A halcyon moment of the past academic year was the unveiling in the spring quarter of a portrait of Benjamin Elijah Mays (MA’25, PhD’35; Divinity School 1947 Alumnus of the Year). Dean of Howard Divinity School and for many decades the President of Morehouse College, Professor Mays’ portrait was commissioned, purchased, and presented to the School by the industrious and visionary officers of the Divinity Students Association. Their celebration of the heritage of the School skillfully underscored at once both the fact that the Divinity School was in fact the educational wellspring for the leading educator of African-Americans in twentieth-century America, and the fact that the School had not to date included him among such hallowed predecessors as Ernst Dewitt Burton, Edgar Goodspeed, and Shailer Mathews. The splendid result, handsomely displayed in the Common Room, is a permanent memorial not just to that complicated history but to the distinctive and distinguished contributions students make, in ways large and small, to the work of the Divinity School.

Less a moment than a continual performance, the School’s Craft of Teaching Program has emerged in the past two years as a central and now indispensable part of the fabric of life in Swift Hall. Between quarterly presentations by alumni/ae to reflect on their experiences in teaching, advising, and administration—exemplified in visits this past year by Peter Iver Kaufman (PhD’75), Katherine (Trina) Janiec Jones (MA’93, PhD’02), Mun’im Sirry (PhD’12), Lauren E. Osborne (PhD’15), Meira Kensky (PhD’09), Dov Weiss (PhD’11), and others—workshops on myriad topics from the writing of teaching statements to the pedagogical arts, and cooperative ventures with the University’s Center for Teaching and Learning, the Program has become the finest School-sponsored organization devoted to the teaching of religion in the United States, and underscores the tradition of the University and the Divinity School as the “teacher of teachers”. Endowment for the program was enhanced in May by 108 gifts—including students, faculty, and friends of the School—totaling $19,819, in honor of former Dean Margaret M. Mitchell’s role in the Center’s creation and initial unfolding.

Neither moment nor program, but appointment: the past year also saw the hiring of Yousef Casewit as Assistant Professor of...
Student Life 101

We asked Russell Johnson (PhD candidate, Philosophy of Religions) organizer of the “UChicago 101” series, to fill readers in on this student-founded club.

CIRCA: What are UChicago 101s?
RJ: 101s are an opportunity for students to present on a topic they know a lot about to an audience that knows next-to-nothing about it. Five times a quarter, a group of students will take our shoes off, sit in a circle, eat some snacks, and listen to a presentation from one of our fellow students. The talks are casual, no prior knowledge required introductions to the subject matter, and “stupid questions” are encouraged. In the past three years, topics have included everything from Angelology to Zoroastrianism.

CIRCA: What role do 101s fill in the life of the Divinity School?
RJ: The Divinity School has many avenues for people who are already knowledgeable about a topic to become really knowledgeable about that topic. There are fewer opportunities for people who are largely ignorant of a topic to gain a basic working understanding of it. 101s are part of an effort to fill that gap. For example, I’ve never studied Hinduism. If I took a class on the Mahabharata with Professor Doniger, I would immediately be in over my head. But recently, Sarah Gomer, an MA student at the Divinity School, led a “Hinduism 101” where she explained the history, practices, and major tenets of Hinduism. Now, I’ll probably never become a Hinduism scholar, but since I was at that 101, I now feel like I can pick up a book on Hinduism and have a general framework for understanding it.

CIRCA: What’s a typical 101 like?
RJ: At 7:00pm on a Wednesday night, people start to gather at Disciples Divinity House. Everyone mingles for a while and enjoys snacks and drinks. As the organizer, I try to match the refreshments to the subject matter. So we drank German beer at the Martin Luther 101, had pita and hummus at the Lebanon 101, and of course ate Leibniz brand cookies at the Leibniz 101. Once everyone has food, we settle down and the presenter shares a bit about the topic. Their presentation is peppered by questions from the audience; it often feels more like a discussion than a lecture. At the end, I always ask the presenter what interests them about the topic, why they care about it enough to study it. This is my favorite part of the 101; I love hearing my fellow students explain what they’re passionate about and why. People are most fascinating when they’re most fascinated.

CIRCA: Are 101s just for Divinity School students?
RJ: Almost all of the presenters are Divinity School students, but attendees come from across the University and all over Chicago. Also, for the last 101 of every academic year, a professor at the Divinity School leads a 101 on themselves. Two years ago, at “Dwight Hopkins 101,” Professor Dwight Hopkins shared his intellectual autobiography with us and described the themes found in his teaching and writing. Last spring, Professor Michael Fishbane discussed his own experiences as a student and how his views have changed over the years.

CIRCA: What’s next for UChicago 101s?
RJ: New 101s are being scheduled, but we’re always looking for volunteers to lead new 101s. There are myriad topics to cover, but thankfully there is no shortage of brilliant students with diverse interests.

News and Notes

Duba Awarded Prize for Excellence in Teaching

Mary Ellen Duba, PhD candidate in Theology, was named the 2015 recipient of the Divinity School Prize for Excellence in Teaching. The prize, developed as part of the Academic Study of Religion and juried by the Divinity School’s Task Force on Teaching, seeks to recognize and encourage the superior preparation of Div School doctoral students for careers in teaching. The award is given annually on the basis of self-nomination and the evaluation of a candidate’s teaching portfolio, a collection of documents that communicates the applicant’s philosophy and experience.

Duba has served as Lecturer in Religion at Lake Forest College, where she has taught Religious Ethics and Religious Perspectives on the Environment. She has also worked as a teaching assistant in Theology at the University of Chicago Divinity School and as a Lecturer of Academic and Professional Writing in the University of Chicago Writing Program. In addition to her diverse pedagogical training through the Craft of Teaching Program, Duba has participated in Chicago Center for Teaching events and served as a coordinator and facilitator of the Council for Advanced Studies Theology Workshop.

As she says concerning her teaching philosophy, “Teaching is a practice of hospitality. It is the work of making ancient texts and living questions not merely accessible to students, but inhabitable by them. As a teacher of theology and religious studies, I welcome my students into the discipline’s greatest questions—questions of ultimate concern about the holy, the human, and the storied mysteries of their mutual encounter. By design—that is, by the way I structure and lead my courses—I invite my students to see these questions as their own, as questions in which they have a stake and a voice, questions which matter for the life of the world.”

All Divinity School students who have completed the Craft of Teaching program are eligible to apply for the prize. Please see the Craft of Teaching website for additional details.
What do pre-natal testing, glory, and migration have in common? They are all research projects of Scholars in The Enhancing Life Project, a three-year initiative co-led by William Schweiker, Professor of Theological Ethics, and Günter Thomas, Professor of Systematic Theology at Ruhr-University Bochum (Germany). The Project explores an essential aspiration of human beings that moves persons and communities into the future, by establishing and funding a network of 35 Scholars from around the world, working on the enhancement of life in a variety of disciplines: Christian theology, religious studies (including Jewish, Muslim, Hindu, Buddhist, and Confucian thought), anthropology, business, communications, history, law, media studies, medicine, philosophy, political science, social work, and sociology. Scholars are based in Germany, Iraq, Israel, Taiwan, the United Kingdom, and the USA.

Among the Scholars are University of Chicago faculty members Kristine Culp (PhD’89), Associate Professor of Theology, and Dean of The Disciples Divinity House; Assim Padela, Assistant Professor of Medicine and Director of the Initiative on Islam and Medicine; and Daniel Sulmasy, Professor of Medicine and Ethics and Director of the Program on Medicine and Religion; as well as Divinity School alumni Maria Antonaccio (MA’85, PhD’96), Presidential Professor of Religion, Bucknell University; Elizabeth Bucar (MA’01, PhD’06), Associate Professor of Philosophy and Religion, Northeastern University; Michael Hogue (MA’00, PhD’05), Professor of Theology, Meadville Lombard Theological School; Anne Mocko (MA’04, PhD’12), Assistant Professor of Religion, Carancadia College (Moorehead); and Lea Schweitz (MA’10, PhD’08), Associate Professor of Systematic Theology/Religion and Science and Director of the Zygon Center for Religion and Science, Lutheran School of Theology at Chicago.

By design, roughly half of the grants were awarded to Scholars working in theology and religious studies, with the idea that all Scholars would benefit from the cross-disciplinary mandate. Says Bucar, who is working on body enhancement in Islamic thought and practice: “Religious ethical traditions have always been challenged by new technologies that purport to enhance human life, and thus they have valuable resources for determining which human characteristics should and should not be altered, and which forms and methods of alteration are acceptable.”

The Enhancing Life Project is one of the key components of the Project are three two-week summer residency seminars, the first of which was held at the Banff Centre in the Canadian Rockies. The research and conversations conducted during these two weeks set the framework for both individual and collaborative projects and in many ways mark the beginning of Enhancing Life Studies as a new field of inquiry. As Günter Thomas emphasized: “At the Banff residency seminar, the ‘academicilan vital’ was amazing. The willingness to engage with other scholars’ work, to listen, and to establish intellectual cooperation was quite astonishing. It became true: excellence in one’s own field is the best starting point for interdisciplinary work.”

Divinity School alumnas Ronnie Hartfield (AB’55, MA’82) and Amy Northcutt (MA’93) were invited to serve as two of the six “public interlocutors” for the Project at the Banff residency seminar. “The Enhancing Life Project has particular importance in providing a thoughtful, multidisciplinary context for a range of global public policy agendas,” says Hartfield, the Executive Director of Museum Education for the Art Institute of Chicago (retired). “Designed to bring together a wide breadth of engaged scholarship, representing diverse research experiences, histories, and geographies, The Enhancing Life Project ensures multiple options for authentic public dialogue.”

This year, the Scholars will continue their research, each working towards publication of a major manuscript or series of articles, and also begin to plan and teach two courses of a major manuscript or series of articles, and also begin to plan and teach two courses within their scholarly discipline, weaving in the theme of enhancing life. Course syllabi will be posted on The Enhancing Life Project website. Collaborations among scholars continue, and the second residency seminar, at Liebenberg Castle, Berlin, Germany, is also underway in July 2016. Schweiker notes “each of the residency seminars is held within an environment which, when taken together, forms the context for thinking about enhancing life from multiple perspectives. The Banff seminar alerted us to the complexity of natural instincts and the enhancing of life. When we meet in Berlin, a global city with a long and exceedingly complex history, then political and social realities will provide a background to our thinking. Finally, we will meet in Chicago, an economic and media powerhouse arising on the shores of Lake Michigan, and have yet another related but distinct context within which to do our work.”

The Scholars were chosen via a rigorous, multi-step selection process, with applications being reviewed and rated first by an anonymous 12-member interdisciplinary and international Advisory Board. Then applications were sent to a different 7-member interdisciplinary and international Selection Committee, who rated the applications and then met in Chicago to narrow the applicant pool to 70 scholars who were invited to submit a full proposal, due in April. The Selection Committee met again in May for final discussions and decisions, and finally the Project announced the 15 Advanced Career Scholars and 20 Early Career Scholars with prizes of $100K and $50K, respectively.

For more information visit enhancinglife.uchicago.edu. You can also follow The Enhancing Life Project on Facebook and Twitter.

—Sara Bigger (MA’92), Assistant Director, Enhancing Life Project

The anthropologist Milton Singer chose for one of his myriad studies of Hinduism the title, When a Great Tradition Modernizes. These instances of student initiative, programmatic innovation, faculty appointment, and enhancement of the building signal moments of success in the effort to meld fealty to foundational values with commitment to responsive learning for our contemporary circumstances. On neither more nor less rests the simple yet crucial fact that our work is precisely to remake ourselves anew daily, weekly, monthly, annually. Circa affords not just our gentle readers but all of us in Swift with an occasional accounting of that effort.

—Richard A. Rosengarten, Dean
A dozen talented young clergy met together in a retreat center in the heart of Chicago’s Loop to inaugurate the Divinity School’s Chicago Commons early-career pastoral leadership development program. The project identifies talented young ministers at a pivotal stage in their careers and provides a two-year program of intensive theological and civic reflection, in order to cultivate resilience, stamina and wisdom for the challenging work of religious leadership in our contemporary context. In collaboration with the Lilly Endowment, Inc.’s efforts to vitalize American congregations, their clergy and their communities, “the Chicago Commons Project is a natural extension of the Divinity School’s long-standing commitment to educate and equip thoughtful, creative and courageous religious leaders whose work enriches the common good.

Our first cohort of twelve, nominated by their colleagues and supervisors and selected through an application process, is a lively and diverse group of pastors from across Chicago’s neighborhoods and suburbs. These leaders serve congregations in Edgewater, Logan Square and Humboldt Park; Woodlawn, Englewood, Grand Crossing and Hyde Park; Glen Ellyn, Naperville and Glencoe. They are United Methodist, Baptist, Presbyterian, UCC, Disciples of Christ, Lutheran, Episcopalian, and Roman Catholic. Some of their congregations are stalwart community institutions with long-standing reputations; others are revitalized ministries, merged communities, or brand-new congregations. They worship in large 1920’s sanctuaries, repurposed buildings, coffee shops and train stations; one pastor shepherds an online community as well as his suburban congregation. While their backgrounds and communities are quite different from one another, the group displayed a remarkable unanimity of purpose and spirit—they are leaders with dynamic visions for the churches they lead, powerful senses of purpose, and deep spiritualities. They are courageous, outspoken, innovative and hilarious. Their introductory session with one another featured an energetic exchange of insights and ideas, and nods of recognition and affirmation as participants described the significant and real challenges of pastoral ministry in their own locations, as well as their excitement about the potential of their congregations to make significant contributions in the neighborhoods in which they reside. While the group acknowledged the value of a rich curriculum of thinkers, leaders and artists who will nurture their pastoral imagination for work of religious and civic leadership, it was obvious that the companionship and collaboration among this gifted community of peers was a deeply felt need, and a significant attraction of this program.

During this initial first gathering, participants engaged with Chicago historian Ann Keating, former SunTimes photographer John White, journalist Rich Kogan, biblical scholar Walter Brueggemann, and a panel that included emeritus faculty Martin Marty and three experienced Chicago pastors in a wide-ranging consideration of Chicago as “place.” Wide-ranging discussion throughout the weekend considered how leaders and their communities might attend to and imagine their “places”—their buildings, histories, and congregations; their neighborhoods, and this historical moments. Among other insights, the conversation uncovered a creative tension between “place” and “movement,” as all of our guests—the historian, photographers, and journalist, the two theologians and three pastors—reminded us that places are never simply static. They are constantly alive, fluid, changing, pulling us forward. There was new energy around the room as pastors played aloud with the confluence of stability and change in the mission and witness of their congregations: what would it mean if the congregation’s movement and the communities changes were as much the occasion for ministry as the preservation of a building, the relicfication of a history and an identity, or a preoccupation with “retaining” membership? Just hours into the cohort’s two-year commitment to each other, the goals that guided the creation of the Commons program were already being acknowledged and addressed: “Congregations and communities need leaders whose lively minds, faithful visions and courageous relationships can help re-imagine and re-invigorate our shared “commons,” creating collaborative strategies, communities, spaces and habits from which renewed public life can take root, grow and thrive.” We are pleased to sponsor the rich conversations and collaborations that this cohort will generate over the next two years, and eager to see what these imaginative leaders might accomplish together.

For more information about the Chicago Commons Project, visit us online at https://divinity.uchicago.edu/chicago-commons-project.

—Cynthia Gano Lindner,
Director of Ministry Studies

The Chicago Commons Project
An Interview with Sarah E. Fredericks

Sarah Fredericks is Assistant Professor of Environmental Ethics.

CIRCA: You say that you do religious environmental ethics. How is that different from or similar to the field of religion and ecology? SF: This is a great question. I think of myself as a religious environmental ethicist or scholar of religious environmental ethics to distinguish myself a bit from each of the two big groups of people studying religion and the environment. The prime proponents of “Religion and Ecology” are Mary Evelyn Tucker and John Grim whose forum on Religion and Ecology and ten-volume set of edited volumes have done a great job of popularizing and catalyzing the field. This group often works from within religious traditions to uncover their ecologically friendly aspects or is interested in a pan-religious outlook on the environment that is steered in a scientifically influenced story of how the universe came to be. I appreciate their attention to normative questions but am a bit hesitant about some of their universalizing claims and the way they can assume that good ideas lead to good behavior. The “Religion and Nature” group are led by Bron Taylor; the International Society for the Study of Religion, Nature, and Culture; and the associated journal. They tend to take a more social-scientific, descriptive, rather than normative approach. Among other things, they are interested in asking whether religions are actually becoming more environmentally friendly and aiding environmental movements (frequent claims of the religion and ecology group) and are also interested in studying religious like tendencies in groups frequently not thought of as religious such as surfers or environmental activists. I appreciate their attention to what actually happens in the world because I think that is an important aspect of doing ethics. However, I do find that they can sometimes be more normative than they claim, and I’m up front about that, being an ethicist. Basically, I want to be able to draw upon all of the rich resources that have grown up in recent decades for understanding the relationship of religion and environmental issues and to contribute to the ethical conversation.

CIRCA: You’re our first professor of Environmental Ethics, and you’ve just come from the University of North Texas, which has a great density of people working on environmental problems from various academic disciplines. How does the University of Chicago look as a place to do your work? SF: I am excited to be here at the University of Chicago. I feel very fortunate that I was able to spend seven years at UNT working with so many environmental philosophers (and ecologists, geographers, engineers, and literary scholars). But I found myself craving more conversation about religion. I’m looking forward to that engagement here at the Divinity School. I think it will be interesting in and of itself and helpful as I am interested in comparative religious studies (focusing on ethics, of course). I am also looking forward to working with colleagues here in the Program on the Global Environment and to building more bridges between the program, and the natural sciences as a whole, and the Divinity School. Finally, I have to say that the library resources here are delightfully tremendous.

CIRCA: Are you also an activist on environmental issues, or involved in environmental movements outside of your academic work? What are you most right now about “the environment”? SF: I do think that being an academic is one way of being involved. Helping students, our future leaders, understand the issues and think critically about them is key to the next generations of environmentalism. I also think that the clarification of ideas that comes with writing is important. But you asked about the other sort of activism. Because of my profession and everyday activities I have often been thrust into the role of advice-giver on things like how to survive without a car in Texas or how to insulate one’s home. In the past I’ve been the leader of my church’s Green Team and have served on a national environmental group in the ELCA. In the last year before I left Texas I was becoming more involved in the campaign to regulate and then stop fracking in the city limits of Denton (an issue of justice, local control, and human and environmental safety). Attending marathon city council meetings and, with fellow voters, achieving a historic ban on fracking (before the state legislature passed new laws to ban bans on fracking) was empowering. I think that I, like many of my generation, questioned the value of citizen-led campaigns tools as effective tools in the contemporary political climate. It was good to have my assumptions challenged.

Hands down, I’m most concerned about climate change. It is happening now. It relates to every aspect of society (health; food; water and energy use; transportation; the economy; local, national, and international security) and every part of the environment. It is the most significant injustice as the people most affected contributed least to the problem and have the fewest resources to mitigate its effects.

CIRCA: You offer a class on environmental guilt and shame. What is that, and what should we do (or avoid doing) to avoid feeling those things? SF: There are many definitions of guilt and shame, but I take environmental guilt and shame to be self-conscious moral emotions in which a person judges his or her actions (guilt) or whole self (shame) as not up to his or her ideals and finds this discrepant problematic. There are many complicated ethical questions surrounding guilt and shame about the environment and I’m still thinking about a lot of them. But, I’m not sure that those feelings are always problematic because they can signal that we actually have adopted an environmental ethic and understand when we are falling short. This can be the start of changing our behavior in a positive direction. I think the real problems lie when we feel so bad about ourselves that we run away from the problem or become paralyzed. Fortunately, religious traditions have a lot to say about the meaning of human existence, human possibility and limitations, and forgiveness which, when combined with ethics and rituals can help us deal with these emotions.
The Martin Marty Center builds on a long-standing conviction of the Divinity School that the best and most innovative scholarship in religion emerges from sustained dialogue with the world outside the academy. In all of its projects, the Center aims to serve as a robust circulatory system that strengthens, deepens, and extends scholarly inquiry by moving it through the deliberating bodies of the students, faculty, and public.

The Marty Center, continuing its emphasis on global interactions and aspects of religion, welcomed fourteen dissertation, or junior, fellows, and one senior fellow during the 2015–2016 academic year. The dissertation seminar was offered in two sections, one being led by Paul Mendes-Flohr and the other by Ryan Coyne. The seminar is designed to advance interdisciplinary research. Mini-interviews with our Fellows present and past can be read at https://divinity.uchicago.edu/marty-center-fellows.

Senior Fellows

As of June 2015, Nancy Frankenberry is John Phillips Professor in Religion Emerita at Dartmouth College where she taught courses in philosophy of religion; women and gender studies and religion; and science and religion. Her research and writing have attempted to span all three areas. She is the author or editor/co-editor of five books, as well as over sixty scholarly articles, book chapters, and critical reviews. Most recently, she has completed a series of five papers in the general area of religious epistemology. With the completion of a book-manuscript tentatively titled “Pragmatism and the End of Religion,” she expects to wrap up her work in philosophy of religion.

While a senior fellow at the Martin Marty Center Prof. Frankenberry turned to issues facing the wider public in connection with science and religion debates. Her new project, “Great Issues in Religion and Evolution,” will investigate the intellectual challenge of Darwinism and evolutionary biology to religious belief and practice in the USA for the last 150 years.

Junior Fellows

Brett Daniel Colasacco  
Religion and Literature

Emily D. Crews  
History of Religions

Madeline Ellenbein  
Department of Near Eastern Languages and Civilizations

Timothy Lerner Gutmann  
Islamic Studies

Julie Hanlon  
Department of Anthropology

Philippa Rose Koch  
History of Christianity

Evan Francis Kuhn  
Theology

Cornelia Lengyel  
Religious Ethics

Austin O’Malley  
Department of Near Eastern Languages and Civilizations

Bryce Rich  
Theology

Daniel Schultz  
Philosophy of Religions

Maria Josefa Velasco  
Department of Music

Daniel Louis Wyche  
Philosophy of Religions

Alexandra Kathryn Zirkle  
History of Judaism

Video of the Senior Fellow Symposia is available at our multimedia library: http://divinity.uchicago.edu/multimedia
Alma Wilson Teaching Fellow Report

Each year, the Alma Wilson Teaching Fellowship, made possible by a generous endowment gift, provides one advanced graduate student in the Divinity School an opportunity for supervised teaching experience in the University of Chicago undergraduate college. Philippa Koch, a PhD Candidate in History of Christianity, reflects on her year of teaching.

Anthony C. Yu Dissertation Fellowship

The Divinity School is pleased to announce the Anthony C. Yu Dissertation Fellowship, a new endowment in memory of a beloved alumna, colleague, mentor, and friend. This fund will support advanced doctoral students in comparative religion and literature as they write their dissertations.

Endowment News

The earlier sources also challenged students to explore the interaction of religious ideas and medical practices, which are too often treated as separate or even mutually antagonistic. We examined deeply providential accounts of sickness and medicine from the eighteenth and nineteenth centuries, such as the Puritan Cotton Mather’s writings on smallpox inoculation and The Daughter of Affliction: A Memoir of the Protracted Sufferings and Religious Experience of Miss Mary Rankin. The students reflected on how early American writers described God’s providential direction over sickness and health while, at the same time, pursuing with great personal agency medical treatments and advances. Understanding the ways in which providential thought and human agency in
## Dean of Students Report

### College Graduates in Religious Studies

The Divinity School had four College Graduates in Religious Studies in 2015–2016, working with preceptor Allison Gray. Their BA papers (advisors’ names in brackets):

- **Celia Bever**, “Pope Francis versus the Internet: the Dynamics and Possibilities of Confession Today” *(Fulton-Brown)*
- **Vivien Castillo**, “Spellcraft and Spirituality: On the American Evangelical Discussion Surrounding J.K. Rowling’s Harry Potter” *(Schreiner)*
- **Joseph Morrison**, “Faith in the Midst of Suffering: Richard Rubenstein, Elie Wiesel, and the Search for Embodied Theology after Auschwitz” *(Mendes-Flohr)*
- **Rebecca Quick**, “The Cash-Waif Dispute and the Legal Complications of Universalism and Renewal in the Sixteenth-Century Ottoman Empire” *(Flescher)*

Our Wilson Fellows for this year were Drew Durdin, who taught Ancient Roman Religion, and Pippa Koch, who taught Health and the Body in American Religion.

### Convocations

#### Autumn 2014 (the 521st Convocation)

- **MA**
  - Emilie Eve Aman-Zilkin
  - Hassan Shakel Awaisi
  - Ronald Barnes
  - Adam Joseph Bey
  - James Patrick Breen
  - Debohna Ashley Campbell
  - Edan Dalsheim-Kahane
  - Jay Elliott Evans
  - Jenae Marissa Gurley
  - Zaccary Adam Haney
  - Christina Louise Jasko
  - Rafia Amina Khader
  - Chime Chodon Lama
  - Ian Daniel Lawrence
  - Amanda Elise Leary
  - Dov Natan Lerner
  - Nicholas Reynolds Lowe
  - Shawn Douglas Samuel
  - MacPherson
  - Alexandra Christine Matthews
  - Sofia Maria Maurette
  - Daniel Andrew Owings
  - Viraj Rajanikant Patel
  - Alexander Joseph Shapiro Trevar
  - Jay Simmons
  - Kathryn A. Smidstra
  - Christopher Ward Smith
  - Hecter Manuel Varela Rios
  - Alexandra Marie Wedman
  - Teng Wang
  - Conner Samuel Westby
  - Sarah Violet Zager

- **PhD**
  - Pierre-Julien Daniel Harter
  - Pierre-Julien Daniel Harter
  - “Buddha in the Making: Path, Perfectibility, and Gnosis in the Abhisamay-alamkara Literature”
  - Marc Edward LiVecche
  - “With Malice Toward None: The Moral Ground for Killing in War”
  - Chaim Meir Neria
  - “It Cannot be Valued”
  - Joseph B. Shem-Tob’s *Jewish Theology of Being: Finitude & the Divine Chosenness of Mankind*

#### Winter 2015 (the 522nd Convocation)

- **MA**
  - Matthew Alexander Cuda
  - Mohammed Adrian Khalid

- **PhD**
  - Stephanie A. Frank
  - “Secularity in Durkheim’s and Mauss’ Imaginings of Sociality and Sociology”

- **Spring 2015 (the 523rd Convocation)**
  - **MA**
    - Farzad Aden Ahmed
    - George Arceauxa IV
    - Jonathan D. Burke
    - Hannah Ruth Campbell
    - Gustafson
    - Patrick Shane Derdell
    - Neil Grams Ellington
    - Gail Austin Goldsmith
    - Jonathan David Holtmeier
    - Mary Ellen Jebsia
    - Elijah Darnell Kindred
    - Allison Beth Lundblad
    - Seth Kristofer Patterson
    - Margaret Olson Potthoff
    - Kathryn Barnard Ray
    - John Marc Sianghio

- **PhD**
  - Evan Francis Kuehn
  - Chave Dissertation Fellowship
  - Evan Francis Kuehn
  - Chicago Center for Jewish Studies
  - Sarah Shaw Yardney
  - Mellon Humanities Dissertation Fellowship
  - Andrew Francis Durdin
The 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 2014-2015 fiscal year. (July 1, 2014-June 30, 2015)
Continued from page 7

health could go hand in hand allowed students to comprehend the ways in which providential thought still informs religious understandings of health and wellness.

Developing our method and approach with sources from the past gave us important insights for our study of the present. Although the students were usually motivated by contemporary interests, it was contemporary movements and issues that students had the most difficulty assessing in a critical and fair way. They were passionate on topics such as abortion and immunizations, and they brought a liberal dose of skepticism to televangelists and Christian weight loss advocates. But through our study of the more distant past, the students had also learned how to read about modern movements with attention to natural law, Catholic thought, and the mid-twentith-century social contexts of American Catholics. This approach also allowed them to make comparisons to understandings of birth control within other religious communities, including the Nation of Islam. Likewise, in our study of diet and evangelical women’s ministries, some students were initially dismissive of our sources; discussing the theological resources of authors and leaders like Lysa Terkeurst and Gwen Shamblin, however, helped the students to take these sources and their messages seriously as part of the long-standing story of connections between religion, health, and the body in American history and culture.

In their final exams, many of these students chose to reflect on the question, “Why should historians—and doctors, hospital administrators, and experts in healthcare policy—study religion, health, and the body in America?” I was surprised by how frequently the students cited some of the sources that had seemed most “other” to them in the course of our study and conversation. Several students were moved, for example, by the story of physicians who worked with Old Order Mennonite communities grappling with Crigler-Najjar syndrome. The students were impressed by the ways in which a physician’s respect for a community’s religious ideas and practices actually opened opportunities for treatment, care, and research. Another student focused on medical authorities’ responses to the late-nineteenth-century growth of Christian Science and the handling of leprosy in Hawaii. The student wrote that she had come into the course dismissive of religion, viewing it as a “tool” used to control and condemn people, but had developed a new appreciation for the varied roles religion could play in peoples’ lives. “The point of engaging with religion,” she wrote, “is to learn how effectively and respectfully to interact with religious people.”

—Philippa Koch, Alma Wilson Teaching Fellow

What’s the best way to find out about events at the Divinity School? Online. Our online calendar can be found on our homepage—http://divinity.uchicago.edu—as can detailed information about conferences, lectures, and workshops. You can also join us on Facebook, Twitter, and Instagram.