of Aslan’s doctoral dissertation); the main claim of the book is that it is an historical treatment of Jesus of Nazareth the human being. It largely ignores or is unaware of basic methodological issues in the study of the historical Jesus, such as the well-known and deeply debated criteria for authenticity (which were in some sense pioneered by Professor Norman Perrin when he was on this faculty, and which have had a complex and rightly contested history since).

The argument of the book is clearly presented on page xxviii:

In the end, there are only two hard historical facts about Jesus of Nazareth¹⁹ upon which we can confidently rely: the first is that Jesus was a Jew who led a popular Jewish movement in Palestine at the beginning of the first century C.E.; the second is that Rome crucified him for doing so ... Indeed, the Jesus that emerges from this historical exercise—a zealous revolutionary swept up, *as all Jews of the era*

¹⁷ In teaching Greek one always has to impress on students that they cannot just go with the first gloss, and that they must interact critically with a lexicon, not only on its glosses, but on its assignment of passages to particular categories of meaning or usage.

¹⁸ A few examples: the overall picture of the early Jesus movements as characterized by a simple polarization between James and Paul does not fit all or the best evidence, and involves an overly credulous (and selective) reading of the Acts of the Apostles (“two distinct and competing camps of Christian interpretation in the decades after the crucifixion: one championed by Jesus’ brother, James; the other promoted by the former Pharisee, Paul” [p. 171]); Matt 16:18 is not “the only passage in any historical document—biblical or otherwise—that names Peter the successor to Jesus and leader of the community he left behind” (p. 203; how about Gal 2:7, for starters?); it is inaccurate to claim that “Paul [never] actually quote[s] Jesus’ words” (p. 187), for he does directly in 1 Cor 7:10-11 on divorce, nor that Paul “shows no interest at all in the historical Jesus” (p. 187) because he simply “thinks of Jesus as literally God incarnate” (p. 36) or “dismissively” called “the living Jesus” of Nazareth “Jesus-in-the-flesh” (p. 185, a phrase Paul never uses; perhaps Aslan bases this on a mistranslation of *kata sarka*, “according to the flesh” in 2 Cor 5:16 or maybe Rom 1:3 [hardly dismissive!], though he gives no citation); “although ‘Christ’ is technically the Greek word for ‘messiah,’ that is not how Paul employs the term

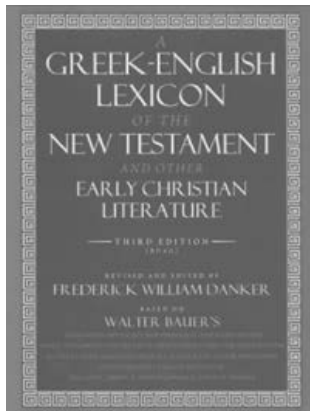
... he never speaks of Jesus as ‘the anointed of Israel’” (p. 188; but of course ‘anointed’ is what *Christos* means; also, see, e.g., Rom 9:4-5, which directly contradicts); nor by 120 CE had “Paul’s Christ long obliterated any last trace of the Jewish messiah in Jesus” (p. 190); the “overwhelming consensus” of NT scholars is not that “the traditions contained within the epistle [of James] can confidently be traced to James the Just” (p. 204); despite Eusebius’ statement, Hegesippus (given two different sets of dates on pages 197 and 267) does not “belong to the second generation of Jesus’ followers” (p. 200), but famously gave a testimony about the third generation of Jesus’ family; the Council of Nicaea was not called to decide whether Jesus was God or human; Arius did not think Jesus was “just a man” (or even “a perfect man,” p. 214); all the bishops there were not “Romans” (p. 213); the work by Hierocles (“The Lover of Truth”) is not extant, though Aslan tells his reader that it is available in translation in the Loeb Classical Library (p. 247; in fact, the work that contests it, *Adversus Hieroclem*, attributed to Eusebius, is there); Eusebius’ *historia ecclesiastica* is not a “third-century text” (p. 267). There are more.

¹⁹ One surprise about *Zealot* is the lack of impact of the ground-breaking work by E.P. Sanders, who (famously) identified eight “most indisputable facts” about Jesus (*Jesus and Judaism* [Philadelphia: Fortress, 1985], p. 11), a book not included in Aslan’s Bibliography. Aslan does include Sanders’ later, more popular treatment, *The Historical Figure of Jesus* [London: Allen Lane, The Penguin Press, 1993], cited only once, to substantiate the point that Jesus was born in Nazareth, not Bethlehem (p. *Zealot*, 226).

Scholarship is the creation of new knowledge,
not merely the repackaging of the old.

were,²⁰ in the religious and political turmoil of first-century Palestine—bears little resemblance to the image of the gentle shepherd cultivated by the early Christian community.

The method, as you can see, is largely grand induction—from a generalized portrait of first century Galilee and Judaea—to Jesus, and from Jesus’ life, career and intention to his death. Aslan claims to draw upon Mark and Q primarily, because they are the earlier sources, and eschews Paul entirely because (in his view) Paul did not really think Jesus was human. It is based on a maximalist reading of



Josephus (without much critical sifting of Josephus’ own agenda in representing the seditionists in the Roman war and before it) and a highly selective treatment of the sayings of Jesus in the Synoptic gospel (keep the sword and drop the peace; deflect the other-worldly apocalyptic sayings in favor of a this-worldly bid to take the land back

from the Romans).

Let me emphasize that aspects of the portrait that emerges are in a certain sense not completely implausible, though the sharp distinction between “Jesus” and “Christ,” regarded as simply an invention of Paul (“Paul’s Christ was likely his own creation”),²¹ is misleadingly simplistic. I myself think the death of Jesus must be seen within the political context of first-century Judaea, but I do not know a single NT scholar who would disagree, and, indeed, the point had been argued with vigor earlier by Reimarus, and

by S.G.F. Brandon, in particular, as Professor Castelli and others have pointed out, and Aslan acknowledges in an interview on the *New York Times* blog (August 2, 2013):

Much of what I argue in the book has been argued by my predecessors and colleagues: John Dominic Crossan, Johann Maier [sic: John Meier], Marcus Borg, N.T. Wright. What an academic does is build upon and synthesize the work of his predecessors. To be perfectly frank, if you’re a biblical scholar, you’re not going to find much that’s new in my book. What I’ve done is take this debate that scholars are immersed in and simply made it accessible to a nonscholarly audience. It’s something I wish more scholars would do, in various fields.²²

Aslan here conflates the work of the scholar and the popularizer.²³ But I would insist that they are not the same. Scholarship is the creation of new knowledge, not merely the repackaging of old. Both our university colleagues and wider publics can and should expect from us scholars of religion that we do more than just digest the work of an earlier or even current day. Further, and more importantly, the list of scholars whom Aslan claims as his “predecessors and colleagues” in fact have quite different methodological approaches and reach divergent conclusions about the historical Jesus which are on basic points not compatible, not synthesizable.

Historical method requires that one make a case for why one selects certain sources as most reliable, and that

²⁰ Emphasis added.

²¹ Page 190. The reason given is that “it has no basis in any writings about Jesus that are even remotely contemporary with Paul.” Given that there probably aren’t any such sources (with the exception Aslan would offer, for the hypothetical source, Q) one wonders how one could disprove the claim. With most scholars, I would start with 1 Cor 15:1-11, a text dating to the early 50s, where Paul cites and calls upon the authority of a prior tradition that was handed on to him for his gospel, and a unity of its proclamation with the others (v. 11). That pre-Pauline tradition refers to “*Christos*.”

²² http://artsbeat.blogs.nytimes.com/2013/08/02/the-life-of-jesus-reza-aslan-talks-about-zealot/?_r=1 The spelling mistake is I assume not Aslan’s fault, but the journalist’s.

²³ I would wholeheartedly agree with Dr. Aslan that there is a need for venues and writings that make scholarly debates accessible to wider audiences (that is one of the goals of the Marty Center). But this requires one to be really up to date and cognizant of the current debates. This cannot be said of much of the Notes in Aslan’s book. To cite one example, Aslan tells his reader on p. 265 that “There has been a fierce debate recently about the role of Paul in creating what we now consider Christianity, with a number of contemporary scholars coming to Paul’s defense and painting him as a devout Jew who remained loyal to his Jewish heritage” He cites L. Michael White’s NT textbook (*From Jesus to Christianity*) and his “former professor Marie-Eloise Rosenblatt.” Aslan seems oblivious to the “New Perspective on Paul” and such figures as Sanders, Dunn, and others like Daniel Boyarin, Mark Nanos, etc. In general the bibliography to the work is both dated and incomplete.

I take it as axiomatic that in Swift Hall we do not think
method can go in the back of the book.

one also argue for the framework within which one places them in an historiographic account. Otherwise what we are left with is the caprice and interest of the author, which may indeed be much of interest in itself (especially if the author is a compelling figure, which is I think surely the case with Dr. Aslan), but that is not original historical scholarship. Jesus has been the subject of centuries of novels, plays, films, and portraits in every imaginable medium. But most of that work (unless it mixes in a claim to “facts,” as did Dan Brown in the *The DaVinci Code*) is not constrained by the rules of historiography. After all, an opinion is not an argument; and scholarship depends on argument, not preference.

It is here that I am most concerned about Aslan’s book and his *modus operandi*, both for what it teaches popular audiences and for what it implies about the academic study of religion. At the beginning of the book he states:

For every well-attested, heavily researched, and eminently authoritative argument made about the historical Jesus, there is an equally-attested, equally researched, and equally authoritative argument opposing it. Rather than burden the reader with the centuries-long debate about the life and mission of Jesus of Nazareth, *I have constructed my narrative upon what I believe to be the most accurate and reasonable argument*, based on my two decades of scholarly research into the New Testament and early Christian history. For those interested in the debate, I have exhaustively detailed my research and, whenever possible, provided the arguments of those who disagree with my interpretation in the lengthy notes section at the end of this book (*italics added*).

This is a core commitment for Aslan, equally part of the message he seeks to spread, as can be seen in an interview he did with *Harvard Magazine*, after an appearance at his master’s alma mater, Harvard Divinity School:

Aslan offered three pieces of concrete advice to academics seeking to make their work more accessible. “Learn how to embed your research,” he said. In academia, proof is often emphasized above

the argument itself. Though methodology should be present, he said, it belongs in the back of the book, as supplementary information for interested readers. His own book offers two versions of the central argument: one directed toward lay readers interested in the overall narrative, and one for those who want to follow the academic back-and-forth. Secondly, he urged his colleagues to simplify: “Your grandmother doesn’t care about your methodology or your research. She just wants to get to your conclusion.” And finally, “Learn how to write.” Aslan, who earned a master of fine arts degree after graduating from Harvard, is now an associate professor of creative writing at the University of California, Riverside. “We have such a specialized writing style in academia, with our own secret language that no one can decipher, and that only we ourselves understand ... You have to get past that.”²⁴

I take it as axiomatic that in Swift Hall we do not think method can go in the back of the book. This is the central stakes in *L’affaire Aslan* and the case for the academic study of religion: conclusions without method, without argument, are *opinions, beliefs*. Method cannot be a “supplement” to scholarship—it must be embedded within it and within real expertise that weighs arguments and defends choices on the evidence. And, I would argue, even for popularizing books, to offer the reader the impression that they can just take or leave your opinions—based on appeals to one’s own expertise or even industry (so many years of study, etc.)—is not to educate the public or bring them into a conversation, but to leave them yet again in the land of preferences, of opinions. The purpose of the academic study of religion is to teach people to think and talk reasonably about religion in public, to realize that all claims made are subject to proof, and to give them some tools for adjudicating claims. That is our work.

Welcome to the new academic year, Divinity School. ✚

²⁴ “Reza Aslan on Faith, Jesus, and Fox News,” *Harvard Magazine*, September 27, 2013.

CYNTHIA GANO LINDNER

Open Space: How Did I Get Here?

“**H**ow did I get here?” That’s a question with a curious and unexpected turn. The framers of this quarter’s Open Space reflections did not ask us to consider the much more typical question, “why am I here”—the fodder of philosophers, theologians, anxious people, and students with buyers’ remorse. We may not yet know WHY we are here, and any answer to that question is always provisional at best, as the “why” can shift, depending on how one squints at it. Thoughtfully, imaginatively, *mercifully*, perhaps, this time the crafters of the question have asked us, not why, but *how*. “How did I get here?” is a more generous and unruly question, opening doors for more of us to enter and admitting answers from every discourse, every direction. How, it seems, is a much more capacious category: we can *all* say something about *how* we got here.

There is, for example, the short answer: “*How* did I get here? On the bus, the 172 from 51st and Kenwood, just a few hours ago.” And there is the long answer, repeated from parent to child down through the generations: How did *I* get here? I’m told that wars and rumors of wars in the old Levant and in Europe forced my ancestors in Italy and Palestine to immigrate to the United States early in the twentieth century. My grandmother and grandfather met one another while working in the garment factories that used to line the Chicago River just a few miles north of here. They were likely working there, in fact, on the day this chapel was first opened, in October of 1926.

Though they seem quite different in gravity and scope,

both the short answer and the longer one have in common significant wisdom, not only about *getting* here, but about *being* here—“here,” for the purposes of these few minutes’ reflection, being *both* this thirty good minutes we call “Open Space,” and this community of learning that we call the Divinity School at the University of Chicago. For me, the particulars of getting here, working here and worshipping here (if you will allow me to use the term from my tradition) are precisely the same: “Let go. End. Begin.” What I mean is, that in order to get here—just this morning, on the 172—I had to leave my cozy study at home, the bottomless pot of coffee, the dog who likes to lie on my feet and the cat who prefers to sleep directly on top of my computer keyboard while I’m trying to write. I had to leave that space in my house and in my head where I seem to be in complete control of my time, my environment, my attention, and my thoughts—the only place where I am always powerful, always *right*—though the cats, doubtless, take issue with that claim.

In order to get here, I had to leave there; the beginning of this moment was the end of that one. On days when I am reluctant to leave that tranquil place to enter the big, brawling conversation here in Swift Hall where anything can happen and probably will, I think of my grandparents who left their beloved geographies, countries, cityscapes and families—a letting go that must have been as terrifying as it was exhilarating and necessary. In order to get here—to meet, to marry, to raise a family—they had to leave there. I got here...because they left there. My beginnings

New discoveries necessarily cost us old certainties.

were in their endings. Their legacy to me, besides a chronic restlessness and a strong preference for Mediterranean beaches and Mediterranean flavors, is a religious tradition that teaches us that the path that leads to truth, and to life in abundance, begins where we leave the familiar behind.

We don't get anywhere without leaving somewhere else. That's what it means to be human beings, finite creatures with bounded bodies and brains. Virtually, on our i-Phones or laptops, we might inhabit many conversations simultaneously. But *physically*, we have to practice ending, leaving, letting go, over and over again, remaking ourselves and our reality not just when we move to a new city or start a new academic program or a new school year, but when we move from class to class, from conversation to

conversation, from the classroom to the coffee shop to Bond Chapel. Every couple of hours, at least, we end and we begin. All of that leaving and letting go is hard on us, of course—if we felt the impact of our own discontinuity each time we changed locations, we'd be a bit dizzy, and so our minds soothe us by allowing us to experiencing ourselves as continuous, and our settings as increasingly familiar and routine. But the entire point of graduate education, it seems to me, is to disrupt that cherished illusion, to challenge those assumptions of continuity and control that foreclose on human possibility and human promise, constrain repentance and forgiveness, constrain transformation, resist change. New discoveries necessarily cost us old certainties.



PHOTO CREDIT: ROBERT KOZLOFF

And I return to this space each week because it is named “Open.”
It is not satisfied with certainties but invites us to consider unruly questions.

Small children can be great guides for us as we reclaim and rehearse this practice of letting go, of ending and beginning, because they haven’t yet convinced themselves of the continuity of their being in the first place. This summer, I went camping on the west coast with my five-year-old granddaughter. It was her first camping trip, and she is at the age when kids love to announce themselves and their experience—it is as if they are literally speaking themselves into being. “This is the first time I have ever put up a tent,” Lilly Grace observed, soon after we arrived at our campsite. And then, “This is the first time I have cooked over a campfire.” “This is the first time I have ever laid in a field and looked up at the stars.” And, “This is the first night I have ever slept outside.” Lilly’s world was being remade with each “first”; the old became “new-and-improved” pretty painlessly. That is, until it was time for Lilly’s “first time ever swimming in a lake.” I waded out a few feet into the shallow water, turned back to the beach

where Lilly stood, and reached for her hands to guide her into the chilly green water, which was nothing, Lilly suddenly realized, like the warm, cheerfully colored plastic wading pool at home. She took a deep breath, closed her eyes—and then opened her mouth wide, turned towards several dozen people sunning themselves at the lakeshore and screamed at the top of her lungs, “My grandma is trying to kill me!” Some beginnings demand more fearsome endings, letting go can sometimes appear life-threatening, and the gulf between there and here can sometimes seem impossible to span.

How did I get here? The same way that many of you did—by leaving, letting go of something dear and familiar to leap into the lake of not-yet-knowing, against the wise counsel of good friends and old mentors and the comfort of twenty years’ leadership in a beloved community of faith 2,500 miles from here, whose congregants thought that we all were doing fine together, just the way we were. How did I get here? My grandparents called it “necessity”; my own parents described my wanderlust as “obstreperousness.” An actuary might it “risk-taking.” A psychologist might call it “trust.” The pragmatists call it “doubt.” The theologians call it “faith”: the writer of Hebrews describes “the substance of things hoped for, the evidence of things not seen.” I got here—maybe you did too—on a wing and a prayer, as they say—following a restless hunch that there was more to know, more to think, more to read, more to experience, more to say, more to do—than the answers provided by my culture, my community, my tradition, and my practice had yet afforded.

I return to Swift Hall each year, and every day, for that same reason. And I return to this space each week because it is named “Open.” It is not satisfied with certainties but invites us to consider unruly questions. It offers stunning silence instead of simple answers. It is the cold lake, the unfathomable depths, the not-knowing encounter with the All-Knowing, in the midst of a landscape that might otherwise become familiar. I do not know what will happen in the silence or the speaking, as I enter each week. But on this threshold, in this place that reminds us to pause, to end, and to breathe, I am reminded of how I got here, by countless invisible acts of letting go that taken together, we call “faith.” And in faith, I can begin, again. ❖



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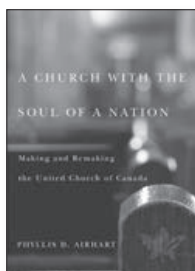
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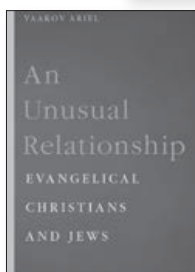


Alumni News

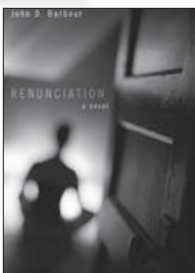


Phyllis D. Airhart (MA 1981, PhD 1985) has published *A Church with the Soul of a Nation: Making and Remaking the United Church* (McGill-Queen's University Press, 2014).

Catherine L. Albanese (MA 1970, PhD 1972), the J.F. Rowley Professor Emerita in Comparative Religions and Research Professor at the University of California at Santa Barbara, delivered the American Academy of Religions' American Lectures in the History of Religion for 2014 at five Atlanta colleges and universities. Along with **John B. Cobb, Jr.** (MA '49, PhD '52), and **Helen Hardacre** (PhD '80), she was also elected into the American Academy of Arts and Sciences.

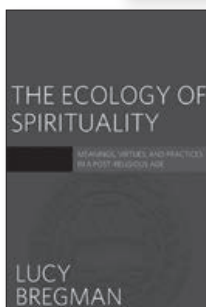


Yaakov Ariel (PhD 1986) has published a new book, *An Unusual Relationship: Evangelical Christians and Jews* (New York University Press).

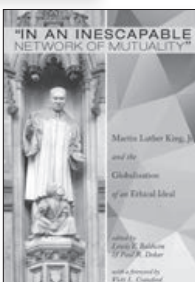


John D. Barbour (PhD 1981) has published *Renunciation: A Novel* (Wipf and Stock, 2013). The novel, set in Chicago in the 1970s, describes two brothers involved with Bhakti Dharma, a new religious movement. The narrator is a student at the Divinity School who studies early Christian asceticism partly in order to understand his brother's religious journey. The novel explores how family relationships and religious commitments conflict, intertwine, and shape each other.

Claudia D. Bergmann (PhD 2006) received a sizeable grant from the Deutsche Forschungsgemeinschaft to finish her book entitled "Endzeit als Mahl-Zeit: Imaginierte endzeitliche Mahlrituale in der jüdischen Apokalyptik" at the Universität Erfurt, Germany. She intends to submit this book as *Habilitationsschrift*.



Lucy Bregman (MA 1970, PhD 1973) is Professor of Religion at Temple University. She is the author of several books, including *Preaching Death: The Transformation of Christian Funeral Sermons* (Baylor University Press, 2011). She recently published a new book with Baylor University Press titled *The Ecology of Spirituality: Meanings, Virtues, and Practices in a Post-Religious Age*.



Frank Burch Brown (MA 1972, PhD 1979 in Religion and Literature) has been invited to deliver the 2016 James W. Richard Lectures at the University of Virginia. The Richard Lectures focus on topics in history and/or religion, and were initiated in 1923. The series has featured such eminent theologians and philosophers as Paul Tillich, Jaroslav Pelikan, Jacob Neusner, Paul Ricoeur, and Langdon Gilkey, and, more recently, Quentin Skinner, Martin Jay, Jean-Luc Marion, and Jean-Yves Lacoste. Three lectures are delivered on three consecutive days; the lectures are collected and published by the University of Virginia Press. Professor Brown is the Dean of Disciples Seminary Foundation in Northern California and the CARE/GTU Visiting Professor of Art and Religion in the Center for Arts, Religion, and Education at the Graduate Theological Union.

Colleen Carpenter (MA 1991, PHD 2001), Associate Professor of Theology at St. Catherine University in St. Paul, MN, was appointed the Sister Mona Riley Endowed Chair in the Humanities for 2014-2017. Both the scholarship supported by the endowment and the campus programming in the humanities that Carpenter will be able to plan and present will be centered around the theme of “Earthkeeping: Knowing and Tending our Planetary Home.”

Paul Dekar (MA 1973, PhD 1978) is Professor Emeritus of Evangelism and Mission at Memphis Theological Seminary of the Cumberland Presbyterian Church. He recently coedited, with Lewis V. Baldwin, *“In An Inescapable Network of Mutuality”: Martin Luther King, Jr., and the Globalization of an Ethical Ideal* (Wipf and Stock).

Robert Ellwood (PhD 1967) is living in Ojai, California, and enjoying retirement. He has published three textbooks recently: *Introducing Japanese Religion* (Routledge, 2008), dedicated to the memory of Prof. Joseph M. Kitagawa; *Many Peoples, Many Faiths: Women and Men in the World’s Religions*, 10th ed., coauthored by Barbara A. McGraw (Pearson, 2014) a world religion textbook; and *Introducing Religion: Religious Studies for the Twenty-first Century*, 4th ed. (Pearson, 2014)—this edition contains much new material, including chapters on popular religion, religion and the Internet, and religion and war.

The Rev. **Robert M. Franklin Jr.** has been installed as the James T. and Berta R. Laney Chair in Moral Leadership within the Candler School of Theology at Emory University. As the inaugural holder of this endowed professorship, Franklin is shaping a program in moral leadership. He was installed at the school’s Aug. 28 Fall Convocation. Dr. Franklin, PhD 1985, was the Divinity School’s Alumnus of the Year in 2010.

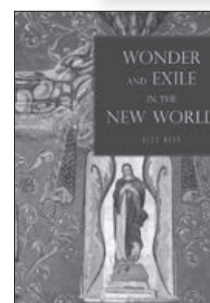
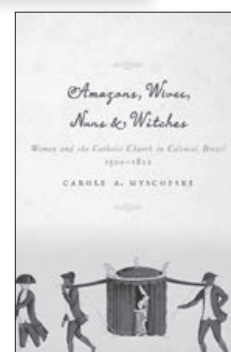
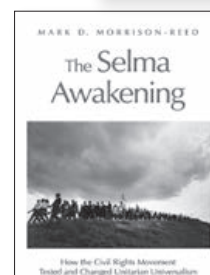
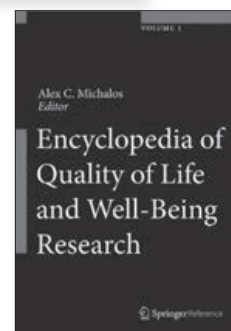
M. Cooper Harriss (PhD 2011 in Religion and Literature) has accepted a position as Assistant Professor of Religion in the Americas in the Department of Religious Studies at Indiana University.

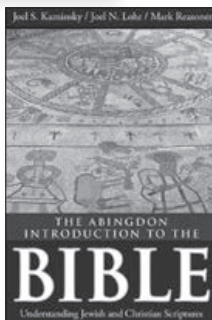
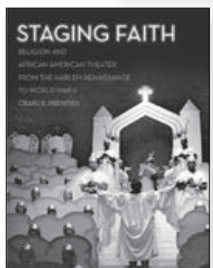
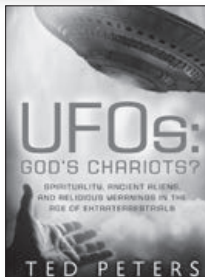
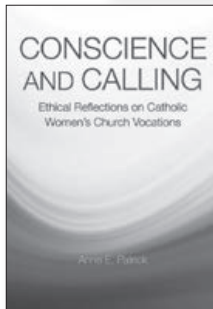
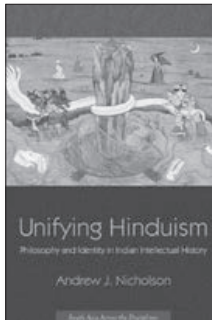
C. David Hein (MA 1977) has published three articles that deal with religion and ethics during the Second World War: “In War for Peace: General George C. Marshall’s Core Convictions and Ethical Leadership,” *Touchstone* 26, no. 2 (March 2013): 41–48; “Counterpoint to Combat: The Education of Airborne Commander James M. Gavin,” *Army* 63, no. 7 (July 2013): 49–52; and “Vulnerable: HMS *Prince of Wales* in 1941,” *Journal of Military History* 77, no. 3 (July 2013): 955–89.

John Holt (PhD 1977), the William R. Kenan, Jr., Professor of Humanities in Religion and Asian Studies at Bowdoin College, has been awarded a John Guggenheim Foundation Fellowship to research and write about Buddhist/Muslim tensions in Sri Lanka and Burma.

Joel Kaminsky (MA 1984, PhD 1993) of the Smith College Religion Department was appointed as the Morningstar Family Professor in Jewish Studies.

Peter Iver Kaufman (MA 1973, PhD 1975) published two new books in 2013: the edited volume *Leadership and Elizabethan Culture*, and the monograph *Religion Around Shakespeare*. Professor Kaufman was also voted “Faculty member of the Year” by the student government at the University of Richmond as well as “University Distinguished Educator” by a committee of his colleagues and alumni.





Jesse Mann (PhD 1993) is the newly installed Theological Librarian at Drew University in Madison, New Jersey.

Mark Mattes (PhD 1995) edited *Twentieth-Century Lutheran Theologians*, which has now been published by Vandenhoeck and Ruprecht.

Alden E. Matthews (BD 1946) published his autobiography, *My Three Worlds*, exploring themes of Christian missions in the 20th century in Japan and China.

Alex Michalos (BD 1961), Professor Emeritus of Political Science at the University of Northern British Columbia, edited and published the twelve-volume *Encyclopedia of Quality of Life and Well-Being Research* (Springer, 2014).

Mark Morrison-Reed (MA 1977) has published *The Selma Awakening: How the Civil Rights Movement Tested and Changed Unitarian Universalism*. Morrison-Reed, a prominent scholar of African-American Unitarian Universalist history presents this analysis of the denomination's civil rights activism in Selma, Alabama, in 1965, a turning point for Unitarian Universalists.

Carole A. Myscofski (PhD 1981) is the McFee Professor of Religion, in the Religion Department at Illinois Wesleyan University, where she also directs the Women's and Gender Studies Program. Her new book *Amazons, Wives, Nuns and Witches: Women and Roman Catholicism in Colonial Brazil, 1500–1822*, was published by the University of Texas Press in November 2013.

Alex Nava (PhD 1997) recently published a new book: *Wonder and Exile in the New World* (Penn State University Press, 2013). This book is a study of religion and literature in Latin America from the time of the Conquest through twentieth-century magical realism with a focus on the metaphor of 'wonder' in the New World.

Andrew J. Nicholson (MA 1995) has published his second book, *Lord Śiva's Song: The Īśvara Gītā* (SUNY Press, 2014). He is Associate Professor in the Department of Asian & Asian American Studies and the Department of Philosophy at Stony Brook University.

Anne E. Patrick, SNJM (MA 1976, PhD 1982) is the William H. Laird Professor Emerita of Religion and the Liberal Arts at Carleton College. She received the 2013 John Courtney Murray Award from the Catholic Theological Society of America for "outstanding and distinguished achievement in Theology." She has recently published *Conscience and calling: Ethical Reflections on Catholic Women's Church Vocations* (Bloomsbury/T+T Clark, 2013), which probes the meaning and ethical implications of the powerful symbol of vocation from the vantage of contemporary Catholic women. It treats twentieth-century history and more recent developments, including tensions between the Vatican and US women religious.

Ted Peters (PhD 1973) is Professor Emeritus of Theology and Ethics at Pacific Lutheran Theological Seminary. He has recently published two books: *UFOs: God's Chariots? Spirituality, Ancient Aliens, and Religious Yearnings in the Age of Extraterrestrials* (New Page Books), and *For God and Country*, an espionage thriller that mentions The University of Chicago.

Craig Prentiss (MA 1991, PhD 1997), professor of religious studies at Rockhurst University in Kansas City, Missouri, has published *Staging Faith: Religion and African American Theater from the Harlem Renaissance to World War II* (NYU Press 2014).

Mark Reasoner (PhD 1990) and **Joel Kaminsky** (MA 1984, PhD 1993) co-authored (along with Joel N. Lohr) *The Abingdon Introduction to the Bible: Understanding Jewish and Christian Scriptures* (Abingdon, 2014). This highly accessible book is intended to give students an overview of the Tanakh and New Testament as well as show students some of the ways in which biblical texts have been appropriated and read by Jews, Christians, and contemporary scholars.

Richard Rice (MA 1972, PhD 1974) is Professor of Religion at the School of Religion, Loma Linda University (California). His latest book, *Suffering and the Search for Meaning: Contemporary Responses to the Problem of Pain* was published by IVP Academic in July of 2014.

Christopher D. Rodkey (MDiv 2002) has published *Too Good to Be True: Radical Christian Preaching, Year A* (Christian Alternative, 2014). With a foreword by Peter Rollins and an afterword by Thomas J. J. Altizer (PhD 1955). He is Pastor of St. Paul's United Church of Christ in Dallastown, PA and instructor at Penn State York, where he was the 2013 recipient of the James H. Burness Excellence in Teaching Award.

Reverend Dr. Donna Schaper (MA 1971) is Senior Minister at Judson Memorial Church in New York City. She has recently published *Grace at Table: Small Spiritual Solutions to Large Material Problems, Solving Everything* (Cascade Books, 2013). Forthcoming is *Prayers for People Who Think They Can't Pray*.

Kevin Schilbrack (MA 1988, PhD 1995) was appointed Professor and Chair of the Department of Philosophy & Religion at Appalachian State University in Boone, NC. He also published *Philosophy and the Study of Religion: A Manifesto* (Wiley-Blackwell, 2014).

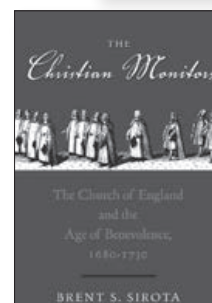
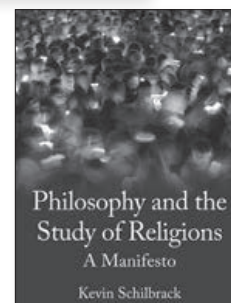
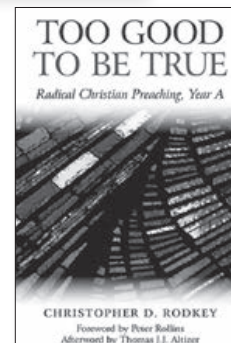
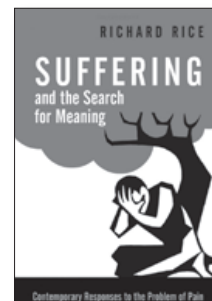
Brent S. Sirota (MA 2001) is assistant professor of history at North Carolina State University. His first book, *The Christian Monitors: The Church of England and the Age of Benevolence, 1680-1730* was published by Yale University Press in January 2014.

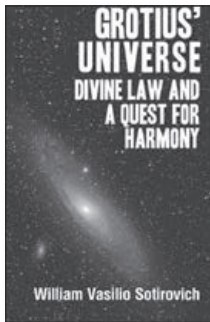
Charles R. Strain (PhD 1976), Professor of Religious Studies at DePaul University, has published *The Prophet and the Bodhisattva: Daniel Berrigan, Thich Nhat Hahn, and the Ethics of Peace and Justice* (Wipf and Stock, 2014).

William Vasilio Sotirovich (MA 1957) recently had his book *Grotius Universe: Divine Law and A Quest for Harmony* enter a second edition. The second edition marks the birth of the Dutch jurist Hugo Grotius (1583) and his contributions to international law. The book emphasizes the interrelationship between theology and jurisprudence in Grotius' works, while also including discussions of the United Nations and the Declaration of Human Rights.

Fr. Dennis Tamburello (PhD 1990), Professor of Religious Studies at Siena College (Loudenville, New York), has received two recent awards for his work.

Professor Tamburello has been awarded the Matthew T. Conlin, O.F.M., Distinguished





Service Award for the academic year 2013-2014 as well as the Raymond C. Kennedy Excellence in Scholarship Award, both from Siena College.

The former award was created in honor of Father Matthew T. Conlin, O.F.M., who served as a faculty member in the English Department and as the sixth President of Siena College. The award is given annually to a faculty member who has demonstrated excellence in service, in recognition of the contribution that service activities provide toward the attainment of institutional excellence.

During his over thirty years at Siena College, Dr. Tamburello has served the college in a variety of capacities, including twice holding the Chair in the Religious Studies Department, chaperoning numerous student service trips all around the world, and serving as a Friar in Residence since 1979. In addition he serves the community as a prison chaplain for the New York State Dept. of Corrections and Community Supervision.

He is also recognized for his teaching and scholarship. Fr. Tamburello's areas of scholarly research are the Reformation (especially John Calvin), mysticism, and interreligious dialogue. He is the author of *Union with Christ: John Calvin and the Mysticism of St. Bernard* (Westminster John Knox Press, 1994), *Ordinary Mysticism* (Paulist Press, 1996) and *Bernard of Clairvaux: Essential Writings* (Crossroad Publishing, 2000), as well as numerous chapters, articles, and book reviews. In honor of his significant contributions to his discipline, he was honored this year with Siena's Raymond C. Kennedy Excellence in Scholarship Award.

Ted Vial (PhD 1994, MA 1987) has published *Schleiermacher: A Guide for the Perplexed* (London: Bloomsbury T & T Clark, 2013). Another book, *Modern Religion, Modern Race*, is under contract with Oxford University Press.

Alain Epp Weaver (PhD 2012, MDiv 1999) has published *Mapping Exile and Return: Palestinian Dispossession and a Political Theology for a Shared Future* (Fortress, 2014). He directs the Planning and Learning department for Mennonite Central Committee.

Richard Wiebe (MA 1976) was appointed Associate Professor of Philosophy at Fresno Pacific University in 2010. He has recently published: "The Metaphysics of Forest Fires: An Annotated Review of the Literature," in *Pacific Journal*, vol. 2, 2011. Professor Wiebe gave several public lectures as a researcher in Navajo philosophy at the Museum of Northern Arizona in Flagstaff, and he routinely gives lectures on important American environmental philosophers to the Sierra Club.

Rev. **Dr. Ellen K. Wondra** (PhD, 1991) has been elected to the World Council of Churches Commission. Dr. Wondra is research professor of theology and ethics at the Bexley Seabury Theological Seminary Federation. She has been elected to the World Council of Churches Commission on Faith and Order for a term that will last until 2022. The Standing Commission on Faith and Order, described by the World Council of Churches as "a community of ecumenical leaders and theologians who for more than a century have labored for the visible unity of Christ's Church through concentrated theological dialogue," comprises nearly 50 theologians and consultants and meets for one week every two years. Previously Wondra served on the Standing Commission on Ecumenical Relations of the Episcopal Church from 2001-2006 and on the Anglican-Roman Catholic Consultation in the U.S.A. (ARCUSA) from 1992 - 2010. She became professor at Bexley Hall Episcopal Seminary in 1989 and professor of theology and ethics at Seabury-Western Theological Seminary in 2004. From 2008-2014, she served as Seabury's academic dean, and from 2006 through December 2013, she served as editor of the *Anglican Theological Review*.

Losses

John Hall Fish (MA 1965, PhD 1971) died on Tuesday, June 10, 2014, at the age of 81.

Driven by a desire for social justice and racial reconciliation, John Hall Fish spent much of his career connecting college students and recent graduates with urban nonprofit organizations. In 1969, Mr. Fish co-founded the Associated Colleges of the Midwest's Urban Studies program, which brought undergraduate students from small Midwestern colleges to Chicago for a semester. The program offered what is known as "experiential education" that included hands-on work at a range of nonprofit groups.

Twenty years later, Mr. Fish became the founding director and national coordinator of the Princeton Project 55's public interest program. Now known as Princeton AlumniCorps, the program has a similar goal as the ACM Urban Studies program, placing alumni from the Ivy League with urban community organizations for a year.

Mr. Fish also is survived by two sons, John and Dan; four grandchildren; and two great-granddaughters.

Vincent G. Harding died on May 14, 2014, at the age of 82. Harding received his MA in 1956 and his PhD in 1965, both from the University of Chicago's Social Sciences division (History).

A professor at the Iliff School of Theology since 1981, Harding was also a civil rights leader known for social justice activism. He was an aide and speechwriter to the Rev. Martin Luther King Jr., and penned King's famous anti-Vietnam speech, "Beyond Vietnam: A Time to Break the Silence."

Harding became the first director of the Martin Luther King Jr. Memorial Center and of the Institute of the Black World, both in Atlanta. He and his first wife, Rosemarie, founded the Mennonite House, an interracial service center and gathering place, and traveled the South assisting anti-segregation campaigns for the Southern Christian Leadership Conference, the Student Nonviolent Coordinating Committee and the Congress of Racial Equality.

Born in Harlem, NY, in 1931, Harding joined the Army in 1953 after earning a bachelor's degree in history from the City College of New York. He was discharged in 1955 and earned a master's degree in journalism from Columbia University before coming to Chicago.

Harding came to Iliff as a religion and social transformation

professor in 1981, having previously taught at the University of Pennsylvania, Spelman College and other universities.

He was the author, co-author or editor of numerous books, including *There Is a River: The Black Struggle for Freedom in America* and *Martin Luther King: The Inconvenient Hero*.

Harding's first wife died in 2004. Harding is survived by his second wife, Aljosie Aldrich Harding; daughter, Rachel Harding; and son, Jonathan Hardin.

Douglas Sturm, DB, 1953, PhD (ethics and society) 1959, passed away Sunday, April 27 in Lewisburg Pennsylvania. Sturm was deeply influenced by process thought, which he applied to ethics and to social action; he allied himself with the traditions of democratic socialism, nonviolence, and justice as solidarity. He was the Divinity School's Alumnus of the Year in 1988.

Dr. Sturm joined the faculty of Bucknell University in Pennsylvania, from which he retired as Presidential Professor of Religion and Political Science in 1995, although he continued to teach part-time until 2000. In 1983-84 he held an appointment at the Martin Marty Center. Over the years, he collaborated in developing several endeavors, including an Institute for the Study of Human Values, a Medical Ethics Study Group, a Professional Ethics Program, a Social Theory Program, a Social Justice College, and a Peace Studies Curriculum.

The author or editor of three books, *Community and Alienation: Essays on Process Thought and Public Life* (1988); *Solidarity and Suffering: Toward a Politics of Relationality* (1998); and *Belonging Together: Faith and Politics in a Relational World* (2003), Sturm also published over 150 journal articles, book chapters, book reviews, and other writings and was a columnist for *Christianity and Crisis* and for *Creative Transformation*.

While at Bucknell, Sturm served as chair of the Department of Religion and acting chair of the Departments of Political Science and of Geography. He received two awards for his teaching in the sixties, and a Lifetime Achievement Award from the *Journal of Law and Religion*, of which he was among the founders. In addition Sturm was Executive Director and, later, President of the Society of Christian Ethics.

Surviving in addition to his wife, the former Margie Jean Anderson, whom he married in 1953, are two sons and daughters-in-law, Hans Sturm and wife Jackie Allen, and Rolf Sturm and wife Leese one sister-in-law, Kathy Sturm, and one grandson, Wolfgang Sturm.



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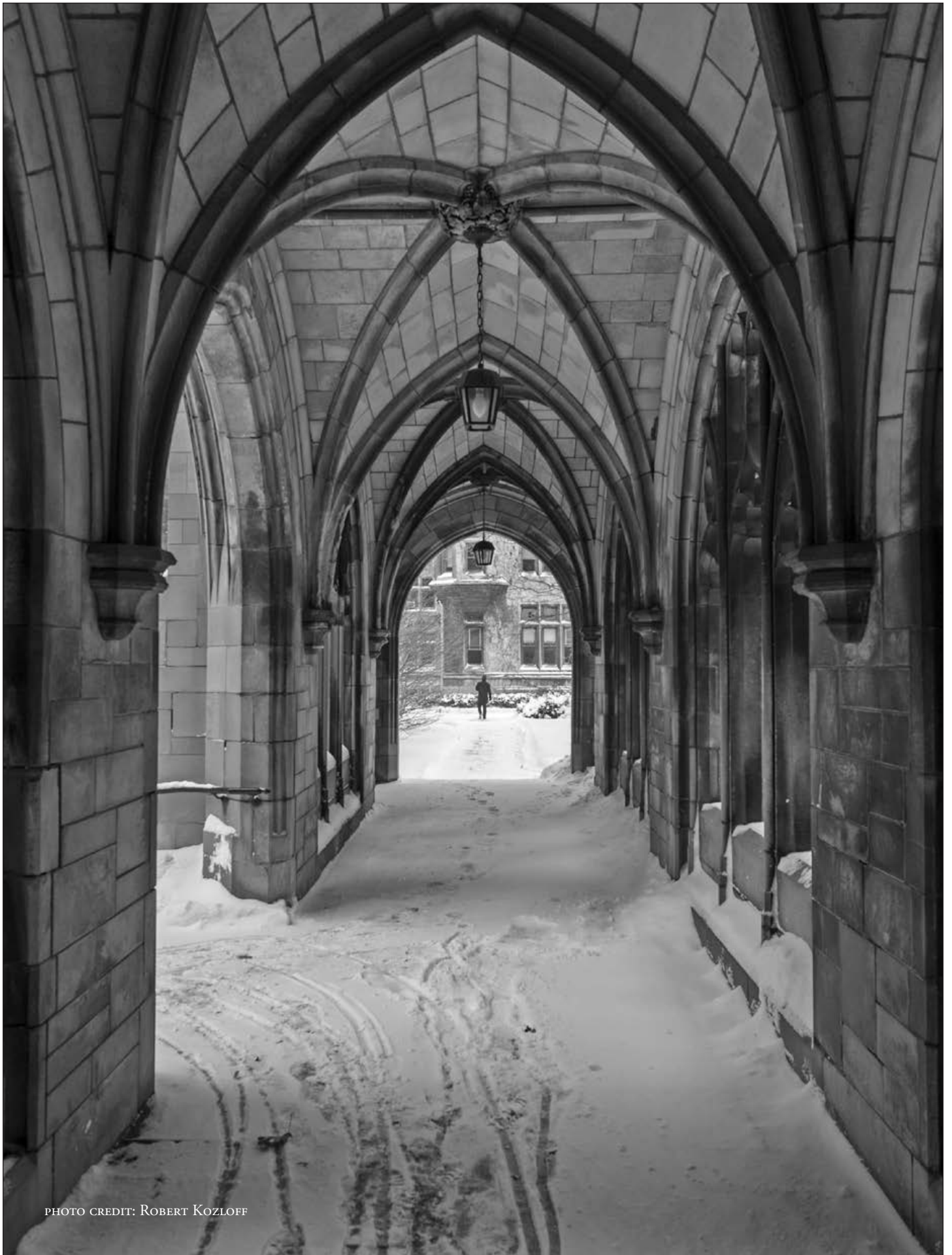


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