President Don Randel avers that race, religion, and sex are at least arguably the three universals of human existence, and notes with pride that the University of Chicago has its scholarly eye firmly fixed on each. As Dean of the Divinity School, I in turn note that, of the three, our eye has been fixed for the longest time and in the most enduring way on religion.

This is surely due to the establishment of the Divinity School at the time of the University’s founding, and to its ongoing presence in the main quadrangle of the campus. Yet those constants of chronology and location cannot and do not “go it alone”: the internal work of the institution is essential. In this respect, I see three significant indices: faculty, students, and finances. As usual, in the following pages, Circa provides detailed information on each. In this letter, I offer an overview of what you will find there that attempts to “connect the dots,” and to suggest that, like all such institutions, the links between these three are intimate and decisive.

The Divinity School faculty performs at a level of accomplishment and achievement that might be described, without exaggeration, as steady brilliance. These pages note the most recent external tributes underscoring that characterization: Wendy Doniger’s receipt of the Rose Mary Crawshay Prize, Kathryn Tanner’s appointment as White Carrie Lecturer, and Saba Mahmood’s receipt of the Cultural Horizon Prize. With respect to the comparatively mundane yet utterly essential institutional life of Swift Hall, there is perhaps no more telling tribute to the excellence of this faculty than the fact that three-quarters of its number hold joint appointments in other academic units of the University. Such collegial regard and participation is unique, and a keystone of the School’s enduring vigor. We are utterly integrated into a great research university, and we share fully in and contribute to its general standards of excellence. Such associations expand exponentially the range of both faculty research and students’ programs of study.

Yet scholarly distinction captures just one-half of our expectation for faculty: the other half concerns the preparation of generations of graduates for careers in teaching and research and in ministry for the public church. This faculty teaches and advises at a remarkable level of productivity. One index of this attribute is the fact that the Divinity School graduates twenty to twenty-five Doctors of Philosophy per year. Among the largest such cohort in the nation, these graduates must complete more coursework and a wider array of exams than their counterparts at other institutions. All of this presumes, indeed requires, a remarkable level of faculty involvement and attention in order to work.

Our students continue to be outstanding. To begin, again, with an external index: last year, twenty-two of our graduates accepted academic appointments at institutions of higher learning to teach and pursue research in the study of religion. Chicago has always prided itself on vigorous placement across the very wide spectrum of American (and occasionally international) higher education.

The past year was no exception. These recent graduates joined such faculties as those of Indiana University-Purdue University of Indianapolis, St. Louis University, Centre College, Victoria University in New Zealand, Boston College, Villanova University, Andover Newton Theological School, the University of North Carolina at Greensboro, Valparaiso University, Thrall College, George Washington University, Muhlenberg College, the University of California at Chico, and the University of Puget Sound. Such markedly different institutions encompass diverse purposes in their respective decisions to offer a curriculum in religion.

Their common decision to hire graduates of the Divinity School underscores the most salient fact about our student body: the remarkable diversity of its interest in the study of religion. If a great faculty is the sine qua non of graduate education, great students are surely its ne plus ultra: to put it in plain English, a critical mass of smart students contributes as much to a student’s education as do faculty mentors. It follows that the range of questions and concerns the Chicago student body brings to its studies is itself an enriching educational force for individual students. The ethicist seeking to establish the relevance of Thomistic categories for environmental law must develop at least some facility to engage the Buddhologist concerned with tantric ritual. The student body is a natural, constantly evolving laboratory for such conversations.

These faculty and students establish the Divinity School as an extraordinary—some would say the preeminent—institution of its kind in American higher education. But it must be said that, on the level of financial support, the School is not preeminent. To turn, for a third and final time, to an external indicator: this Divinity School’s endowment is significantly less than that of every other university-related Divinity School in the United States. At Chicago we are, to be sure, fiscally well managed, and the School’s remarkable relationship with the Baptist Theological Union has been indispensable. We nonetheless feel acute financial stresses, and the burden is most acutely borne by our students.

Chicago has never been in a position to offer the highest fellowship stipends for the greatest number of years to its applicants. Today we manage a student aid budget that is based on an expectation of producing a net of tuition revenue for the University. Our standard financial offers to doctoral students provide 50 percent less stipend than our competitors. The student who chooses to matriculate at Chicago thus accepts our offer knowing he or she will have to borrow extensively, or work extensively, or do both in some combination, to join this intellectual adventure in ideas.

Now some would observe, not without reason, that sacrifice is part of the game of this intellectu
William R. LaFleur Named Alumnus of the Year 2002

The Board of Trustees of the Baptist Theological Union has named Dr. William R. LaFleur the Divinity School's Alumnus of the Year for 2002.

Dr. LaFleur is the E. Dale Saunders Professor in Japanese Studies in the Department of Asian and Middle Eastern Studies and Professor in the Department of Religious Studies at the University of Pennsylvania.

He received his B.A. in English literature from Calvin College in 1957, his M.A. in comparative literature from the University of Michigan in 1963, and his M.A. and Ph.D. in the history of religions from the University of Chicago Divinity School in 1970 and 1972, respectively. His work at Chicago was guided primarily by the late Professor Joseph M. Kitagawa. He has taught at Princeton, UCLA, and Sophia University in Tokyo.

Dr. LaFleur's work revolves around the relationship between Buddhism and culture in medieval Japan, and the relationship between religious and social issues in modern and contemporary Japan. It has been supported by the National Endowment for the Humanities, the Social Science Research Council, and the Japan Foundation. He was the first non-Japanese to be awarded the Watsuji Tetsurô Culture Prize for scholarship. One of his edited books, Zen and Western Thought (University of Hawaii Press, 1985) by Masao Abe, was awarded a prize by the American Academy of Religion.

Dr. LaFleur's books include Mirror for the Moon: Poetry by Saigyô 1118–1190 (New Directions, 1978); The Karma of Words: Buddhism and the Literary Arts in Medieval Japan (University of California Press, 1983); Liquid Life: Abortion and Buddhism in Japan (Princeton University Press, 1992); and Awesome Nightfall: The Life, Death, and Poetry of Saigyô (Wisdom Publications, 2003). He has edited Ögen Studies (University of Hawaii Press, 1985); and co-edited, with James Sanford and Masatoshî Nagatomi, Flowing Traces: Buddhism in the Literary and Visual Arts of Japan (Princeton University Press, 1992). His reviews, articles, and essays have appeared in a range of publications from The Los Angeles Times to the Chanoyu Quarterly. In addition, Dr. LaFleur has published original poetry in such publications as Poetry L.A. and The Literary Review.

Current projects include a volume, co-edited with Susanne Formanek, entitled Practicing the Afterlife: Perspectives from Japan, due out in 2004, and a study of bioethics in Japan. He is a fellow at Penn's Center for Bioethics and does collaborative research with colleagues both in Europe and Japan. Dr. LaFleur will deliver his Alumnus of the Year Address, "Buddhism, Ethics, and Heuristic Fear," at 4:00 p.m. on Thursday, May 1, 2003, in Swift Lecture Hall.

Dr. LaFleur's work revolves around the relationship between Buddhism and culture in medieval Japan, and the relationship between religious and social issues in modern and contemporary Japan.

Wednesday Community Luncheons

Wednesday lunches are held at 12:00 noon in Swift Common Room. They cost $4 at the door and must be reserved in advance by calling 773-702-8230, or by writing to jquijano@uchicago.edu.

SPRING QUARTER 2003

APRIL 2
Peter O'Leary (Ph.D. '99), Lecturer at the School of the Art Institute of Chicago, will deliver a talk entitled "The Myth of 'My Mother Would Be a Falconress': Robert Duncan's Shamanism."

APRIL 9
Cathleen Kaveny, John P. Murphy Foundation Professor of Law and Professor of Theology at the University of Notre Dame, and Senior Research Fellow in the Martin Marty Center for 2002–3, will discuss her research on complicity with evil.

APRIL 16

APRIL 23
George Yamin (Ph.D. '88), Attorney in the City of Chicago Department of Law, offers some theological reflections on "The Rising," Bruce Springsteen's latest album that addresses the spiritual dislocations of the World Trade Center attack, and the bravery of the rescuers who lost their lives in it.

APRIL 30
Joseph L. Price (Ph.D. '82), Professor of Religious Studies at Whittier College, will consider baseball affiliation stories as conversion narratives.

MAY 7
Bernard McGinn, the Naomi Shenstone Donnelley Professor, will be honored at this retirement luncheon with tributes by students.

MAY 14
Scott C. Alexander, Associate Professor of Islam and Director of the Catholic-Muslim Studies Program at the Catholic Theological Union, will discuss the history and future of Muslim-Christian relations and interfaith dialogue.

MAY 21
David Albertson, third-year M.Div. student, will present his senior ministry project, "Out of Time? Toward a Theological Critique of the Culture of Haste."

MAY 28
Larry Greenfield (Ph.D. '78), a consultant for Planned Parenthood in Chicago and co-director of the Religious Institute on Sexual Morality, Justice, and Healing, will discuss religion and sexuality.

JUNE 4
The Chicago Klezmer Ensemble will conclude the 2002–3 Wednesday luncheon series with a concert in Swift courtyard.
Faculty Announcements

Faculty Awards and Achievements

Doniger Awarded Crawshay Prize for English Literature

Wendy Doniger, the Mircea Eliade Distinguished Service Professor of the History of Religions in the Divinity School, has been awarded the British Academy's 2002 Rose Mary Crawshay Prize for English Literature for her book The Bedtrick: Tales of Sex and Masquerade (University of Chicago Press, 2000). The Crawshay Prize is one of two Academy awards each year to women who have published recently a historical or critical work of sufficient value on any subject concerned with English literature. Lord Runciman, President of the Academy, comments, “The scope of [Doniger’s] enquiry is astonishing. She not only ranges across the whole spectrum of Western literature but takes in Hindu mythology, Biblical Hebrew texts, and a sufficient number of films to have provided material for a book on its own. The Bedtrick can be read as an anthology of fascinating stories, some of them well known, others recondite and unfamiliar, but it is far more than that: a work everywhere informed by Professor Doniger’s impressive scholarship, by her psychological acumen, and her ability to analyze without distorting the often bizarre fictions (and facts) with which she deals. What emerges is a major study of human identity, and of the disconcertingly unreliable nature of anyone’s knowledge of anyone else, that is enormously lively and entertaining.”

Mahmood Receives Cultural Horizon Prize

Saba Mahmood, Assistant Professor of the History of Religions in the Divinity School, was awarded the Cultural Horizon Prize for her essay “Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Islamic Revival,” which appeared in Cultural Anthropology 6, no. 2 (2001): 202–36. The prize is awarded to the best essay published in the last two years by the Society for Cultural Anthropology, part of the American Anthropological Association.

Tanner Appointed Currie Lecturer at Austin Seminary

Kathryn Tanner, Professor of Theology in the Divinity School, was appointed White Currie Lecturer at Austin Presbyterian Theological Seminary for 2003. The first Currie Lecturer was H. R. Niebuhr, whose lectures were published as Christ and Culture in 1951.

Faculty Appointments and Promotions

Kapstein Promoted to Full Professor

In the fall quarter, 2002, Matthew Kapstein was promoted from Associate to full Professor of the Philosophy of Religion in the Divinity School and the Department of South Asian Languages and Civilizations.

Kapstein worked on the cultural transmission of the intellectual heritage of Greek antiquity to the worlds of Islamate civilization, and, more recently, on the interplay of cultural and religious themes within Islam and Judaica.

McGinn joined the School in 1969 as Professor of the Philosophy of Religion. He has worked in the areas of patristics, the history of medieval, classical, and modern philosophy, and on aesthetics. He is the fourth John Nuveen Professor at the Divinity School, following Paul Tillich, Paul Ricoeur, and B. A. Gerrish.

SPRING 2003

3
The Reverend Lindner joined the Divinity School in the fall of 2002 as Director of Ministry Studies and Senior Lecturer. She received her training in the Divinity School's Doctor of Ministry program from 1978 through 1983, with emphasis in biblical studies, ethics, and psychological studies. She has worked as a parish pastor, and also as a hospice chaplain and pastoral psychotherapist, for over twenty years.

CIRCA: How did you become interested in ministry?

CGL: I was born and raised in church—in Jacksonville, Illinois, in the Christian Church (Disciples of Christ). Like many Midwestern Protestant families, Church was what we did, and not just on Sundays—it was a way of life, a way of seeing, being, and doing in the world that permeated my growing up and shaped my self-understanding. I cannot remember a time before I knew myself as part of the body of Christ; likewise, I cannot remember a time before I understood my life as ministry, fashioned by God and God’s people for God’s purposes. So from early on, I knew I wanted to be an active part of the reconciliation and transformation that is the promise of life in a community of faith.

CIRCA: Once you knew you wanted to become a minister, how did you pursue your vocation?

CGL: After spending my entire childhood in the same hometown and church community, it was time to see and experience other things. More by instinct and curiosity than by careful design, I chose St. Olaf College in Northfield, Minnesota, for its strong liberal arts curriculum: I wanted to study religion, but not religion in isolation, not religion alone, and not simply the religion that was as near to me as breathing. If I were to understand what was compelling about religion for human life, I needed to see the enterprise through different eyes.

At St. Olaf, I majored in religion and English—I learned the workings of narrative and first encountered the rich mysteries of interpretation. I sang in a choir, and was surrounded by music and art and the Lutheran liturgy, aesthetic experiences of the Holy that had not figured prominently in the church of my childhood. This frame of reference was irrevocably enlarged during a junior year overseas study program in Jerusalem.

My fellow students and I lived in the Old City, and took classes in Judaism and Islam with professors from both Hebrew University and Bir Zeit University. It was a time of relative peace and hope—I remember that Anwar Sadat came from Egypt and walked freely through the streets of the Old City. Three days a week, I taught English to Palestinian children at a school run by German Lutherans near Bethlehem. Simply traveling to my classroom in Beit Jala—past holy places and shrines shared (and contested) by three world religions, entering this school compound where old-world Lutheran deaconesses in long dresses and bonnets taught literacy and self-sufficiency to Muslim girls—was a powerful lesson in the enormous potential of the religious imagination and the communities that embody that imagination, to bring forth new life on the one hand, and to compromise or destroy it on the other.

I applied to the University of Chicago Divinity School while I was living in Jerusalem, still committed to ministry, but more certain than ever that the practice of religious leadership is complex and nuanced, and demanded study that was deep, wide, and relentless.

CIRCA: How did your studies at the Divinity School shape your ministerial objectives and practices?

CGL: My studies at the Divinity School were hugely influential in determining the type of pastor I became. I didn’t learn a prescribed set of skills, or a predefined body of knowledge. Instead, I learned a way to see things, a way to make sense of things, a way to find out about things I didn’t yet know. I learned to ask, always and in every situation, “What is going on here?” and to take the time to answer that question deeply and fully, whether I was preparing a biblical text for a Sunday sermon, mediating a family dispute in my counseling office, participating in a heated meeting of the church board, or guiding the congregation through a renewal of their worship practices. And I have learned, over twenty years in the ministry, that this question is not simply an analytical question one asks in the academy, nor a practical question one asks in order to sort out the messiness of human interactions. A member of my congregation once commented that when I asked “What is going on here?” the question carried with it a radical sense of expectation and hope, that something worth asking about, worth considering, worth making room for really was going on, that God truly was acting, that we were being invited to be in partnership with that action. “What is going on here?” is a statement of faith that has nourished and renewed my ministry daily.

CIRCA: What did you do after you left the Divinity School?

CGL: I left the Divinity School with a young family and most of my dissertation already completed to serve First Congregational Church in Corvallis, Oregon, as associate pastor. Four years later, I moved twelve miles east (my migration back to the Midwest began with small steps!) to First Christian Church (Disciples of Christ) in Alsbury, Oregon, where I stayed for nearly sixteen years. During that time, I was constantly asking and answering that question, “What is going on here?” and reinventing my ministry in response to that conversation. I taught a college religion class, served four years as hospice chaplain, finished a master’s program in marriage and family therapy, even finally finished my Divinity School dissertation, in 1999. The congregation and I grew together, asking that same question, and the ministries of the church grew and changed in that dialogue, as well.

CIRCA: Was it a tough decision to leave the community you had served for so many years?

CGL: I was born and raised in church—in Jacksonville, Illinois, in the Christian Church (Disciples of Christ). Like many Midwestern Protestant families, Church was what we did, and not just on Sundays—it was a way of life, a way of seeing, being, and doing in the world that permeated my growing up and shaped my self-understanding. I cannot remember a time before I knew myself as part of the body of Christ; likewise, I cannot remember a time before I understood my life as ministry, fashioned by God and God’s people for God’s purposes. So from early on, I knew I wanted to be an active part of the reconciliation and transformation that is the promise of life in a community of faith.

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Divinity School Spring Events

A Conversation in Divinity with Winnifred Fallers Sullivan
Thursday, April 3
3:30 p.m., Chicago Cultural Center, 78 East Washington Street, Southwest Meeting Room
“Legal Regulation of Religion in the Twenty-first Century: Here and Abroad” by Winnifred Fallers Sullivan, Dean of Students and Senior Lecturer in the History of Christianity and the History of Religions in the Divinity School. What is gained and what is lost for religious communities by being cozy with the powers that be? Using recent cases, Dean Sullivan will compare the legal regulation of religion in several countries with a view to considering the contemporary legal status of religion in the secular state. Cases selected will be designed to illustrate the variety and complexity of this problem for the religious practitioner and for the government.

Conversations in Divinity, a quarterly series, is free and open to the public. To register or for more information, please contact Molly Bartlett at 773-702-8248, or at mbartlet@uchicago.edu.

Lecture by Annette Weissenrieder
Tuesday, April 8
4:00 p.m., Swift Lecture Hall

Lecture by Czech Ambassador to the United States Martin Palouš
Wednesday, April 9
4:00 p.m., Swift Common Room
The Pew Forum on Religion and Public Life presents His Excellency Martin Palouš, Czech Ambassador to the United States, who will deliver the third lecture in the yearlong series “Does the Idea of Human Rights Need God?” Ambassador Palouš is a political philosopher and was among the first signatories of the Charter 77 document calling on the communist regime to respect human rights. In November 1989, he became one of the founders of the Civic Forum, which replaced the communist regime, and, in 1990, he became a minister of parliament. He was appointed Ambassador to the United States by Czech President Vaclav Havel in the summer of 2001. For more details and to register, please visit www.pewforum.org/humanrights, or call 773-702-6943.

Norm and Description: A Conference in Honor of Don S. Browning
Thursday, April 24–Friday, April 25
All day, Swift Common Room
This conference will be held to honor Don S. Browning, the Alexander Campbell Professor Emeritus, who retired from teaching at the end of the spring quarter after thirty-four years of service on the Divinity School faculty. Papers will be delivered by Richard Kriebel (Northwestern University), Niklaus Largier (University of California, Berkeley), and Amy Hollywood (Dartmouth College). The event will conclude with a panel discussion with the presenters and Professor McGinn moderating.

School of Theology (Seminary), Pamela Couture (Colgate Rochester Crozer Divinity School), Volney Gay (Vanderbilt University), Cynthia Gano-Lindner (University of Chicago Divinity School), John Wall (Rutgers University), and Don S. Browning. A reception, which will include special tributes to Professor Browning, will be held at 4:00 p.m. on Friday, April 25, in Swift Common Room.

The 2003 Numata Lecture
Monday, April 28
4:00 p.m., Swift Lecture Hall
“Aganist the Grain: Nuna and Buddhist Revival in Contemporary Taiwan” by Chun-Jang Yu, Chair of the Department of Religion at Rutgers, the State University of New Jersey, and Numata Visiting Professor at the Divinity School for 2003.

For calendar updates, please check the Divinity School’s website at divinity.uchicago.edu. If you would like to subscribe to “At the Divinity School,” our electronic events calendar, please write to jgujian@uchicago.edu.

Divinity School Reunion
June 4–5, 2004
Swift Hall
The Divinity School reunion will not be held this June 7, as had been advertised at the AAR and on our website, but on June 4–5, 2004. Please save the date and look for details in the fall issue of Circa, as well as on our website (http://divinity.uchicago.edu/events.html).

Alumnus of the Year 2002 Address
Thursday, May 1
4:00 p.m., Swift Lecture Hall
“Buddhism, Ethics, and Heuristic Fears” by William E. LaFleur, E. Dale Sanders Professor of Japanese Studies in the Department of Art and Middle Eastern Studies at the University of Pennsylvania. Dr. LaFleur was named the Divinity School Alumnus of the Year for 2002 by the Board of Trustees of the Baptist Theological Union. (See details on p. 2.)

Lecture in Honor of Jaroslav Pelikan
Friday, May 2
4:30 p.m., Swift Lecture Hall
“Development of Doctrine: An Orthodox Theological Category” by Andrew Louth, Professor of Historical Theology at Durham University, in England. This lecture is part of a series to honor Jaroslav Pelikan on his eightieth birthday. Mr. Pelikan is the Sterling Professor Emeritus of History at Yale University and one of the world’s leading scholars in the history of Christianity. He has authored more than thirty books, including the five-volume The Christian Tradition: A History of the Development of Doctrine (University of Chicago Press, 1971–89).

Spirituality and Mysticism: A Conference in Honor of Bernard McGinn
Tuesday, May 6–Wednesday, May 7
All day, Swift Lecture Hall
This conference will be held to honor Bernard McGinn, the Naomi Shenstone Dunbar Professor, who will retire from teaching at the end of the spring quarter after thirty-four years of service on the Divinity School faculty. Papers will be delivered by Richard Kriebel (Northwestern University), Niklaus Largier (University of California, Berkeley), and Amy Hollywood (Dartmouth College). The event will conclude with a panel discussion with the presenters and Professor McGinn moderating.

Reception in Honor of Anne E. Carr
Monday, May 12
4:00 p.m., Swift Common Room
This reception will be held to honor Anne E. Carr, Professor of Theology in the Divinity School, who will retire from teaching at the end of the spring quarter. Professor Carr has taught modern theology, with special interests in Catholic thought and feminist theology, in the Divinity School and in the College for the past thirty years.

Lecture by Robert D. Richardson, Jr.
Friday, June 6
3:00 p.m., Swift Lecture Hall
“Emerson and the Perennial Philosophy” by Robert D. Richardson, Jr., independent scholar and author of a masterful study of Ralph Waldo Emerson’s life, entitled Emerson, The Mind on Fire (University of California Press, 1989). This lecture is being co-sponsored by Marshallese Lombard Theological School in Hyde Park, Chicago.
Martin Marty Center News and Events

The Martin Marty Center builds on a long-standing conviction of the Divinity School that the best and most innovative scholarship in religion emerges from sustained dialogue with the wider society. In all of its projects, the Center ought to serve as a robust “circulatory system” that strengthens and extends scholarly inquiry by moving it through faculty, student, and public bodies of deliberation.

—W. Clark Gilpin, Director of the Martin Marty Center

D. R. Sharpe Lectures

In the fall of 2003, the Martin Marty Center will bring together a group of Jewish, Christian, and Islamic scholars—philosophers, theologians, ethicists, and legal thinkers—for the D. R. Sharpe Lectures, entitled “Humanity before God: Contemporary Faces of Jewish, Christian, and Islamic Ethics.” The purpose of the lectures, which will take place from October 22 to 23, 2003, is to examine anew the shared ways in which the three monotheistic faiths in the Abrahamic tradition conceive the idea of humanity before God, and how each contributes to contemporary understandings of fundamental claims about the inalienable sanctity and dignity of human life. The conference will reflect upon and explore three dimensions of the complex idea of human life in connection to the image of God motif in Genesis or the theme of viceregency in the Qur’an: (1) the distinctiveness of human being; (2) natural and embodied life; and (3) the social, political, and cultural dimensions of life. The conference will feature a keynote address by Hilary Putnam, Cogan University Professor Emeritus at Harvard University, and lectures by prominent scholars of religious ethics. For more information, check the Martin Marty Center’s website at http://marty-center.uchicago.edu.

Women in American Religious History

The Martin Marty Center will sponsor a conference entitled “Women in American Religious History: Reimagining the Past” from October 8 to 10, 2003, at Swift Hall. The conference will bring together more than forty historians—including Ann Braude, Rosemary Skinner Keller, Susan Jurer, Catherine Berdan, Marie Griffith, Pamela Nadell, Yvonne Chiraze, Rosemary Radford Ruether, and Judith Weisenfeld—to explore how women’s history transforms our understanding of the past. Speakers will use their own research interests—whether eighteenth-century evangelicalism, nineteenth-century Catholicism, or modern-day feminist theology—to ask larger questions about why women’s history matters. For more information about the conference, check the Martin Marty Center’s website at http://marty-center.uchicago.edu. A full list of speakers will be posted later this spring.

War Talk at Sightings

Since the start of the academic year, Sightings, the biweekly online publication of the Martin Marty Center, has been presenting diverse voices and opinions regarding the build-up to war with Iraq. It began with a challenge by Martin Marty to religious scholars, clergyman, and laypeople to speak up and be heard. In “Voices Seldom Heard” (August 13), he observed “how rare have been the reported-voices of religious figures questioning the potential war against … Iraq.” He wondered, “Maybe there have not been many questioners.” This was soon followed with reportage on the voices that were beginning to stir in the religious community. In “More Voices Seldom Heard” (August 19), we heard Father Andrew Greeley’s warning that “Tens of thousands … of Iraqis will die … Our relationships with our allies will have been sundered … The real war on terrorism will have been neglected … Unless someone can stop this … rush to war, there will be bad times ahead.” Marty concluded with a blessing on those who, like Greeley, have the “courage to criticize America.”

The responses to Marty’s challenge—voices of dissent, support, and debate—came pouring in (the largest email response in the history of the publication). “Your Two Cents” (September 3) responded to the deluge and reported some critiques of the “go slow/peace” position: “Sometimes the courage required is not the courage to criticize, but the courage to risk loss and even defeat for the sake of a more just peace.”

Columns on the subject of war from other contributors soon followed. In “A Just War?” (September 6), James Evans presented the principles of just war theory and questioned, “What is our intent? The stated purpose of the war is to remove Saddam Hussein from power. Is that a legitimate cause? Is any part of our action motivated by revenge for the events of September 11?”

Others have focused on: media bias against religious voices of dissent (“Deserting Clergy,” October 7), a Niebuhrian perspective on the dangers of unilateralism (“Niebuhr and U.S. Restraint,” October 31), a comparative history of religious responses to war (“Religious Voices in Foreign Policy,” November 21), an eyewitness report on a war protest in Washington (“Mall Crowd: Then and Now,” January 30), a review of Luther’s writings and attitudes regarding war (“Anonther Witness,” February 30), and a report on the struggle by religious leaders to be heard by “those who matter.” (“Watchword: Imperial,” February 17).

Columns just prior to the onset of war dealt with the Quaker commitment to peace (“Quaker Constancy,” March 6), a critique of Rod Dreher’s article in the National Review about military chaplaincy (“Chaplaincy,” March 10), and a commentary on the government’s use of the rhetoric of evil and some restaurants’ decision to rename french fries “Freedom Fries” (“Freedom Fries,” March 20). “Munching patriotic foodstuffs and shaking our head at various evil regimes” comments Rod Dreher’s article in the National Review about military chaplaincy (“Chaplaincy,” March 10), and a commentary on the government’s use of the rhetoric of evil and some restaurants’ decision to rename french fries “Freedom Fries” (“Freedom Fries,” March 20). “Munching patriotic foodstuffs and shaking our head at various evil regimes” comments Rod Dreher’s article in the National Review about military chaplaincy (“Chaplaincy,” March 10), and a commentary on the government’s use of the rhetoric of evil and some restaurants’ decision to rename french fries “Freedom Fries” (“Freedom Fries,” March 20).
Revealed and Concealed: Rethinking Human Knowledge, Action, and Culture

It is a common declaration of the world’s religions that “things are not the way they appear.” Everyday life is not self-explanatory on its surface or able to be comprehended from a single point of view. Wisdom about life’s deeper mysteries therefore requires an initiation, the communication of a higher knowledge, and the disciplined adherence to a distinctive path of life. Religious experts and sacred texts are the guides and guardians for the process of discernment, but, frequently, they too are thought to have their limits, beyond which stand further mysteries, imperceptible by mortal capacities. Hence a perennial feature of religious culture is the assumption that the point or meaning of life is both revealed and concealed in the course of living it.

The interplay of revealed and concealed, as it occurs in religions and is theoretically appraised by religious thinkers, has sparked long and complex debates in the various religions. The issues have included the relation of disclosure to deception, the ethics of secrecy, the relation of intention to action, and questions of perception and evidence. The exploration of such issues in religion opens out toward a diagnostic and theoretic analysis of broader cultural themes. How does religious reflection on revelation and concealment illuminate analogous workings of this dialectic in other professional fields and social forms, such as politics, law, the media, and journalism?

The Martin Marty Center plans to launch an inquiry into these questions in 2002-3. It does so in an effort to reground the centrality of the Divinity School as a locus for thinking about religion in the broader academy and culture. For further information about the “Revealed and Concealed” research project, please contact the director of the Martin Marty Center, W. Clark Gilpin, at w-gilpin@uchicago.edu.

Schubert Ogden on Basic Problems of Systematic Theology

From October 14 to 20, 2002, the Divinity School welcomed Schubert M. Ogden as the Martin Marty Center’s first Senior Visiting Scholar in Religion—a program designed to bring a senior scholar of religion to spend a week at the Divinity School to discuss his or her work and its significance for future scholarship. Professor Ogden is both a B.D. and Ph.D. graduate of the School, was University Professor here from 1969 to 1972, and was awarded an honorary degree by the University of Chicago in 1983. He is now University Distinguished Professor of Theology Emeritus at Southern Methodist University in Dallas, Texas.

During his week at the School, Professor Ogden offered a seminar, entitled “Basic Problems in Systematic Theology,” consisting of three afternoon sessions in the School’s Common Room. The problems discussed—“The Problem of Formally Nominate Witness,” “The Problem of Divine Agency,” and “The Problem of the Truth about Human Existence”—are not only basic to the systematic theological task but also problems to which Professor Ogden offers a resolution that is distinctive in contemporary Christian theology.

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Later in the week, Professor Ogden participated in a luncheon discussion focused on his book Is There Only One True Religion or Are There Many? and another luncheon with students in the Ministry program, which focused on his paper “The Authority of Scripture for Preaching.” During his time at the School, he also engaged in numerous informal conversations with students and faculty. Professor Ogden’s visit served to introduce many to the challenge of his work and, for those familiar with his thought, provided a memorable opportunity to pursue it at points most important to them. As the initiation of what will be a continuing practice at the Martin Marty Center, the event also set the highest standard for the program of welcoming Senior Visiting Scholars into the Divinity School’s conversation.

The Religion and Culture Web Forum

The Religion and Culture Web Forum offers a monthly online commentary on cutting-edge research by a scholar of religion in a way that “opens out” to themes, problems, and events in world cultures and contemporary life. Scholars from diverse fields of study are invited to offer formal responses and the public has an opportunity to respond via an online discussion board.

Since its launch in December 2002, the Forum has featured commentaries on Mohammed Artu’s meditations on September 11 by Bruce Lincoln, the letter from prison in Christian history and theology by Clark Gilpin, Martin Buber’s vision of utopia by Paul Mendes-Flohr, and an argument for a capabilities approach to justice for mentally disabled citizens by Martha C. Nussbaum. In April, Wendy Doniger offers a study of self-impansonization in literature, and, in May, Joan Elthain will offer some thoughts on war and justice.

With the help of the new Web Forum editor, second-year M.A. student Shannon Mason, we hope the Forum will develop into a useful resource for anyone interested in the study of religion, particularly for prospective students interested in our faculty’s research.

For a calendar of upcoming commentaries or to access any of the Forum’s discussions, please visit http://marty-center.uchicago.edu/webforum.

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Letter from the Dean, continued from page 1

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graduate education. This is patently true. The question, however, is less whether sacrifice is inherent than it is what the level of sacrifice will be. Students who must work a good deal inevitably compromise an essential component of education: the leisure to read with apprehension, to think with precision, and to converse with attention. Students who borrow heavily do so in preparation for a professional life whose levels of remuneration are insufficient to make debt anything other than a long-term burden. Such levels of sacrifice do not so much test the dedication of the student as they threaten his or her fundamental educational experience, or recast inexorably his or her professional life. In such conditions, I regard it as a real privilege to work with people who work to the highest scholarly standards, in the name of a too rare idealism.

It might be observed that doing more with less is a virtue. I concur. But I cannot resist the further observation that it would be exciting to have the chance to do yet still more with more. I hope that such considerations—particularly in relation to financial support for our students—will animate your relationship to the Divinity School in this and future years.

RICHARD A. ROSENGARTEN
Dean

Interview with Lindner, continued from page 4

CGL: The decision to accept this job was a very difficult one. There is much that is good about being in one community of faith for a long period of time. My congregants had become my extended family, they had known my children since birth, and had guided me in my vocation as much as I had supported them in theirs. I had dedicated their infants and baptized their children; I had married many couples and presided at a generation of funerals. So the congregation's discernment was a part of my decision-making process about this move. While they were sad that we would not be sharing our daily life together, they were pleased that a part of their community would be involved in the shaping of new leadership for the church and the world.

CIRCA: How do you think the ministry program has changed since your student days?

CGL: I think the program is more mature now; it is also more realistic and more balanced. While requirements and course titles have changed some, the program's mission remains the same: to educate students for a life of public ministry through a balance of scholarly and pastoral perspectives. I am pleased by the fact that the School's ministry students and its master's of arts and doctoral students still benefit from each other's presence, just as they did when I was here. Classes are greatly enhanced by the different types of questions and concerns that students from our various degree programs bring to them. This is what, ultimately, makes the Divinity School's dual purpose—as a teacher of teachers and a teacher of ministers—successful. Consequently, the notorious labels of "ivory tower" and "Christian ghetto," which are so often used to describe, respectively, rigorous research institutions and Christian seminaries, really don't apply here. There is a real and very important tension and conversation between the two, and their dual existence does not let the institution become mired in either extreme.

CIRCA: What is your vision for the ministry program, and how do you hope to implement it in the next few years?

CGL: The program has great bones, a solid structure that allows abundant flexibility, so there is not a lot of new construction to be done. The faculty here are compelling and generous, and the students motivated and capable. I think my most significant contribution as Director of Ministry Studies is to connect with these students and to ask "What is going on?" with each of them to under-

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stand what their gifts and voices are, and to make sure they refine these with the tools available here, to express them to the best of their abilities. There is much to be hopeful about regarding the future of this program and these young leaders. I have found our students to be much more attuned to what's going on around them than I was as a student. Many of them have either lived or served in another country. Many of them already aspire to look beyond their faith and engage others. This is encouraging, because today's challenge is not only to know one's own religious community but also to know how someone who is not part of it sees it. Today we need to take communities of faith, their language and practices, more seriously than ever, to ask "What is going on?" with renewed interest, respect, and humility, in order to avert mutual suspicion and foster understanding, civility, and mutual respect. The Divinity School, in its tradition of educating its students to engage their work, be it in the academy or in ministry, without having a foreclosed set of assumptions, above all in a way that is critical, has long been on the right path in this regard. My job as Director of Ministry Studies will thus be to ensure that it stays on this path.