my initial letters to you discussed the Divinity School's unique character as an institution devoted to the study of religion, and its dual but fully complementary status as a professional school that educates scholars for careers in both the academy and the church. In this and the following issue of Circa, I propose to describe—briefly

and selectively—some of the recent scholar-
ship by our faculty and our students that reflects the range and character of the insti-
tution, and not incidentally makes it both a privilege and a pleasure to work here. This letter introduces three among many recent faculty publications, one each from our committees on constructive studies, historical studies, and religion and the human sciences. The spring letter will present recent work by our students.

Jean Bethke Elshtain, the Laura Spelman Rockefeller Professor in the Divinity School and a member of the committee on con-
structive studies, has argued persuasively throughout her career that political philoso-
phy is impoverished if it does not include in its purview theologians such as Augustine, Martin Luther, and Dietrich Bonhoeffer. In Who Are We? Critical Reflections and Hope-
ful Possibilities (William B. Eerdmans, 2000), Elshtain distills that argument in an extend-
ed meditation on the way that Christian theological themes help us to understand who we are, what we have become, and what we might be.

Elshtain takes up four themes: fallenness, pride, sloth, and hope. She begins with the fall because it reminds us that we are creatures: we are made, so we enter this world for a purpose beyond ourselves and have a responsi-
bility to discern and act toward ends beyond mere self-determination. Elshtain discerns signs that we neglect this fundamental fact. Pride and sloth are the complementary consequences. We become consumers whose ends are self-gratification and convenience, and nothing in the world can remain holy, sacred, or beyond commodification. Equally problematic is our sloth: we ignore the inconvenient, the claim on our attention that would deter gratification. Commodity makes no demands. The same cannot be said for our fellow human beings, particu-
larly the young, the old, and the dying who need more and are ill-served by this outlook.

Elshtain challenges her reader with these exegeses of our own idiosyncratic versions of pride and sloth and the resulting substantive discussion of freedom in modern democracy. But this is no mere catalogue of failure; there is her final term, hope. Recognizing our

CIRCA

News from the University of Chicago Divinity School / Number Sixteen

and of his immense corpus on Paul that opens a new and vivid window on patristic exegesis and fills what had been a vexing gap in the history of biblical interpretation. Taking literally Paul's invitation to treat him as an exemplar, Chrysostom engaged in a rhetorical art of portraiture to establish, defend, and elaborate the apostle's greatness. He repeatedly conjured pictures of Paul for his audience, ranging from the general (imperial-like portraits) to the astonishingly focused (meditations of Paul's hands and feet).

Mitchell catalogues these: she finds multiple examples of miniatures, full-scale portraits, paintings of his soul, holistic depictions through "accessories," and biographical portraits emphasizing external circumstances of Paul and his life. What emerges from the book is a kind of gallery exhibition on Paul by an artist captured by a single obsession yet possessed of an incredible array of talents.

While largely devoted to this detailed historical study, Mitchell's book is attuned to the larger implications of this work in two historically divergent yet thematically complementary ways. First, she traces carefully the implications of Chrysostom's Pauline hermeneutic for the history of Patristic exegesis: this includes consideration of the broader role of portraiture in exegesis both East and West; the understanding of the historical figure Paul; the relationship of Paul to Peter, and of Paul to Christ; the social functions played by this rhetorical art; and the place of biography in exegesis.

Second, however, Mitchell's study proposes a broader claim: Pauline interpretation has always been characterized by at least an implied portraiture of its subject. So compelling is the figure of Paul that his exegetes throughout history are characterized by the common need to visualize their subject. In support of this point, a second gallery emerges at the conclusion of Mitchell's study: a gallery of Pauline interpreters in modern times, from each "school" of which she gleams a particular reconstruction of the figure of Paul. This study of Chrysostom is thus equally a study of Paul, and a historical examination of the incipient claims of authorship in exegesis.

Continued on back page
Faculty Announcements

Faculty Retirements
Don S. Browning, Alexander Campbell Professor of Ethics and the Social Sciences, will retire from teaching at the end of the winter quarter. He is spending the 2001–2002 year on sabbatical at Emory University in Atlanta, Georgia.

Faculty Awards
Martha C. Nussbaum, Ernst Freund Distinguished Service Professor of Law and Ethics in the Law School, the Divinity School, the Department of Philosophy, and the College, was awarded the 2001 Faculty Award for Excellence in Graduate Teaching at the University’s spring convocation.

New Faculty Appointments
David Martinez has been appointed Associate Professor of Biblical Studies in the Divinity School and in the Department of New Testament, and Associate Professor of Classics in the Department of Classical Languages and Literatures and the College. Mr. Martinez is a classicist and papyrologist whose research and teaching focus on Greek papyrology and paleography, Hellenistic authors, early Christian literature, and the Hellenistic background of the New Testament. He is the author of P. Michigan XVI: A Greek Love Charm from Egypt and Baptized for our Sakes: A Leather Trisagion from Egypt. He has also written articles on documentary Greek papyri and ancient Greek religion and magic. His current projects include the publication of the Texas papyri and projects which relate papyrological research to the study of early Christianity. He currently sponsors a seminar at the Society of Biblical Literature entitled “Papyrology and Early Christian Backgrounds.”

Sarah Pessin is Instructor in the History of Judaism for the 2001–2002 academic year. She completed her doctoral work at Ohio State University in 2000 on the metaphysics and poetry of Solomon Ibn Gabirol, the eleventh-century Jewish neoplatonic author of the Fons Vitae (The Fountain of Life). Her areas of specialization include medieval philosophy (with a focus on Jewish and Islamic texts) and late ancient and medieval neoplatonism (with a comparative interest in various Greek, Arabic, Hebrew, and Latin traditions), with additional interests in ancient and modern philosophy, mysticism, and the relationship between philosophy and poetry. Ms. Pessin is presently working on a book which explores the unique neoplatonic relationship between philosophy and poetry in Gabirol’s work.

James J. Thompson, a Ph.D. candidate in Ethics at the Divinity School, has been appointed Director of Field Education and Church Relations, and Senior Lecturer in the Divinity School. His interests are in theological ethics, especially constructive responses to the rise of the natural sciences and historical consciousness in modernity. His dissertation examines the works of Karl Barth and James M. Gustafson as contrasting forms of responsibility ethics within the Reformed tradition of Christianity. He is also concerned with the question of moral education in liberal societies, and the relation between first- and second-generation human rights. He will be ordained in the Presbyterian Church, U.S.A.

Visiting Faculty
Stanley Cavell, Walter M. Cabot Professor Emeritus of Aesthetics and the General Theory of Value in the Department of Philosophy at Harvard University, is Visiting Professor in the Divinity School, the Department of Philosophy, and the College for 2001–2002. His major interests center on the intersection of the analytical tradition (especially the work of Austin and Wittgenstein) with moments of the Continental tradition (for example, Heidegger and Nietzsche); with American philosophy (especially Emerson and Thoreau); with the arts (for example, Shakespeare, film, and opera); and with psychoanalysis. Among his publications are A Pitch of Philosophy: Auto/biographical Exercises; Philosophical Passages: Wittgenstein, Emerson, Austin, and Derrida; and an investigation of several Hollywood melodramas from the 1930s and 40s entitled Contesting Themes: The Melodrama of the Unknown Woman. Professor Cavell is a recent recipient of a MacArthur Fellowship and is a past president of the American Philosophical Association.

Jonardon Ganeri, Professor in the Philosophy Department of the University of Nottingham, England, is Visiting Assistant Professor in the Philosophy of Religion in the Divinity School for 2001-2002. Professor Ganeri is a philosopher who studies the philosophical foundations of the Indian religious systems in comparison with contemporary theory in the Jewish, Islamic, and Buddhist traditions. His current research project is a book-length work on the philosophy of the Indian and Buddhist traditions. Professor Ganeri is a past president of the American Philosophical Association.


André LaCocque, Emeritus Professor of Hebrew Scriptures at the Chicago Theological Seminary and Director of its Doctoral Center for Jewish-Christian Studies, is Visiting Professor of Hebrew Bible in the Divinity School for 2001–2002. Professor LaCocque has published extensively in French and English in the field of Prime Testament and Jewish Studies. His latest works in English include *The Feminine Unconventional* (Susanna, Judith, Esther, and Ruth); *Thinking Biblically* (with Paul Ricoeur); and *Romance She Wrote: A Hermeneutical Essay on Song of Songs*.

Benjamin Sommer, Associate Professor of Religion at Northwestern University, where he serves as Director of Undergraduate Studies in Jewish Studies, is Visiting Associate Professor of Hebrew Bible in the Divinity School for 2001–2002. He specializes in the history of Israelite religion, literary approaches to the Hebrew Bible, and biblical theology. He also studies the ancient Near Eastern context of biblical texts and interpretative strategies in midrash. Professor Sommer’s book, *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (Stanford University Press, 1998), was awarded the Salo Wittmayer Baron Prize by the American Academy for Jewish Research for the best first book published in 1998 concerning ancient and medieval Judaism.

## Faculty Notes

**Surprise 70th Birthday Celebration for Hans Dieter Betz**

On Monday, May 21, family, friends, colleagues, and students from all over the United States and Germany gathered in Swift Lecture Hall to surprise Hans Dieter Betz on his 70th birthday. The event culminated in the presentation of a Festschrift, co-edited by Margaret M. Mitchell and Adela Yarbro Collins, entitled *Antiquity and Humanity: Essays on Ancient Religion and Philosophy Presented to Hans Dieter Betz on His 70th Birthday* (J.C.B. Mohr Verlag, 2001). Professor Betz was also presented with a birthday cake decorated as the seven-runged ladder of Mithras, in recognition of his current research on that subject.

Photo (Left to Right): Georg Siebeck (publisher, J.C.B. Mohr Verlag, Tubingen), Hans Dieter Betz, Christel Betz.
AFTER TEACHING at the Hebrew University of Jerusalem for twenty-six years, Paul Mendes-Flohr joined the Divinity School Faculty in 1999 as Professor of Modern Jewish Thought. He offers courses at the Divinity School during the fall and winter quarters, returning to Jerusalem for the spring and summer to resume his responsibilities as Director of the Hebrew University of Jerusalem’s Franz Rosenzweig Research Center for Jewish-German Literature and Cultural History.

CIRCA: What led you into the study of modern Jewish thought?

PMF: Like most “romantic” relationships, fortune and affinity, I began my graduate studies at Brandeis University with the intention of studying ancient Hellenism. Sadly, the scholar under whose tutelage I had hoped to study passed away during my first semester at graduate school. My sense of loss was softened by the good fortune of having continued my studies at Brandeis with scholars, mostly refugees from Nazi Europe, who bore an enormous learning with a rare spiritual grace. Nurturing and caring teachers, they exemplified the inti-

mated bond between scholarly excellence and the ethos of humanism as a cultural and ethical ideal. I was enthralled, inspired, humbled. They introduced me to the academic study of medieval and modern Jewish thought. Since my teens, I had an existential interest in these subjects; I now found a portal to pursue it academically. I had a set of questions about my own admittedly ambiguous relationship to Judaism as it bears upon my “larger” commitments. This polar tension remains at the center of my academic journey.

CIRCA: What has your intellectual journey been like?

PMF: Over the years, my research has focused on modern Jewish intellectual history, modern Jewish philosophy and religious thought, the German intellectual context of modern Jewish thought, and on the history and sociology of intellectuals. In my recent book, German Jews: A Dual Identity (Yale 1999), I look specifically at the question of how Jewish intellectuals in prewar Germany, who were neither unambiguously Jewish nor accepted fully as German, came to terms with the painful challenge of living with divided cultural loyalties. Through the example of the religious philosopher Franz Rosenzweig, who sought to resolve the conflict by positing it as a dialectical and ultimately fruitful tension between religious faith and secular values, my study may be viewed as a prism refracting some of the overarching issues of modernity as it confronts both primordial ethnic and religious bonds.

Theologically, I am interested in the reconstruction of biblical faith in the light of modern sensibilities. This concern is reflected in the project that I will undertake at the Divinity School with Professor Michael Fishbane on the phenomenology and episte-

mology of tradition. In the fall semester we will launch a seminar on the subject, which we envision as extending over several semesters. Although initially we will draw upon texts from Judaism, we hope to widen our scope to consider “tradition” as it informs and organizes the faith—both experientially and institutionally—of other religious communities.

CIRCA: What other research and writing projects are you currently involved in?

PMF: My interest in German-Jewish intellectual history has led necessarily to a more focused involvement in German culture in general, manifested in my work as the Director of the Hebrew University of Jerusalem’s Franz Rosenzweig Research Center for Jewish-German Literature and Cultural History. The Rosenzweig Center sponsors a wide variety of research projects conducted largely by younger scholars from Israel and abroad on various questions bequested by the German-Jewish legacy. One current project, for instance, concerns the possibility of a cross-

confessional religious language; this project, conducted in conjunction with a team of graduate students from the University of Bonn, is based on case studies of various Jewish and Christian thinkers who either directly or implicitly engaged one another in dialogue. Another project, which we have undertaken with scholars from the University of Gießen is a comparative exploration of Christian and Jewish—as well as German and Israeli—“cultures of memory.” It is my hope that similar projects could be established at the Divinity School, perhaps together with the Rosenzweig Center. Together with Peter Schäfer, Professor of Judaic Studies at Princeton University and the Freie Universität in Berlin, I am honored to serve as editor in chief of a twenty-two volume German edition of the collected works of Martin Buber, sponsored by the Berlin-Brandenburgische Akademie der Wissenschaften and the Israel Academy of Sciences and Humanities. The first volume is to appear in September. At the rate of one volume per year, and given my commitment to seeing the project to its glorious completion, I anticipate a long life of many more years of active scholarship.

I am also currently putting finishing touches to two volumes: One entitled Franz Rosenzweig and the Possibility of a Jewish Theology, and another tentatively called Post-Traditional Jewish Identities.

CIRCA: How is your intellectual journey been influenced by living in Israel?

PMF: Living in Israel for the past thirty years has indeed informed my intellectual (and political) agenda, leading me to consider in a sustained way the dialectic between the demands of community—political and emotional—and the vision of monothedism as the ground of universal existential and moral solidarity. Rescuing what I regard as the heritage of biblical humanism as the Jewish people faces the imperious and, to my mind, invidious challenge of nationalism (which is concomitant to the task of reconstructing itself as a secure, sovereign people, especially after the ravages of the Holocaust). I have attempted to delineate in my work how Jewish identity—an intellectually and spiritually engaging self-affirmation—can be integrated with the fact that as moderns we have multiple and fluid identities and supra-primordial affiliations.

CIRCA: How has coming to Chicago enhanced your scholarly pursuits, and what makes it different from the other academic institutions with which you are familiar?

Continued on page 9
Divinity School Fall and Winter Events

**Conversations at Divinity**

**Thursday, October 4**
5:30 p.m., Chicago Cultural Center, Fifth Floor Meeting Room, Michigan Avenue and Randolph Street in downtown Chicago.

"Jane Addams, Religion and Public Life: What it Means to Be a Public Citizen" by Jean Bethke Elshtain, Laura Spelman Rockefeller Professor of Social and Political Ethics in the Divinity School, the Department of Political Science, and the Committee on International Relations. This is the first of three Conversations at Divinity to take place during the 2003-2004 year, featuring Divinity School faculty in conversations about current projects. Conversations at Divinity are free of charge. Bring a friend or colleague and come early or stay afterwards to enjoy the exhibits at the Cultural Center.

**John Nuveen Lecture**

**Thursday, October 18**
4:00 p.m., Swift Lecture Hall

"Religion and Science, Faith and Reason: Some Pascalian Reflections" by Daniel Garber, Lawrence Kimpton Distinguished Service Professor in and Acting Chair of the Department of Philosophy, also in the Committee on the Conceptual Foundations of Science and the College.

**Wabash Center Lecture in the Arts of Pedagogy**

**Monday, October 29**
4:00 p.m., Swift Lecture Hall

"Religion and the Liberal Arts: Reflections and Moral Deliberation" by Jonardon Ganeri, Lecturer in Philosophy at the University of Nottingham, England.

**Shailer Mathews Inaugural Lecture**

**Wednesday, November 7**
6:30 p.m., Swift Lecture Hall

"Democracy and the Theological Task" by Franklin J. Gamwell, Shailer Mathews Professor of Religious Ethics, the Philosophy of Religion, and Theology in the Divinity School.

**AAR/SBL Reception**

**Sunday, November 18**
9:00–11:00 p.m., Denver, Colorado

The Divinity School will hold a reception at the AAR/SBL annual meeting, to be held this year at the Colorado Convention Center, room C3, ballroom 4, in Denver. We look forward to seeing you there!

**A Lecture by Jack Miles**

**Monday, November 26**
4:00 p.m., Swift Lecture Hall

"The Bible as Rose Window," by Jack Miles, author of God: A Biography (Vintage Books, 1996) and Christ: A Crisis in the Life of God (Knopf, in press). In this talk, Mr. Miles will examine how biblically inspired art works, including stained glass and religious music, create new meaning by juxtaposing biblical subjects not juxtaposed in the Bible itself. These examples will serve to illustrate how allusion to the Old Testament works within the New Testament, and to explain why the New Testament preserves on these merits, and not just for historical reasons, its position as a Western literary classic.

**Tenth Annual Image Conference**

**Friday, November 9—Sunday, November 11**
Swift Lecture Hall

In conjunction with the Divinity School and the James Chérif Institute, Image: A Journal of the Arts and Religion will hold its tenth annual conference on "Disturbing the Peace: Provocation and Prophecy in Contemporary Arts and Letters" at Swift Hall from November 9-11.

The conference will attempt to place the issue of artistic scandal within a Judeo-Christian vision, with special focus on the following pressing questions: As artists, viewers, writers, and readers, how do we locate the boundary between art that manifests the genuine shock of God's grace and art that has devolved into mere sensationalism? In the New Testament, the word scandal is applied both to the Incarnation and the Cross. To what extent is the mission of art to provide analogues for these divine scandals? When does art become prophetic—challenging complacency not with mockery but with a vision grounded in transcendent truth? If art has the right—even the duty—to disturb and unsettle us, is that not an experience with spiritual significance?

Speakers will include, Scott Derrickson (screenplay writer), Alan Jacobs (Wheaton College), Li-Young Lee (poet), Bret Lott (College of Charleston and Vermont College), Tim Lowly (North Park University, Chicago), Carrie Newcomer (singer-songwriter); Darcey Steineke (Sarah Lawrence College and the New School); Timothy Van Laar (School of Art and Design, University of Illinois at Urbana-Champaign); and James Wall (Christian Century magazine).

For more information, please visit the conference website at www.imagejournal.org/events.html.

**A Call for Reckoning: Religion and the Death Penalty**

**Friday, January 25**
Swift Lecture Hall

A conference on views of the death penalty yielded in major religious traditions—Christianity, Judaism, Islam—sponsored by the Pew Forum on Religion and Public Life. (See detailed description under Marty Center News and Events, this issue).

**Wabash Center Arts of Teaching Panel**

**Friday, February 22**
9:00 a.m.-5:00 p.m., Swift Common Room


A Call for Reckoning: Religion and the Death Penalty

**Friday, January 25**
Swift Lecture Hall

A conference on views of the death penalty yielded in major religious traditions—Christianity, Judaism, Islam—sponsored by the Pew Forum on Religion and Public Life. (See detailed description under Marty Center News and Events, this issue).

Wabash Center Arts of Teaching Panel

**Friday, February 22**
9:00 a.m.-5:00 p.m., Swift Common Room

News from the Divinity School Alumni Council

At the End of April, the Divinity School Alumni Council held its annual spring meeting in conjunction with the School’s recognition of its Alumni of the Year—this year, James M. Wall (M.A. ’61). As in previous years, the Alumni Council attended the awardee’s lecture, followed by a festive reception in Swift Common Room.

Like most of his columns and articles in the Christian Century during the past four decades, Jim’s speech was incisive and provocative, personal and communal. (You can find a copy of his speech in the spring 2001 issue of Criterion.) I do wish that more alumni could have joined us for this time of reflecting—not only in a chronological sense about earlier days in the Divinity School and its role in shaping our professional lives, but also in an introspective manner by prompting us to think forward about why we do what we do, why we care about particular issues and ideas, and why we express our concerns in particular ways.

In itself, returning to Swift Lecture Hall and Swift Commons for conversation with faculty, students, and alumni colleagues generates a swarm of wonderful memories about days in the Divinity School: lectures by esteemed faculty and visiting scholars, Wednesday lunches with faculty and friends, and formal dinners with visiting dignitaries. Even before approaching these two rooms, I am drawn in the lobby to the display case featuring the recent scholarly accomplishments of several of my mentors, and I note with curiosity the publications by faculty who have joined the Divinity School since my departure. Like my experience in viewing the faculty publications during my student days, I still feel a great sense of pride by affiliation as I look at these newer works and begin to wonder about their perspectives and premises. One of the goals of the Alumni Council is to rekindle and promote our appreciation of the Divinity School. During the Council’s meeting, discussion focused on various ways that we might accomplish this goal. Suggestions ranged from possible programs involving Chicago area alumni with students, to projects eliciting broad support for faculty and facilities, to plans for a virtual network of national alumni to participate online in distinct events at the Divinity School.

At the meeting, Dean Richard Rosengarten also reported on the status of the Divinity School—the health of its enrollment patterns and the strength of the faculty. He summarized the accomplishments and transitions of his first year as Dean, and he introduced new staff colleagues: Winnifred Sullivan, Dean of Students, and Jennifer Quijano, Director of Communications and Public Relations.

The meeting concluded with expressions of appreciation for three years of service on the Council to retiring members Mary Gerhart, Clark Williamson, Paul Sittason Stark, and Linda Lee Nelson, Vice President of the Council. While we explore ways to strengthen the work of the Alumni Council, we encourage you to make plans to attend next spring’s lecture by the Alumni/a of the Year and to participate in the ongoing life of the Divinity School.

In addition, we request that you stay in touch with members of the Council and let us know about how we can serve alumni and the Divinity School better.

Sincerely,
JOE PRICE, President

The Dean of Students Report

Enrollment

This fall, the Divinity School enrolled 49 entering degree candidates: 4 A.M.R.S., 29 M.A., 10 M.Div., and 6 Ph.D. In addition, the Divinity School is hosting two non-degree visiting students from Denmark and Norway. A two-day general orientation was held for new students from September 20-21.

Placement

In 2000–2001, four Divinity School students accepted tenure-track appointments, six accepted term appointments, and three have accepted post-doctoral fellowships. Two were offered tenure-track positions, which they declined.

Student Fellowships and Grants, 2001–2002

Alumni Association Tuition and Aid Award

Eric Davis, History of Religions

American Dissertation Fellowship, the American Association of University Women (AAUW)

Miek Holkeboer, Theology

Center for Advanced Study on Peace and International Cooperation (CASPIC) Fellowships

Loren D. Lybarger, Psychology/Sociology of Religion

Center for Latin American Studies (CLAS) Field Research Grants


Duke Pastoral Leadership Project Dissertation Award

Kelly Brotzman, Religious Ethics

Fullbright-Hays Doctoral Dissertation Research Abroad Fellowships

Catherine Adcock, History of Religions

Patrick Hatcher, History of Religions

Ajay Rao, History of Religions

Spring and Summer 2001 Convocations

On June 8, 2001, 41 Divinity School students received degrees at the University’s spring convocation (28 M.A., 5 M.Div., and 8 Ph.D.); 11 Divinity School students received degrees at the summer convocation, held on August 24, 2001 (3 M.A., 1 M.Div., 7 Ph.D.).
Sightings on the Events of 9/11

Over the past few weeks, Sightings, the Martin Marty Center's biweekly e-mail editorial, has published a wide range of reflections on the causes and consequences of the events of September 11, 2001. The columns, listed below, have generated unprecedented subscribers, and, in some cases, have been picked up by national papers. Circ Invites its readers to peruse the columns online at http://divinity.uchicago.edu/sightings/index.html.

September 13
“A Letter from Ground Zero” by Stephen Bousman, Bishop of the Evangelical Lutheran Church in America, New York City.

September 17
“The Importance of Getting It” by Martin E. Marty, Fairfax M. Cone Distinguished Service Professor Emeritus of the History of Modern Christianity in the Divinity School.

September 19
“Soundproof Apartments” by Jeremy G. Mallory, Ph.D. candidate in Ethics in the Divinity School, residing in Washington D.C.

September 24
“The Voices of Our Young” by Martin E. Marty.

September 26
“Pearl Harbor, Sarajevo, and the Events of September Eleventh” by Edward McGlynn Gaffney, Jr., Professor of International Law and the Use of Force at Valparaiso University School of Law.

October 1

October 3
“An Extraordinary Discussion” by Jean Berhke Elshlau, Laura Spelman Rockefeller Professor of Social and Political Ethics in the Divinity School, the Department of Political Science and the Committee on International Relations. Article picked up by Dallas Morning News, 6 October 2001, p. 4G.

October 8
“The Relevance of Niebuhrian Irony” by Martin E. Marty.

October 10

October 15
“Words to War By” by Martin E. Marty.

October 17
“Pat Robertson and the Rhetoric of Decline” by Andrew R. Murphy, Senior Fellow in the Martin Marty Center and Lecturer in the College.

October 22, 24, 29
“The Intellectual’s Responsibility and the Ambiguity of Religions.” A three-part response to the causes and consequences of 9/11 by William Schweiker, Professor of Theological Ethics in the Divinity School and the College.

About the Martin Marty Center

The Martin Marty Center is the institute for advanced research in all fields of the study of religion at the University of Chicago Divinity School. It provides facilities, staff, and financial support for research pursued by the Divinity School faculty, University of Chicago graduate students, and affiliated scholars from around the world. Through a variety of conferences, consultations, and publications, the Center brings scholarly perspectives to bear on religious questions facing the wider public, while encouraging scholars to situate their academic questions within a broader cultural frame of reference. Originally established in 1978 by Dean Joseph M. Kitagawa as the Institute for the Advanced Study of Religion, the Center was renamed in 1998 to honor its founding director, Professor Martin E. Marty, for his distinctive contribution to the academic interpretation of religion in public life. For more information on the Marty Center and its activities, please visit its new website at http://marty-center.uchicago.edu.

Fund for Theological Education 2001 Incoming Ministry Fellows
Laura Hollinger, B.A. Case Western Reserve, Cleveland, Ohio; M.A. Mahidol University, Salaya, Thailand. Ministry Interest: Maintenance of hope among Thai HIV/AIDS patients in a Buddhist temple-based care center.

Harper Dissertation Fellowships

Hispanic Theology Initiative Grant
Santiago Pieton, Jr., Theology

Overseas Dissertation Research Grants
Sharon Albert, Religion and Literature
Kathleen Self, History of Religions

Social Science Research Council (SSRC) Fellowships
Patrick Hatcher, History of Religions

About the Martin Marty Center

The Martin Marty Center is the institute for advanced research in all fields of the study of religion at the University of Chicago Divinity School. It provides facilities, staff, and financial support for research pursued by the Divinity School faculty, University of Chicago graduate students, and affiliated scholars from around the world. Through a variety of conferences, consultations, and publications, the Center brings scholarly perspectives to bear on religious questions facing the wider public, while encouraging scholars to situate their academic questions within a broader cultural frame of reference. Originally established in 1978 by Dean Joseph M. Kitagawa as the Institute for the Advanced Study of Religion, the Center was renamed in 1998 to honor its founding director, Professor Martin E. Marty, for his distinctive contribution to the academic interpretation of religion in public life. For more information on the Marty Center and its activities, please visit its new website at http://marty-center.uchicago.edu.

Fund for Theological Education 2001 Incoming Ministry Fellows
Laura Hollinger, B.A. Case Western Reserve, Cleveland, Ohio; M.A. Mahidol University, Salaya, Thailand. Ministry Interest: Maintenance of hope among Thai HIV/AIDS patients in a Buddhist temple-based care center.

Harper Dissertation Fellowships

Hispanic Theology Initiative Grant
Santiago Pieton, Jr., Theology

Overseas Dissertation Research Grants
Sharon Albert, Religion and Literature
Kathleen Self, History of Religions

Social Science Research Council (SSRC) Fellowships
Patrick Hatcher, History of Religions

Fund for Theological Education 2001 Incoming Ministry Fellows
Laura Hollinger, B.A. Case Western Reserve, Cleveland, Ohio; M.A. Mahidol University, Salaya, Thailand. Ministry Interest: Maintenance of hope among Thai HIV/AIDS patients in a Buddhist temple-based care center.

Harper Dissertation Fellowships

Hispanic Theology Initiative Grant
Santiago Pieton, Jr., Theology

Overseas Dissertation Research Grants
Sharon Albert, Religion and Literature
Kathleen Self, History of Religions

Social Science Research Council (SSRC) Fellowships
Patrick Hatcher, History of Religions

About the Martin Marty Center

The Martin Marty Center is the institute for advanced research in all fields of the study of religion at the University of Chicago Divinity School. It provides facilities, staff, and financial support for research pursued by the Divinity School faculty, University of Chicago graduate students, and affiliated scholars from around the world. Through a variety of conferences, consultations, and publications, the Center brings scholarly perspectives to bear on religious questions facing the wider public, while encouraging scholars to situate their academic questions within a broader cultural frame of reference. Originally established in 1978 by Dean Joseph M. Kitagawa as the Institute for the Advanced Study of Religion, the Center was renamed in 1998 to honor its founding director, Professor Martin E. Marty, for his distinctive contribution to the academic interpretation of religion in public life. For more information on the Marty Center and its activities, please visit its new website at http://marty-center.uchicago.edu.
Clark Gilpin returned from a 2000–2001 sabbatical to assume the directorship of the Martin Marty Center, the Divinity School’s institute for advanced research in all major fields of the academic study of religion. He succeeds Professor Frank E. Reynolds, who retired from the Divinity School faculty in June. Mr. Gilpin, Margaret E. Burton Professor of the History of Christianity and of Theology, likens the institute to a forum: public space in which scholars pursuing specialized research may engage in open deliberation and exchange.

Open deliberative space becomes most lively when provocative and significant topics are addressed from diverse perspectives,” says Gilpin, “and this pluralism is nowhere more important than in the study of religion.”

At the Marty Center, the forum’s commerce of ideas is designed to test research through interdisciplinary discussion that incorporates the work of theologians, ethicists, literary scholars, social scientists, and historians. It is designed to enlarge the scope of research by extending the conversation to include citizens and professionals who represent other fields of endeavor that intersect the academic study of religion. The forum metaphor is explicitly used in two current projects hosted by the Marty Center: The Luce Forum on Scholarship in Theology and Religion, funded by a grant from the Henry Luce Foundation in New York and co-led by Richard A. Rosengarten and Franklin I. Gamwell, and the Pew Forum on Religion and Public Life, supported by the Pew Charitable Trusts and co-directed by Jean Bethke Elshtain and E.J. Dionne.

The Luce Forum explores the notion of the deliberative forum as a foundation for effective teaching. It is designed to challenge a limited number of advanced Ph.D. candidates to “step back” from the immediacies of specialized research in order to ask themselves how that research will contribute to the schools and the society in which they intend to pursue their scholarly vocations. Luce fellows participate in a yearlong series of workshops, some involving interested members of the non-academic community, and they teach a course in a college, university, or seminary under the mentorship of a member of that institution’s faculty. “The classroom is perhaps the first and most obvious public for anyone intending a career in teaching,” commented Dean Rosengarten in his last letter for Circa (no. 15), “and we are

On January 25, 2002, the University of Chicago Divinity School will host a conference entitled “A Call for Reckoning: Religion and the Death Penalty.” Developed by the Marty Center’s Public Theology Workshop and sponsored by the Pew Forum on Religion and Public Life, the conference seeks to bring together diverse panels of scholars from the fields of politics, religion, and law, that will take up a broad range of views on the death penalty offered by representative faiths and traditions in the United States. Confirmed conference participants include Avery Cardinal Dulles, S.J. (Fordham University), Khaled Abou El Falah (University of California–Los Angeles Law School), Gilbert Meilaender (Vanderbilt University), David Novak (University of Toronto), J. Budziszewski (University of Texas at Austin), Jean Bethke Elshtain (University of Chicago), Richard Garnett (University of Notre Dame Law School), E.J. Dionne (Brookings Institution and The Washington Post), and Paul Simon (former U.S. Senator and Southern Illinois University). Special attention will be given to the following guiding questions: What role ought religious beliefs play in a pluralistic, democratic society that often presumes strict boundaries between matters of private faith and political life? What resources does religion—specifically religious beliefs, texts, traditions, and institutions—provide in shaping current views about the death penalty? In what ways do faith traditions and theological ideas shape how justice is conceived and meted out? What role ought religious beliefs play in a pluralistic, democratic society that often presumes strict boundaries between matters of private faith and political life? Through a principled discussion of these and other questions, this forum will reckon with religion’s role in what is often called the “ultimate punishment.”

For more information, and to register for the free conference, please visit www.pewforum.org/deathpenalty, or contact Erik Owens, one of the conference organizers, at ec-owens@uchicago.edu.

Winter Conference:
“A Call for Reckoning: Religion and the Death Penalty”

A t a time of heightened controversy surrounding the death penalty, much discourse relies upon the social, political, racial, legal and philosophical arguments either for or against the practice. Quite often in this debate, religious traditions and theological perspectives are not explored beyond the occasional reference to “an eye for an eye” or a call for mercy and forgiveness. Religious voices, however, provide unique standpoints and important reflective dimensions that illuminate social, political, and legal deliberation on capital punishment.

Special attention will be given to questions such as: What role ought religious beliefs play in a pluralistic, democratic society that often presumes strict boundaries between matters of private faith and political life?
The Divinity School is particularly moves forward,“ I PMF: Interview with Paul Mendes-Flohr, University of Chicago has an inspiring, albeit so gracious support of the Divinity School’s be impossible without the warm and ever Luncheons, and the widespread practice of fellowship is enhanced by the rich array intellectual and spiritual fellowship. This exciting in that it is an interfaith, interdisci- been reprinted in other publications, from subscribers forward columns. Essays have including the number of people to whom dissertation, the column has grown to over a Ph.D. candidate in the History of Christianity who is relinquishing his edito- rative space by engaging scholars of religion to help the media address critical ethical and religious debates—from charitable choice to death penalty yielded in major religious traditions, is scheduled to take place at Swift Hall on January 25, 2002 (see page 8 for conference details).

Multiple, public spaces, like those spon- sored by the Henry Luce Foundation and the Pew Charitable Trusts, enable the open deliberation and exchange of ideas about religion to take place in a way that is what Elshtain describes as “robust without being rancorous.” By promoting these and other fora, the Marty Center invigorates a distin- guished tradition in the Divinity School’s larger history—namely, a commitment to meaningful scholarship that relates religion to issues of broad human importance and that interprets the role religion plays—for good and for ill—in world culture.

Sightings by expanding coverage beyond the United States and increasing the pool of contributors. “As Sightings moves forward,” projects Moore, “I’m sure it will continue to contextualize critical issues and catalyze civic conversations related to religion and public life, and there could be no more appropriate goal for a publication issuing from a center honoring Martin Marty.”

Subscription to Sightings is free. For more information or to subscribe, please contact the managing editor, Jonathan Ebel, at jebel@midway.uchicago.edu.

Sightings in Transition

In June 2001, Jonathan Moore stepped down as the editor of Sightings, the Marty Center’s biweekly e-mail editorial on topics of current interest from leading scholars in the field of religious studies. Thanks to the hard work of Mr. Moore, a Ph.D. candidate in the History of Christianity who is relinquishing his edito- rial duties in order to focus on writing his dissertation, the column has grown to over two thousand regular subscribers, not including the number of people to whom subscribers forward columns. Essays have been reprinted in other publications, from the Mennonite Brethren Herald to the Chicago Tribune, and responses to columns have been received from locales as far-flung as Sydney and Johannesburg. Sightings’ new editor is Jonathan Ebel, also a Ph.D. candi- date in the History of Christianity, who has previously served as the editor of the Marty Center’s biannual newsletter and occasional papers. “I am very glad to have the chance to edit Sightings,” comments Ebel, “it is a wonderful forum for the exchange of thoughts on the variety of ways in which religion appears in public life.” As editor, Ebel plans to gain even wider exposure for the Mennonite Brethren Herald to the Chicago Tribune, and responses to columns have been received from locales as far-flung as Sydney and Johannesburg. Sightings’ new editor is Jonathan Ebel, also a Ph.D. candi- date in the History of Christianity, who has previously served as the editor of the Marty Center’s biannual newsletter and occasional papers. “I am very glad to have the chance to edit Sightings,” comments Ebel, “it is a wonderful forum for the exchange of thoughts on the variety of ways in which religion appears in public life.” As editor, Ebel plans to gain even wider exposure for
n the year ending on June 30, 2001, the Divinity School raised $2.5 million, making it one of the most successful years to date.

The estate of James F. Maclear (Ph.D. ’47) contributed $1,783,333 to the School, establishing the Dorothy Grant Maclear Professorship Fund in the Divinity School and the James Fulton Maclear Scholarship Fund to support academically promising students in the Divinity School. We are profoundly grateful for Mr. Maclear’s thoughtfulness and generosity. More on Mr. Maclear and this gift will appear in an upcoming issue of Circa.

The Fund for the Divinity School, under the chairmanship of Larry Greenfield (D.B.’66, A.M.’70, Ph.D.’78), raised $155,000—a record—and surpassed its goal of $130,000. All gifts to this annual fund are dedicated to providing financial assistance to Divinity School students. In each of the past two years, 555 alumni/ae and friends — only 20% of the School’s annual fund mailing list — contributed to the annual fund during the year. This year, we hope to increase considerably the number of donors to this important fund.

Gifts to the Jerald C. Brauer Fund, which supports an annual interdisciplinary seminar during the winter quarter, totaled almost $60,000, bringing the fund to over $220,000. Both the estate of the Reverend D. Clifford Crumley (Ph.D.’63) and the Nuveen Benevolent Trust made significant gifts to the Brauer Fund during the year. Professors Catherine Brekus and Dwight Hopkins taught the 2001–2002 Jerald C. Brauer Seminar, which focused on religion and slavery in America between 1619 and 1865, examining slave theology and worship, religious resistance, and the relationship between black and white Christianity from a historical perspective.

The Martin Marty Fund, which supports the Martin Marty Center — the research arm of the Divinity School — also grew during the year as a result of the generous support of alumni/ae and friends, most notably a $50,000 gift from the Proteus Fund of Mrs. Lynn and Mr. Norman Lear, which represents part of a five-year pledge of $500,000 to the Center.

Foundation support for Divinity School programs totaled over $500,000, which included a major three-year grant from the Pew Charitable Trusts for the Forum on Religion and Public Life. In addition, the Henry Luce Foundation continued its support of the Luce Forum on Scholarship in Theology and Religion at the Martin Marty Center.

Foundation support for programs enriches educational opportunities for students, expands research opportunities for faculty, and provides resources which allow faculty and students to inform and engage a broader public in conversations about ideas that are important to women and men in today’s society.

We are grateful for the generous support of The Pew Charitable Trust, The Henry Luce Foundation, the Chapin-May Foundation of Illinois, the Lynde and Harry Bradley Foundation, Inc., the Buddha Dharma Kyoka (Society) Inc., and the Dayton Foundation Depository.

The Harper Society

The Harper Society was established by the University to honor individuals whose annual gifts are equal to or above $25,000. This year, the Divinity School and the University of Chicago gratefully acknowledge the generosity of Harper Society members Mr. Norman and Mrs. Lynn Lear, whose contribution benefits the Martin Marty Center at the Divinity School.
Bruce Lincoln, Caroline E. Haskell
Professor of the History of Religions, has recently published Theorizing Myth: Narrative, Ideology, and Scholarship (University of Chicago Press, 2000). It is the author’s most compelling cumulative statement to date in his ongoing meditation on the history of religions (a field nurtured at Chicago by Joachim Wach and then by Joseph Kitagawa and Mircea Eliade, one of Lincoln’s teachers).

“Myth” is perhaps the classic example of a “loaded” term—by turns highly negative, highly positive, or utterly innocuous—that nonetheless quickly achieved classic status as a staple topos among historians of religion. To investigate the term is thus one of the best ways to investigate the field’s genesis and history.

Lincoln begins with the Greeks, but his thesis is revisionist: their distinction between mythos and logos designated not architectonic modes of knowing so much as distinctive speech acts associated respectively with the powerful and the weak, the preeminent and the lowly, the declarative and the deceptive. The stakes are those of power and interest, and with time those stakes were in fact fiercely contested in ancient Greek society. While the privileged and powerful exponents of mythos held authority much longer than historians have usually claimed, the cardinal point for Lincoln is that they relinquished it not as the result of principled philosophic debate but due to the rise of Athenian democracy, the spread of literacy, and the displacement of poetry by prose. The lesson here is central to Lincoln’s work: so-called disinterested debate is always socially situated and best understood with reference to the underlying dynamics of power and personal interest.

The forces that discredited the mythic were powerful, and the term only reemerged with the Renaissance and its recovery of Greek culture. Subsequent political developments gave the reemergent term a new use: the rise of the nation-state and romanticism sought a set of stories on which to establish its foundation. Vernaculars displaced the international languages of church and court, and myths were reconstituted as the authentic, primordial voices of the people.

The full implications of Lincoln’s critique of the history of religions emerges in this context, as he examines in detail three figures who offer major theories of myth: Sir William Jones, who in the late eighteenth century posits the existence of a protolanguage and community to which others give the names “Aryan” and “Indo-European;” Friedrich Nietzsche, who a century later envisions a group of “blond beasts,” a term that becomes an archetype of his philosophy; and Georges Dumézil, who in the years immediately preceding the Second World War proposes hallmarks of Indo-European myth and religion that underscore their status as a favored people of world history. These formulations privilege the Aryan/Indo-European examples, and thus, Lincoln writes, “played a major role in the discursive construction of a hypothetical, even fictive ‘race,’ ‘Volk,’ or ‘civilization,’ with consequences of world-historic importance.”

While abjuring definition at the outset of his study, Lincoln does in fact offer a tentative definition of myth in his concluding chapters, describing it as “ideology in narrative form.” The formulation avoids debate (and cannot be engaged in the detail it merits in this venue), but in his concluding pages Lincoln discusses the morals of the story he has told for how we think about creditable scholarly activity in religion. At a minimum, theorizing about and on the basis of the “Indo-European” is always a fraught endeavor; and its lesson surely has wider application.

In these few columns, gentle reader, you have traveled no small distance: from a constructive vision of the future of democratic citizens, through a Pauline exegete who provides a superb lens into not only his own culture but twentieth-century scholarship, to a theorist of religion interrogating the most basic categories of the discipline. They provide one sort of testimony to the rich, abiding fascination of the study of religion and the remarkable range of approach to that study with a premier faculty. They also happen to be three very good reads.

RICHARD A. ROSENGARTEN
Dean