The Cardinal Fact of Human Life is that we stand between what we have become and what we might be. Plato said it first; many have since affirmed it. Nonetheless, it merits constant reiteration, and not just because it is true. As history amply reminds us, what we have become—the actual—and what we might be—the ideal—is an uneasy juxtaposition. History affords many examples of how readily the status quo can be presented as the right order of things, and also of instances in which a grand synthetic idea can come up short on the specifics of its application.

We who labor in the academy, especially those of us whose work is located in the humanities, have in this fact and its elaboration the consummate, and ultimately the only legitimate, justification for our work. We have a primary responsibility to keep in front of everyone the perennial, easily displaced juxtaposition of actual and ideal. But it cannot, and should not, end there. We have also two further obligations. One is to provide maps of the actual—accounts of what we have become—that are scrupulous in their accuracy and utterly devoid of sentiment or ideology. We are the custodians of the historical record in its broadest sense. In times when it is all too easy to pay lip service to the facts—I will leave for your consideration, dear reader, what time has not been so—it is the responsibility of the academic to insist on the place of evidence and argument, of belief and understanding. To do so is to recognize that fact and moving forward. At the same time, that group will surely include many who understand themselves to practice a religion, and it is clear to us that to discount their participation would equally impoverish the conversation.

Our second essential obligation is to supply rich renditions of the possible, scenarios of what we might be. Here we must function less as custodians and more as standard-bearers. We must be responsive to what is best, and what is at best problematic, in the actuality of what we have become, and think in turn about how that set of circumstances can be transformed. What should be our ideals? In times when it is all too easy to imply that a course of action reflects considered ideals rather than self-interest—the same qualification applies as above—it is the responsibility of the academic to insist on the place of argument in the conversations that shape how we understand the heritage of our common life.

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It is important to note that in practice these functions necessarily overlap. The custodian of historical evidence will not get very far without some standards of possibility to orient her work. The standard-bearer of the possible and of argumentation will get nowhere without facts. The distinction of fact and value is as often unacknowledged as it is inevitable. We articulate the components, then, to assure their independence but also to reinvigorate their mutual implication.
This fall, the Divinity School welcomes one new full-time faculty member and five new associated faculty members to its fold. It bids farewell to retiring Professor Anthony C. Yu, whose scholarship will be honored at a conference this spring. For online faculty news updates, please go to http://divinity.uchicago.edu/whatsnew/news.html. To access online faculty profiles, which include detailed biographies, photographs, and contact information for each faculty member, please go to http://divinity.uchicago.edu/faculty/index.html.

**Appointments**

**Arnold Appointed Assistant Professor of the Philosophy of Religion**

Daniel A. Arnold was appointed Assistant Professor of the Philosophy of Religion in the Divinity School, effective at the beginning of this fall quarter. He earned two M.A.’s, one from Columbia University, the other from Iliff School of Theology, and went on to earn his Ph.D. from the University of Chicago Divinity School in 2002. He spent 2002–2003 teaching at McGill University. A scholar of Indian Buddhist philosophy, a subject he engages in a constructive and comparative way, Arnold is particularly interested in Indian Buddhist Madhyamaka and in the appreciation of Indian Buddhist philosophy as an integral part of the broader tradition of Indian philosophy. In this regard, he has focused especially on issues disputed between Buddhist schools and the orthodox Brahmanical school of Pūrva Mīmāṃsā. His first book, *Buddhists, Brahmins, and Belief: Epistemology in Classical Indian Philosophy of Religion*, is forthcoming from Columbia University Press. His essays have appeared in *Philosophy East and West*, *Journal of Indian Philosophy*, and *Journal of the International Association of Buddhist Studies*, among other places. He is currently studying issues involving the intersection of Buddhist philosophy of mind, epistemology, and the category of intentionality.

**Five New Associated Faculty**

An important way in which the Divinity School promotes the interdisciplinary nature of its work is through the appointment of associated faculty, members of other departments of the University whose work intersects with the study of religion. Associated faculty can cross-list their courses in the Divinity School curriculum, direct programs of study, offer doctoral exams, and advise dissertations. Current associates include Bertram J. Cohler (Social Sciences), David E. Orkinsky (Human Development), Robert J. Richards (History, Philosophy, and Psychology), J. David Schoen (Near Eastern Languages and Civilizations), and Jonathan Z. Smith (Humanities). In the past year, the University’s Provost has approved the appointment to the School of five new associated faculty members, whose work represents an exciting range of interest in the study of religion. They are:

**Steven Collins**, Professor in the Department of South Asian Languages and Civilizations, and the College, works on the social and cultural history of Buddhism in pre-modern and modern South and Southeast Asia. His books are *Selfless Persons: Imagery and Thought in Theravada Buddhism; Nirvana and Other Buddhist Felicities: Utopias of the Pali Imaginaire; and A Pali Grammar for Students* (forthcoming). His current research interests include the translation of Pali texts and the history of nuns in the modern period.

**Rachel Fulton**, Associate Professor of Medieval History in the Department of History and the College, researches and teaches on the intellectual and cultural history of Europe in the Middle Ages, with emphasis on the history of Christianity and monasticism in the Latin West. She also offers courses on the history of war, on travel and intercultural contact in the Middle Ages, and on the philosophy of history in the Western tradition. Her first book, *From Judgment to Passion: Devotion to Christ and the Virgin Mary, 800–1200*, is a study of the intellectual and emotional origins of the European devotion to Christ in his suffering humanity, with special emphasis on the role of scriptural exegesis and liturgy. It was awarded the *Journal of the History of Ideas* Morris D. Forkosch Prize for the best book in intellectual history published in 2002, and named a *Choice* Outstanding Academic Title of the Year. Fulton’s current work addresses the interplay of intellect and empathy in the practical development of a discipline of prayer.

is based on an ethnographic study of religious life in Four Corners, a poor, predominantly black neighborhood in Boston containing twenty-nine congregations. It explains the high concentration, wide variety, and ambiguous social impact of religious activity in the neighborhood. McRoberts currently is conducting a study of black religious responses to, and influences on, social welfare policy since the New Deal, culminating with George W. Bush’s Office of Faith-Based and Community Initiatives. He is also initiating an ethnographic project on cultures of death and dying among black congregations in low-income urban contexts.

Robert S. Nelson, Distinguished Service Professor in the Department of Art History, the Committees on the Ancient Mediterranean World and Visual Arts, and the College, and Chair of the Committee on the History of Culture, works in two interrelated areas. The first concerns the artistic interaction in the central and eastern Mediterranean during the Middle Ages, and recently has included studies of the semiotics of writing and ornament; politically symbolic religious narratives; and culturally constructed notions of vision, as described in the edited volume Visionary Before and Beyond the Renaissance: Seeing as Others Saw (Cambridge University Press, 2000). A second interest is the history of the study and reception of these cultures to the present, and theories of art history. Here the most recent publications are Hagia Sophia 1890–1996: Holy Wisdom and Modern Monument (University of Chicago Press, 2004), and the coedited volumes Monuments and Memory Made and Unmade (University of Chicago Press, 2003) and Critical Terms for Art History, 2nd edition (University of Chicago Press, 2005).

Josef Stern, Professor in the Department of Philosophy, the Committee on Jewish Studies, and the College, currently researches contemporary philosophy of language and medieval philosophy, especially the philosophy of Moses Maimonides, although his broader interests and the courses he teaches include various topics in epistemology and metaphysics (such as skepticism and free will), Islamic and Latin medieval philosophy, philosophy of religion, logic, and philosophy of art. At present, he is completing a book entitled The Matter and Form of Maimonides’ “Guide of the Perplexed,” and is engaged in research on various topics in the theory of reference, such as: demonstratives, indirect discourse, and belief sentences; normativity in language and the foundations of linguistics; issues of representation in language and art; and the reception of Quine’s indeterminacy thesis as a case study of the transformation of a problem in twentieth-century Anglo-American philosophy. Among his recent publications are Metaphor in Context; Problems and Parables of Law: Maimonides and Nahmanides on Reasons for the Commandments; “Metaphors in Pictures”; and “Maimonides’ Demonstrations: Principles and Practice.”

Anthony C. Yu, the Carl Darling Buck Distinguished Service Professor in the Humanities and Professor of Religion and Literature in the Divinity School, with associated appointments in the Departments of Comparative Literature, East Asian Languages and Civilizations, and English Language and Literature, and in the Committee on Social Thought, will retire from the University of Chicago on June 1, 2005, after thirty-six years of dedicated service on the faculty. Yu earned his S.T.B. from Fuller Theological Seminary in 1963 and his Ph.D. from the University of Chicago Divinity School in 1969, the same year he was appointed to the faculty. Throughout his career, he has been interested in the comparative study of both literary and religious traditions. The themes and topoi of Greek religions and Christian theology have informed his essays on epics (Classical and Renaissance) and tragic dramas of the West. Similarly, he has sought to reinterpret classical Chinese narratives and poetry in light of Buddhism, Taoism, and Confucianism. His publications include specific comparisons of Chinese and Western texts, literary and religious histories, and issues of theory and criticism. His courses at the University of Chicago are divided between those offered for the Divinity School (in Religion and Literature and in the History of Religions) and those offered for the Departments of East Asian Languages and Civilizations and of Comparative Literature. Best known for his four-volume translation of The Journey to the West, he coedited (with Mary Gerhart) Morphologies of Faith: Essays in Religion and Culture in Honor of Nathan A. Scott, Jr. He has also published Rereading the Stone: Desire and the Making of Fiction in “Dream of the Red Chamber.” In late 2004, Open Court will publish his State and Religion in China: Historical and Textual Perspectives. To celebrate Professor Yu’s service on the faculty, the Divinity School will hold a two-day conference in his honor, scheduled to take place on April 12 and 13 in Swift Hall. Event details are forthcoming, as well as on the Divinity School’s Web site, at http://divinity.uchicago.edu. □

Notes

Doniger Delivers Humanities Open House Keynote

On October 23, 2004, Wendy Doniger, the Mirece Eliaade Distinguished Service Professor of the History of Religions, will give the keynote address, “Magic Rings in Mythic Narratives,” at the twenty-fifth Humanities Open House, a daylong celebration of the humanities, featuring lectures, discussions, performances, and tours of the University of Chicago Humanities Division. The Open House is free and open to the public. For more information and a full list of presentations, go to http://humanities.uchicago.edu or call 773-702-4847.

Elshtain To Deliver Gifford Lectures

Jean Bethke Elshtain, the Laura Spelman Rockefeller Professor of Social and Political Ethics, has been invited to deliver the 2005–2006 Gifford Lectures in Scotland. Established in 1885, the lectures are an important intellectual event in the study of religion. Elshtain plans to deliver her on the topic of “Sovereignty.” She will address the concepts of sovereign God, sovereign state, and sovereign self, exploring the implications and respective fates of these sovereignties in our postmodern world.

Anthony C. Yu Retires from Teaching

Anthony C. Yu, the Carl Darling Buck Distinguished Service Professor in the Humanities and Professor of Religion and Literature in the Divinity School, with associated appointments in the Departments of Comparative Literature, East Asian Languages and Civilizations, and English Language and Literature, and in the Committee on Social Thought, will retire from the University of Chicago on June 1, 2005, after thirty-six years of dedicated service on the faculty. Yu earned his S.T.B. from Fuller Theological Seminary in 1963 and his Ph.D. from the University of Chicago Divinity School in 1969, the same year he was appointed to the faculty. Throughout his career, he has been interested in the comparative study of both literary and religious traditions. The themes and topoi of Greek religions and Christian theology have informed his essays on epics (Classical and Renaissance) and tragic dramas of the West. Similarly, he has sought to reinterpret classical Chinese narratives and poetry in light of Buddhism, Taoism, and Confucianism. His publications include specific comparisons of Chinese and Western texts, literary and religious histories, and issues of theory and criticism. His courses at the University of Chicago are divided between those offered for the Divinity School (in Religion and Literature and in the History of Religions) and those offered for the Departments of East Asian Languages and Civilizations and of Comparative Literature. Best known for his four-volume translation of The Journey to the West, he coedited (with Mary Gerhart) Morphologies of Faith:
A Conversation in Divinity with Margaret M. Mitchell

Thursday, October 7
5:30 p.m., Chicago Cultural Center, 78 East Washington Street, Southwest Meeting Room

“The Box, the Bestseller, and the Blockbuster: Angles of Assessment on Christian Origins in Popular Culture.”

Associate Professor of New Testament and Early Christian Literature in the Divinity School and the Division of the Humanities, Margaret Mitchell will discuss three recent cultural phenomena that reflect contemporary fascination with the world of early Christianity: the James ossuary, Dan Brown’s *Da Vinci Code*, and Mel Gibbon’s *Passion of the Christ*. 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. We look forward to seeing you there!

The Two Gentlemen of Cordova: A Conference in Honor of Joel Kraemer

Wednesday, October 27–Thursday, October 28
Swift Lecture Hall

Averroes and Maimonides were contemporaries, both representatives of a medieval enlightenment. Each was a jurist, physician, scientist, and philosopher. And each was translated into Latin and had a significant impact on Scholastic thought (Albert the Great and Thomas Aquinas in particular). Averroes was certainly the greatest of the medieval Muslim thinkers, as Maimonides was the greatest of the Jewish thinkers. They had much in common beyond the similarity of their vocation.

Joel Kraemer, the John Henry Barrows Distinguished Professor Emeritus of Jewish Studies, who retired from the Divinity School faculty on June 30, 2003, after ten years of service, has done much, through his scholarship and teaching, to enhance our understanding of how the heritage of classical antiquity (Plato, Aristotle, Plotinus, and others) was assimilated in medieval Islamic civilization by Christians, Jews, and Muslims, members of monotheistic faiths based on revelation. He has made signal contributions to our understanding of a moment when Athens and Jerusalem truly did meet.

Join us on October 27–28 for a conference that will take up these themes of Joel Kraemer’s scholarship.

Participants will include Alfred Irey (New York University), Barry Kogan (Hebrew Union College), Tvi Langermann (Bar Ilan University), and University of Chicago Professors Ralph Lerner, Bernard McGinn, and Paul Mendes-Flohr. See http://divinity.uchicago.edu/whatsnew/autumn_2004/kraemerz.html for more details, including a schedule of events.

Lecture by James Cone

Tuesday, October 5
7:30 p.m., Mandel Hall, 1131 East 57th Street

James Cone, the Charles A. Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary in New York City, will present “The Challenge of Race,” the inaugural talk of the new workshop “Race and Religion: Thought, Meaning, and Practice,” which will meet biweekly this fall. The workshop seeks to address the ideas, meanings, and practices of the sacred within racially marginalized communities. Furthermore, it acknowledges both an intellectual conviction to the exploration of religion among racialized peoples and a commitment to engaging with and clarifying the impact of religion in racialized communities.

The workshop is cosponsored by University of Chicago Professors Melissa Harris-Lacewell (Political Science), Dwight Hopkins (Theology), Tracey Meares (Law), and Omar McRoberts (Sociology), and coordinated by Ph.D. students Warren Chain (Ethics) and Shawn Dickerson (Anthropology and Sociology of Religion). The workshop’s goal is to provide a forum for graduate students and faculty at the University of Chicago and area institutions to explore the problematics of race and religion.

The 2004 John Nuveen Lecture by Mark Strand

Thursday, November 4
4:00 p.m., Swift Lecture Hall

This year’s John Nuveen Lecture will be given by Mark Strand, the Andrew MacLeish Distinguished Service Professor of Social Thought at the University of Chicago. A former Poet Laureate of the United States, Professor Strand has won numerous grants and awards, including the Bobbitt and Bollingen Poetry Prizes, a MacArthur fellowship, and Ingram Merrill, Rockefeller, Guggenheim, and NEA grants. He was awarded the Pulitzer Prize for *Blizzard of One*, published in 1999. His eight other volumes of poetry include *Reasons for Moving*, *The Monument*, *The Continuous Life*, and *Dark Harbor*. He has also published a collection of stories, numerous translations, and several anthologies, and has written extensively on contemporary art, including a book on the painter Edward Hopper.

Religion and the Democratic Prospect Conference

Thursday, October 21
4:00 p.m. to 7:30 p.m., Swift Common Room

Friday, October 22
9:00 a.m. to 12:00 noon
Swift Common Room

See page 9 for details.

AAR/SBL Reception

Sunday, November 21
9:00 p.m., San Antonio, Texas

All Divinity School alumni and friends are invited to a reception at the annual meeting of the American Academy of Religion (AAR) and Society for Biblical Literature (SBL), to be held this year in San Antonio, Texas. For more information, please contact Molly Bartlett at 773-702-8248, or at mbartlet@uchicago.edu. We look forward to seeing you there!
Wednesday Community Luncheons

Wednesday lunches provide an opportunity for the Divinity School community to gather each week to eat a student-prepared meal and listen to a guest speaker. They take place from 12:00 noon to 1:30 p.m. in Swift Common Room, and cost $4 at the door. Those interested in attending should reserve a seat in advance by calling 773-702-8230 or e-mailing jquijano@uchicago.edu. All are welcome.

October 13
Thomas Kramer, M.D., Director of Student Counseling and Resource Services and Associate Professor in the Department of Psychiatry, will discuss religion and mental health.

October 20
Writer/Director Gita Kapila will show clips from and discuss her latest film, Weaning, in which the separation experienced by a nursing mother when her eight-month-old son turns away from the breast takes place on the surreal plane of a bathroom mirror, where the mother's longing is first reflected and then set free.

October 27
Tributes to Joel Kraemer, the John Henry Barrows Professor Emeritus of Jewish Studies, on the occasion of his retirement. (See page 4 for details.)

November 3
Farr A. Curlin, M.D., Instructor of Medicine in the Section of General Internal Medicine at the University of Chicago, will discuss "A Troubled Marriage: Christianity and Modern Medicine."

November 10
Michael Fishbane’s Biblical Myth and Rabbinic Mythmaking (Oxford University Press, 2003) will be the subject of the fall Dean’s Forum, a quarterly series at which members of the Divinity School’s faculty convene to discuss a recent faculty work. The forum will feature the author in discussion with Professor of Theological Ethics William Schweiker and Director of Ministry Studies Cynthia Lindner.

November 17
Sam Portaro, the retiring chaplain of Brent House, the Episcopal Center at the University of Chicago, will discuss "A Long Obedience: Reflections on a Vocation."

November 29
Wendy Doniger, the Mircea Eliade Distinguished Service Professor of the History of Religions, will reflect on her intellectual heritage, from her parents and high school English teacher to University of Chicago faculty mentors David Grene and Mircea Eliade.

October 6
Luigi Zingales, the Robert C. McCormack Professor of Entrepreneurship and Finance, will discuss "The Impact of Religion on Economic Attitudes."

Winter Events

A Conversation in Divinity
Thursday, January 20
5:30 p.m., Chicago Cultural Center, 78 East Washington Street, Southwest Meeting Room

Check the Divinity School’s online calendar, at http://divinity.uchicago.edu/whatsnew/events.html, closer to the date for more information on this event.

Lecture by Thomas A. Carlson
Tuesday, February 1
4:00 p.m., Swift Lecture Hall

Thomas A. Carlson, who received his Ph.D. from the Divinity School in 1995, is Associate Professor in the Department of Religious Studies at the University of California, Santa Barbara, where he teaches courses treating philosophy and religion, contemporary theory, and the history of Christian thought and culture. He is the author of Indiscretion: Finitude and the Naming of God (University of Chicago Press, 1999) and of numerous articles treating deconstruction, phenomenology, and the traditions of apophatic and mystical theology. He is also translator of several works by French philosopher and Divinity School professor Jean-Luc Marion, including God without Being (University of Chicago Press, 1991); Reduction and Donation: Investigations of Husserl, Hegelgger, and Phenomenology (Northwestern University Press, 1998); and The Idol and Distance (Fordham University Press, 2001).

Religion and the Democratic Prospect Book Discussion
Thursday, February 10
2:00 p.m. to 5:00 p.m.
Friday, February 11
9:00 a.m. to 12:00 noon
Swift Common Room

See page 9 for details.
he multiple challenges and conflicts facing denominations, congregations, and religious leaders are much in the news, but if interest in the M.Div. program at the Divinity School is any indication, the vocation of public ministry still motivates and intrigues thoughtful divinity students. Sixteen new students will enter the three-year professional degree program at Chicago this autumn, representing a rich diversity of denominations, backgrounds, and ministerial aspirations. The new cohort includes Roman Catholics, Lutherans, United Methodists, Baptists, and Disciples of Christ; one student identifies himself as a Quaker, another comes from the United Church of Christ, and a few understand themselves to be in transition, seeking faith communities that reflect their commitments. These join a group of current M.Div. students who already enjoy lively classroom conversations between Episcopalians, Presbyterians, Mormons, Pentecostals, and Unitarians, to name just a few. Current M.Div. students voice their appreciation for an intellectual community that values and encourages a truly public discussion of matters of faith and life. And in a religious environment in which some denominations are fighting for institutional identity and survival, and others are seriously tested by internal division, many prospective M.Div. students have indicated that one of the most attractive aspects of a Divinity School education is this opportunity to think theologically and converse openly across denominational party lines about the challenges facing their communions, their communities, their world. This enthusiasm about the plurality of denominations and faiths represented by the Divinity School student body reflects a new generation’s energetic commitment to ministry education that is public in the best sense of that word — engaged in conversation with other faiths, other professions, other disciplines, other cultures and nationalities, resisting cultural fragmentation, committed to human flourishing.

The Divinity School’s strong identification with ministry for the public church draws students from near and far — two

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of the entering M.Div. students completed undergraduate degrees in the College, one current student has long been an active participant at Fourth Presbyterian Church downtown, another came to the Divinity School after a successful career trading securities in the Loop’s financial district, and another is a pastor’s son from Seoul, South Korea. Two members of this fall’s entering class are Asian Americans—both have given capable leadership to their denomination’s assembly for Asian constituents, which was held in Chicago in July. The rest of the M.Div. student body hails from places across the country, from North Carolina to Oregon, Florida and Texas to Minnesota and Ohio.

Students’ ministerial interests are as varied as their faith communities and geographical backgrounds, with about a third of the M.Div. population indicating strong commitment to parish ministry. The popularity of two M.Div. dual degree programs with the University’s School of Social Service Administration (SSA) and Harris School of Public Policy Studies suggests that several M.Div.’s anticipate careers in social work, counseling, or public advocacy. Some are exploring college chaplaincy, prison ministry, military chaplaincy, or hospital/hospice work; still others maintain strong relationships with the church in other cultures and plan global ministry. And some will continue their educational pursuits after they have received the M.Div., moving toward careers in writing or teaching.

How is it possible to educate such a diverse collection of students for such a wide spectrum of ministries? The answer is more simple and serendipitous than it might appear: location, location, and location. Located in the heart of a university divinity school that emphasizes student interaction with texts and sources, M.Div.’s gain access to a rich tradition of scholarship in scripture studies, theology, ethics, cultural studies, and the history of religions. Situated in a neighborhood that boasts the highest concentration of theological students in the U.S., ministry students are surrounded by resources for denominational study. Located in the great Chicago metropolitan area, M.Div.’s are within commuting distance of some of the most interesting and innovative faith communities in the country, lively and thoughtful churches and agencies eager to incorporate interested students into their life and leadership. The M.Div. program at Chicago is a resource-rich banquet that invites an intimate core of students to immerse itself in foundational theology, to drink deeply of the wisdom of practicing communities, and to participate in new and thoughtful syntheses that will engage its publics in accessible and constructive ways.

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Continued on page 12

Student Fellowships and Grants 2004–2005

**Divinity School Prizes**

J. Coert Bylaardsam Prize
Laura Marie Hollinger

John Gray Rhind Award
Lee Patricia Hull Moses

Milo P. Jewett Prize
Claudia Dorit Bergmann
Patricia Ann Duncan
Stephen Michael Okey
Rebecca Paul Wattenberger

**University Fellowships and Grants**

African Language Fund
Bernard C. Dorsey

Committee on Chinese Studies
Thomas Borchert

Committee on Human Rights Internship
Elizabeth Marie Bucar

Committee on South Asian Studies Grants
Catherine Adock
William Elison
Blake Wentworth

Shalom Hartman Traveling Fellowship
Esther Karalin Fuzesy

Susan Calver-Rosenberger Educational Prize
Jonathan Christoper Gold
Paul Vincent Kolman

William Rainey Harper Dissertation Fellowship
Ellen Davina Haskell

External Fellowships and Grants

Charlotte W. Newcombe Doctoral Dissertation Fellowships
Robert C. Fisher

Deutscher Akademischer Austauschdienst (DAAD)
Short-Term Scholarship
Matthew Devin Drever

Erasmus Institute Dissertation Fellowship
John D. Carlson
Sarah Esther Hammerschlag

Foreign Language and Area Studies (FLAS) Fellowships
Summer 2004
Bradley Joseph Aaron
Bernard C. Dorsey
Heather Suzanne Miller
Aaron Philipp Rester
Alex Delaney Thompson
Academic Year 2004–2005
Brian Collins
Amanda Jean Huffer
Leigh Anne Janaiak
Heather Suzanne Miller
William Eric Moore
Jeremy Gantz Morse
Sunit Sarvaj Singh

Fulbright-Hays Doctoral Dissertation Research Abroad Fellowships
Anthony Michael Cerulli
Scott Joseph Richard
Alicia M. Turner

Fund for Theological Education Ministry Fellowship
Hedi Ruth Haverkamp

Furstenberg Fellowship
Steven D. Sacks
Benjamin Elliot Sax

Holy Cross Greek Orthodox School of Theology In-Residence Research Fellowship
Antonios K. Frantis

Illinois Consortium for Educational Opportunity Program (ICCEOP) Fellowships
Illya Davis
Michelle Mustonen
Elizabeth Perez

Jacob K. Javits Fellowship
Janelle Lynne Peters
Larisa Reznik

Lynde and Harry Bradley Foundation Dissertation Fellowships
Matthew Rose
John Schroedel
Thomas Zebrowski

Spencer Foundation Dissertation Fellowship for Research Related to Education
Erik Christopher Owens

Wexner Graduate Fellowship
Jane Kanarek

Continued on page 12
Marty Center
News and Events

An Interview with Wendy Doniger

This fall, Wendy Doniger, the Mircea Eliade Distinguished Service Professor of the History of Religions, began her appointment as the new director of the Martin Marty Center. A luminary in the sphere of international religious studies, Doniger succeeds W. Clark Gilpin, the Margaret E. Burton Professor of the History of Christianity and Theology, who directed the Center for the past three years.

CIRCA: What does it mean to you to have been appointed the new director of the Martin Marty Center, and what are your plans for the Center?

WD: For me, personally, becoming director of the Martin Marty Center means a chance to become more deeply involved in the work of a wider range of students and colleagues in the Divinity School, and to play a more active role in the public life of the School. For the Center, I hope to bring a greater awareness of the need to relate our work to religions beyond Christianity and Judaism, and to join in the debate about our roles as public intellectuals. I see a paradox in the widespread assumption that the authority of a scholar comes from a kind of objective distancing from the fray (Merriam-Webster’s OnLine says that “intellectual” means “developed or chiefly guided by the intellect rather than by emotion or experience,” which makes “public intellectual” an oxymoron), while in fact that very authority is often all that makes non-scholars, people who are very much in the thick of things, want to enlist public intellectuals—who thereby lose their putative status as disinterested parties. I think the only solution is to acknowledge that intellectuals are always, from the start, highly interested parties (surely Michel Foucault and Edward Said have taught us that), and to find other ways to ground both our authority and our usefulness to people outside the academy.

CIRCA: Your book, The Woman Who Pretended to Be Who She Was will be published this November by Oxford University Press, and you are currently working on a translation of the last four books of the Mahabharata. Would you tell us something about each of these projects, and divulge your goals for future research?

WD: The two projects represent the opposite ends of the spectrum of my publications. The Woman Who Pretended to Be Who She Was is a very idiosyncratic, interpretive study of comparative mythology, tracing the myth of self-imitation, and interpreting it in terms of contemporary attitudes to identity, change, and aging. The book ranges widely, from Sanskrit texts and Shakespeare’s plays (The Winter’s Tale and As You Like It) to contemporary Hollywood and Bollywood films, with chapters on reincarnation, face-lifts, mind-lifts, race, and gender. The Mahabharata translation is a rather old-fashioned scholarly project, a careful translation of a great text, with an elaborate critical apparatus. The translation work grounds me, keeps me learning, keeps me academically solid, at the same time freeing me to be more creative and personal in the comparative book. I generally try to work on translations and comparative projects either simultaneously or alternately, as they sustain one another, with each keeping me fresh for the other. The projects I have planned for the future follow both of these paths. I’m working on a translation of two Sanskrit plays (both of which involve self-imitation) for a marvelous new series about to be published in England, to do for Sanskrit what the Loeb series did for Latin and Greek: original text on one page, translation on the facing page. And I’ve almost finished the last book in the series of which The Woman Who Pretended to Be Who She Was is a part. The new one is about the conventional narrative theme of the magic ring that makes a man forget, and/or remember, the woman he has seduced and abandoned. Further along, I have found a literary agent for my novel, Horses for Lovers, Dogs for Husbands, and may try to finish it at last. And I’m gathering notes and ideas for a memoir about my mother, who died in 1991. It will be structured around the stories that she told, and I may call it “Better Than Your Wife I Wouldn’t Say,” the punch line of a great old Jewish joke.

For the Center, I hope to bring a greater awareness of the need to relate our work to religions beyond Christianity and Judaism, and to join in the debate about our roles as public intellectuals.

Continued on page 16

The Martin Marty Center builds on a long-standing conviction of the Divinity School that the best and most innovative scholarship in religion emerges from sustained dialogue with the world outside the academy. In all of its projects, the Center aims to serve as a robust circulatory system that strengthens, deepens, and extends scholarly inquiry by moving it through the deliberating bodies of the students, faculty, and public.
After a summer hiatus, the Religion and Culture Web Forum (http://marty-center.uchicago.edu/webforum/index.shtml), the Marty Center’s online forum for thought-provoking discussion on the relationship of scholarship in religion to culture and public life, is back in full swing, with an exciting line-up of commentaries for the 2004–2005 academic year. In September it ran an essay by Joseph L. Price, entitled “Conjuring Curses and Supplicating Spirits: Baseball’s Culture of Superstition.” Bruce Lincoln will offer the October commentary on President Bush’s religious beliefs and rhetoric. Check the Forum Web site for a list of upcoming commentaries and to access the Web Forum archive, and feel free to post your thoughts on the public discussion board.

Divinity School faculty, students, fellows, and alums are welcome to submit commentaries to be considered for publication on the Web Forum. E-mail these to Seth Perry, the Web Forum’s managing editor, at perrysa@uchicago.edu. Submissions should not exceed ten to fifteen double-spaced pages in Word, and should be on topics accessible to non-specialists.
A Report from the Wilson Teaching Fellow

Each year, the Alma Wilson Teaching Fellowship, made possible by a generous endowment gift, provides one advanced graduate student in the Divinity School an opportunity for supervised teaching experience in the University of Chicago’s undergraduate college. Thomas Borchert, a Ph.D. candidate in the History of Religions, was awarded the fellowship for 2003–2004. He offered the following report on his experience:

My class, “Buddhism in Contemporary China,” grew out of my dissertation on a minority Buddhist group in Southwest China. China is unique in being the only country in Asia where there is official recognition of representatives of all three major branches of Buddhism: Theravada, Mahayana, and Tibetan/Vajrayana. At present it is also widely thought to be deeply antagonistic to the practice of religion. Taking these two factors as the starting point, in class we explored the problem of state–religion relations in the contemporary People’s Republic of China, using Buddhism—or rather the three very different types of Buddhism—as the means for investigating how (recognized) religious communities interact with the Communist state. We spent perhaps a third of the quarter reading about and discussing the problem of religion in contemporary China and had examined the experiences of Mahayana, Tibetan, and Theravada Buddhist communities as they have interacted (sometimes well, sometimes not so well) with the Chinese state over the last thirty years.

One of my desires in designing the class was to teach a course that was directly relevant to my research. I was able to do this here, but three problems arose as a result of teaching a somewhat specialized subject as a lower level course. First, my students had widely divergent backgrounds. Some students knew something about China, others knew something about Tibet, but none of them really had much knowledge about Buddhism (particularly as a subject of anthropological, as opposed to philosophical, discussion). Thus on the first days of class, I found myself giving impromptu lectures on Buddhist history, how the various schools came to be a part of what we now think of as the People’s Republic of China, and the last fifty years of Chinese political history, so as to get everyone up to speed.

Despite these challenges (which are, after all, not unique to this class), my stint as the 2003-2004 Alma Wilson Teaching Fellow was an ideal first teaching experience. A small class of sharp, hardworking students allowed me to feel my way through the complexities of teaching. I found the experience to be an extremely positive one, and I am grateful to the Divinity School for providing me with this opportunity.

Lucy Pick
Ph.D. candidate in the History of Religions

Chicago Forum on Pedagogy and the Study of Religion

This past year marked the third and final year of the Chicago Forum on Pedagogy and the Study of Religion. In previous years we considered the themes “The Place of Religious Studies in the Liberal Arts Curriculum” and “The Theory of Comparative Work” through plenary lectures, conferences, and graduate student workshops. This year our theme was “Religion and Religious Studies.” The Wabash Center Lecture was given in the autumn quarter by Paul J. Griffiths, the Arthur J. Schmitt Professor of Catholic Studies at the University of Notre Dame. In the winter quarter, we hosted a conference on “The Teacher and Religion,” at which Philip Arnold (Syracuse University), Julie Ingersoll (University of North Florida), Russell McCutcheon (University of Alabama), Mark Noll (Wheaton College), and William Spohn (Santa Clara University) spoke about the place of religion in religious studies classroom. The formal activities of the Forum concluded in the spring with a graduate student workshop entitled “Integrating Student Experience in the Classroom.”

Despite the formal conclusion of the Forum, projects inspired by its work are ongoing. In press is a volume on pedagogy and the study of religion, the second in the Martin Marty Center’s occasional papers series, which will be published later this fall. It will include the three Wabash Center lectures given by Jonathan Z. Smith, John Stratten Hawley, and Paul J. Griffiths, each of which considers the theme for that year, as well as essays by three of our graduate student fellows, Caroline Tolton, David Clairmont, and David Simmons, which reflect on questions raised during the three years of the Forum. Moreover, in response to demand from our graduate students, we plan to continue the popular graduate student workshops on pedagogy in a different format.

Remaining funds from our Wabash Center grant are expected to cover the cost of this for the next two years.

Lucy Pick
Director of Undergraduate Studies
The 2004–2005 Marty Center Fellows

This year’s Marty Center Dissertation Seminar is being offered in two sections, one led by Winnifred Fallers Sullivan, Dean of Students and Senior Lecturer in the Anthropology and Sociology of Religion, and Christian Wedemeyer, Assistant Professor in the History of Religions; the other led by Wendy Doniger, Director of the Marty Center and Mircea Eliade Distinguished Service Professor of the History of Religions, and William Schweiker, Professor of Theological Ethics.

Both the senior research and dissertation fellows, listed below, will participate in the seminar, which is designed to advance interdisciplinary research in religion. Fellows will be required to present their individual projects not only within the seminar, before their peers, but before public interlocutors at a special spring meeting. The seminar’s goal is, thus, to help participants articulate their projects in ways that will be intelligible to specialists and non-specialists alike.

Senior Research Fellows

Angela Kallhoff, Assistant Professor in the Department of Philosophy at the University of Münster, Germany, is completing a book manuscript on Aristotelian ethics and the concept of human flourishing. She is also working on a project dealing with concepts of public goods in contemporary political philosophy.

Hugh Nicholson, Assistant Professor of Religion at Coe College in Cedar Rapids, Iowa, is researching the problem of whether and to what extent religious identity can be achieved in a pluralistic situation without the implicitly destructive expedient of projecting “otherness” onto other faith communities. His objective is to develop a post-apologetic model of comparative theology that combines an acknowledgment of the essentially relational nature of religious identity—and therefore of the apologetic dimension of theological doctrine—with an acceptance of religious pluralism.

Dissertation Fellows

Elizabeth Bucar, Ethics
“Rhetorical Analysis as a Strategy for Feminist Religious Ethics: The Case of John Paul II and Ayatollah Khomeini”

Aimee Burant, Theology
“Imagining Christianity: Nation, Culture, and the Theology of Ernst Troeltsch”

William Elison, History of Religions
“Subjects of Filmistan: Visuality, Lived Spaces, and Indian Public Culture”

Hillel Gray, History of Judaism
“Rethinking Rabbinic Law in a Policy Context: R. Moses Feinstein on Cigarette Smoking and Dying”

Michael Johnson, Ethics
“Conversion and Community: The Turkic Peoples of Central Asia in Islamic Discourses of Religious Expansion during the Samanid Period (875–1005 CE)”

Michael Hogue, Ethics
“‘The Tangled Bank’: Biology, Ethics, and Theology”

Shubha Pathak, History of Religions
“Odysseus and Nala, Kléos and Dharma: The Interrogations of Epic Values by Poetic Kings”

Ajay Rao, History of Religions
“Sri vaisnavi Hermeneutics, 1200–1700: The Practice of Reading in an Intellectual Community”

Benjamin Sax, History of Judaism
“Between Goethe and Rabbi Akiba: Franz Rosenzweig’s Hermeneutic of Citation”

Lea Schweitz, Philosophy of Religion
“‘The Difference between the Mirror and the One Who Sees’: The Theological Anthropology of G.W. Leibniz”

David Simmons, Religion and Literature
“Poetry and Method in the Eighteenth Century: Johann Gottfried Herder’s Hermeneutics of the Hebrew Bible”

Janet Spitzer, Department of New Testament and Early Christian Literature

Ian Straughn, Department of Anthropology
“Surveying the Syrian Landscape: An Archaeological Investigation of Islamic Socio-Spatial Practice in the Qinnasrin Region, Northern Syria, 640–1500”

Nelson Tebbe, Psychology and Sociology of Religion

Blake Wentworth, History of Religions
“A Topology of Devotion: Gender and Power in the Tamil Ulia”

Roger Willer, Theology
“Theological Anthropology and Emergence: Recovering Conscience beyond Dualism or Reductionism”

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News from the Alumni Council

Since a sense of place often informs alumni when they think about their alma mater, the Divinity School’s Alumni Council has made a habit of convening in Swift Hall during the spring quarter each year. Even though Council members enjoy the opportunity to return to the heart of the quadrangle and sip coffee in the Swift Kick, as the coffee shop is sometimes called, it is really the personal relationships in the Divinity School that draw alumni back to Swift Hall.

With that recognition and hope, the Divinity School planned an alumni reunion to be held in conjunction with the meetings of the Alumni Council and the annual lecture by the Alumnus of the Year—this year, R. Scott Appleby (M.A. ’79; Ph.D. ’89). Although enthusiasm had swelled as alumni anticipated a celebration of “The Return of Bibfeldt,” a theme for the reunion’s lunchroom in Swift Common Room, the number of alumni who were able to attend was not as large as had been hoped. That topic, then, provided conversational focus for the Alumni Council’s meeting.

Among other points discussed, the Council considered how the gathering of alumni, faculty, students, and friends at various regional and national meetings of the AAR and SBL serves as a regular reunion opportunity for the attendees. The camaraderie of colleagues manifest at the annual Sunday evening reception in November indicates the strong pulse of appreciation that alumni have for the relationships that they cultivated during their studies at the Div School. Indeed, those relationships innervate an alumni reunion, wherever it might be held. But as good as the receptions and conversations might be on such occasions, some Council members expressed concern that the AAR and SBL meetings often do not elicit participation from alumni who are not currently holding or pursuing academic appointments.

While brainstorming about possible configurations of future alumni reunions, we considered the possibility of holding a reunion meeting in conjunction with one of the outstanding conferences that are hosted by the Marty Center, or a lecture series sponsored by one of the fields of study at Swift Hall. If a reunion could be held in early to mid-fall, we thought, alumni might be able to attend as part of a professional conference trip, thereby reducing personal cost. We also contemplated other possibilities: modifying the annual reception at AAR and SBL meetings, sponsoring gatherings at regional meetings, taking featured Div School faculty “on the road” to convene small groups in regional hubs, and such.

Throughout all of these conversations and considerations, our focus remained on improving and expanding the ways in which Divinity School alumni can gather together in celebration of each other and times together in Swift Hall.

Each year at its spring meeting, the Alumni Council must bid farewell to a class of representatives and welcome a new group. Rarely has a group been as devoted and enthusiastic as the retiring Council members this year. In particular, I want to express deep appreciation and gratitude for the vigorous participation of Roger Haight (A.M. ’69; Ph.D. ’71), Don Muser (Ph.D. ’80), Jill Raitt (A.M. ’67; Ph.D. ’70), and Kay Read (A.M. ’83; Ph.D. ’91). We hope to engage their experience, humor, wisdom, and all around good spirits in reunion gatherings wherever they are held.

Replacing these outstanding colleagues is another stellar group of alumni. Joining the Council for three-year terms will be Chester Gillis (Ph.D. ’66), Robert M. Franklin (Ph.D. ’80), Mark G. Toulouse (Ph.D. ’84), and Amy E. Zietlow (M.Div. ’99). We look forward to the energy and insight that they will bring to the deliberations of the Council.

Throughout the year as you meet with friends and mentors associated with the Divinity School, think of your gathering in Swift Hall and offer a toast to the spirit of Swift Hall and to the road a mini-reunion: Celebrate collegiality in the spirit of Swift Hall and offer a toast to the Divinity School.

Joe Price, President

Ministry Program Update

M.Div. alums will receive a letter from us, inviting reflection on your current practices of ministry and welcoming your thoughts about the role and method of theological education here at Chicago and elsewhere. We are also eager to hear about prospective students that you might be aware of; internships, ministry positions, and job postings that you might offer; information about your own accomplishments and those of your classmates; important books you have read, written, or would like to write — in short, we would like to extend the Swift Hall ministry conversation and community well beyond Hyde Park.

Conversation and community well beyond Hyde Park. A redesigned Divinity School Web site will make it easier for us to post information of interest to alumni as well as to current and prospective students; alums may also want to let us know about other vehicles and venues for facilitating mutually helpful conversation and collaboration. Be watching for our letter, but if this update has sparked some interest or idea, don’t wait to be invited again. Please contact me at clindner@uchicago.edu.

Cynthia Lindner
Director of Ministry Studies

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Gifts to the Divinity School 2003–2004

In 2001, Anthony C. Yu, the Carl Darling Buck Distinguished Service Professor in the Humanities and Professor of Religion and Literature in the Divinity School, and his wife, Priscilla, pledged $25,000 to establish the Nathan and Charlotte Scott Dissertation Fund to support Divinity School students at the dissertation-writing stage of their work. Nathan Scott, the Shailer Matthews Professor of Theology and Literature in the Divinity School and the Department of English at the University of Chicago from 1956 to 1977, was one of Anthony Yu’s professors. The Yus established this fund to honor the Scotts and to supplement support of a graduate student during the completion of thesis work, with preference given to students in the Religion and Literature field.

Inspired by the Yus’ extraordinary generosity, other donors have built the fund to over $79,000. Over the past two years, Visiting Committee Chair Robert L. Berner and his wife, Sheila, contributed $50,000 to the fund.

In December 2003, Visiting Committee and Martin Marty Center Advisory Board member John C. Colman and his wife, Jane, pledged $750,000 to establish a Marty Center dissertation seminar fund, challenging the School to match their pledge twice over to perpetuate a unique opportunity for sixteen Ph.D. students at the Divinity School annually.

Marty Center dissertation seminar participants, who receive funding for a year, meet regularly throughout the year, under the guidance of a faculty member, to share their work in progress. These meetings are designed to generate careful and insightful scholarship that deploys conceptual tools and interpretive methods to advance thought within a discipline in the study of religion, and to provoke new work at the intersection of disciplines. The students are required to teach a course at a local college or university under the guidance of a faculty member at that institution, and to think concretely about wider publics for their research beyond the scholarly arena.

The seminar challenges students to “step back” from the immediacies of specialized research to ask themselves how that research will contribute to the institutions and the society in which they will pursue their scholarly vocations. Alumni of the seminar describe the experience as having a seminal influence on their careers. (See page 11 for a list of this year’s seminar participants.)

The Marty Center dissertation seminar has been funded for five years by the Henry Luce Foundation. The Colman’s generous pledge is the centerpiece of Divinity School fundraising for the year because it so directly links core values of the institution with our critical need for student financial support.

If you wish to help us build the Nathan and Charlotte Scott Dissertation Fund or the match to the Colmans’ pledge to the Marty dissertation seminar fund, please contact Molly Bartlett at 773-702-8248 or at mbartlet@uchicago.edu for information.

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The Harper Society

The Divinity School and the University of Chicago join in honoring the following 2003–2004 Harper Society members: Robert L. and Sheila R. Berner, Norman and Lyn Lear, John Shedd and Marjorie Lindsay Reed, Robert G. and Mary Wegner Schloerb. The Harper Society, established several years ago by the University, recognizes the generosity of donors whose annual gifts are equal to or above $25,000. The Divinity School community is deeply grateful for the philanthropy of its Harper Society members, whose gifts will provide much needed support.

William Rainey Harper (1856-1906)

The Dean’s Circle

Ernest Cadman Colwell Fellows $10,000+

Aileen S. Andrew Foundation

Ms. Judy T. Brader

in honor of Jerry Bruner’s birthday

Mr. C. Russell Cox

Mrs. Margaret C. Fallers

The Field Foundation of Illinois, Inc.

Mr. David P. Schmidt and Ms. Karin N. Schmidt

Shirley Jackson Case Fellows $5,000–$9,999

Mr. John C. and Mrs. Jane B. Colman

Jewish Federation of Metropolitan Chicago

Mrs. Helen Huggins Fine

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The Field Foundation of Illinois, Inc.

Mr. David P. Schmidt and Ms. Karin N. Schmidt

Scholars Club $250–$499

Abbott Laboratories Fund

Dr. Charles J. Adams

Ms. Margaret L. Galloway

Microsoft Matching Gifts Program

Dr. Donald William Musser

Rev. Dr. Paul Alex Baglyos

Rev. Dr. Richard P. Baepler

Midway Club $500–$999

Ms. Frank B. B. Brown

Ms. Mary Lou and Mr. Thomas R. Brown

Ms. Linda Lee Nelson and

Ms. Mary Lou and Mr. Thomas R. Brown

Rev. Dr. David C. Cole

Rev. Dr. Rolf H. Charlston

Ms. Kathleen Anz Cahn

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William Rainey Harper (1856-1906)
CIRCA: You will be inaugurating this year’s Wednesday Lunch series with a talk about your intellectual heritage. What do you plan to address in this talk, and what do you hope students will learn from it?

WD: I plan to talk about the very different sorts of people who have taught me what matters to me, from my parents and high school English teacher (with whom I had lunch this past May!) to my Sanskrit professor at Radcliffe, to the people I met in Moscow, and finally to the people who changed my life in Chicago—David Grene in the Committee on Social Thought and, above all, Mircea Eliade, who transformed me from a Sanskritist into a historian of religions. You see, Eliade was the outside reader of my Harvard dissertation, in 1968, which was about the mythology of the god Siva, and he published bits of it in the journal History of Religions, and encouraged me to come to Chicago and work in what was for me an entirely new field. He persuaded me that I had been doing it all along without knowing it, which was not quite true. When I arrived here, my very first class was a seminar that I team-taught with Eliade. It was then that I really did begin to learn what it was all about, and came to view myself (again, not quite accurately) as a history of religions swan who had been mistaken for an ugly duckling Sanskritist. Perhaps my rather irregular education will inspire other students to accept, and acknowledge, inspiration from diverse sources, and be willing to change paths when serendipity makes them an offer they can’t refuse.

CIRCA: You and others in your field have been threatened, even attacked, by Hindu groups that claim that you have no right to speak about a religion to which you belong, or about which you speak critically or with less reverence than those groups deem appropriate. How have you been affected by the current controversies surrounding scholarship on Hinduism? Who, in your opinion, should speak for Hindu groups that claim that you have no right to speak critically or with less reverence than those groups deem appropriate?

WD: This is a real crisis in my field, and I hope the Martin Marty Center will be able to contribute to its resolution in a unique and effective way. I am indeed one of a number of scholars who have been attacked, primarily, but not only, on the Internet (someone actually threw an egg at me at a very big London lecture; he missed), by a small but angry group of Hindus who have expressed various objections to our scholarship. I have been affected in a number of ways, going through several phases of reaction: first I was shocked, then furious, then puzzled, then saddened, then worried for the future of my students. At the same time, it has sparked some useful soul-searching in all of us, and made us more aware of the impact of what we write on the people we write about, which cannot but be a good thing. My own opinion remains, as it has throughout my career, that the best scholarship on Hinduism, as on any religion, combines an appreciation of the view from inside the religion with a phenomenological attempt to discover how the people of that religion understand it, with a view from outside, an analysis that takes into account any number of theoretical considerations gleaned from serious thinkers who are not bound or limited by any allegiance to the object of study. So here we come again to the question of the role of distance or non-partisan status (we can no longer really call it objectivity) in the study of religion.

CIRCA: You were appointed a Phi Beta Kappa Visiting Scholar for 2004–2005. Would you tell us about this honor—what it demands of you, what it means to you?

WD: I am delighted to have been chosen to do this, and I look forward to it very much, though it will involve a certain amount of traveling. As a Phi Beta Kappa Visiting Scholar, I will visit nine campuses between January and June, each a two-day stay involving a lecture, a seminar, and informal meetings with students and faculty. For the lectures, I’ll present early drafts of the book I’m working on now, about the ways that storytellers have used the conventional theme of the magic ring. I’ll focus on the way that the ring is used to cloud the memory in order to exculpate men, as their stories are retold by new audiences who have different moral codes. I’ll talk about the ways in which audiences listen to stories they’ve heard before, and about the persistence of certain stories despite the moral problems that they pose. For the seminar, I will invite discussion of the very question that you raised just now, about the conflict between scholars of religion and those members of the religion who object to such scholars. I’ll also do a seminar on translation, which is, as always, the haven to which I return from the field of active debate.