“DO ANY OF YOU KNOW WHAT A LAND GRANT UNIVERSITY IS?” Thus began the inaugural Craft of Teaching seminar that took place in January, presented by M. Cooper Harriss, Ph.D. 2011 (Religion and Literature), Visiting Assistant Professor of Race and Religion, Department of Religion and Culture at Virginia Polytechnic Institute and State University in Blacksburg, Virginia. The new series is meant to highlight for current students across our degree programs the range of institutional contexts and programs within which religion is taught in American and international higher education, and to focus their attention and reflection on pedagogical goals, educational design, and anticipated and unanticipated outcomes in the academic study of religion. Each of the Craft of Teaching seminars is to be conducted by one of our alumni or another accomplished educator who is invited to hold a seminar in Swift Hall on their courses and their context in the study of religion.

After a brief introduction to the foundation of land grant colleges in America by the Morrill Acts of 1862 and 1890, to focus on agriculture, science and technology alongside “classical studies,” and to Virginia Tech in particular, Professor Harriss described his course on “Religion in American Life,” and the serious pedagogical reflection he had given — both in the planning stages and as the class proceeded — to the purposes of this class for students, the vast majority of whom, he was quite sure, would never take another course in religion in their lives. Those who arrived at his class on the first day found a syllabus with a “Course Introduction and Aims” that begins, “Paradoxically, the United States — a nation whose founding documents specifically and deliberately forbid official religious establishment — is distinguished by its status as arguably the most ‘religious’ of Western nations. This course introduces students to the impact of religion as an idea, and of specific religious systems, beliefs, and practices, in American society and culture through the course of its history.”

Ph.D. graduates of the University of Chicago Divinity School are currently teaching in the entire range of educational institutions and programs in the United States and abroad where “religion”— under various local designations — is taught. This includes private research universities, state universities, liberal arts colleges, seminaries, University-related Divinity Schools, and other institutions of higher education. Divinity School graduates are also teaching in high schools, synagogues, churches, institutes, and a wide range of other formal and informal settings.

These graduates are engaging on a daily basis in the craft of teaching, and their education at the University of Chicago is informing the ways in which they are in turn forming student-citizen-thinkers in a host of institutions — people who are headed for a great variety of professions, in far-flung locations and with different interests and commitments — to think and talk about religion with like and non-like minded others in non-dogmatic and well-informed ways. As Professor Harriss explained it, his courses at Virginia Tech are meant to equip students with forms of access into scholarly resources on the study of religion, not only to give them information, but also to build a bridge for them into a life of disciplined inquiry and informed study about religion. And he talked about the balance required to promote a critical approach to the study of religion consonant with a university context while also avoiding the poles of teaching in a way that allows people either simply to selectively validate their beliefs, or to shut down and refuse to engage at all, thus reinforcing a broader culture of unproductive dialogue about religion.

Our goal through the Craft of Teaching seminars and other programming in pedagogy at the Divinity School is to begin that balancing act in an intentional and focused way while our students are engaged in full-time study, by drawing on the conspicuous talents of our alums and faculty who are at this work every day. The Divinity School was especially honored last year when one of our doctoral students and one of our faculty won University-wide teaching awards: Sunil Singh, doctoral candidate in the Anthropology and Sociology of Religion won the Wayne C. Booth teaching award and William Schweiker, Martin A. Ryerson Distinguished Service...
Two Divinity School Faculty Awarded Research Grants

Curtis J. Evans, Assistant Professor of the History of Christianity, has been named a Henry Luce III Fellow in Theology. The fellowship will allow him concentrated time to research and write his book, The Federal Council of Churches and Race Relations: An American Experiment. The program of the Henry Luce III Fellows in Theology seeks to foster excellence in theological scholarship and supports the research of scholars whose projects offer significant and innovative contributions to theological studies.

Cynthia Lindner, Director of Ministry Studies, has received a Louisville Institute Project Grant to support the research and writing of her book, Accounting for Our Selves, Responsible to Others: Ministers’ Multiplicity and the Well-Lived Pastoral Life. The Louisville Institute seeks to nurture inquiry and conversation regarding the character, problems, contributions, and prospects of the historic institutions and commitments of American Christian-ity. Its Project Grant for Researchers Program supports a diverse range of research undertaken in the interest of believing communities, particularly projects that involve both academics and pastors in genuinely collaborative inquiry.

Mendes-Flohr Receives Named Professorship

Paul Mendes-Flohr, a leading scholar on modern Jewish thought and intellectual history, has been named the Dorothy Grant Professor in Judaic Studies Press, 2010). “The Sanctification of Saints’ Impresarios: Dreamers, Healers, and Ascetics.”

Raymond Cohen, the Patkinin Visiting Professor in Israel Studies, came to us from the Hebrew University of Jerusalem, where he was Chaim Weizmann Professor of International Relations. He has always been fascinated by the challenge of conflict resolution in unpromising situations involving the clash of cultures and religions. His early books probed problems of communication and understanding between nations, one dealing with Egypt and Israel's "dialogue of the deaf," another the difficulties the U.S. has in "negotiating across cultures." Theological and political reconciliation between Catholics and Jews, Israel and the Holy See, was therefore the subject of his research and teaching at Chicago during his visiting professorship, he offered a course on "Israel, the Jewish People, and the Catholic Church."

Doniger Honored with Teaching Award for Excellence in Graduate Teaching and Mentoring

Wendy Doniger, the Mircea Eliade Distinguished Service Professor of History of Religions, received a Faculty Award for Excellence in Graduate Teaching during the Divinity School’s June 2012 diploma ceremony, as part of the University’s 511th Convocation. The citation for Professor Doniger’s award reads: “Engaging and illuminating classroom teacher, magnanimous mentor, and striking model of erudition and zest, Wendy Doniger masterfully guides students into their own careers as scholars and teachers.”

The Faculty Awards for Excellence in Graduate Teaching and Mentoring recognize regular, full-time faculty members in the divisions for exemplary graduate teaching. The awards were presented at Spring Convocation.
Chicago Theological Seminary building, a of Dorchester Avenue and 60th Street. The new agreed to construct a new building for the in 2008. As part of the purchase, the University purchased 5757 S. University campus.”

News and Notes

Clinical Scholars Program Delves into Prisoner Spiritual Identity

A $2.6 million, three-year grant from the John Templeton Foundation will allow Farr Curlin, M.D., (right), and Daniel Sulmasy, M.D., (left), co-directors of the Program on Medicine and Religion at the University of Chicago, to create a new Clinical Scholars Program designed to provide the essential infrastructure for the spiritual renewal of the medical profession. Sulmasy is Kilbride-Clinton Professor of Medicine and Ethics in the Department of Medicine and the Divinity School and Associate Director of the MacLean Center for Clinical Medical Ethics in the Department of Medicine. The Program on Medicine and Religion at the University of Chicago seeks to promote rigorous study and robust dialogue about spiritual and moral dimensions of the practice of medicine. The Program reflects a collaboration between the Department of Medicine (and its MacLean Center for Clinical Medical Ethics), and the Divinity School (and its Martin Marty Center for the Advanced Study of Religion). The new Clinical Scholars Program will explore how physicians’ own religious and spiritual commitments relate to their clinical practice.

New Home for Reneker Organ

Late this fall, Bond Chapel will echo with the sounds of a remarkable musical instrument. The Reneker Memorial Organ, a baroque-style organ built in 1983, will be moved this summer from 5757 S. University Ave., the current home of the Chicago Theological Seminary (CTS), to Bond Chapel. Bond Chapel will close after graduation in June to accommodate the relocation of the Reneker Organ. The chapel is expected to reopen in December 2012. University organist Thomas Weisflog is planning a 2012-13 inaugural concert series to celebrate the arrival of the instrument in its new location.

“Bond Chapel is a beautiful space that serves as an active center for worship and musical performance on campus,” said Margaret M. Mitchell, Dean of the Divinity School and the Shailer Mathews Professor of New Testament and Early Christian Literature. “Moving the magnificent Reneker Organ to Bond Chapel is a fitting way to recognize its legacy and pay lasting tribute to the Reneker family. We look forward to welcoming the community and University to bond this magnificent baroque organ in its new home here on campus.”

The University purchased 5757 S. University in 2006. As part of the purchase, the University agreed to construct a new building for the Seminary in Hyde Park at the southeast corner of Dorchester Avenue and 60th Street. The new Chicago Theological Seminary building, a LEED-compatible green design by Chicago architect Dirk Danker, will provide facilities for current programming as well as expansion. The Reneker Organ was purchased from CTS separately, after local organ conservator Jeff Weiler, organ custodian for the Chicago Symphony Orchestra, conducted a study of the instrument and determined it was ideally suited to the organ gallery of Bond Chapel. Elizabeth Davenport, Dean of Rockefeller Memorial Chapel and the University’s director of spiritual life, said the new instrument would play an important role in the spiritual and artistic life of the University. “The Reneker Organ is worthy of a fine home where it will be expanded liturgical and concert use. I am delighted it will stay in Hyde Park in a space so perfectly suited to it, and confident it will be greatly appreciated by our community.”

The Reneker Organ is named for the late Robert W. and Betty C. Reneker, who each had strong ties to both the University of Chicago and CTS. Mr. Reneker, Ph.B. ’35, served on the University’s Board of Trustees from 1972-81, and as its chair from 1976-81. He was also chairman of the Chicago Theological Seminary’s Board of Trustees. Like her husband, Mrs. Reneker was active in CTS throughout her life, serving twice as its interim president and on the board of trustees. At the University, she was a member of the visiting committees of the College, Regenstein Library and the Divinity School (of which she was a lifetime member). She also served on the University’s Women’s Board.

The new organ will complement the recently restored E.M. Skinner organ in Rockefeller Chapel. The Rockefeller Chapel organ, with its full, orchestral sound, is ideal for Romantic organ literature, while the pure, articulate tone of the smaller Reneker organ is more suitable for Baroque compositions.

More information about the upcoming organ concerts will be made available online. Susie Allen, News Office

What’s the best way to find out about events at The Divinity School? Online. Our online calendar can be found on our homepage—http://divinity.uchicago.edu—as can detailed information about conferences, lectures, and workshops. You can also join our Facebook community. Find us under “University of Chicago Divinity School.” Alumni are most welcome!

Upcoming Events

Throughout the academic year the Divinity School hosts or co-hosts a wide variety of lectures, symposia, graduate workshops, and more. All these events are announced in advance online.

Of special note is our annual John Nuveen Lecture, to be held this year on Thursday, October 25, with Daniel P. Sulmasy, the Kilbride-Clinton Professor of Medicine and Ethics in the Department of Medicine and the Divinity School and the Associate Director of the MacLean Center for Clinical Medical Ethics in the Department of Medicine.

What’s the best way to find out about events at The Divinity School? Online. Our online calendar can be found on our homepage—http://divinity.uchicago.edu—as can detailed information about conferences, lectures, and workshops. You can also join our Facebook community. Find us under “University of Chicago Divinity School.” Alumni are most welcome!

Upcoming Events

What’s the best way to find out about events at The Divinity School? Online. Our online calendar can be found on our homepage—http://divinity.uchicago.edu—as can detailed information about conferences, lectures, and workshops. You can also join our Facebook community. Find us under “University of Chicago Divinity School.” Alumni are most welcome!

The Mellon Islamic Studies Initiative

The Mellon Islamic Studies Initiative, a three-year project funded by a generous grant from the Andrew W. Mellon Foundation, is designed to support the expansion and enhancement of the study of Islam at the University of Chicago. Administered by the Divinity School, the initiative is a cross-disciplinary collaboration intended to create a sustained campus conversation about the future of Islamic studies.

The Initiative brings distinguished visiting scholars, representing a wide range of topics in Islamic Studies, to the University. With one visitor per quarter, the result will be a substantive, sustained discussion about both specific topics in Islamic studies and the wider field of study. Each visitor will bring to the community a unique area of expertise, which they will share with the campus by giving a public lecture, teaching a class, and organizing a conference or symposium on their topic of study.

In the past academic year, we saw three visiting scholars. Maribel Fiore served as a Visiting Scholar in Islamic Studies in the Divinity School in the fall quarter 2011. Dr. Fiore is the Head of the Institute of Arabic Studies at the National Research Council of Spain, and a leading scholar on the history of Islamic Spain, as well as the interaction of violence and religion in the Islamic world. While at the University she participated in the Initiative’s day-long workshop on “The Making of ‘Scholars’ in the Medieval Islamic West.” Abdulkarim Soroush joined the Divinity School in Winter. Dr. Soroush is the Founder and Director of the Institute for Epistemological Research in Tehran and a Research Associate of the London School of Oriental and African Studies. He is an internationally renowned Islamic philosopher, an author on Islam, History and human rights, as well as a noted scholar and reciter of the poetry of Rumi. Dr. Soroush taught a class on the “Religious and Intellectual History of Modern Iran” and participated in the workshop “Religious Reform in Post-Revolutionary Iran: Achievements and Challenges.”

In the Spring Professor Serpel Bagni joined the Department of Near Eastern Languages and Civilizations. Dr. Bagni is the Chair of the Department of Art History at Herzliya University in Israel, and the foremost historian of the visual arts of the book in the Ottoman Period (ca. 1300–1924) active today. Her course was “Ottoman Painting.”

Please visit http://divinity.uchicago.edu/news/islamic_studies_initiative.shtml for news about future Mellon Islamic Studies Initiative programming and the scholars who will be joining us in the coming years.

The Trouble with the Prophets, Prophecy, and Prophetic Literature of the Hebrew Bible

A series of four lectures on the problematic nature of the literary, sociological, and historical categorization of prophecy in ancient Israel. It will explore how the study of Israelite prophecy has developed in recent decades, comparative aspects, gender theory, and origins in magic.

Please visit http://divinity.uchicago.edu/news/islamic_studies_initiative.shtml for news about future Mellon Islamic Studies Initiative programming and the scholars who will be joining us in the coming years.

Divinity School Events

Lectures and Other Events

Theological Reflection and the Limits of Politics

October 4-5, 2012

The third of four conferences in the series “The Engaged Mind,” reflecting on themes drawn from the work of Jean Bethke Elshtain. The series is underwritten by the McDonnell Agape Foundation. See http://divinity.uchicago.edu/martecenter/conferences/engagedmind/2012/index.shtml for more information, including scheduled speakers.

Bond Chapel Worship

Eight Wednesdays per Quarter

11:30 a.m. – 12 noon

Wednesday Community Luncheons

Eight Wednesdays per Quarter

12 noon – 1:15 p.m.

Join us in Swift Common Room for a delicious meal, a speaker, and conversation. Please visit http://divinity.uchicago.edu/news/wednesdays.shtml to see upcoming date and speaker information.

The Splendor of Indian Islamic Calligraphy

April 11, 2012

Dr. Stuart Spence of the University of London will present a visual and intellectual “survey of the penmanship of the Islamic universe.”

The Interdisciplinary Institute for the Study of Religion

April 9-16, 2012

The Interdisciplinary Institute for the Study of Religion (IISR) is a comprehensive, year-long project funded by a generous grant from the Andrew W. Mellon Foundation. The project focuses on the synergy between the Department of Religion, the Divinity School, and the social sciences and humanities departments and centers at the University of Chicago. The IISR’s mission is to bring together scholars in the arts, humanities, and social sciences to engage, in original, cross-disciplinary research, on questions of broad significance to the study of religion and its place in contemporary life.

Please visit http://divinity.uchicago.edu/news/islamic_studies_initiative.shtml for news about future Mellon Islamic Studies Initiative programming and the scholars who will be joining us in the coming years.

The Splendor of Indian Islamic Calligraphy

April 11, 2012

Dr. Stuart Spence of the University of London will present a visual and intellectual “survey of the penmanship of the Islamic universe.”

The Interdisciplinary Institute for the Study of Religion

April 9-16, 2012

The Interdisciplinary Institute for the Study of Religion (IISR) is a comprehensive, year-long project funded by a generous grant from the Andrew W. Mellon Foundation. The project focuses on the synergy between the Department of Religion, the Divinity School, and the social sciences and humanities departments and centers at the University of Chicago. The IISR’s mission is to bring together scholars in the arts, humanities, and social sciences to engage, in original, cross-disciplinary research, on questions of broad significance to the study of religion and its place in contemporary life.

Please visit http://divinity.uchicago.edu/news/islamic_studies_initiative.shtml for news about future Mellon Islamic Studies Initiative programming and the scholars who will be joining us in the coming years.

The Splendor of Indian Islamic Calligraphy

April 11, 2012

Dr. Stuart Spence of the University of London will present a visual and intellectual “survey of the penmanship of the Islamic universe.”

The Interdisciplinary Institute for the Study of Religion

April 9-16, 2012

The Interdisciplinary Institute for the Study of Religion (IISR) is a comprehensive, year-long project funded by a generous grant from the Andrew W. Mellon Foundation. The project focuses on the synergy between the Department of Religion, the Divinity School, and the social sciences and humanities departments and centers at the University of Chicago. The IISR’s mission is to bring together scholars in the arts, humanities, and social sciences to engage, in original, cross-disciplinary research, on questions of broad significance to the study of religion and its place in contemporary life.

Please visit http://divinity.uchicago.edu/news/islamic_studies_initiative.shtml for news about future Mellon Islamic Studies Initiative programming and the scholars who will be joining us in the coming years.
An Interview with Dwight N. Hopkins

Dwight N. Hopkins is Professor of Theology and the Divinity School’s first Director of M.A. Studies. In this interview he discusses both his new role and his own teaching and research.

**CIRCA:** You are the Divinity School’s first Director of M.A. Studies—what do you do in your role as Director of M.A. Studies? What’s the rhythm of your year been like?

**DH:** The Divinity School has always considered our M.A. students as very important voices contributing to the rich and rigorous conversations in Swift Hall. The faculty established the Director of M.A. Studies position on July 1, 2011, to accomplish several things: I advise our M.A. students about academic, curricular, and professional concerns. Academically, we talk about the various requirements needed to graduate. For curricular matters, we discuss the classes they are taking. And professionally, we entertain their post-M.A. degree future. In this dynamic and exciting process, we are trying to forge a “cohort” culture. Of course, the M.Div. program is a model cohort group. The M.A. students have their own particularities. For one thing, unlike our M.Div. students, M.A. students only take one required course together. Still we are building a certain rhythm to the year with the end result being a sense of being part of the M.A. degree program. For example, over the summer, I’m in conversation via email and phone with incoming and second-year M.A. students and then welcoming them back in the fall, when we host an informal pizza lunch. Last Halloween, we had a pumpkin cutting and cider social. The first week of February, we held our annual M.A. dinner (which, by the way, had a good representation of faculty). We are also working on dividing the M.A. students along the lines of the three academic committees of the Divinity School. Throughout the academic year, I’m meeting with first-year and second-year M.A. students about each individual student’s particular academic, curricular, and professional needs. And I also attend Swift Hall committee meetings and some university-wide committee meetings in the interest of our M.A. students. Basically, while attending to academic, curricular, and professional needs, I also advocate for our M.A. students. And, to a degree, there is some “pastoral” work involved. This can entail just being a sounding board, a listener, and a space where a student can raise any questions and concerns relevant to their matriculation here at the Divinity School.

**CIRCA:** Tell us about some of what’s going on with your recent work with Sino-Christian theologians.

**DH:** In the last five years, I’ve been expanding my comparative cultures work to include an imagined conversation between the United States’ and China’s foundational values. There’s much ado about them being, respectively, the numbers one and two global economic superpowers. I’m more intrigued by the underlying and historical traditions that orient their peoples’ ways in the world. From their beginnings, I perceive transcendental values that constitute meaning and identity for the citizens of both countries. By understanding and conversation, global communities have a better opportunity to live in peace with planet earth and the cosmos.

**CIRCA:** What else are you exploring in your current research? How is it working with the M.A. students sparked new areas of interest for teaching or research?

**DH:** Along with my academic look at the United States China question, working with our M.A. students has also deepened my intellectual quest to devise some constructive theological statement on what it means to be healthy collective selves and an individual self. Our students are some of the brightest there are globally. The depth, breadth, and variety of intellectual projects of the M.A. students continue to challenge me in the academic study of religions as human phenomena. What is it about the human condition, human nature, and human self-cultivation that enable “human beings” to interrogate the transcendent?

Read Prof. Hopkins’ letter to prospective M.A. students online at http://divinity.uchicago.edu/academics/masters.html.

---

**Circa**

**Divinity School Introduces a New Seminar Series: The Craft of Teaching**

Based upon the recommendation of the Divinity School faculty’s Task Force on Teaching (Dean of Students Teresa Hord Owens, Professors Lucy Pick and Jeffrey Starkker), which is seeking to develop a full constellation of activities and programs in the Divinity School for pedagogical and professional preparation in teaching, Dean Mitchell has announced The Craft of Teaching series. Starting winter quarter 2012, the School will invite to campus each quarter one of our alumni or other accomplished educators in the academic study of religion to offer a seminar centered on one of their course syllabi. These sessions, which will highlight the range of institutional contexts and programs within which religion is taught in American and international higher education, will focus on pedagogical goals, educational design, significant and difficult choices, modes of instruction and assignments, anticipated and unanticipated outcomes.

M. Cooper Harris, Ph.D. 2011 (Religion and Literature), Instructor and Visiting Professor of Race and Religion, Department of Religion and Culture, Virginia Polytechnic Institute and State University (Blacksburg, Virginia) inaugurated the series on Monday, January 30. Professor Harris wrote that “It was an honor to give the first Craft of Teaching seminar. In my preparations I focused on things I wish I could tell an earlier iteration of myself (who probably would have attended some- thing like this) based on what I have encountered and on the particular opportunities and challenges that arise when teaching religion in my present context. Typical of a Chicago crowd, the discussion was rich and challenging. I hope the attendees were as edified by our conversation as I was.”

Ann Taves, A.M. 1979, Ph.D. 1983 (History of Christianity), Virgil Cordano, O.F.M., Professor of Catholic Studies and Professor of Religious Studies, University of California at Santa Barbara, and the Divinity School’s Alumna of the Year for 2012, delivered the spring quarter Craft of Teaching seminar.

Professor Taves’ seminar, in conjunction with the American Religious History Workshop, took place on Thursday, May 3, 2012, over lunch. Her Alumna of the Year lecture followed that same day in Swift Lecture Hall.

The Craft of Teaching lectures are being audiorecorded and will be available, along with other audio content (including the Alumna of the Year address), online at http://divinity.uchicago.edu/media/audio/.

---

**2011 Books by Faculty**

Hans Deiter Betz, Don S. Browning, Barad Janowsky, and Eberhard Buel, eds.


Bell

A complete, updated English translation of the 4th edition of the definitive encyclopedia of religion worldwide, the German Religion in Geschichte und Gegenwart. This year saw the publication of the 10th and 11th volumes in English; the translation of the 14 volumes is expected to be completed by 2013.

Catherine A. Brekus and W. Clark Gilpin

American Christianity: A History of Domination and Diversity

The University of North Carolina Press

Original essays, contributed by a group of prominent thinkers in American religious studies, on diversity and the alliances among Christianities in the United States and the influences that have shaped churches and the nation in reciprocal ways.

Wendy Doniger, ed.

The Magic Doe: Shilabhi Qutban Sukhavat’s Magolee! A New Translation by Aditya Behl

Oxford University Press

Composed in 1513 as an introduction to mystical practice for disciples, this powerful Hindi or early Hindī Sūtra romance is a richly layered and sophisticated text, simultaneously a spiritual enigma and an exciting love story full of adventures.

Franklin I. Gamwell

Existence and the Good: Metaphysical Necessity in Morals and Politics

State University of New York Press

A challenging work defining metaphysical necessity against both modern and postmodern critiques.

Kevin W. Hecter

Theology without Metaphysics: God, Language, and the Spirit of Recognition

Cambridge University Press

Drawing on recent work in theology and philosophy of language, Hecter develops an account of language and its relation to God that demonstrates it is not necessary to choose between fitting God into a metaphysical framework, on the one hand, and keeping God at a distance from language, on the other.

Roger K. Jackson and Matthew T. Rapaport, eds.


International Institute for Tibetan and Buddhist Studies GmbH

Articles by various Tibetanists pertaining to the bka’-bgyud school of Tibetan Buddhism and the Muhammad teaching and practice lineage.

Martie E. Marty

Dietrich Bonhoeffer’s “Letters and Papers from Prison”;

A Biography

Princeton University Press

In this, the first history of the remarkable global career of Letters and Papers from Prison, Martin Marty tells how and why the book has been read and used in such dramatically different ways, from the cold war to today.

Françoise Meltzer

Seeing Double: Baudelaire’s Modernity

University of Chicago Press

A reconfiguration of Baudelaire and his fraught relationship with the nineteenth-century world examining the way in which Baudelaire viewed the increasing dominance of modern life.

Françoise Meltzer and Jat’ Elsner, eds.

Saints: Faith Without Borders

University of Chicago Press

Scholars from across the humanities come together to reconsider our denial of saintliness and examine how modernity returns to the lure of saints’ grace, energy, and charisma.

Paul Mendes-Flohr

Encrucijadas en la Modernidad

Prometeo Libros

Essays on various problems and tensions that arise at the crossroads of modern Jewish existence: an identity that must confront the world, the State of Israel, and the diversity of those who claim a Jewish identity.

Willemin Otten, Anja Vanderjagt and Hent de Vries, eds.

How the West Was Won: Essays on Literary Imaginaries, the Middle Ages, and the Middle Christian Ages for Bucht Pranger

Brill 2010

Festschrift for Bucht Pranger of the University of Amsterdam containing essays that focus on various aspects of literary imagination, canonicity, the history of the Middle Christian Ages, and the cultural legacy of the West.

Willemin Otten, Maarten Wisse and Marcel Sant, eds.

Scholasia/tem Reformed: Essays in Honour of Willem J. van Asselt

Brill 2010

Festschrift to celebrate Professor Willem J. van Asselt’s many contributions to the study of Reformed scholasiation on the occasion of his retirement from Utrecht University.

Willemin Otten and Henkie M. Vos, eds.

Demons and the Devil in Ancient and Medieval Christianity

Brill 2010

Essays on approaches to the role of demons and the devil in ancient and medieval Christianity from a variety of scholarly perspectives: historical, philosophical, and theological as well as philosophical, liturgical, and theoretical.

Daniel P. Sullivan


http://bioethics.gov/cms/node/654

Fact-finding investigation into research on sexually transmitted diseases in Guatemala supported by the US Public Health Service. Presidential Commission for the Study of Bioethical Issues: Moral Science: Protecting Research Subjects as well as Recommendations for Improvement.

http://bioethics.gov/cms/node/558

Report on changes to current practices to protect research subjects as well as recommendations for improvement.

Spring/Summer 2012 | 7
S
ince 2002, the Martin Marty Center's Religion and Culture Web Forum has offered a place for scholars of religion to present their work to colleagues across disciplines and to the broader public. The mission of the web forum is to promote critical inquiry into the manifestations of religion in modern society and culture. Each month, the forum's contributors advance that mission by presenting, in response to emerging from diverse academic disciplines and touching on a wide range of topics. The 2011–12 academic year has featured an especially diverse array of work representing such fields as theology, law, psychology, history, literary studies, rabbinic studies, and many more. In September, Thomas L. Thompson of Tilgh Messexamined burned as an analogy for the Divine and the God-world relation in "Standing in God: The Relevance of Ritual for Conceiving the Divine Today." October saw Emory Law School's John Witt, Jr. present his Afterword to Sharo in the West? (Rex Ahdar and Nicholas Annrey, eds, Oxford University Press, 2011). The November forum featured an essay by Elisa Stavel of the University of California, San Diego, discussing "Fheld's Theory of Jewishness: For Better and For Worse?" (From The Jewish World of Sigmund Freud, edited by Arnold D. Richards, McFarland 2010). In December, current University of Chicago Ph.D. candidate and Marty Center doctoral fellow Emanuelne Burton presented a paper on the treatment of C. S. Lewis's Chronicles of Narnia in the Christian Academy. January's forum featured "Brought," a chapter from Harvard scholar Jonathan Wynn Schofer's Confronting Vulnerability: The Body and the Divine in Rabbinic Ethics (University of Chicago Press, 2011) examining how rabbinc literature understands and copes with human dependence on rain. In February, Emmanuela Zanetti Carney, of the University of Illinois—Chicago, presented "Voices of Despair and Gestures of Grief in Rituals of Mourning and Italian Marian Laments in the late Middle Ages." March saw David M. Friedenreich of Colby College examine "How Could their Food not Be Impe?: Jewish Food and the Definition of Christianity." Contributions for the Spring and Summer include work by Lainis Jasareviciute (University of Chicago) and Reid B. Locklin (University of Toronto).

To be notified of new content monthly, subscribe to our mailing list at: https://lists.uchicago.edu/web/subscribe/rcwf. The web forum welcomes contributions from established scholars; please send inquiries and potential submissions to the managing editor, Vince Evener, at vencevernpuchicago.co.

Vince Evener, Managing Editor, Religion and Web Culture Forum

Evansions, demonstrations and movements for changed marked the 2011 and the beginning of 2012. Religion was sighted in protests from Bahrain to Wisconsin. Sightings articles covered many aspects of the Arab Spring: the participation of Al-Azhar scholars in the protests at Taher Square, the Marty of Sigmund Freud, and the rise of the Muslim Brotherhood during the elections. In his piece "Standing the Religious and Egypt and Elsewhere," Benjamin Schorhal discussed what is at stake in these elections, citing examples of other countries where religion has been a source for the law. Outside of Egypt, the sin of Israeli members of parliament in Kuwait caught the attention of Mona Kareem, a Kuwaiti journalist. Muslim Siny wrote about the history of reform in Islam, responding to Abdulkarim Soroush's public lecture at the Divinity School. Soroush, a renowned Iranian scholar who has written extensively on human rights and Islam, was a visiting professor at the Divinity School this past winter. Closer to home, the shift in American Jewish perceptions about the government of Israel has been observed by Liah Shapira, a junior fellow at the Martin Marty Center for the Advanced Study of Religion. She writes about the negotiation of American Jewish identity vis-a-vis Israel, in particular, highlighting the potential identity conflicts and dilemma that may arise for American Jews who are in the minority and are sympathetic to the Palestin- ian cause." Sam Brody, another W.C. fellow, reports on American media coverage of Ameri- can politics regarding Israel and Jewish communities in the United States. At the heart of all of these forms of dissent—whether it be by Tunisians or members of J Street—is the idea of equality and dignity of all humans. In her Sightings column, Debra Eckberg expressed it—academics of religion— to apply these principles within the academy, as well. In "Standing by the Working Man," she cites the working conditions of adjunct professors of religion and compares their situation with that of hotel workers whose strike in San Francisco created challenges for the organizers of the annual meeting of the American Academy of Religion. The Arab Spring which started a year ago has inspired Americans to form the Occupy Wall Street movement which spread in cities across the United States. At the Divinity School, graduate students also continue to organize, forming a union and discussing their rights and obligations. Sightings will continue to follow these local and global struggles, investigat- ing the role of religion in these and other aspects of public life, and providing critical analysis and commentary on intersections of faith and politics, the arts and education.

Shatha Almutawa, Managing Editor, Sightings

Subscribe and read archived articles at http://divinity.uchicago.edu/martycenter/publications/sightings/
When teaching the Zhuangzi, however, or its cousins the Doodjeing and the Kast, the unwieldy task of serious study required months of study
longs to the students. For the first time in many years, this past fall I found myself playing the role of the texts themselves, pressing class
members with rhetorical questions, conflicting viewpoints, and seemingly irresolvable paradoxes. Of course, like any responsible introduction
or set of footnotes, I provided some straightforward information—historical context, background on debates about authorship, the
basics of Classical Chinese writing. But as anyone familiar with these texts well knows, they undermine the foundational scholarly
assumption that historical/philological knowledge and familiarity with authorship will lead to better interpretation, and even call into
question the very practice of reading texts! It was up to my students to attempt some resolution of these dilemmas, and for that
reason my Alma Wilson Teaching Fellowship course, “The Classics of Daoism,” was perhaps more of a challenge for them than it was for
me. They were the ones who had to struggle with the first line of the Doodjeing: “The Dao
that can be spoken of is not the constant
name.” They had to decide the criteria by which
to judge one translation superior to another.
And they were forced to answer intractably dif
ficult questions: Do paradigms convey positive
certainty? Can you translate cryptic poetry into
clear philosophy, and what gets lost in the
process?

The craft of teaching is never fully honed,
ever perfected. But there are skills to be
taught, experiences to be shared and excellent
eamples to be encountered, and the Divinity
School has a great legacy into which our new
students each year enter, and by which they
will be equipped to make a profound difference. In describing his course at Virginia
Tech Professor Harris said, “Now, you have
to realize that I’ve got a classroom full of
engineering students. The first day, they came
up to me and say, ‘Wow, this is the Humani
ties, right? So there can be more than one
correct answer! Great!’ To which I said, ‘Yes,
but when we get it wrong things don’t blow up.’” Or do they?”

Margaret M. Mitchell, Dean

Ministry Program Update

Extending the Table

From its inception, the ministry program at the Divinity School has been
characterized by creative and formative tensions — tensions
between theory and praxis, tradition and experience, discipline
and multiplicity.

Students have chosen to prepare for careers
in ministry at the Divinity School because
the curriculum insists on academic rigor and
scholarly discipline, while at the same time
offering a variety of approaches to the study
of religion, coursework in a number of religious
traditions, and the rich resources of the multi-
religious metropolitan area for gaining practical
knowledge and experience. In the 1960s and 70s,
for example, a generation of ministry students
were shaped for religious leadership in challenge
ing times by coursework in ethics and society,
and religion and psychological studies. In the
80s and 90s, a restructured Master of Divinity
program offered dual degree possibilities with
social work and public policy, reflecting the ever
widening purview of the public church, and
students’ aptitude for interdisciplinary study.

In the more recent past, as religions and
religious identities have played such visible
roles in conflicts within and among cultures,
ministry students are seeking the resources of
the Divinity School to cultivate the sensibilities
needed to live and serve as religious leaders in
a multi-religious world.

Not surprisingly, these students are, them
selves, from a wider variety of religious back
grounds than ever before.

Historically, the ministry program, as a
reflection of its public and social focus has
focused on the texts, traditions, and practices of
the Christian faith — the Protestant roots of the
program are still recognizable, for example, in
the program’s insistence that first-year students
study Biblical languages and read the texts for
themselves, and in the second-year ministerial
arts classes in preaching, worship, and pastoral
care. But the conversation around the table
in the classroom which shapes the overall
cohort of ministry students has always been a
diverse one, and the program has long welcomed
and been enriched by the participation of
students from a wide range of denominations,
from Roman Catholic to Unitarian, Mennonite
or Mormon. Over the past three years, the
table has extended even further, including
secular humanist, Jewish and Muslim students
in our conversation about what it means to
preach faith — and to serve as “professional-
religious leaders” — in our own complicated
times.

Steven Philip, a Conservative Jew who
completed his undergraduate work at University
of California Los Angeles, is now in his second
year of study in the M.Div. program at the
Divinity School. Upon completion of the M.Div.
degree, he plans to attend rabbinical school,
pursuing ordination with the intention of going
in the chaplaincy work and interfaith advocacy.

Invited to reflect about his experience in the
program Steven replied:

“Tempted that my three years at the Divinity
School would be challenging, coming to the
University of Chicago was a commitment to push
myself academically, socially, and spiritually.
As the first Jewish Master of Divinity student, I
have had to blaze a few trails from reformu
lating the core requirements to reflect my faith
commitments, to finding a synagogue for my
second year placement. As a convert, I am used
to being a border crossing; however I have found
that carving your own path can be an isolating
experience. Yet from the moment I stepped
on campus, I knew I was part of a family, the
Divinity School is a remarkably intimate and
supportive environment. The faculty and staff
have a strict open door policy, and both the
Dean and the Dean of Students know each
student by name. Reverend Lindner — the
Director of the Ministry Program — regularly
invites students to his home for meals.

Although one is challenged at the Divinity
School, I have never had to face obstacles
alone. Rather, I am able to approach problems
with the tools that I have been equipped
with through my classes and extracurricular
activities, knowing that I have a strong
and affirming support network behind me.”

Steven is engaged in his second year place
ment at Anshe Emet Synagogue in Chicago’s
Lakeview neighborhood. He says “I sit on
several committees, help coordinate services,
teach arts and crafts at our Religious School,
assist with the Jews-by-Choice program, and
hang out with our youth group attendees.
My internship has been a great experience;
due to the fact that Anshe Emet is such a large
synagogue, I have had the opportunity to do a
little bit of everything. I am also the co-founder
and co-leader of Mishkan, an independent
Jewish community that meets every other week
for Shabbat evening services.”

Abbas Chinyo first enrolled at the Divinity
School in the one-year A.M.R.S. program,
during his oral exam for that degree, he made
a convincing case for continuing his studies in
the M.Div. program to extend his chaplaincy
training. In his words, “I’m a first-generation
American born to Indian parents. I grew up
with Jews, went to high school on the south
side of Chicago, and I was later educated and
trained by Catholics. Personally, I come from
the Islamic tradition. Professionally, I am an
interfaith hospital chaplain.”

Like many of his M.Div. colleagues, Abbas
characterizes the strengths of the ministry
program at Chicago as “advocacy and opportu
nity...within Ministry Studies, I feel supported
and encouraged. Having advocates who believe
me in crucial Swift Hall is not only home to
strong religious scholarship, it’s a conduit to
the rest of the University’s classrooms as well.
I have the opportunity to tap into the Social
Service Administration where I can apply
the techniques of social work to my craft.”

Abbas is currently serving as an intern for
the Interreligious Center at Rockefeller Chapel,
which he says has “afforded me the amazing
privilege of giving a sermon during Sunday
services, a type of ministry I might not
experience in my professional niche...I like
me, this place is quite a mixture, and I’m so
thankful to be a part of it.”

These two students’ appraisal of the
advantages of training in this multi-religious
setting is shared by the majority of their M.Div.
colleagues. While students are realistic about
the difficulties that they encounter when they
must “reconfigure” their tradition in a plural
context, or when articulating one’s own
belief or practice challenges the beliefs or
practices of a friend and colleague, most also
recognize that they are themselves “pluralistic
religion.” They conduct courses to prepare
students to work in a variety of settings, and
the class on moral issues is quite comprehensive.

Cynthia Lindner, Director of Ministry Studies
Go Green! *Circa* is also available online as a PDF document, which you can download to your desktop. You can read current and past issues of *Circa* by visiting http://divinity.uchicago.edu/martycenter/publications/circa. If you would prefer not to receive *Circa* via postal mail, please let us know by emailing Sara Bigger, Assistant Director of Development, at sfbigger@uchicago.edu. We will send you a link when *Circa* is available for viewing online!

---

**Offering Your Support**

**Easy and Flexible Estate Gifts**

Imagine an estate gift that doesn’t require a visit to an attorney. One of the easiest, most flexible ways to plan a gift is also one of the most convenient. In general, gifts of retirement accounts, life insurance policies, and bank accounts have simple forms that you can complete to name the Divinity School as beneficiary.

These forms are legally binding and by design override specific directions that may be named in your will or living trust. To request the proper form, just contact your agent, plan custodian, or bank branch. **Making such a designation** may help you avoid income and “death taxes,” while maximizing your giving potential and providing long-lasting support for the Divinity School. You also have the freedom to change or revoke the arrangement at any time.

**Let Us Know**

If you have designated the Divinity School as beneficiary of a retirement account, life insurance policy, or other financial instrument, we hope you will tell us so that we may:

- Express our gratitude to you during your lifetime
- Ensure that your wishes will be met
- Properly plan for the Divinity School’s future

To learn more about beneficiary forms or other creative ways you can make a gift to the Divinity School or to inform us of a provision that you have already made, please contact Heather R. McClean in the Office of Gift Planning at 773-834-2117 or hmcclean@uchicago.edu.