HISTORIAN OF ANCIENT PHILOSOPHY PIERRE HADOT HAS DEMONSTRATED THAT the curriculum of the ancient Greek philosophical schools included, in addition to instruction in physics, metaphysics, and ethics, what he terms “spiritual exercises.” For the ancients, instruction in philosophy included the cultivation of a set of skills that were eminently practical and that involved the doer’s real effort and substantial training. At the same time, these exercises addressed directly the spirit, the whole person.

Vision and personality were shaped, indeed transformed, by them, as their reflections about the Good, the True, and the Beautiful, Hadot demonstrates that Epicureans, Platonists, Stoics, and Aristotelians alike understood the study of philosophy to involve such spiritual exercises. Perhaps the greatest example of Hadot’s point is provided by Socrates, who throughout the time following his death sentence up to his execution continued to pursue dialectic exchange, not at all impervious to his impending end and the injustice it reflected, but serenely confident that the best way to live was to continue to philosophize. If we reflect on what such behavior had to entail, we get some sense of Hadot’s point about the capacity of philosophy to condition the terms of living.

Hadot’s work usefully reminds us that academic institutions at their best are repositories not only, and perhaps not merely, of information. They also preserve and perpetuate habits of thought that should endure across the vagaries of time and space. At their best, universities and their schools teach, and themselves practice, these habits reflexively.

Readers of Circa know perhaps all too well that I stint no opportunity to underscore the centrality of reason and argument to conversation about religion. At its best, the Divinity School exemplifies those values. Yet reason and argument themselves rest on certain spiritual exercises that we ignore at our peril, especially at a time when technology so readily expedites so much information about religion, yet provides only glancing awareness of its metaphysical, ethical, and substantial training. At the same time, these exercises addressed directly the spirit, the whole person.

... stint no opportunity to underscore the centrality of reason and argument to conversation about religion.

Listening has as its corresponding exercise the purposeful, clear articulation of our own convictions and commitments. Absent this, even the most sympathetic listening can degenerate into interrogation. The Divinity School commends the more difficult yet utterly crucial standard of making available for debate one’s own assumptions and understandings about religion. Such assumptions and understandings can and properly do take a range of forms bearing both analytic and, in many cases, apologetic dimensions. The institutional perspective on this embodies an important paradox: there is not one such understanding that all must have, yet most serious understandings operate from the premise that they are correct and ought to command assent. The crucial point of the exercise of articulation is that such understandings are made explicit, and that the speaker opens herself to the questions and criticisms that are the crucial counterpart to listening.

The exercises of listening and articulation — to hear fully “the other,” and to acknowledge explicitly our own guiding commitments — presuppose together a third exercise: disciplined solitude. Time alone to read and reread, to think and rethink, to draft and redraft, is the essential foundational training ground. Schools have a fundamental obligation to afford faculty and students the requisite time and space for such concentrated and structured effort. I list it third only because it must always be understood to be in the service of the exercises of listening and articulation.

What the Greeks meant by a school of philosophy and what we mean by a school of divinity are not fully commensurate. Their schools each presumed to teach the one philosophy and the one method for attaining truth, while our school studies a range of religions and their distinctive methods for attaining truth, and leaves open the question of the student’s adherence to the

Continued on page 3
Michael Sells became the John Henry Barrows Professor of Islamic History and Literature at the Divinity School, effective July 1, 2005. He comes to the Divinity School from Haverford College in Pennsylvania, where he had served on the faculty since 1984, most recently as Emily Judson Baugh and John Marshall Gest Professor of Comparative Religions in the Department of Religion. Sells earned his B.A. from Gonzaga University in 1971, after which he enrolled in the Peace Corps, serving in southern Tunisia. He earned his M.A. (1977) and Ph.D. (1982) from the University of Chicago, after which he spent two years at Stanford University as Andrew W. Mellon Postdoctoral Fellow.

Sells is the world’s most distinguished translator and interpreter of the Qur’an, an expert on Sufism and its poetry, an authority on apophasis in theology, and an important voice in discussions of contemporary Islamic politics. He has offered courses in the areas of Islam; Islam and the West; comparative religions; religion and violence; Islamic and comparative mysticism; and Middle East love poetry. He is the author of seven books and more than sixty articles. Sells is also an activist. In 1993 he cofounded the Community of Bosnia, a non-profit organization dedicated to resisting religious persecution, racism, and genocide, and to working for a tolerant, multireligious society. He has also developed an extensive Internet site on human rights and war crimes in the Balkans: http://www.haverford.edu/relg/sells/reports.html.

His honors include the Guggenheim, Fulbright, and National Endowment of the Humanities Fellowships, the Columbia Arabic-English Translation Prize, and two American Academy of Religion book awards.

Four New Associated Faculty

Robert Bird, Assistant Professor in the Department of Slavic Languages and Literatures, and the College, is primarily interested in the aesthetic practice and theory of Russian modernism, including the rich tradition of Russian religious thought. His first full-length book (forthcoming) is an analysis of the work of poet-philosopher Viacheslav Ivanov, entitled The Russian Prospero.

Daniel Brudney, Associate Professor in the Department of Philosophy, and also in the MacLean Center for Clinical Medical Ethics, works and teaches principally in Marxism, philosophy of law, political philosophy, and in the relationship between philosophy and literature. He is the author of Marx’s Attempt to Leave Philosophy.

Stephen Meredith, Associate Professor in the Department of Pathology, the Department of Biochemistry and Molecular Biology, and the College, also teaches courses on St. Thomas Aquinas, Augustine’s City of God, and other topics. He is currently writing a book on philosophical and literary perspectives on disease.

Richard Strier, Professor in the Department of English Language and Literature, and in the Committee on Visual Arts, brings together two modes of literary study that have often been seen as antagonistic: formalism and historicism. He is interested in the intellectual history of the early modern period, especially theological and political ideas and the way these ideas are expressed in English and American literature in the period.

This fall, the Divinity School welcomes one new full-time faculty member and four new associated faculty members to its fold. For online faculty news updates, please see http://divinity.uchicago.edu/whatsnew/news.html. To access online faculty profiles, which include detailed biographies, photographs, and contact information for each faculty member, please see http://divinity.uchicago.edu/faculty/index.html.

Appointments

Sells Appointed Professor of Islamic History and Literature
New Dean of Students at the Divinity School

Teresa Hord Owens, M.Div. 2003, has been named the new Dean of Students in the Divinity School. “I’m so excited to be back at the Divinity School,” Owens said. “It’s a privilege to be here in such an amazing place, and to work with students will be a great way for me to do what I love—working with people and helping people to think through what they want to do with their lives.”

An ordained minister in the Christian Church (Disciples of Christ), Owens is the drama coordinator, new members’ teacher, and leader of the sermon study group for Salem Baptist Church on the South Side. Most recently she worked as special assistant to the president and CEO of University of Chicago Hospitals. She has also worked in information technology for SBC Ameritech, Blue Cross and Blue Shield, the state of Indiana, Ernst & Young, and IBM. Owens earned her A.B. in government and Afro-American studies from Harvard University in 1982.

“I’ve always wanted to be a preacher / scholar, so this environment is perfect for me,” she said. “Rigorous study and inquiry feed me, so I’m thrilled to be back in this academic environment.”

Letter from the Dean

Continued from Cover

particular object of study. Yet Hadot’s insistence that we not underestimate the common commitment of the ancient schools in philosophy suggests the commensurate importance of the same care in characterizing what is common to our contemporary endeavor in divinity. Only through the exercises of listening, articulating, and disciplined solitude will we achieve a conversation that fully engages, with appropriate respect and criticism, the claims of religious traditions and insists on their accountability to the broader common weal.

Richard A. Rosengarten, Dean

Joseph Sittler Website Launched

“The Expanding Scope of Grace” is the theme of a newly launched website celebrating the work of Joseph Sittler.

Joseph Sittler (1904-1987), who taught at the University of Chicago Divinity School from 1957 to 1973, was a profoundly influential theologian of the twentieth century. The new website (http://www.josephsittler.org) makes references to Sittler’s understanding of God’s grace as “much wider, broader, and deeper than had often been expressed previously.”

Sittler spent most of his career as a faculty member at academic institutions, teaching first at the Chicago Lutheran Seminary in Maywood, Illinois, before coming to the Divinity School; he ended his career in association with the Lutheran School of Theology at Chicago. Sittler’s interests included the environment and ecology, the arts, ministry in daily life, aging, biblical interpretation, ethics, the role of the ordained and many other topics.

The new site is sponsored by the Joseph Sittler Archives at the Lutheran School of Theology at Chicago and the Evangelical Lutheran Church in America and celebrates Sittler for seeing God as active in all spheres of human life as well as throughout the cosmos.

“The Expanding Scope of Grace” can be found at http://www.josephsittler.org.

Paul Ricoeur | 1913 – 2005

University of Chicago philosopher Paul Ricoeur, one of the leading philosophers of the twentieth century, died recently at the age of 92. His passing has been noted by both scholars and heads of state. Ricoeur, the John Nuveen Professor Emeritus in the Divinity School, taught at the Divinity School from 1971 until his retirement in 1991. Perhaps best known for his contributions to the field of phenomenology, the American religious historian Jaroslav Pelikan in December 2004.

“We lose today more than a philosopher,” French Prime Minister Jean-Pierre Raffarin said in a statement. “The entire European humanist tradition is mourning one of its most talented spokesmen.”

Born in the town of Valence, Ricoeur was orphaned at an early age. He studied philosophy at the Sorbonne where he began his long career of writing, often on themes of Christian socialism and pacifism.

During World War II, Ricoeur served in the French army and was taken captive and held from 1941 to 1945 in a German prison camp. After the war, Ricoeur joined the philosophy faculty at Strasbourg in France, and then in 1956 received the position of chair of general philosophy at the Sorbonne. In 1967, he went to teach at Nanterre and was elected to serve as dean of that university soon after the violent events of 1968. In March 1970 he became a visiting professor at the University of Chicago.

In 1971, Ricoeur was named the John Nuveen Chair in the Divinity School, a position that had only been held once before, by renowned theologian Paul Tillich. During his years at the Divinity School, Ricoeur wrote extensively, publishing a number of important books, including The Living Metaphor (1975), Time and Narrative (three volumes, 1983 to 1987), and Oneself as Another (1990).
Autumn Events Online

Please note that, starting with this issue, Circa will no longer publish a complete list of upcoming events. Instead, we will highlight some of our larger programs and encourage readers to get up-to-date calendar information by visiting us online. For calendar updates, please consult the Divinity School’s website at http://divinity.uchicago.edu/news/. Access the most up-to-date events information, sign up for our electronic events calendar — “At the Divinity School” — and get current, and archived, news.

EVENTS THIS QUARTER INCLUDE

Bond Chapel Worship

Every Wednesday when school is in session
11:30 am – 12 noon
Joseph Bond Chapel, 1550 East 59th St.
Bond Chapel worship is a brief midweek service of music, prayer, readings, and preaching in an ecumenical spirit. The weekly gathering provides regular space and place for reflection, wonder, and praise. All are welcome!

Wednesday Community Luncheons

Every Wednesday when school is in session
12 noon – 1:00 pm
Swift Hall Common Room

The luncheons cost $4 at the door and must be reserved in advance by emailing divinitylunch@gmail.com or calling 773-702-8320. Please visit http://divinity.uchicago.edu/news/wednesdays.shtml for more information about speakers.

Disciples Divinity House Celebrates 75 Years

This year the Disciples Divinity House celebrates 75 years of shared life, work, and worship in DDH’s building and especially in the Chapel of the Holy Grail. Lectures, performances, worship, and other festivities — music, poetry, prayer, preaching, architecture, and the visual and dramatic arts — were featured during their recent anniversary weekend celebration.

The celebration’s real “star” will be the Chapel itself. As architect Henry K. Holman explained at its dedication in October 1930, “[T]he thick stone walls, oak beamed ceiling, and brown pavement with colored faience tile inserts, lighted by stained glass windows, suggest a rich beauty and quiet dignity.” This October, organ concerts and chapel services renewed appreciation for this intimate space.

In preparation for the 75th anniversary, the Board of Trustees has launched a $75,000 effort to restore and renew the Chapel, the Common Room, and the second floor Atrium. The Aeolian organ will be renovated and original furnishings will be rebuilt and re-upholstered.

Please see http://ddh.uchicago.edu for more information.

Nuveen Lecture

Wednesday, January 25, 2006
4 pm, Swift Hall Common Room, 1023 East 58th St.

The John Nuveen Lecture is sponsored by the Trustees of the Baptist Theological Union, who oversee an endowment that helps to support the University of Chicago Divinity School. Each year, a prominent member of the University’s faculty is invited by the BTU and the Divinity School to deliver the lecture. Please see http://divinity.uchicago.edu/alumni/nuveen.shtml for updated information.

CONFERENCES

Black and Womanist Theology in Dialogue: Which Way Forward for the Church and the Academy?

Monday, October 31 – Friday, November 4

The University of Chicago Divinity School and the Lutheran School of Theology at Chicago

For the first time on a national platform, this historic conference unites black theology and womanist theology in conversation. Full details at http://marty-center.uchicago.edu/conferences/theology_inDialogue/.

India: Implementing Pluralism and Democracy

Friday, November 11 – Sunday, November 13

Sponsored by the Center for Comparative Constitutionalism and the Martin Marty Center. Amartya Sen (Lamont University Professor, Harvard University, and Nobel laureate) will give the keynote address. Please see http://marty-center.uchicago.edu/conferences/India for more information.

Please note that, starting with this issue, Circa will no longer publish a complete list of upcoming events. Instead, we will highlight some of our larger programs and encourage readers to get up-to-date calendar information by visiting us online. For calendar updates, please consult the Divinity School’s website at http://divinity.uchicago.edu/news/. Access the most up-to-date events information, sign up for our electronic events calendar — “At the Divinity School” — and get current, and archived, news.
An Interview with Daniel A. Arnold

D aniel A. Arnold is assistant professor of the philosophy of religion in the Divinity School. A scholar of Indian Buddhist philosophy, his particular interests are in Indian Buddhist Madhyamaka and in the appreciation of Indian Buddhist philosophy as an integral part of the broader tradition of Indian philosophy.

CIRCA: As a scholar of Indian Buddhist philosophy, what role does comparative work play in your research, and what role do you think it should play in the philosophy of religion more generally?

DA: My style of engagement exemplifies Gadamer’s insights about the dialectical character of understanding—which is partly to say that I don’t know how else to study Buddhist philosophy except comparatively. Just identifying some instance of Sanskritic discussion of “philosophy”—as possibly doing some interpreting; further interpretation necessarily involves following the logic of the arguments. This is, to an extent, just the sound hermeneutical procedure that dictates attributing the best argument to one’s interlocutor, and presuming that apparent failures of sense or coherence reflect one’s own failure to understand. To really do this is to “inhabit” the arguments, to think from “within” them. And among the tools available to us in attempting that are the arguments of other (e.g., contemporary) philosophers, which can help us imagine what the logic of some argument might be. Recourse to contemporary idiom is thus not an impediment to understanding the (culturally and temporally) remote texts of Indian Buddhism, but a condition of the possibility thereof. Appreciating that this is how understanding develops, it becomes easy to see that Buddhist philosophy is worth studying not simply as a matter of intellectual history, but as philosophy—as possibly making some contributions to whatever contemporary conversations we find helpful in understanding Buddhist thought.

CIRCA: In what ways does your forthcoming book, Buddhism, Brahmanas, and Belief: Epistemology in South Asian Philosophy of Religion, engage in comparative work?

DA: In this book, I’ve tried not only to understand various arguments from first-millennium India, but to make a philosophical argument of my own—which means I’ve not only used the work of some modern philosophers to imagine and reconstruct what these Indian thinkers might have been after, but have also developed points from the Indian perspectives in ways that represent my own appropriation and deployment of their arguments. The overarching constructive argument of the book has to do with the difference between truth and justification. Appreciating the difference this distinction makes is key to understanding how it is possible that those who hold beliefs that contradict our own might rationally think their own beliefs really true—and how we might, although thus appreciating the rationality of those with whom we disagree, just as rationally continue to think their beliefs false. This is an argument that’s not only usefully furthered, but in some ways exemplified by developing it in conversation with various perspectives, not all of which were historically deployed in service of conclusions that I would commend (or that they would all agree on). So there’s a comparative sort of engagement going on between the Indic perspectives, as well.

CIRCA: Your current research deals with philosophy of mind. Could you say a little about what that area of philosophy is and how you bring your interest in Buddhist thought to bear on it?

DA: I spent a long time coming to appreciate that although Buddhist philosophers, in their remarkably thoroughgoing critique of “essences,” have many affinities with contemporary thought, there is a crucial distinction in that Buddhists are emphatically not physicists. What has now come to interest me, though, is the extent to which, despite that important difference, there is a trajectory of Buddhist philosophy (arguably the predominant one) that turns out to be vulnerable to some of the same critiques that have been developed by contemporary philosophers with respect to the philosophical project of cognitive science. I’m interested, then, in understanding and characterizing the conceptually basic commitments that Buddhist reductionists, despite their strong dualism (or even idealism), share with contemporary cognitive science. Central to this project is the category of “intentionality,” which is the (complex and variously understood) category that many twentieth-century philosophers take as the hallmark of “the mental.” So I’m interested in understanding why and how intentionality is commonly difficult for certain Buddhist and cognitive-scientific philosophers to account for. This project, too, will be developed in all of the different comparative ways I’ve mentioned.

CIRCA: What kind of courses will you be teaching in the upcoming years at the Divinity School? How do your research interests inflect your pedagogical philosophy (or vice versa)?

DA: My teaching generally relates closely to my research, as I typically find that there’s no better way for me to learn something than to teach it. That’s been true wherever I’ve taught, but it’s particularly so at the Divinity School, where I’m privileged with such bright, motivated students. Also a privilege at Chicago is the opportunity to teach, at a high level of sophistication, seminars directly related to the work I’m doing. Last spring, I taught “Philosophy, like education, is conversation—so the best way to teach philosophy is at the same time the best way to do it, namely, by bringing students into that conversation.”
Empowerment for Ministry… through Apprenticeship

Negotiating a healthy and energizing transition from the classrooms of Swift and the stacks of Regenstein to the life of full-time religious leader is much on the minds of M.Div. students at the Divinity School. Classes in the arts of ministry, conversations with teaching pastors in the field education year, and the senior thesis exercise all offer students significant opportunities to practice the discipline of practical theological reflection in the context of congregational life and leadership.

But when students leave Harper Quadrangle with degrees in hand and ordination on the horizon, the challenge remains: How do young scholars, having spent the balance of their lives in educational settings, craft new existences as practicing professionals? Two recent Divinity School graduates have been assisted in this process of transformation by the mentorship of another Divinity School alumna, Rev. Susan B. W. Johnson, and the staff and congregation of Hyde Park Union Church. The congregation is in its fifth year of participation in the Lilly Endowment’s Residency in Pastoral Ministry Program, through which recent M.Div. graduates receive a thorough, practical, reflection-rich introduction to fulltime congregational ministry. Rev. Sarah Jay, 2003 M.Div. graduate, recently completed the two-year program at Hyde Park Union and is newly employed as the interim pastor of the Community Church of Barrington, an American Baptist congregation north of Chicago. Sarah credits her two years of residency for the deep and enthusiastic confidence with which she approaches her new position. “I’m ready,” she states, “and it is good to be doing this work.” During her time on the staff with Rev. Johnson and the church’s associate pastor, Rich Landers, Sarah was given regular opportunity to practice the spectrum of ministerial tasks, from preaching, teaching, and worship leadership to planning, administration, and pastoral care. In the context of an intentional teaching congregation and a staff that places high value on shared leadership and teamwork, Sarah was able to “sort through so much of what I’d learned in Divinity School,” benefiting from the insights and strategies of seasoned ministers and the wise guidance and feedback of members of the congrega-

“How do young scholars, having spent the balance of their lives in educational settings, craft new existences as practicing professionals?”

Rev. Laura Jean Torgerson (left) and Rev. Susan B. W. Johnson

Rev. Jay, Laura Jean senses her own confidence in the congregation. Like her predecessor Rev. Jay, Laura Jean says her own confidence for ministry already growing in the context of the Hyde Park Union apprenticeship: “I can do this!” Laura Jean says of her new responsibilities in the church and community. In a profession that often seems to suffer from a loss of direction, power and nerve, the quiet confidence and competence of these apprenticed ministers is good news indeed.
Without Nature: A New Condition for Theology

October 25 – November 4, 2005

Acknowledging the insufficiency of traditional notions of “nature,” as well as the multiple ambiguities of the term’s reference, this conference considers how one might constructively understand its contemporary import both in fidelity to the Christian gospel and with serious attention to pressing ethical concerns.

In October 2005, a number of premiere scholars will meet in Chicago to discuss these issues, prompted by working papers from four representatives of the physical and social sciences. Following this event, the remaining participants will each write a paper proceeding from the workshop discussions. These papers will be presented at the University of Chicago Divinity School in October 2006. Details can be found on the Marty Center’s website at http://marty-center.uchicago.edu/conferences/nature/index.shtml.

Indonesia: Implementing Pluralism and Democracy

November 11 – 13, 2005

Jointly sponsored by the Center for Comparative Constitutionalism and the Martin Marty Center. India, the world’s largest democracy, contains a plurality of religious groups that have often lived together on terms of peace and mutual respect. In recent years, however, the rise of Hindu fundamentalism has led to the demonizing of Muslims and to numerous outbreaks of violence. India’s constitution provides an admirable foundation for a society based on mutual respect, pluralism, and the protection of basic rights for all. These values, however, have not yet been securely implemented in society as a whole.

How can the values of mutual respect and tolerance be implemented in such a way that they govern people’s real lives in a democratic nation, not just the constitutional and legal aspirations of that nation? By bringing together scholars and public figures from a number of areas, we hope to generate new answers to this urgent question.

Details can be found on the Marty Center’s website at http://marty-center.uchicago.edu/conferences/india/

The 100th Anniversary of the Birth of Mircea Eliade

November 3 – 4, 2006

The 100th anniversary of the birth of Mircea Eliade will be in 2007, and 2005 is the 50th anniversary of the death of Joachim Wach, the two fathers of the discipline of the history of religions as it was founded in Swift Hall.

To evaluate their legacy to the discipline of the history of religions, the intermediary year, 2006, has been chosen to hold a two-day conference to reflect upon their academic contributions and political lives in their social and historical contexts, and the relationship between the works and the lives.

Please watch the Marty Center website for more information.

Mircea Eliade, one of the founders of the discipline of the history of religions at the Divinity School
Marty Center Fellows 2005-2006

The Martin Marty Center continuing its emphasis on global and political aspects of religion, will have four senior fellows and fourteen junior fellows in 2005-06.

Senior Research Fellows

Andrea Althoff, a recent Ph.D. from Germany, will be working on Catholic Charismatic Renewal and the Protestant Pentecostal Movement among new immigrants in Chicago.


Joseph Prabhhu, from the Department of Philosophy, California State University, Los Angeles, author of The Intercultural Challenge of Raimon Panikkar (Orbis Books, New York, 1996) and co-editor (with P. Bilimoria) of Indian Ethics: Classical Traditions and Contemporary Challenges (Ashgate Press, 2005), will be working on “Hegel, India, and the Dark Face of Modernity.”

Winnifred Sullivan, author of the prize-winning book The Impossibility of Religious Freedom (Princeton: Princeton University Press, 2003) and Paying the Words Extra: Religious Discourse in the Supreme Court of the United States (Cambridge: Harvard University Center for the Study of World Religions, 1994), will be working on “Comparing Religions, Legally.” This project considers how different legal systems, or parts of legal systems, talk about religion comparatively—depending on where they fall in a continuum from “established” to “disestablished.” It will compare the U.S., the U.K., and France.

Junior Research Fellows

Of our fourteen junior fellows, ten are Divinity School students and the other four are working outside of the Divinity School but with Divinity School faculty. The Divinity School fellows and their dissertations:

**Catherine Adcock**, “Contested Categories: Religion and Politics in the Arya Samaj”

**Anthony Cerulli**, “Somatic Lessons: Mythic Discourse on the Body and Embodiment in Classical Indian Medical Literature”

**Annette Huijzenga**, “What’s a Woman To Do?: Training Women to Virtue in the Pastoral Epistles and Texts by Pythagorean Women”

**Rory Johnson**, “The Persistent Conversation: Religion, Communication and Community”

Karin Meyers, “Free Will and Causal Determinism in Indian Scholastic Buddhism: Can We Decide to Become More Compassionate and Are We Free to Become Liberated?”


Steven Sacks, “In His Hand is a Sceptre of Fire, and a Veil is Spread Before Him: The Pinke de-Rabbi Eleazar and the Exposition of Medieval Midrash”


Alex Vishnoi, “The Logic of All-Inclusivity: Toward a Revisionary Understanding of the Divine-World Relation”

Courtney Wilder, “Existentialism and Exegesis: Being and the Bible in Bulmann and Tillich”

Extradepartmental Fellows

Fanny Dolansky, Department of Classics “Ritual, Gender, and Status in the Roman Family”

David Possen, Committee on Social Thought and the Department of Philosophy “Søren Kierkegaard and the Very Idea of Advance Beyond Socrates”

Adam Shapiro, Conceptual and Historical Studies of Science

Justin Tiwald, Committee on Social Thought “Acquiring ‘Feelings that Do Not Err’: Moral Deliberation and the Sympathetic Point of View in the Ethics of Dai Zhen”

Dean of Students’ Report

Enrollment

This fall, the Divinity School enrolled 91 entering degree candidates (2 A.M.R.S., 58 M.A., 20 M.Div., and 11 Ph.D.), bringing the Divinity School’s total enrollment to 340 for the 2005-2006 academic year.

Convocations

**Autumn 2004**

**M.A.**

Kara Lynn Mooneyham

**Ph.D.**

Jason A. Carbine

Jonathan Hans Ebel

Perry Theodore Hamalis

Charlote Cecilia Radler

Jamie A. Schillinger

Jonathan T. Stockdale

**Winter 2005**

**Ph.D.**

Roland William Carroll

Maria Kristine Freeman

Heidi Marlene Gehman

**Spring 2005**

**M.A.**

Bradley Joseph Aaron

Ruth A. Alminas

Hillary Elieuther Branch

Heath Windsor Carter

Hui-Fong Chou

Joshua Leonard Daniel

Joseph David Decosimo

Megan Elizabeth Doherty

Adrian Nicole Giota

Claire Denise Hoffman

John William

Cheats Howell

Douglas Eirihony Jones

Jackson Taylor Kirklin

Paul Roger Leistra

Richard Thomas Livingston

**Ph.D.**

Venessa Hope

Mendehall

Cassandra Marie Meyer

Brian Edward Miles

Rebecca Elizabeth

Minkus-Leberman

William Eric Moore

Stephen Michael

Dante Okey

Lauren Evans Osborne

Janelle Lynne Peters

Ayse Polat

Jyoti Raghuv

Laura Reznik

Anne Daley Ryan

Eileen Ryan

Michael Sohn

Stuart David Squires

Sarah Louise Stankorb

Brian Edward Miles

Cassandra Marie Freeman

Heidi Marlene Gehman

Robert Cass Fisher

**Ph.D.**

Kenneth Scott Bigger

John David Carlson

**Student Fellowships and Grants 2005—2006**

**Divinity School Prizes**

John Gray Rhind Award

Laura Jean Torgrson

**University Awards, Fellowships, and Grants**

Andrew M. Wollen; University of Chicago, Dissertation Fellowship

Brooke H. Dooley

Bromleigh Jean McClenehan

Laura Jean Torgrson

Debra L. Medlin

Andrew Torgrson

William Bdll

**American Institute of Indian Studies Junior Research Fellowship**

Kristin Cook Bloomer

Blakemore-Freeman

**Advanced Asian Language Study Grant**

Erik Williams Davis

**American Institute of Indian Studies Junior Research Fellowship**

Kristin Cook Bloomer

Blakemore-Freeman

**Advanced Asian Language Study Grant**

Erik Williams Davis
Gifts to the Divinity School

In addition to $161,124 in support of the Divinity School Annual Fund from generous alumni and friends, the School also received over $165,000 in estate gifts. These included nearly $159,000 from the estate of Kingman Douglass, over $5,000 from the estate of Lester B. Rickman, over $1,000 from the estate of James F. Maclear, and nearly $700 from the estate of Emaroy June Smith.

In addition, the School received nearly $175,000 in major gifts. John Shepard Reed and Cynthia Reed made a gift of $50,000 to the Chicago Forum. Margaret C. Fallers pledged $100,000 to the Ernest John Chave Fund for Dissertation Fellowships, and made the first of five pledge payments.

Efforts to reach the Divinity School capital campaign goal of $16 million continue. We have achieved 63% of the goal for Marty Center programs, 51% of the goal for student financial assistance, and 38% of the goal for faculty support (professorships). Overall, the School has raised $9,645,207 since the campaign began in July 1999.

FOR MORE INFORMATION on giving opportunities and volunteering for the Divinity School, contact Molly Bartlett at 773-702-8248 or at mbartlet@uchicago.edu.

### Dempster Fellowship
Peter K. Han

### Foreign Language and Area Studies (FLAS) Fellowships

| Summer 2005 | 
| --- | --- |
| Bradley Joseph Aaron | Sarah Emily Imhoffs |
| Sarah Emily Imhoff | Garry G. Sparks |

| Academic Year 2005–2006 | 
| --- | --- |
| Bradley Joseph Aaron | Amanda Jean Huffer |
| Sarah Emily Imhoff | Heather Suzanne Miller |
| Jeremy Gantz More | Sunil Saravij Singh |
| Garry G. Sparks | 

### Fulbright-Hays Doctoral Dissertation Research Abroad Fellowships
Noah Daniel Salomon

### Hartmann Fellowships
Benjamin Elliott Sax
Edward Silver

### Georges Lurcy Charitable and Educational Trust Fellowship
Ryan David Coyne

### National Foundation for Jewish Culture
Sarah Hammerschlag

### College Graduates in Religious Studies 2004–2005

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<thead>
<tr>
<th>Name</th>
<th>Year</th>
<th>Topic</th>
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<tbody>
<tr>
<td>Zev Berger</td>
<td>2005</td>
<td>“An Essay Concerning the Role of God in the Covenant Tradition” (Jean Elshlaint)</td>
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<tr>
<td>Elaine Fisher</td>
<td>2005</td>
<td>“One’s Own Rituals: Ritual Theory and the Srividya Sakti Tantric Tradition of South India” (Wendy Doniger)</td>
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<td>Alexander Huo</td>
<td>2005</td>
<td>“The Means to Meaning: Viewing The Journey to the West as Up_ya” (Anthony Yu)</td>
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<td>Carmen Lam</td>
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<td>“Women as Leaders in the Church: Biblically Right?” (Allison Boden)</td>
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<td>“From American to International: The 1978 Revelation’s Impact on the Mormon Church” (Catherine Brekau)</td>
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<td>John Zahrowski</td>
<td>2005</td>
<td>“The Children of Ilœvatar: Religious Customs of Elves and Men in Tolkien’s Middle-Earth” (Michael Murrin)</td>
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Some of our Ph.D. graduates are available for appointment. Their resumes can be accessed online at: [http://divinity.uchicago.edu/resumebook/index.html](http://divinity.uchicago.edu/resumebook/index.html).
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2004–2005
D’Agostino Trust Fund Established

Peter D’Agostino, a Divinity School alumnus, was killed near his home in Oak Park, Illinois, on June 22, 2005. His family has established a trust fund to aid his wife and the couple’s infant daughter. Contributions can be made through the Northern Trust Company. Interested parties can make their check payable to the D’Agostino/Mapes Family Trust and send it to: The Northern Trust Company, 10 South LaSalle Street, B-60, Chicago, Illinois 60672.

Attention: Andrea L. Pasch, Trust Officer. The police investigation is ongoing.

FOR MORE INFORMATION on giving opportunities and volunteering for the Divinity School, contact Molly Bartlett at 773-702-8248 or at mbartlet@uchicago.edu.
Dear Divinity School Alumni — Each spring and fall, the University of Chicago Divinity School Alumni Council meets to discuss activities that will create opportunities to strengthen existing relationships and build new ones with the Divinity School and its faculty. Our discussions cover many topics, including the annual AAR reception, on-campus faculty lectures, the annual Alumnus of the Year Lecture, faculty visits to other metropolitan areas, Divinity School publications Circa and Criterion, and fundraising efforts and progress.

Last spring, the Council sent out a letter to all alumni and friends asking them to join with Council members in pledging financial support to the Chicago Forum, the Martin Marty Center dissertation seminar. I would like to personally thank all of the alumni and friends who made generous contributions to the Forum, helping to enable the Divinity School to continue this stellar program for Ph.D. students. I also thank those of you who made gifts that benefit other Divinity School funds, thus allowing the School, its students and its faculty, to continue to be devoted to systematic research and inquiry into the manifold dimensions of religion.

As we move into the new school year, we hope you will look forward to a few upcoming events, such as the Divinity School reception at the AAR and SBL annual meetings in Philadelphia. We will convene at 9 pm at Pennsylvania Academy of the Fine Arts, 118 North Broad Street (corner of Broad and Cherry).

For other Divinity School events, please visit the School’s website (http://divinity.uchicago.edu). If you have not subscribed to “At the Divinity School,” the weekly electronic calendar, you may do so at https://listhost.uchicago.edu/mailman/listinfo/atds. ATDS is a great way to keep abreast of current Divinity School events.

This fall, the Alumni Council will welcome a group of newly elected council members:

David Ashton Clairmont, A.M. ’00
Lois Kay Daly, A.M. ’80, Ph.D. ’84
Wesley A. Kort, A.M. ’61, Ph.D. ’65
Bonnie Jean Miller-McLemore, A.M. ’80, Ph.D. ’86

I would like to express my appreciation to outgoing Alumni Council members, including dedicated two-term President Joseph Price II, for their constant support for the Divinity School:

Carol S. Anderson, A.M. ’82, Ph.D. ’94
Rev. Dennis Lloyd Landon, A.M. ’73, M.Div. ’86
Timothy Sanghoon Lee, A.M. ’86, Ph.D. ’96
Joseph Price II, A.M. ’79, Ph.D. ’82

As the President of the Alumni Council, I welcome all comments and suggestions that you may have regarding your connection with the Divinity School. If there are ways in which you would like to connect with the Divinity School, please contact me at jpolson@alumni.uchicago.edu.

Sincerely,

Jaime R. Polson, M.Div., 2002
President, Alumni Council