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

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

Discussion of Catherine Brekus’ Sarah Osborn’s World: The Rise of Evangelical Christianity in Early America went right to the heart of historiographic writing, and the role of empathy, criticism and moral evaluation in it (as raised by Sarah Hammerschlag), as well as the virtues of elegant prose writing (noted by both responses as an extraordinary quality of Brekus’ book). Like many of the faculty books and fora over the last several years the conversation on Brekus’ book raised—as underscored memorably by Susan Schreiner—the perduring question of who sets the parameters for the conversation between past and present that historical work represents: in this case about evangelicalism and liberalism and the role of religion and religious ideas in American public life. These issues and the ways in which an historian is and is not a diagnostician of her own age were keen in the discussion of Schreiner’s book, Are You Alone Wise? Debates about Certainty in the Early Modern Era, even as in conversation on Kevin Hector’s Theology without Metaphysics: God, Language, and the Spirit of Recognition and Kristine Culp’s Vulnerability and Glory: A Theological Account, studies of theological language, referentiality and metaphysics and the theology of suffering, respectively, the measured responsibilities to traditions and voices both past and present were pressed and engaged. For all four of these books the tasks of history and theology ineluctably involve serious reflection on the meanings of human suffering and human living.

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

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

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

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

Continued on page 8
Divinity News and Notes

Stay up-to-date with news at the Divinity School: bookmark our website at divinity.uchicago.edu, find us on Facebook, and sign up for our weekly email on public events in Swift Hall.

Sun and Howell Join Staff

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

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

**Wesley Sun** (MDiv 08) has joined us as Director of Field Education and Community Engagement. An ordained minister in the American Baptist Churches, he received his MDIV from the Divinity School in 2008. After completing a two-year Lilly Residency specializing in pastoral care, Wesley became the founding Director of Hyde Park Union Church’s Gilead Ministry—a ministry field education and training program of his own design. While directing Gilead, Wesley also began training as a CPE Supervisor and served as both parish pastor and hospital chaplain on the South Side of Chicago.

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

New LinkedIn Group

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

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

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

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

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

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

Alumni of the Year

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

David Carrasco is the Neil Rudenstine Professor of the Study of Latin America at Harvard University, with a joint appointment in the Department of Anthropology in the Faculty of Arts and Sciences and the Harvard Divinity School. A named scholar, lecturer, writer, filmmaker, and expert on Mexican and Mesoamerican art and culture, he is a historian of religions with a particular interest in religious dimensions in human experience. Of the award, Dean Mitchell said “David Carrasco is known for his field-defining scholarship on Meso-American religions. His dexterity with a range of literary, historical, visual, geographical, cartographic, archaeological and other sources, combined with an integration of methodological perspectives, makes him a wonderful exemplar of interdisciplinary work in the history of religions.”

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

Working with Mexican archaeologists, Carrasco has carried out more than thirty years of research in the excavations and archives associated with the sites of Teotihuacan and Mexico-Tenochtitlan. It is through this research, refined in publications on ritual violence and sacred cities; religion and the Great Aztec Temple; and the history of religions in Mesoamerica. He co-founded with Eduardo Matus Mochozuma, the Moses Mesoamerican Archive and Research Project which today is housed at the Peabody Museum of Ethnology and Archaeology at Harvard University.

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

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

Alumni of the Year Address

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

Visiting Faculty

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

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

**Annette Bourland Huizinga** (PhD 03) will join us as a Visiting Assistant Professor of New Testament and Early Christian Literature this year. She teaches a variety of New Testament courses at the University of Dubuque.

Carrasco is the co-editor of the Novum Testamentum Supplements series. Recent articles include: “Sphragis Suis for Women in the Pythagorean Texts” (2010), “Eptomizein Virtue: Clothing the Christian Woman’s Body” (2011), and “Paul as Pastor in the Pastoral Letters” (2013). At present, she serves as the lead author for the Pastoral Letters volume of the Wesleyan Commentary series (Liturgical Press), which brings feminist and multicultural lenses to each of the biblical texts.

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


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The excellence of work at Chicago in the history, religions, and literatures of South and East Asia provides a rich contextual framework for in-depth consideration of particular developments in the Buddhist world, and the University’s strong commitment to interdisciplinary scholarship broadens the horizons for work in the area. We are pleased to announce that Professors Daniel A. Arnold and Christian K. Wedemeyer have recently been recognized for their scholarly publications, which focus on very different aspects of the study of Buddhism.

Daniel A. Arnold, Associate Professor of the Philosophy of Religions, has received the Toshihide Numata Book Prize in Buddhism, awarded by the Center for Buddhist Studies at the University of California, Berkeley for his 2012 title, Brains, Buddhas, and Believing: The Problem of Intentionality in Classical Buddhist and Cognitive-Scientific Philosophy of Mind. The “Toshii” Prize is awarded on an annual basis to an outstanding book in any area of Buddhist studies.

Professor Arnold comparatively and constructively engages Indian Buddhism, with a focus on integrating it into the larger tradition of Indian Philosophy. Brains, Buddhas, and Believing centers on the philosophical category of intentionality as a way of thinking through central issues in Buddhist epistemology and philosophy of mind.

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

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

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

The study of Buddhism enjoys a long tradition at the University of Chicago, engaging students and faculty not only from the Divinity School, but also departments in the Humanities and Social Sciences. At the Divinity School, was the Border Crossing Seminar, and has taught three stand-alone courses at Lake Forest College in Lake Forest, Illinois. His award-winning dossier included a syllabus for a course of his own design entitled, “Does God Exist?”, which Eldgy is again teaching this fall at the request of Lake Forest College. As he says concerning his teaching philosophy, “I teach in order to cultivate informed, thoughtful reflection on religious, particularly Christian, conviction and action. Because religious commitments are often seen as intensely personal, or simply non-rational, or merely vestigial—even by those who hold them—most students who enter my classroom lack the ability to engage with religion critically and fruitfully. But religion is simply too important to be analyzed only by specialists or ecclesiastics-infused, thoughtful citizenship requires from us all, some facility with the methods and traditions of religious thought.”

All Divinity School students who have completed the Craft of Teaching Program are eligible to apply for the prize. The application deadline for the 2014 award will be April 25, 2014; please see the Craft of Teaching website for additional details.

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

Jean Beth Elshtain IN MEMORIAM 1941–2013

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

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

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

Elshtain’s work was characterized by a combination of “hard-nosed realism and a very humane heart,” said her close friend and colleague William Schweiker, the Edward L. Ryerson Distinguished Service Professor of Theological Ethics. “She was suspicious of regimes of power, and she was always concerned with political and social systems that wanted to remake human life without respect for our finitude,” Schweiker said. “She was very attuned to the needs and goods of everyday life, and through her work she always fought on behalf of these mundane, quotidian interests.”

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

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

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

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

“She loved to provoke and, through provocations, to stimulate conversation, argument and opportunities to learn,” said Marty, the Fairfax M. Cone Distinguished Service Professor Emeritus. “No doubt many commentators on her work will spend their energies discussing her from what are called ‘conservative’ or ‘liberal’ stances. But to reduce her to categories of partnership or ideology, would be to miss the scholar.

“I recall the real Jean: friendly, buoyant, tireless, inquisitive, and faithful (and faith-full)…”

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

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

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“I recall the real Jean: friendly, buoyant, tireless, inquisitive, and faithful (and faith-full)…”

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

Elshtain is survived by her husband Erol, her four children, Sheri, Heidi, Jenny and Eric; and her grandchildren Gabriel, Noah and Lucas; Robert Paul Bethke, Christopher Matthew Welch and Christiane Lind Elshtain.

Elshtain’s work was the subject of a four-part conference series at the Divinity School, “The Engaged Mind,” which began in 2010. The final conference took place on October 17 and 18, 2013, and provided an opportunity for the UChicago community to come together in celebration of Elshtain’s life and work. Tributes into the memorial service held on October 17th will be published in our journal, Criterion.
American religious history, the author of Strangeers and Pilgrims: Female Preaching in America, 1740–1845, which won the Franck and Elizabeth Brewer Prize (for the best first book on the history of Christianity) from The American Society of Church History, and Sarah Obsnir’s World: The Rise of Evangelical Christianity in Early America (Ole Miss University Press, 2019), a book about the early evangelical movement based on an eighteenth-century woman’s manuscript diaries. She is also the editor of The Religious History of American Women: Reimagining the Past, a collection of essays that asks how women change our understanding of American religion, and the coditor (with W. Clark Gipson) of American Christianities: a History of Domination and Diversity, an introduction to the multiple forms of Christian expression in the United States. She is the recipient of numerous awards, including a Henry Luce III Faculty Fellowship in Theology and a John Simon Guggenheim Memorial Foundation Fellowship.

William Schweiker receives honorary doctorate from Uppsala University

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

The Colmans’ gift, the largest to the School from an individual donor in the past ten years, will endow the Craft of Teaching in the Academic Study of Religion, an innovative new program that the Divinity School inaugurated in 2011. The Craft of Teaching Program is the School’s unique pedagogical curriculum that seamlessly integrates the commitment to preparing outstanding educators in the field of religious studies with the experience of rigorous graduate study in religion at Swift Hall. Through a year-round program of seminars and workshops, the program sustains a vigorous conversation on pedagogy in the study of religion both within and across all the Divinity School’s diverse areas of study and focuses on preparing students to be professional leaders in the academy and broader society.

Dean Mitchell stated, “We are profoundly grateful to the Colmans for this extraordinary gift to endow the Craft of Teaching at the Divinity School. In keeping with a wide range of comparable programs in its first full year, the Craft of Teaching program sponsored over 22 dedicated events with 124 Divinity School students from all degree programs participating in at least one of those programs; 15 Divinity School faculty and 18 alumni gave presentations on some aspect of the art of teaching, along with other outstanding educators. Lucy Pick, Director of Undergraduate Studies and Senior Lecturer in the History of Christianity and the College, is one of the faculty members serving on the School’s Teaching Task Force that has been at work since 2010. This year, she is co-leading the Marty Center Dissertation Seminar. “The Marty Center Dissertation Seminar, which has been so generously supported by the Colmans over the years, has always been a cornerstone of the Divinity School’s conversations on pedagogy. Thanks once again to the Colmans, the Craft of Teaching program will now be able to build on and greatly expand the work begun in the Seminar.

The Colmans’ gift has the potential to greatly expand the work begun in the Seminar. At the request of the Colmans, the Dean’s quarterly Craft of Teaching Seminar. Each quarter a distinguished alumna or other accomplished educator, each representing a different type of educational institution and academic specialization, is invited by the Dean to lead a seminar addressing the challenges of teaching religion in their particular academic context, while also speaking concretely about a course they have designed and taught. These opportunities for students to connect with colleagues and to become part of supportive, mentoring networks are essential parts of the Craft of Teaching program.

Brandon Clin, PhD candidate in New Testament and Early Christian Literature and Co-Coordinator of the Craft of Teaching Program, observed that “at its heart the Craft of Teaching is about teaching religion one class, one department, and one institution at a time. Most students are at Swift because our lives were transformed at some point by outstanding and thoughtful teaching—by teachers who could inspire and lead their students to new understanding and abilities. Young pedagogues like us long to make that difference, but to get there we need the support of a robust program that brings together the resources and experience of our faculty, alumni, and peers. The excitement and energy around the Craft of Teaching is evidence that the program is meeting that need and is already having an appreciable impact on students’ development as teacher-scholars.”

John Colman joined the Divinity School’s Visiting Faculty in the 1970s and has been a member of the Martin Marty Center’s Advisory Board since the center was founded in 1988. Reflecting on their gifts to the School, he observed, “We believe that developing new generations of leaders is a crucial role for higher education and essential for the continued well-being of our society. What better place than the Divinity School to identify and train leaders who will make a difference in their communities?”

For more information about the Craft of Teaching Program, please visit the Divinity School website.
“...the role of the scholar is not to shield the subject (religion) from criticism, nor to paraphrase what religious actors say, but to translate it.”

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

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

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

Please join us when you can on a virtual Wednesday.

Margaret M. Mitchell, Dean

![Continued from the front cover

Richard Strier (who recently gave a Wednesday lunch talk addressing the question, “Does bad theology make for bad poetry?”—which he answered in the affirmative) traced the roots of The Unrepentant Renaissance from Petrarch to Shakespeare to Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classical traditions at work in Shakespeare’s and Milton in his teaching over the last two decades, including sustained study of Renaissance emotions (such as praise of anger) and a sermon on seduction. Michael Murrin with elegant quotations from memory pointed to the classic...
An Interview with Brook A. Ziporyn

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

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

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

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

I got interested in Chinese texts because they seemed to provide me with a way to think lots of new and different thoughts, to experience the world through a greater number of alternate lenses, which means having access to an expanded repertoire of modes of awareness. I liked and needed the process of straining to make sense of those texts, philologically and semantically and doctrinally, which forces a stretching of the mind toward new possible forms of coherence, an overcoming of ingrained failures of imagination in philosophical and religious matters. I tend to think of this as good in its own right, an inherent good—perhaps even The Good. Maybe that’s overrated; in any case, for many years I couldn’t think of any way I’d rather spend my time than experimenting with new morphs of mind by working through ancient Chinese texts. On the other side of the endeavor, as a thinker, I try to devise methods to undo my own crevices of experiencing, the snags in my awareness that close it off to further morphings of both modes and objects, in experience (states and range of information), to enable this expansion of the ability to experience—maybe nowadays we’d say the addition of new apps to the experiencing-apparatus. That expansion seems to motivate me more fundamentally than the goal of attaining a kind of “knowledge” that maps a static, pre-existing or accumulatable “truth” or “reality” or “Fact”—or, I might argue, these terms are all just misleadingly hypo-statizing metaphors for one aspect of this process of expanding and uncrimping the capacity for awareness. Anyway, I tend to see both the philology and the philosophy in terms of this larger impulse, and thus as two wings of the same enterprise.

CIRCA: What are you working on now?

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

The other is a comparative monograph trying to ferret out precisely what is going on in those forms of nontheistic, pantheistic, atheistic and anti-theistic thinking which are also, in a specific sense, deeply religious, the nature of atheistic religious experience—while also establishing that such a thing exists and is important. It will hopefully end up covering Spinoza, Nietzsche, Bataille, along with a few surprising views from German idealism, on the European side; on the Indian side, early Buddhism, Nagarjuna and then the apparently wildly polyphyletic forms of Mahayana Buddhism; and in China, the early Daoists, Guo Xiang and again Tiantai Buddhism. Good in its own right, an inherent good—perhaps even The Good. Maybe that’s overrated; in any case, for many years I couldn’t think of any way I’d rather spend my time than experimenting with new morphs of mind by working through ancient Chinese texts. On the other side of the endeavor, as a thinker, I try to devise methods to undo my own crevices of experiencing, the snags in my awareness that close it off to further morphings of both modes and objects, in experience (states and range of information), to enable this expansion of the ability to experience—maybe nowadays we’d say the addition of new apps to the experiencing-apparatus. That expansion seems to motivate me more fundamentally than the goal of attaining a kind of “knowledge” that maps a static, pre-existing or accumulatable “truth” or “reality” or “Fact”—or, I might argue, these terms are all just misleadingly hypo-statizing metaphors for one aspect of this process of expanding and uncrimping the capacity for awareness. Anyway, I tend to see both the philology and the philosophy in terms of this larger impulse, and thus as two wings of the same enterprise.

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Ministry Program Update

"…these bold new vocations are most often nourished and launched from the midst of historic communities of faith…"

Cynthia Gano Lindner, Director of Ministry Studies

New faces, familiar places in ministry

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

It is worth remembering, though, that even these bold new vocations are most often nourished and launched from the midst of historic communities of faith, in partnership with our MDiv program’s classic theological education. The celebration of a candidate’s ordination often portrays the collaboration of church and academy, tradition and innovation in profound ways, as faith leaders and congregations, teachers and fellow students gather to witness the vows that launch new ministers and anticipate new and transformed ministries.

Six recent MDiv graduates were ordained to the Christian ministry this summer: Pumsup Shim, McKinna Daugherty, Thandine Gobledale and I know they will continue to do so. Shirley Jackson, Case Fellows

The Dean’s Circle $25,000+

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

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Visit http://library.uchicago.edu to learn more.

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He Divinity School Honor Roll

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he Divinity School benefits from the generous support of alumni, friends, and organizations. The Dean, the faculty, and the students of the Divinity School extend their sincere thanks to all who contributed cash gifts during the 2012–2013 fiscal year. (July 1, 2012 – June 30, 2013)
Bond Chapel Renovation Honored by American Institute of Architects

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

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

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

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

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

The architect on the project was David Woodhouse Architects; the contractor was Scale Construction. Consultants Matrix Engineering, Anne Kustner Lighting Design, Carl Giegold, Threshold Acoustics, and organ conservators Jeff Weiler & Associates were also recognized in the award.

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