

religious studies

AAR NEWS

EDITION

October 2003

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IT'S TIME TO RENEW YOUR MEMBERSHIP

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2003

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October

Religious Studies News, AAR Edition
October issue.

Spotlight on Teaching Fall 2003 issue.

October 1–November 15. AAR officer election period. Candidate profiles published in *RSN*.

October 15. January 2004 *RSN* submission deadline.

October 16. Third tier ("Regular") Annual Meeting registration rates go into effect.

October 21. EIS preregistration closes. Deadline for receipt of Candidate Resume Forms.

November

October 1–November 15. AAR officer election period. Candidate profiles published in *RSN*.

November 1. Research grant awards announced.

November 12. Executive Committee meeting, Atlanta, GA.

November 15. AAR officer election votes due.

November 21. Fall Board of Directors meeting, Atlanta, GA.

November 21. Chairs Workshop at the Annual Meeting, Atlanta. Free for departments enrolled in the Academic Relations Program. For more information, see www.aarweb.org/department/acadrel.asp.

November 22–25. Annual Meeting, Atlanta, GA. Held concurrently with the Society of Biblical Literature each November, comprising some 8,500 registrants, 200 publishers, and 100 hiring departments.

December

Journal of the American Academy of Religion
December 2003 issue.

December 4. New program unit proposals due.

December 12–13. Program Committee meeting, Atlanta, GA.

December 15. Submissions for the March 2004 issue of *Religious Studies News* due. For more information, see www.aarweb.org/publications/rsn/default.asp.

December 31. Membership renewal for 2004 due. Renew online at www.aarweb.org/dues/page01.asp.

And keep in mind throughout the year . . .

Regional organizations have various deadlines throughout the fall for their Calls for Papers. See www.aarweb.org/regions/default.asp.

In the Field. News of events and opportunities for scholars of religion. *In the Field* is a members-only online publication that accepts brief announcements, including calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion. Submit text online at www.aarweb.org/publications/inthefield/submit.asp.

Openings: Employment Opportunities for Scholars of Religion. *Openings* is a members-only online publication listing job announcements in areas of interest to members; issues are viewable online from the first through the last day of each month. Submit announcements online, and review policies and pricing, at www.aarweb.org/openings/submit.asp.

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For writing and advertising guidelines, please see www.aarweb.org/publications/rsn.asp.



From the Executive Director's Desk

AAR Announces New Strategic Plan

SINCE AT LEAST THE EARLY 1990s, the AAR has set its course by means of a formal strategic planning process. Through the discipline of periodically scanning the impinging environmental factors, assessing our accomplishments and challenges, and thinking strategically about the future of our profession and our field, the Academy has shaped its objectives, created programs to meet them, and garnered the resources to achieve them. Since 1990, the Academy has developed in every way. To name a couple of key indicators, membership has grown from 5,500 to over 9,300 individuals; and the AAR Annual Meeting program, from 160 to 280 sessions. The Academy has garnered close to four million dollars in external support of new programs.

Through the 1990s, we focused on teaching and learning, mapping the study of religion in our colleges and universities, and contributing to the broad public understanding of religion. With the generous help of funders (the Lilly Endowment, the Pew Charitable Trusts, the Ford Foundation, the National Endowment for the Humanities, and the Luce Foundation chief among them), AAR offered teaching workshops in our ten regions, created a Virtual Teaching and Learning Center of resources, mounted a major data collection project on undergraduate and graduate programs, offered leadership opportunities for chairs and deans, initiated an online media resource of scholarly experts, launched our publishing program with Oxford University Press, and enhanced

our international outreach. These programs continue to offer vital support to our mission of advancing scholarship and teaching in religion and theology.

During the past several years, the AAR has been about the work of imagining our new future and recollecting our past. Through consulting with scholarly experts, seeking the thoughtful engagement of our members, and spending long hours in thinking and conversation, the Board of Directors developed a fresh plan for the Academy this past spring. With a view toward the one-hundredth anniversary of our predecessor organization's founding in 1909, we have named it the **AAR Centennial Strategic Plan, 2004–2009**.

The historical reference is more than commemorative. Rather, it offers the opportunity and responsibility to take a large view — of the field and its striking development over the past century, the continuing challenge to explain what it is we do as scholars and teachers of religion, the needs of our global society for better understanding of the roles religion plays, and how the AAR can be most effective in serving these needs of the age, the field, the profession, and its professors.

I invite you to take some time to study the outline of this new centennial strategic plan, to respond to it, and to become involved in achieving it.

And I want to express my earnest thanks to all of you, our members, who have worked individually and collectively to

strengthen and enlarge the study of religion in your classrooms and campuses, your lectures and publications, and your public outreach. Especially, we are indebted to the hundreds and hundreds of our members who serve on committees, organize and plan the Annual Meeting, work as editors and authors in our publications program, develop our regional programming, and share your expertise and enthusiasm in workshops, seminars, and advisory groups. As a community of individuals who freely join their colleagues in common purpose, the AAR is graced with exceedingly generous members.

A New Approach to the Annual Meeting

Among these new strategic objectives, the one that has attracted the most attention is the AAR's decision to hold our own Annual Meetings beginning in 2008, after many years of fruitful meetings held jointly with the Society of Biblical Literature. This decision to hold stand-alone meetings is actually not new, but rather a return to our founders' vision and purpose in 1964. It is taken as one piece of a larger rethinking of the future of the Academy as it enters into its centennial and this new millennium. The responsibility of the Board of Directors was to take stock of where the organization is now and where it might be heading — to imagine its future as a distinctive organization with its own professional and scholarly identity and then to take steps towards that new horizon.

Since announcing this decision in April,

we have heard from over four hundred of you — about 4 percent of our members. Among the responses to this impending change (effective in 2008), the salient differential in opinion is the subfield within the field of religion in which one works. Members whose scholarly work most closely engages the concerns of biblical scholarship are, understandably, distressed by the prospect of the loss of valuable conversation partners. And some respondents anticipate with regret fewer opportunities to see old friends. At the same time, the prospect of substantially more program space and time for the various subfields within religion, as well as for emerging discourses and new knowledge in the field, cheer many respondents. Others look forward as well to enhanced programming in various aspects of the profession per se.

Some of the feedback expressed consternation with the decision-making process itself and with the (lack of) consultation with the SBL. We have responded to these procedural issues in new entries on the FAQ page of our Web site, at www.aarweb.org/annualmeet/decision-faq.asp.

The Board's conversation about this aspect of the future was open and wide-ranging; dissenting positions were carefully and scrupulously weighed. I admired Board members' deep engagement and concentration in the process, their clear understanding that they were making the decision not for one or another constituency or for their own interests, but for the

See **ANNOUNCEMENT** p.9

Centennial Strategic Plan (2004 – 2009)

VISION

The American Academy of Religion (AAR) is the preeminent scholarly and professional society in the field of religion, recognized as the field's leader in critical scholarship; teaching and learning about religion; and resources for pedagogy, programs, the professoriate, and the public understanding of religion.

MISSION

In a world where religion plays so central a role in social, political, and economic events, as well as in the lives of communities and individuals, there is a critical need for ongoing reflection upon and understanding of religious traditions, issues, questions, and values. The American Academy of Religion's mission is to promote such reflection through excellence in scholarship and teaching.

As a learned society and professional association of teachers and research scholars, the American Academy of Religion has some 9,500 members, most of whom teach in more than 1,500 different colleges, universities, seminaries, and schools in North America and abroad. The Academy is dedicated to furthering knowledge of religions in all their forms and manifestations. This is accomplished through Academy-wide and regional conferences and meetings, research support, publications, professional development and outreach programs, and member services.

Within a context of free inquiry and criti-

cal examination, the AAR welcomes all disciplined reflection on religion — from both within and outside of communities of belief and practice — and seeks to enhance its broad public understanding

GOALS

To accomplish this mission, the AAR sets forth the following goals:

1. To promote research and scholarship in the field of religion.
2. To foster excellence in teaching and learning in the field.
3. To facilitate our members' professional development.
4. To develop programming and participation in AAR regional groups.
5. To advance publication and scholarly communication in the field.
6. To contribute to the public understanding of religion.
7. To welcome into our conversation the various voices in the field of religion and to support and encourage diversity within the Academy.
8. To enhance awareness of the international context for the study of religion and to increase involvement in the AAR by scholars and teachers from around the globe.

9. To advance and secure the future of the academic study of religion.

STRATEGIC OBJECTIVES

As we prepare for the Academy's centennial in 2009, 100 years from the founding of its predecessor organization, we identify the following strategic objectives. The attention given to these objectives simply highlights them for special focus within the AAR's continuing commitment to current and ongoing programs and services.

1. To attract new members to the AAR.

The notable growth of the AAR membership over the past ten years still leaves many scholars and teachers in the field of religion unaffiliated with the AAR. Both the field and the Academy will be stronger and intellectually richer if these colleagues choose to join our ranks.

2. To enhance the role of the AAR in the profession.

As a professional association, the AAR includes among its primary responsibilities collecting and analyzing data about the field; monitoring trends in the profession that affect individuals and departments (e.g., the increasing use of adjunct teachers, the erosion of tenure, the growing corporate culture in college and university administration); keeping members apprised of such developments; and taking action whenever appropriate on behalf of

the field and its professors.

3. To enhance the identity of the AAR within the larger scholarly community.

As the field of religion continues to develop and to change its contours, there is growing interest and need to relate the field to cognate fields. At the same time, we have not yet made a thoroughly convincing case for our field within the liberal arts setting and among college and university administrators and colleagues.

4. To clarify the identity and mission of the AAR vis-à-vis other scholarly societies in religion, holding stand-alone annual meetings beginning in 2008.

Currently the number of scholarly societies dedicated to the study of religion is growing, and on a global scale. Some have a general focus; others, very specific areas of interest. In order to insure a fruitful interaction with these societies, it is important that the AAR have a clearly defined identity and mission of its own.

5. To foster scholarly interaction among all approaches to the study of religion, including the ethical and theological perspectives that arise within particular religious traditions. Our objective is to welcome reflection from within and among particular religious traditions into our conversation.

See **STRATEGIC PLAN** p.11

AAR Election

A Message from the AAR Nominations Committee

The Nominations Committee is pleased to place four excellent names on the ballot this year: two for Vice President and two for Student Director. We are grateful to each of them for their willingness to serve the Academy in this way.

Once again, AAR members will be able to vote by electronic ballot. A paper ballot will be mailed to members whose e-mail addresses are not on file. Please know that we guarantee the privacy of your vote.

We expect a large number of our members to vote in this election. Please be among them.

Peter J. Paris, Chair
Nominations Committee

Call for Nominations

The Nominations Committee will continue its practice of consultations during the Annual Meeting in Atlanta to begin the process for selecting nominees for vice president to take office in November 2004. The committee takes seriously all recommendations by AAR members.

The following characteristics regularly surface in discussions of candidates for vice president:

- (a) Scholarship: "represents the mind of the Academy," "international reputation," "breadth of knowledge of the field," "widely known."
- (b) Service to the Academy: "serves the Academy broadly conceived," "gives papers regularly," "leads sections," "chairs committees," "supports regional work."
- (c) General: "electable," "one the average member of the Academy will look upon with respect," "one whose scholarship and manner is inclusive rather than narrow, sectarian, and/or exclusive."

Please send your recommendations of persons the committee should consider to the AAR Executive Office marked "Recommendations for Nominations Committee."

How to Vote

All members of the Academy are entitled to vote for all officers. The elected candidates will take office at the end of the 2003 Annual Meeting.

Please visit the AAR Web site at www.aarweb.org (or, if you do not have e-mail, return your paper ballot) by November 15, 2003, to exercise this important membership right.

Vice President

The Vice President serves on the Executive and Program Committees, as well as on the Board of Directors. S/he will be in line to be confirmed president-elect and president in the following year. During her or his tenure, the Vice President will have the opportunity to affect AAR policy in powerful ways; in particular, during the presidential year, the incumbent makes all appointments of members to openings on committees.

Student Director

In any given year, as much as 30% of AAR members are students. The AAR's student members are served by the Student Liaison Group (student representatives from Ph.D. programs), and the AAR includes a student on the Board of Directors, with full voice and vote. The Student Director facilitates conversation among students and between students and the various bodies of the AAR, and chairs the Student Liaison Group.

Candidates for Vice President



Elaine H. Pagels

In 1982 Elaine Pagels joined the Princeton faculty as the Harrington Spear Paine Professor of Religion. In three consecutive years she was awarded the Rockefeller, Guggenheim and MacArthur Fellowships (1980, 1981, and 1982). She has written many scholarly articles and book reviews and has been profiled in *The Atlantic Monthly*, *Vogue*, *The New York Times*, *Mirabella* and *The New Yorker*. She has also appeared on "Frontline" on PBS.

Pagels earned her B.A. in history and an M.A. in classical studies at Stanford, and her Ph.D. "with distinction" from Harvard. As a young researcher at Barnard College, she changed forever the historical landscape of the Christian religion by exploding the myth of the early Christian Church as a unified movement.

She is perhaps best known as the author of *The Gnostic Gospels: A New Account of the Origins of Christianity* (which won the National Book Critics Circle Award, the National Book Award, and was chosen by the Modern Library as one of the 100 best books of the 20th Century). She is also the author of *The Origin of Satan*; *Adam, Eve, and the Serpent*; *The Gnostic Paul: Gnostic Exegeses of the Pauline Letters*; and, most recently, *Beyond Belief: The Secret Gospel of Thomas*, published last May.

She has continued to pursue scholarly research, especially on the impact of the Nag Hammadi treatises to our understanding of the early history of Christianity. She is currently at work on research involving the interaction of politics and religion at the beginning of the Common Era.

Pagels has been a member of the American Academy of Religion since 1988.



Diana L. Eck

Diana L. Eck is Professor of Comparative Religion and Indian Studies at Harvard University where she serves on the Committee on the Study of Religion in the Faculty of Arts and Sciences. She is also a member of the Department of Sanskrit and Indian Studies and the Faculty of Divinity. She received her B.A. from Smith College (1967) in Religion, her M.A. from the School of Oriental and African Studies, University of London (1968) in South Asian History, and her Ph.D. from Harvard University (1976) in the Comparative Study of Religion.

Professor Eck's work includes the books *Banaras, City of Light*, *Darsan: Seeing the Divine Image in India*, and *Encountering God: A Spiritual Journey from Bozeman to Banaras*. She co-edited *Speaking of Faith: Global Perspectives on Women, Religion, and Social Change* and *Devotion Divine: Bhakti Traditions from the Regions of India*. Her most recent book, *A New Religious America*, was published in 2001.

Since 1991, Diana Eck has led the *Pluralism Project*, a research team based at Harvard University, to explore the new religious diversity of the United States and its meaning for the American pluralist experiment. The *Pluralism Project's* CD ROM, *On Common Ground: World Religions in America* won the *Educom* award and its web site won this year's *Webby* from the International Academy of Digital Arts and Sciences.

In 1996, Diana Eck was appointed to a U.S. State Department Advisory Committee on Religious Freedom Abroad. In 1998, Eck received the National Humanities Medal from President Clinton and the National Endowment for the Humanities for her work on American religious pluralism.

Statement on the AAR

EACH OF US who is a member of the AAR and the SBL knows how central religion is — and continues to be — not only in our own perception, but in that of people throughout the world. Yet this is not something that all of us have taken for granted. When I was growing up, my nominally Protestant family found my engagement with Christianity startling; my father, converted from Calvinism to Darwin, insisted that religion was a relic of past superstition — something that mattered only to those who knew nothing of science. As a college student, I discovered that the university I attended — Stanford — had no religion department; many, apparently, did not regard religion as an appropriate subject for academic study. Even when I enrolled in a doctoral program in the study of religion, I found similar attitudes at Harvard. When I first joined the AAR, fresh out of graduate school, I heard senior scholars lamenting the lack of resources available to publish work in religious studies; while those outside our professional circles often regarded the study of religion as an odd, antiquarian, somewhat regressive subject — one soon bound to become obsolete.

Today all this has changed. An increasing number of people are coming to see — whether they welcome it or not — the central importance of religion. The study of religion has never mattered more than it does today, not only to those of us who share it as colleagues, but to everyone concerned with urgent questions that range from social ethics

to cultural diversity and politics. We see departments of religious studies flourishing at colleges and universities throughout the country, both public and private, including many where they had not before; and we are seeing our colleagues establish new centers dedicated to the study of religion. Today we find, too, many avenues of publication, both academic and trade. Publishers of books, journals, and newspapers are well aware of current discussions of religion in matters ranging from movies to supreme court decisions; and every day our news media report on the multiple ways that religion plays into social, cultural, and political life.

The times we live in offer us, then, enormous challenge — and opportunity — to participate in shaping such discussions, and, at best, to illuminate them. Because the issues we engage are often controversial and sometimes explosive — and because many people, especially in our country, assume that thinking about religion is somehow an antireligious act — we may be able to help inform — and, as Kierkegaard said he hoped to do, to complicate — such discussions. Of course, the issues we investigate and discuss in many sessions of our professional societies are usually highly specific, and best articulated, in the process of research, in technical language. Yet those who subsequently go on to rewrite the discoveries and conclusions found through primary research in forms accessible to a wider

See **PAGELS** next page

Statement on the AAR

THE AAR plays a critical role in the understanding and interpretation of religion in the academy and in the world. Our research as scholars takes us in many directions. Our interests intersect with other fields of study. As an Academy, however, our primary focus is the broad, diverse, even argumentative field of religion. And the academic study of religion needs our support, even our advocacy, in our universities and in the wider world.

My own scholarly life in religious studies has changed with the growth of our field. As a religion major at Smith College in the 1960s, my basic requirements were biblical studies and western Christian history. My decision to study abroad in India and focus on Hinduism was accommodated, but was not at all the usual course of study. By the time I finished graduate school in the 1970s, things were different. Departments of religion were re-orienting their basic curricula toward a more comprehensive study of the world's religions. When I started teaching South Asian religions in the late 1970s, the study of America was not in my line of vision. It never occurred to me that by the 1990s there would be Hindu and Jain temples, Islamic Centers, and Sikh gurdwaras in Boston. I never imagined that I would have hundreds of second generation students of Indian origin and that the interests that drew me to study a multi-religious society that drew me to study a multi-religious society that drew me to study my own country throughout the decade of the 1990s.

In the AAR, especially in our annual meetings, large and ungainly as they are, I find the connec-

tions and conversations that stretch my intellectual horizon. When I peruse the program book, I highlight not only the Religion in South Asia sessions, but sessions on Islamic Studies, Asian-American Religion, Paul and Politics, Human Rights, and Feminist Biblical Hermeneutics. I find that my own work benefits from engaging the energies of colleagues in different fields. What better forum for that engagement than the AAR. This is not simply a professional society where we tunnel into our specialties, but a forum where we strengthen the connective links and cultivate the wider conversations crucial to our departments and our field.

AAR studies show that graduate students will have to teach more widely than they are trained, and many of us wonder if it is wise to leave the interpretive tasks that we all face in teaching introductory courses to the on-the-ground training of a first job. Through the AAR, scholars at all stages in their careers can think together about the changing challenges of teaching. For those of us who have been at it a while, our teaching is constantly enhanced by the best work of our colleagues in other areas of religious studies.

Globalization and the new political, technological, and demographic realities of the world have made religious studies all the more complex. Today, our collaborators, readers, publishers, and critics live and work all over the world, connected through online journals and e-lists. Even so, North American scholars have

See **ECK** next page

Candidates for Student Director



Kimberly A. Bresler

Kimberly A. Bresler is a doctoral candidate in the History of Doctrine at Princeton Theological Seminary. She received a B.A. in English cum laude from Rice University in 1986 and a J.D. from the University of Texas School of Law in 1989, having served as Chief Articles & Notes Editor of the Texas International Law Review. After practicing commercial litigation in a large, downtown law firm in Dallas for several years, she attended Perkins School of Theology at Southern Methodist University, receiving her M.Div. summa cum laude in 1997. Kimberly has served as Student Liaison to the AAR for the last two years and has been active on a variety of other school committees and in the Theology Department. She also served as Theology Editor for Koinonia and has

held teaching fellowships and research assistantships. Currently, she is the Editorial Associate for Theology Today. She is working on a dissertation combining a number of her longstanding interests — politics, justice, and religion — in its critical examination of St. Augustine's construction of the notion of authority, offering constructive proposals for our reexamination and reconstruction, from a Christian perspective, of the meaning and exercise of authority in a variety of settings today. Her general areas of interest include historical theology (especially patristics), political philosophy, and constructive theology.

Statement on the AAR

THE AAR continues to be the foremost organization of religion scholars in the world, with over nine thousand individual members and Annual Meeting attendance in excess of seven thousand. Although the general public sometimes may look askance at religion as an insular, even irrelevant academic specialty in today's fast-pasted, technological world, I believe that, as scholars of religion, we bear a responsibility to society to demonstrate how religion's insights pertain to some of today's most pressing needs. From war and peace to AIDS, from human rights to road rage, from environmental stewardship to unemployment, religion contains resources for shaping a more humane, livable world. The wide range of topics addressed at the AAR annual conventions confirms the multifaceted relevance of religion today.

As a student liaison for the past two years, I have become familiar with the important role the student director plays within the AAR: facilitating communication among students of religion via the Student Liaison Group list-serve, voicing student concerns to the AAR Board of Directors, and helping to plan meaningful student activities at both annual and regional meetings. Essential to these functions are the many student liaisons from around the country and the world who provide a crucial link between the AAR and local schools — and with each other. Perhaps the most important job for the director is to continue to foster the free exchange of information — both from the AAR to students and from students to the AAR. As fledgling members of the Academy just entering their professions, students often may be more sensitive to changes in the field than their elders. Staying alert to these changes — the increased use of adjunct and non-tenured professors, the development of Web-based instruction and distance-learning, the effect of the economic downturn on hiring, and similar challenges — is an important part of the student director's job. Welcoming all religion scholars within the broad umbrella of the AAR — not only traditional academics, but also those who seek other career opportunities, including religious journalism, editing, and nonprofit work — is an important commitment that should be continued.

As some of you may have read in an earlier

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far more institutional support for the study of religion than our colleagues in most of Europe, Latin America, Asia, Africa, and the Middle East. The international initiatives of the AAR are extremely important as we support the growth of religious and cultural studies in universities around the world.

During these decades of global change, the AAR has also changed and has benefited from dynamic and judicious leadership. The very conceptualization of our fields of study is under constant scrutiny, as new sections and groups emerge. Our colleagues are discovering that Biblical and early Buddhist studies have much to learn from each other, that Islamic and Buddhist studies are now part of North

edition of *Religious Studies News*, I have been impressed and motivated by the obvious intelligence, scholarly dedication, and, yes, passion I have experienced among my student liaison colleagues. In addition to the predictable discussions of job prospects and interviewing, these students reflect a genuine concern to use their scholarly gifts in the service of the public good, in the diverse settings in which we all find ourselves. I have been impressed also by the superb quality of programming for students offered through the AAR — for example, the luncheon sponsored by the Wabash Center for Teaching and Learning in Theology and Religion. Given the high standards already set by previous student directors, one of my goals is simply to continue on the trajectory already established — for example, following up on last year's initiative to explore the creation of regional student representatives and to foster increased student participation and interaction at regional events. Another important task in the coming years will be ensuring that student concerns are addressed as the AAR transitions to stand-alone Annual Meetings beginning in 2008 and continues to clarify its own distinct mission and identity. The reduced size of Annual Meetings, for instance, may present additional opportunities for student participation.

As the sole voice on the AAR Board of Directors for students, who make up almost one-third of AAR members, the student director bears a serious responsibility to speak out on their behalf. I have served as an advocate in a variety of venues — as a trial attorney (before entering religion doctoral studies), a member of two church governing boards, and a student representative on campus committees and advisory bodies. I value civility and consensus, but I am not afraid to speak out when necessary on issues of vital concern. Indeed, only when all opinions are fairly aired and respectfully considered can the collective wisdom of the group come to full fruition. I am passionately convinced of the importance of religion in our world and of the public service that religion scholars are equipped to provide by applying their study of ancient cultures and wisdom to contemporary problems. I will seek to further the concern for students of religion that the AAR already has demonstrated in ways that continue to adapt to the changing needs of today's students. ❧

American Religion, and that our religious traditions are usually best studied in their interrelations with each other. Religion and the interpretation of religion is continually on the move, and the Academy is an important bridge-building effort that facilitates the new traffic.

Finally, our connections with each other, valuable as they are, should also enable the AAR to have vibrant bridging-connections with the public and civic institutions of our society. People all over the world are more interested in religion than ever before, and perhaps more discouraged too. As scholars of religion, we have an important role in shaping an intelligent and timely discourse on religion. ❧



Paul Martens

Paul Martens is a doctoral candidate in Moral Theology/Christian Ethics at the University of Notre Dame. He received his B.A. from Providence College (Manitoba) and his M.C.S. and Th.M. degrees from Regent College (Vancouver, BC). While attending Regent College, he worked for four years as the Coordinator of the Menno Simons Centre in Vancouver. Martens has also held a variety of research and teaching assistantships, served for two years as a member of the AAR's Student Liaison Group, and participated as a member of various faculty, library, academic, and conference planning committees. Currently, he is President of the Graduate Theological Society at Notre Dame.

Martens has published in the *International Kierkegaard Commentary Series*, *Theology Today*, and *Religious Studies Review*, and an article in *Conrad*

Grebel Review is forthcoming. In addition to presenting papers at both regional and national AAR meetings, he has read papers in a variety of other contexts, such as the most recent meeting of the Soren Kierkegaard Society of the United Kingdom where he presented "Ethics and the Breach: Interpreting Stages in its Pseudonymous Context." Martens is currently working on a dissertation concerning the relation between Socratic resignation and the notion of gift in Kierkegaard's writings, which is supported by a research fellowship from the Social Sciences and Humanities Research Council of Canada and a Presidential Fellowship from Notre Dame. Other research interests include Kant's moral religion, the relationship between politics and religion, Anabaptist theology and ethics, twentieth-century accounts of agape, Jean-Luc Marion's theological phenomenology, and Jacques Derrida's turn to ethical religion.

Statement on the AAR

DURING MY TWO YEARS as an AAR student liaison I have often been asked "Why should I join the AAR?" or "Why should I go to the AAR Annual Meeting?" Inevitably, my response evolves into a discussion of opportunities. No, I do not just mean the yearly opportunity to meet former professors, connect with old and new friends, and get a few deals on books afforded by the Annual Meeting. As important as these things are, the AAR has even more to offer to students.

For many of us who are student members of the AAR, the varied opportunities we seek are frequently dialectically related: we seek opportunities to get what we need and we seek opportunities to give to others what we have been given ... and not always in this order. We seek opportunities to learn, to internalize what we learn, to share what we have learned with others, and then we often seek out further critical reflection on what we believe we have learned (all the while hoping that someday we might find a career compatible with this life).

Like many of my peers, who make up nearly 30 percent of AAR membership, I have discovered that the AAR does much to meet our needs as student members. The AAR provides reduced fees for student membership and conference registration, it self-consciously considers students in the planning of its annual meetings, and it effectively facilitates the search for employment through *Openings* and *Employment Information Services*. Furthermore, the AAR provides valuable teaching resources through its workshops and collection of online syllabi, and it has even begun to help students find satisfying jobs outside the conventional classroom.

Moreover, the AAR is increasingly providing opportunities for students to give back to fellow students as well as to the entire membership of the AAR by including students on the programs of both regional and annual meetings, by providing space in *Religious Studies News* for students to publish their own ideas, by gathering and listening to the student liaisons who represent students from nearly fifty Ph.D.-granting institutions, and by including a student representative on its Board of Directors. Therefore, I solicit your support

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audience can find enormous interest and concern. My late husband, a theoretical physicist, often remarked that while physics actually interests very few people, "religion is intrinsically interesting to everyone." We can see how the work of many of our colleagues has contributed to public discussion on topics ranging from American civil religions to questions of gender, class, and race, from ritual and comparative anthropology to language, art, and film, from history of religions to comparative study of the formation of cultural identity and

as I seek to refine this solid foundation and to further develop the following opportunities for students to participate in and contribute to the AAR.

As I see it, the role of the student director is to facilitate communication effectively both between student members and the Board of Directors and among student members themselves. To this end, I propose two developments. First, building on the student liaison network that I have appreciated very much over the last two years, I suggest that the AAR continue to broaden the international scope of its student participation and representation. Despite the logistical and travel difficulties, holding the 2002 Annual Meeting in Toronto signaled powerfully that our commitment to shared interests and goals reaches beyond geographical boundaries. And in this spirit, I will encourage an increase in international student membership and liaisons so that student voices more accurately reflect the resources, concerns, and needs of the diverse international membership already present in the AAR.

Secondly, I will encourage regional cooperation among students and between students and regional officers of the AAR. Since students are often exposed to the AAR at the regional level first, it seems only natural that representative regional student liaisons should be active in facilitating the transition of new students into the AAR. To this end, I affirm the student paper competitions that many regions hold in conjunction with the regional meetings. Beyond this, I will further encourage networking among regional liaisons and encourage regional officers to provide opportunities for student representatives to participate not only in planning the regional meetings, but also in the regular regional business.

Obviously, these proposed developments are open-ended and I cannot make promises as to what contributions or demands will emerge through them. I believe, however, that they provide tangible opportunities for students to become more than mere consumers or purveyors of information, and they provide fruitful opportunities for interaction, for cooperation, and for students to have a lasting personal impact on the present and future of the AAR. ❧

religious diversity in America and throughout the world. Never has what our discipline can offer — careful research, scholarly interchange, new insights, and informed perspectives on so many aspects of the study of religion — been so urgently needed.

In the present situation, I think it appropriate to mention that, as someone who has participated in the AAR and SBL ever since I was a graduate student, I enthusiastically support the continuing collaboration of scholars in both societies. ❧

REEL RELIGION

Please see the *Annual Meeting Program Book* or *Program Highlights* page at www.aarweb.org for more information.

The Lord of the Rings: The Fellowship of the Ring (A8)
Friday, 7:00 PM–10:30 PM

The Lord of the Rings, based on the book by J. R. R. Tolkien, is a groundbreaking epic of good versus evil, extraordinary heroes, wondrous creatures, and dark armies of terror.

The Matrix: Reloaded (A79)
Saturday, 8:30 PM–11:00 PM

A follow-up to the 1999 hit *The Matrix*, this sequel tells the story of Neo, Morpheus, Trinity, and the rest of the crew as they continue to battle the machines that have enslaved the human race in a computer program called the Matrix.

The Seventh Chamber of Edith Stein: An Interpreted Life (A168)
Saturday, 8:30 PM–10:30 PM

This film is a stylized interpretation of Edith Stein's life and death. This is her story of religious awakening from her beginnings in a Jewish family, through atheism, and then conversion to Catholicism. Her death in a concentration camp led to her canonization as a Catholic martyr.

Distance (A167)
Sunday, 8:30 PM–11:00 PM

Kore-eda Hirokazu's latest movie is a polemical study of the human condition that takes its motif from the real crimes of the Aum Shinrikyo affair. The director will preside over the showing of this film.

The Gospel of John (A279)
Sunday, 8:00 PM–11:00 PM

One of the world's most widely read and time-honored texts, the Gospel of John is now faithfully recreated into a full-length, live action epic feature film.

My Journey, My Islam (A255)
Monday, 8:30 PM–10:30 PM

This film is a personal journey between the West and the director's birthplace, the Indian sub-continent. Visually compelling images of everyday Islamic life are woven in with the lives of several Muslim women.

Ramadan: A Fast of Faith (A255)
Monday, 8:30 PM–10:30 PM

Beautifully filmed in Java and Sumatra, this film tells the story of Ramadan through the eyes of a young couple, interwoven with devotees' reflections on their feelings of unity, rejoicing, and reverence for God.

*Trembling Before G*d (A256)*
Monday, 8:30 PM–10:00 PM

This is a documentary film of intimately told personal stories about gay and lesbian Orthodox and Hasidic Jews and their struggle with being gay and religious.

What's On in Atlanta



Eating

Allie's American Grille

265 Peachtree Center AVE

This restaurant strives to redefine what a dining experience should be. Features breakfast and luncheon buffets and a popular Friday night seafood buffet. Sumptuous salads, imaginative entrees, regional specialties, and lavish desserts. Reservations optional.

Hsu's Gourmet Chinese Restaurant

192 Peachtree Center AVE NE

Features authentic Hong Kong-style New Cantonese cuisine in an elegant and upscale atmosphere, specializing in seafood and Peking duck. Romantic and private atmosphere.

Lombardi's

94 Upper Pryor ST

Offers classic Italian cuisine with all-time favorites such as savory veal entrees, shrimp scampi, and fantastic pasta dishes. Upscale food served in a charming, casual atmosphere. You may enter from Pryor Street or through Underground Atlanta.

Pittypat's Porch Southern Dining

25 International BLVD NW

Since its opening in 1967, Pittypat's Porch has been the downtown restaurant to visit. Rediscover the new Pittypat's Porch, Atlanta's landmark Southern restaurant. Sip a mint julep on the upstairs porch and enjoy unique regional cuisine in an atmosphere of Southern charm and hospitality. Open for dinner only.

The Varsity

61 North AVE

An Atlanta institution for over sixty years. World's largest drive-in offering fast food dining. Hot dogs, hamburgers, fries, and onion rings. Ask for "a naked dog a-walkin'."



Drinking

Casablanca Bar

Inside the Hilton Hotel

Bogey and Bergman would have felt right at home and you will, too. Have a cocktail, enjoy billiards, or watch the large-screen TV in a nostalgic setting.

Blues in the Alley

50 Upper Alabama ST (Underground Atlanta)

The hottest blues nightclub in downtown Atlanta, featuring live local, regional, and national blues artists. Look for the signature eight-foot guitar in Kenny's alley.

The Tap Room

231 Peachtree ST NE, Suite A5

The Tap Room is downtown Atlanta's hottest new concept, featuring forty beers and twelve martinis on tap. Wood, tile, copper, and brushed aluminum combine to give a 1930s Art Deco feel.



Entertainment

Atlanta Ballet

1400 W. Peachtree ST

Founded in 1929, it is the oldest continuously running dance company in the country. Under the leadership of John McFall, the Atlanta Ballet features dancers from around the world.

Braves Museum and Hall of Fame

755 Hank Aaron DR

The Braves Museum and Hall of Fame features more than five hundred artifacts that trace the Braves' history from their beginnings in Boston to the present.

Museum of Contemporary Art of Georgia

1447 Peachtree ST

This collection archives significant contemporary works by artists from Georgia and around the world.

Alliance Theatre Company

1280 Peachtree ST

The Alliance is one of the largest regional theaters in the nation, serving a diverse audience through award-winning work on its two stages.

Zoo Atlanta

800 Cherokee AVE

Don't miss the giant pandas from Chengdu! And take time to visit the gorillas, orangutans, tigers, lions, giraffes, elephants, birds, and more living in natural habitats. ♡

Annual Meeting Performances and Exhibitions

The AAR is pleased to present the following performances and exhibitions during this year's Annual Meeting.

Saturday Night and Sunday Morning: Music as Spiritual Practice — A Performance by Don and Emily Saliers (A7)

Cosponsored with the Society for the Study of Christian Spirituality

On Friday, join Don Saliers and Emily Saliers (of the Indigo Girls) for an evening of musical performance and conversation about spirituality and the musical arts. The program will explore ways that music deepens life by creating, sharing, and improvising across so-called sacred/secular differences. Is there a lyric truth that refuses to side with either Saturday night or Sunday morning? Can music become a bridge between such cultural divides? Emily Saliers is a member of the Indigo Girls, a pioneering music duo with two decades of collaboration, eleven records, a Grammy Award, several platinum CD's, and commitments to the environment, Native American children, Habitat for Humanity, and human rights. Don Saliers

teaches theology and liturgy at Emory University, and is a past president of the Society for the Study of Christian Spirituality.

Places of Peace and Power: The Sacred Site Slide Show of Martin Gray (A166)

Anthropologist and art photographer Martin Gray spent twenty years traveling in eighty countries, studying pilgrimage traditions, sacred places, and religious art. He has visited more than one thousand holy places, participated in countless ceremonies, met shamans and sages, and deeply studied the arcane sciences of archaeoastronomy, geomancy and sacred geography. In this beautiful slide show of sacred places around the world, Martin will present a fascinating discussion on the mythology and anthropology of pilgrimage places and a radical explanation of the miraculous phenomena that occurs at the sites. For more information: <http://www.sacredsites.com>.

Voices of Inner Strength Gospel Choir (A254)

The Voices of Inner Strength (VOIS) of Emory University is a student gospel choir whose purpose is not to entertain, but to serve the Lord in song. Founded in 1979, VOIS performs a broad repertoire of music representative of the black spiritual experience. VOIS has continued to strive upward and outward as its ministry has developed within and beyond Emory University. Community service projects and performances for Atlanta-area churches, civic groups, and other organizations have become a regular part of VOIS activities. The annual tour has become a highlight for VOIS as it has presented opportunities for ministry nationwide and abroad. The choir has toured in several states, including California, Tennessee, and New York, as well as in Jamaica and Bermuda in recent years. In the spring of 2000, VOIS recorded its first CD, entitled *Voices in My Head*. ♡

Want to learn more about Atlanta? Take a tour!

The AAR is pleased to sponsor several bus tours and a walking tour during the Annual Meeting this year. The buses fill up fast, so be sure to get your registration form in early!

Jimmy Carter Library and Museum (A12)

Saturday, 8:30 AM – 11:00 AM

Sponsored by The Religions, Social Conflict, and Peace Consultation

The Jimmy Carter Presidential Library and Museum is one of only ten presidential libraries in the world and the only one in the Deep South. It is home to the presidential papers of the Carter Administration. Located adjacent to the nonprofit Carter Center in the Carter Presidential Center complex in Atlanta, the library and its museum are operated by the National Archives and are open to the public seven days a week. The museum of the Jimmy Carter Library provides a glimpse of the American Presidency, from life in the White House to complex decisions made in the Oval Office. Several exhibits focus on important twentieth-century issues such as war and peace, disarmament, and the economy. The exhibit features an exact replica of the Oval Office, and information on the Camp David Summit and the Iran Hostage Situation.

This is a self-guided tour. There is a US\$15 fee for this tour (includes admission).

Martin Luther King, Jr. Center (A13)

Saturday, 8:30 AM – 11:00 AM

Sponsored by the Afro-American Religious History Group, Black Theology Group, and Womanist Approaches to Religion Group

Established in 1968 by Coretta Scott King, the King Center is the official living memorial dedicated to the advancement of the legacy of Dr. Martin Luther King, Jr., leader of America's greatest nonviolent movement for justice, equality, and peace. More than 650,000 visitors from all over the world are drawn annually to the King Center to pay homage to Dr. King, view unique exhibits illustrating his life and teachings, and visit the Library, Archives, his final resting place, his birth home, gift shop, and other facilities. Located in Atlanta's Martin Luther King, Jr. National Historic Site, the King Center utilizes diverse communications media, including books, audio and video cassettes, film, television, CDs, and Web pages, to reach out far beyond its physi-

cal boundaries to educate people all over the world about Dr. King's life, work, and his philosophy and methods of non-violent conflict-reconciliation and social change.

This is a self-guided tour. There is a US\$10 fee for this tour.

Michael C. Carlos Museum (A14)

Saturday, 9:30 AM – 12:00 PM

Sponsored by the Arts, Literature, and Religion Section, Europe and the Mediterranean in Late Antiquity Group, and Anthropology of Religion Consultation

The collections of the Michael C. Carlos Museum of Emory University span the globe and the centuries. Housed in a distinguished building by renowned architect Michael Graves, the Carlos maintains the largest collection of ancient art in the Southeast with objects from ancient Egypt, Greece, Rome, the Near East, and the ancient Americas. The Museum is also home to collections of nineteenth- and twentieth-century sub-Saharan African art, and European and American works on paper from the Renaissance to the present.

The Carlos Museum works with Emory faculty members to develop unique spe-

cial exhibitions that draw on collections from around the world to engage the public and contribute to current scholarship. The museum also mounts exciting traveling exhibitions developed by other institutions and makes them available to university students, faculty, and the general public. For more information, visit <http://carlos.emory.edu>.

Your guide is a member of the museum staff. There is a US\$10 fee for this tour.

Emory University's Pitts Theology Library Special Collections (A14)

Saturday, 9:30 AM – 12:00 PM

Sponsored by the Theology and Religious Reflection Section, Reformed Theology Group, and Wesleyan Studies Group

Pitts Theology Library, one of Emory University's six instructional libraries, is a distinguished collection of theological materials. With over 490,000 volumes, it provides unusually rich resources for the Candler School of Theology and Emory University, and has attracted international attention for its collections. Pitts Theology Library has over 95,000 volumes in its Special Collections. Significant collections include the English Religious History Collection,

with items that date from 1660 until 1920; the Richard C. Kessler Reformation Collection, a group relating to the Protestant Reformation in Germany; the English and American Hymnody and Psalmody Collection of items from the sixteenth through the twentieth century; the North European Theological Dissertations of titles, from the sixteenth until the early twentieth century, that document the course of theological scholarship in northern Europe.

Your guide is a member of the library staff. There is a US\$10 fee for this tour.

Walking Tour of Atlanta's Religious and Civic Sites (A202)

Monday, 1:00 PM – 3:30 PM

Sponsored by the North American Religions Section

Tour of religious sites on Peachtree Street. Logistical details will be announced when the tour group meets at the information kiosk in the main lobby of the Marriott Marquis. Please bring at least US\$5 to use for MARTA public transportation fares. ☛

All tours will depart from the Marriott Marquis Hotel. Please arrive 15 minutes prior to departure.

Tours Reservation Form

NUMBER OF PERSONS IN PARTY	DATE	TIME	COST/PERSON
____ Carter Center Tour (A12)	Saturday, 11/22	8:30 am–11:00 am	US\$15
____ MLK Center Tour (A13)	Saturday, 11/22	8:30 am–11:00 am	US\$10
____ Carlos Museum Tour (A14)	Saturday, 11/22	9:30 am–12:00 pm	US\$10
____ Library Tour (A14)	Saturday, 11/22	9:30 am–12:00 pm	US\$10
____ Walking Tour (A202)	Monday, 11/24	1:00 pm–3:30 pm	FREE

Name _____ Organization: AAR SBL Nonmember

Address _____

City, State, Country, POSTCODE _____

Payment Method: Check (payable to "Annual Meeting Tours") Visa MasterCard American Express Discover

Credit Card Number _____ Expiration Date (mm/yy) _____

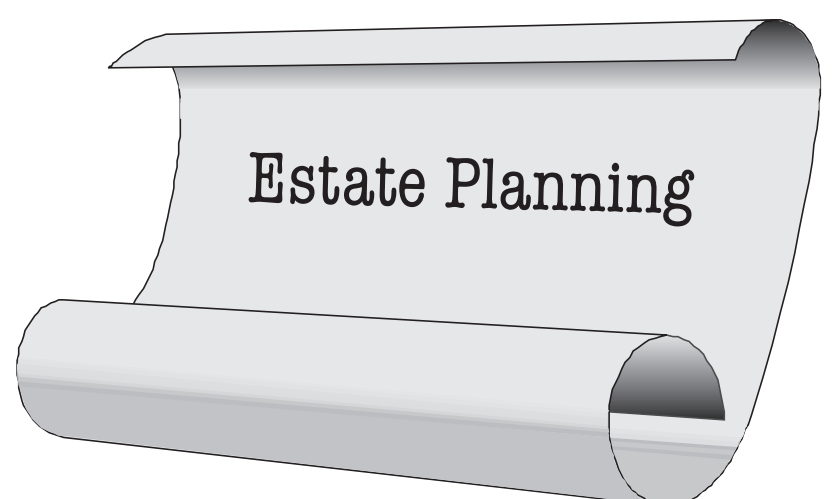
Cardholder Signature _____ Name on Card (please print) _____

Return completed form with payment by November 3 to Tours, 825 Houston Mill Road, Ste. 300, Atlanta, GA 30329; FAX: 1-404-727-7959

Have you ever thought about us?

When you are making your will and are thinking about charitable bequests, have you considered including the AAR? This would help us immensely in the future to provide for the ongoing needs of the field.

Our legal title is
American Academy of Religion, Inc.
 825 Houston Mill Road, Suite 300
 Atlanta, GA 30329-4246



New Program Units

Check out these new program units at the Annual Meeting!

Animals and Religion

Consultation:

Theological Reflection and Other Animals: Recognizing Our Heritage, Recognizing Today's Realities (A95)
(cosponsored by the Theology and Religious Reflection Section)
Sunday, November 23
9:00 AM–11:30 AM

Many Traditions, Many Animals (A196)

Monday, November 24
9:00 AM–11:30 AM

Childhood Studies and Religion

Consultation:

Research on Children and Childhood in Religious Studies (A74)
Saturday, November 22
4:00 PM–6:30 PM

Relics and Sacred Territory (Space)

Consultation:

Types of Relics: Toward a Typology and Location (A47)
Saturday, November 22
1:00 PM–3:30 PM

Numbers Count: Gathering, Managing, and Using Census Data in a Program Review and Enhancement

Annual Meeting Special Topics Forum

AT THE ANNUAL MEETING in Atlanta, the Academic Relations Task Force will be conducting a session on Monday from 4:00PM–6:30PM which will present further analysis of the data that has been collected in the Academy's undergraduate census, as well as the preliminary analyses of the data gathered in the Academy's recent survey of academic doctoral programs. An accompanying slide show will demonstrate how to use comparable data to help review a given department or program and compare it with similar ones among the nearly nine hundred undergraduate departments and sixty-two doctoral programs that reported. There will also be a presentation on gathering, managing, and using data in a program review. The panelists include Terrence W. Tilley of the University of Dayton and Carey J. Gifford of the American Academy of Religion.

Taken together, these two surveys of the demography, enrollments, faculty, and

curricula of the undergraduate and graduate study of religion provide invaluable data for all those interested in the current state of the field and its future development. They provide a base for follow-up surveys (which the Academy intends to undertake every several years), thus beginning a long-term AAR commitment to providing accessible longitudinal data.

By way of analyzing the plethora of data we have received, we are gathering a small group of distinguished individuals in the field and in the study of higher education to think with us about the importance of these two surveys and to help us identify additional studies — perhaps more narrative and descriptive — that are needed. This group will be the capstone event in the Academy's Lilly-funded *Strengthening College and University Programs in Religion and Theology (SCURT)* initiative. The following individuals have agreed to participate in this day-long event in Atlanta on Saturday, October 4:

Linell Cady, Arizona State University
Mark Chaves, University of Arizona
Warren G. Frisina, Hofstra University
Ray Hart, Boston University
Hans J. Hillerbrand, Duke University
Wade Clark Roof, University of California at Santa Barbara
Richard Rosengarten, University of Chicago
Richard Rubinson, Emory University
Elizabeth Say, California State University, Northridge
Jack Schuster, Claremont Graduate University
Jonathan Z. Smith, University of Chicago
Terrence Tilley, University of Dayton
Steven Wheatley, American Council of Learned Societies

(See the related article on AAR surveys on page 14.)

FBI and Scholars on AAR Annual Meeting Panel

AJOURNALIST, two scholars, and representative(s) from the Federal Bureau of Investigation are slated to be on a panel (A113) at the Annual Meeting from 1:00 to 3:30 PM on Sunday, November 23. The title of the panel is "How Religion Matters in Crisis Situations: Perspectives from Law Enforcement, News Media, and Religious Studies Scholars." All three groups face similar interpretive challenges in trying to discern in crisis situations (such as the 1996 standoff between FBI agents and the Montana Freeman) when religion is a primary motivating factor, when it is a subsidiary factor, and when appeals to religious convictions may conceal other,

more important, motives. The panel will discuss analytical perspectives and criteria for determining how religion matters to each group. In addition to the FBI, the panel includes Mary Walsh, a producer for CBS evening news; Mark Juergensmeyer, professor of sociology at the University of California at Santa Barbara and author of *Terror in the Mind of God: The Global Rise of Religious Violence*; and Eileen Barker, professor of sociology at the London School of Economics and director of INFORM (Information Network Focus on Religious Movements), which provides the public and media with accurate information about new religious movements.

Letter to the Editor

A Response to Grimes

Lisa Sideris, McGill University
Montreal

Editor's Note:

RSN received this letter to the editor in response to a letter by Ron Grimes that was published in the March 2003 issue of RSN.

To the Editors:

As an American teaching in a Canadian university, I was intrigued by Ron Grimes' scathing portrait of American bad manners on display at the Toronto AAR. Since coming to Canada less than a year ago, I've had a crash course in anti-American sentiment, and have taken to slipping a "u" in words like neighbour in hopes of blending in. But as an American who was teaching in Manhattan during the time of the September 11 terror attacks (indulge me for a moment while I do some of that Americocentric, look-at-me grief work), I don't think he knows what he's talking about.

Is Grimes miffed because he felt barred from full participation in the "self-pre-occupied public spectacle" of 9/11 "funerary meditations"? His primary concern (other than American presses not taking Canadian cash — a problem I did not experience) seems to be that he could not gain equal access to the alleged American grieving frenzy he describes (also something I did not witness, even in the sessions in which 9/11 was discussed). Take for example his petulant remark regarding American scholars' responses to 9/11: "Just because you live south of the 49th doesn't mean you have a monopoly on tragic and dramatic death." Huh? "Such death," he claims, "happens everywhere, every day, sometimes on an even larger scale." Really? It would seem that Grimes has quite a scoop here; someone should notify the CBC.

September 11 was an unprecedented event for America and the world. But it

was first and foremost, an *American* event, an attack *on Americans* because they are Americans. In saying this, I am not repeating Bush's (admittedly moronic) claims that terrorists hate "us" because we are "free." But regardless of whether Grimes believes that American citizens deserve to be terrorized in this fashion, can he or anyone else seriously claim that these attacks just *coincidentally* targeted a major American city? The enormity of grief that Americans are attempting to work through is in part a function of the realization that WE (writ large, as Grimes says) were deliberately targeted in this way. Maybe Americans were naïve not to have realized such hatred existed and perhaps we are "morons" for being surprised and shocked by this violent manifestation of it. But that does not lessen the grief.

Of course, no one, I hope, would deny that citizens of other countries (including Canada) also died in those attacks. But that is because these terrorists, like all terrorists, were unable or unwilling to discriminate. It's unfortunate that they did not consult Grimes who can apparently tell an American from a Canadian just by looking — such powers of discernment allowed him to determine that no Americans were lined up at the AAR International Desk. Perhaps he scrutinized their nametags thoroughly before arriving at this judgment. But had he scrutinized mine, he would have mistakenly concluded that I am Canadian. Grimes should take seriously his own admonition to "become circumspect" and "pay closer attention." Things are not always what they seem.

Future AAR Annual Meeting Dates and Sites

2004

November 20–23
San Antonio, TX

2005

November 19–22
Philadelphia, PA

2006

November 18–21
Washington, D.C.

2007

November 17–20
San Diego, CA

2008

October 25–28
Chicago, IL

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Annual Meeting Chairs Workshop

Scholarship, Service, and Stress: The Tensions of Being a Chair

THE ACADEMIC RELATIONS Task Force and the Academic Relations Program are pleased to offer a Chairs Workshop during the Annual Meetings of the American Academy of Religion and the Society of Biblical Literature in Atlanta, Georgia, on Friday, November 21, 2003, from 9:00 AM to 4:00 PM.

This workshop will provide a day of structured discussion where chairs can exchange personal narratives and strategies for navigating the pitfalls of life as a chair. All of the speakers are AAR members who have experience in being a chair. The workshop is formatted as a mix of short panel presentations and small group discussions. During lunch

we will break up into groups by institutional type and discuss issues that are unique to religion departments.

Colleagues in your institution, such as chairs, other members of the faculty, faculty being developed to assume leadership responsibilities, and deans, may be interested in attending this workshop. Chairs may want to bring a team of faculty or send a designated faculty person to the workshop.

The topics for past Chairs Workshops have been:

Summer 2003 — *The Entrepreneurial Chair: Building and Sustaining your Department in an Era of Shrinking Resources and Increasing Demands*

2002 Annual Meeting — *Running a Successful Faculty Search in the Religious Studies Department*

2001 Annual Meeting — *Evaluating and Advancing Teaching in the Religious Studies Department*

2000 Annual Meeting — *Assessing and Advancing the Religious Studies Department*

We look forward to seeing you in Atlanta!

The Academic Relations Task Force:
Warren G. Frisina, Chair, Kathryn Kleinhans, Laurie L. Patton, Elizabeth, A. Say, Terrence W. Tilley

ANNOUNCEMENT, from p.3

association as a whole. It was striking to see particular members of the Board struggle with the tension between their own preferences on the one hand, and what they understood as the good of the Academy on the other. This is, of course, why members are elected as officers — to make decisions, even hard decisions, for the achievement of the Academy's mission. Among scholarly societies, the AAR is noteworthy for its open model of governance, "through which the winds of change can safely blow," as one ACLS colleague has characterized us.

In welcoming all scholarship in religion, in all traditions, and from all methods into our conversation, the AAR deeply appreciates that biblical studies is historically one of the foundations of the study of religion in the West and will continue to be a core aspect of that study. We also recognize that in the past three decades, the nature of religious scholarship has changed; it has become far more diverse in method, subject area, theoretical approach, the reach of its comparative foci, and the religious idioms studied.

The decision represents another expression of this change. The Annual Meeting in its present form and size cannot adequately host and nurture the full range of scholarly work and conversation in religion.

It seems important to emphasize that this is not a decision against any one of these aspects of the study of religion, especially Christianity. A great deal of the programming of the AAR Annual Meeting is concerned with Christian subjects and scholarship. We want this aspect of the program to grow, especially since the majority of our members work in the Christian traditions, and the current program does not accommodate their needs as well as it must. As AAR President Robert Orsi notes, "It is the AAR's deepest moral and intellectual commitment not to render any religious world 'other' within religious scholarship, not to marginalize any methods or approaches, including scriptural studies and constructive theological studies. This decision to enhance the meeting's programming exactly eschews the politics of religious alterity."

While the AAR currently sponsors the most capacious conversation on religion in the United States, the field requires more of the Academy to do it justice. Holding our own meeting promises to provide the opportunity and context for that "more." In the end, the Board decided that the work in religion in its broad reaches and myriad specifics to which the AAR is so profoundly committed requires the expansion of Annual Meeting programming that this change will make possible.

The new meeting structure will mean both smaller meetings and additional space for new intellectual undertakings, including work at the intersection of biblical scholarship and the study of ancient Western religions. As we come closer to 2008, the Program Committee will be welcoming all manner of proposals to meet the needs of our field and our members. We also plan a thorough spring look at the program structure of the meeting, which has itself been in place for 30 years. This must involve as many members as possible.

I want to invite you to think creatively about our Annual Meeting program and other new initiatives the Academy should embrace to strengthen and enhance our field and its professors. For a start, we invite you to attend a special forum on the Centennial Strategic Plan with members of the Board of Directors at the upcoming Annual Meeting on Sunday, November 23 at 1:00–3:30 PM in Atlanta.

CHAIRS
WORKSHOP
ANNUAL MEETING 2003

Scholarship, Service, and Stress: The Tensions of Being a Chair

AN ANNUAL MEETING CHAIRS WORKSHOP

Friday, November 21, 2003, Atlanta, Georgia

Part of the AAR's Strengthening College and University Religion & Theology Programs initiative supported by a grant from the Lilly Endowment, Inc.

PRELIMINARY PROGRAM

9:00–9:30 Opening remarks – Laurie Patton, Emory University: Identity and Leadership	10:00–11:00 Roundtable discussions	1:30–2:30 Roundtable discussions
9:30–10:00 Professional Identity – 3 panelists	11:00–11:30 Reporting	2:30–3:00 Reporting
	11:30–1:00 Lunch	3:00–3:30 Closing remarks – Laurie Patton, Emory University: Discernment
	1:00–1:30 Leadership Styles and Department Cultures – 3 panelists	

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Department _____

Institution _____ Serving as Chair since _____ Number of faculty in department _____

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(You may check your membership information on the AAR home page www.aarweb.org)

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Registration is limited to the first 75 participants.
Send your registration form and payment of \$75.00 *** before November 1, 2003. (\$100.00 on site).

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For more information, contact Carey J. Gifford, Director of Academic Relations, at cgifford@aarweb.org, or by phone at 1-404-727-2270.

*** Chairs from departments enrolled in the Academic Relations Program receive a complimentary registration. For information on enrolling your department, see www.aarweb.org/department.

Subscribe to chairs@aarweb.org, the listserv for leaders in the field, for updates to the workshop program and other news for chairs. For the most up-to-date information on the Workshop, see www.aarweb.org/department/workshops.

 Register by Fax: 1-404-727-7959

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Atlanta, GA 30329-4246

Sessions with a Focus on Japanese Scholars and Scholarship

The focus of the 2003 AAR Annual Meeting is on Japanese scholars and scholarship. The sessions listed below highlight this work:

Recent Research on Japanese Religions and Society (A36)
Saturday, November 22
1:00 PM–3:30 PM

The Kyoto School in Dialogue with the West (A56)
Saturday, November 22
4:00 PM–6:30 PM

Religious Studies in a Japanese Context (A84)
Sunday, November 23
4:00 PM–6:30 PM

Christianity in Japan: Conflicting Experiences (A143)
Sunday, November 23
4:00 PM–6:30 PM

Revisiting Authenticity Discourses in Japanese Religious Renewal Movements: Theory and a Descent to Cases (A155)
Sunday, November 23
4:00 PM–6:30 PM

Distance Screening and Conversation with Director Kore-eda (A167)
Sunday, November 23
8:30 PM–10:30 PM

Public Relations and Growth Strategies in New Religious Movements in Japan (A189)
Monday, November 24
9:00 AM–11:30 AM

Monotheism vs. Polytheism? East Asian Views on Religions and Environmental Ethics (A198)
Monday, November 24
9:00 AM–11:30 AM

Japanese-American Immigrants and Religion in the Late Nineteenth and Early Twentieth Centuries (A215)
Monday, November 24
1:00 PM–3:30 PM

Response to Modernity: Interactions between Japanese and European Scholarship on Buddhism (A230)
Monday, November 24
4:00 PM–6:30 PM

Beyond the Annual Meeting: International Connections Committee



*An Interview with Manabu Watanabe,
Professor of Religious Studies
Nanzan Institute for Religion and Culture
Nanzan University*

RSN: You have published several distinguished studies of religion in Japan. What motivated you to write on two so different topics: Saigyō and Aum Shinrikyō?

Watanabe: I have been interested in the relationship between people's religious beliefs and their practices.

First, I worked on Saigyō in the 80s. His verses show that he was immersed in the symbolism of nature tightly connected in his Buddhist beliefs. Unlike the major poets of the noble class in the Heian period, he liked to stay in nature, that is, live in a hut on the mountains and travel around from Kyoto to northern Japan. In these conditions he especially appreciated cherry blossoms and the moon. Even though it is true that his religion and nature cannot be divided as Saburo Ienaga and William LaFleur pointed out, Saigyō saw Buddhist symbolism like satori or the Western paradise of Amida Buddha through nature.

Second, when the Aum Affair happened in 1995, I had a strong urge to work on Aum Shinrikyō, because as a Japanese scholar of religion I felt responsibility to illuminate what the Aum members believed and did. It is quite interesting that the Waco stand-off of the Branch Davidians and the Aum Shinrikyō incident had contrasting effects on the academies of religious studies in the U.S. and in Japan. Although the U.S. academies urged American scholars to speak out for the proper treatment of new religious movements and their conflict with society, the Japanese academies involved some Japanese scholars of religion in a tragic way. One of them had to resign from the university. It is really a pity that the Aum Affair became a forbidden and unwelcome subject for most Japanese scholars of religion.

When I was on sabbatical leave from Nanzan University and senior research fellow at Harvard University Center for the Study of World Religions from 1995 to 1996 and visiting scholar at Reischauer Institute of Japanese Studies from 1996 to 1997, I had a chance to pursue studies of both Saigyō and Aum Shinrikyō at the same time. On the one hand, I had a chance to give a talk on Saigyō at Harvard University and the University of Philadelphia. On the other hand, I began studying the "cult" issues. In the fall of 1995, after the Aum Affair earlier that spring, I was living in Cambridge, Massachusetts, and was asked to assist a staff writer of one of the major Japanese newspapers that planned to do research on the cult and the anti-cult movement in the U.S. I interviewed scholars of religion, representatives of anti-cult movements, and members of new religious movements with him. He and I also visited Waco, Texas, and interviewed Branch Davidians.

Those experiences were so intense, and I needed time to digest them. Then, I began studying about new religious movements, especially Aum Shinrikyō, and anti-cult movements in the U.S. as well as in Japan.

In studying Aum Shinrikyō, I worked closely with Professor Robert Jay Lifton beginning in 1996. It was a rewarding experience, and I enjoyed working with him. We also visited in Japan and interviewed several people together. He published *Destroying the World to Save It: Aum Shinrikyō, Apocalyptic Violence, and The New Global Terrorism* in 1999. Even though it is a psychiatric study and not in the field of religious studies, I think we can learn many things from it. I have published my articles on Aum Shinrikyō mainly in English, but I have not published a monograph yet.

RSN: You are noted for your work in Jungian psychology (the Japanese translation of Jung's *The Ego and the Unconscious* and your monographs, *The Psyche and the Experiential World* and *Jungian Psychology and Religion*). Why were you initially interested in Jung?

Watanabe: Even though I was a common secular Japanese young man with almost no religious background, I received a Jesuit education for thirteen years from junior high school to graduate school. It was quite natural for me to experience a kind of culture shock. I tried to reconcile the cultural gap between the East and the West. I thought C. G. Jung's psychology could be a bridge between those different cultures. I was especially interested in his concepts of the ego and the self. As you know, Jungian psychology can be a kind of New Age religion itself. Therefore, I tried very hard to be critical of his methodology. I finally came to the conclusion that the psyche in the large sense is the world as experienced in Jungian psychology. I hoped that we could reconstruct an archetypal hermeneutics out of it. That is what I did in my doctoral dissertation that was published as *The Psyche and the Experiential World* (1994), which is only available in Japanese. I am grateful to Professors Yasuo Yuasa at the University of Tsukuba and James Heisig at Nanzan Institute, who advised me and trained me not only in studying Jung, but also in studying Japanese religious history and thoughts.

RSN: Please describe the Nanzan Institute for Religion and Culture and your area of research there.

Watanabe: The Nanzan Institute for Religion and Culture is a community of scholars of various nationalities and beliefs. It was founded in 1974 on the Nagoya campus of Nanzan University according to the spirit of the Vatican II. There are three founding ideals: 1) interdisciplinary study of the relations between religion and culture with particular references to the Far East, especially, to Japan; 2) the promotion of mutual understanding among Christianity and other religions; and 3) the training of researchers in these areas.

The Nanzan Institute has a series of symposia for the interreligious dialogues between Christianity and other religions,

including various sects of Buddhism and Shinto. It has colloquia, seminars, and so on. And it is known for its publications like the *Japanese Journal of Religious Studies*, and we have edited more than thirty monographs in several series like Nanzan Studies in Religion and Culture, Nanzan Library in Asian Religion and Culture, etc. They include Nishida Kitarō's *Intuition and Reflection in Self-Consciousness*, Nishitani Keiji's *Religion and Nothingness*, Takeuchi Yoshinori's *The Heart of Buddhism*, etc. We introduced Kyoto School to Western scholarship to stimulate dialogue between them. And we have also published eleven symposia of the Nanzan Institute and two volumes of Religion in the Contemporary World, both of which are in Japanese. Of course, each permanent research fellow has published his or her own books and translations as well.

My area of research at Nanzan Institute is no different from what I have been doing these years, as you see. For the last eight years I have been working on the contemporary religious consciousness of the Japanese people and new religious movements and its antimovements, mainly in Japan. I organized a series of colloquia from 2000 to 2002 and the Thirteenth Nanzan Symposium titled "Religions and Social Problems: A Symposium on the 'Cult' Issue" in 2002. We invited not only scholars of religion, but also lawyers and journalists. It was well received and stimulated the discussions in the field.

RSN: Can you tell us about the differences that you see between approaches toward the study of religion in Japan and in America?

Watanabe: That is the theme of the special topics forum ("Religious Studies in the Japanese Context") sponsored by the International Connections Committee (ICC) of the AAR at this year's Annual Meeting. Therefore, it is better for me to leave that question to the forum. I will only suggest a few points. Religious studies in Japan was influenced by the developments of Buddhist studies, not by Christian theology. And religious studies covered religions other than Buddhism.

RSN: Please tell us about your work on the AAR's International Connections Committee.

Watanabe: Then-President Margaret Miles appointed me as a member of the committee in 2000. I met her at Nanzan University on the occasion of the international symposium and the fifty-eighth annual meeting of the Japanese Association for Religious Studies (JARS) at Nanzan University. I was a member of the steering committee at Nanzan. It seemed natural for me to continue to work on the relationship between AAR and JARS. Although there were other issues the ICC dealt with, I mainly worked as a liaison between the AAR and the JARS. We thought it could be a model for a

See **WATANABE** p.26

Pew awards AAR \$560,000 to continue Religionsource

THE PEW CHARITABLE TRUSTS have awarded the AAR a two-year \$560,000 grant to continue *Religionsource*, a service that provides journalists with referrals to scholars with expertise in the topics the journalists are writing about. The purpose of the service is to facilitate reporters' writing more and better stories on religion and thus indirectly to better educate the American

public about religion and engender an increased appreciation for the important contribution religion scholars make to society. The new grant includes training scholars in how to interact effectively with journalists (e.g., "Answering the Reporter's Call," session A18, on Saturday morning preceding the 2003 AAR Annual Meeting). ❖

STRATEGIC PLAN, from p.3

As the Academy continues to grow in size and scope, it is important that the AAR stand-alone meeting not be misunderstood as a gesture in favor of any single approach to the study of religion. The AAR must make ever clearer its mission to welcome critical reflection from all scholarly vantages and perspectives, from both within and outside of living faith traditions.

6. To enhance the international dimension of the AAR.

By its nature, the academic study of religion is an international enterprise. What is more, enhancing the AAR's international connections is increasingly important for the work of religion

scholars and the flourishing of the field itself in today's interconnected world.

7. To diversify the Academy's leadership and nurture leaders for the future.

At the same time that colleges and universities are decreasing their historical support of scholarly societies, the AAR's growth and ambitious programming need more dedicated and competent volunteers to provide intellectual and strategic leadership. As the field's contours continue to change and succeeding generations of scholars and teachers join the Academy, it is important to nurture and cultivate new cadres of leaders, both regionally and Academy-wide, and to foster greater racial, ethnic, and gender diversity in the field and the Academy. To remain vital, the AAR must regularly review organizational structures to assure access and openness to change, as well as continuity and tradition.

8. To prepare for the AAR's centennial in 2009.

The forthcoming AAR centennial offers the opportunity to strengthen the institutional memory of the Academy and to take steps to maximize continuing leadership and service in the field far into the future.

9. To enhance the financial security of the AAR.

The AAR's continued striving toward excellence as the leading scholarly and professional association in the field of religion is related to the financial resources available to imagine and undertake these and other emerging objectives. ❖



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\$38,000 – \$41,999	\$ 70	\$ 56	\$ 56	\$45
\$34,000 – \$37,999	\$ 65	\$ 52	\$ 52	\$42
\$30,000 – \$33,999	\$ 60	\$ 48	\$ 48	\$38
\$26,000 – \$29,999	\$ 55	\$ 44	\$ 44	\$35
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RSN184

Book Awards

THE AMERICAN ACADEMY of Religion offers Awards for Excellence in order to recognize new scholarly publications that make significant contributions to the study of religion. These awards honor works of distinctive originality, intelligence, creativity, and importance; books that have a decisive effect on how religion is examined, understood, and interpreted.

Awards for Excellence are given in three categories (Analytical-Descriptive, Constructive-Reflective Studies, and Historical Studies). Not all awards are given every year. In addition, there is a separate competition and prize for the Best First Book in the History of Religions. For eligibility requirements, awards processes, and a list of current jurors, please see the Book Awards rules Web page www.aarweb.org/awards/bookrules.asp.

The AAR is pleased to announce this year's recipients of the Awards for Excellence in Religion and the Best First Book in the History of Religions:



Historical

Norman J. Girardot, Lehigh University
The Victorian Translation of China: James Legge's Oriental Pilgrimage
University of California Press, 2002



Analytical-Descriptive

Paul Christopher Johnson, University of Missouri, Columbia
Secrets, Gossip, and Gods: The Transformation of Brazilian Candomblé
Oxford University Press, 2002



Constructive-Reflective

Susan Neiman, Einstein Forum, Potsdam
Evil in Modern Thought: An Alternative History of Philosophy
Princeton University Press, 2002



Best First Book in the History of Religions

Ananda Abeyssekara, Virginia Polytechnic Institute and State University
Colors of the Robe: Religion, Identity, and Difference
University of South Carolina Press, 2002

Journalists Honored for In-Depth Reporting on Religion

SUSAN HOGAN/ALBACH of the *Dallas Morning News*, Deb Richardson-Moore of the *Greenville (SC) News*, and Deborah Caldwell of Beliefnet have won the American Academy of Religion 2002 awards for Best In-Depth Reporting on Religion.

Hogan/Albach won the contest for journalists at news outlets with more than 100,000 circulation; Richardson-Moore for news outlets with less than 100,000 circulation; and Caldwell for opinion writing.

The award recognizes "well-researched newswriting that enhances the public understanding of religion" said Barbara DeConcini, AAR Executive Director.

Hogan/Albach submitted articles on Christian homosexuals; a congregation's response when their pastor shed his toupee; the role of imams; the recovery process of the Catholic Church in Boston; and how churches avoid infectious diseases when sharing the communion cup.

The judges said Hogan/Albach wrote "fascinating portraits of the face of gay Christianity" and that the "toupee narrative was a great 'piece' of journalistic storytelling." The judges commented that the "mark of an excellent reporter is the ability to inform while engaging the reader. This journalist does just that."

Richardson-Moore submitted articles on a preacher who gave up his large congregation to care for his ailing father; the religious life of local Kurds and their stance

against Saddam Hussein; the South Carolina Mormon community; Christians who embrace the Judaic roots of their faith; and different versions of the Ten Commandments.

The judges said Richardson-Moore "displays strong writing and a good diversity in topics" and that she "made the connection between religion as experienced on the personal level and the related public policy issues." Another said the "article on Messianic Christians is good story-telling that doesn't gloss over the controversies."

Caldwell's opinion writing entries discussed the burgeoning market of Christian sex manuals; Islam-bashing in the United States and President Bush's inability to restrain such rhetoric; the apocalyptic beliefs held by some conservative Christians toward Israel; lay uses of the World Wide Web; and homosexuality among Catholic priests.

The judges said Caldwell, who won the contest for the second consecutive year, was "extremely informative on crucial 'issues of the day,' such as Islam bashing and evangelical Christians' love affair with Israel," and that the "diversity of topics... displays an impressive range."

In the more than 100,000 circulation contest, Sharon Boase of the *Hamilton Spectator* (Canada) and G. Jeffrey MacDonald of Religion News Service tied for second place. The judges said, "Both entries exemplified good storytelling supported by research."

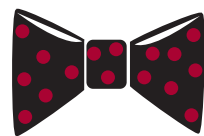
In the less than 100,000 circulation contest, Maya Kremen of the *Herald News* (West Patterson, NJ) placed second and Julie Marshall of the *Daily Camera* (Boulder, CO) placed third. The judges praised Kremen's "interesting, engaging, and informative writing" on "unusual, off-beat topic choices." The judges said Marshall came up with "unusual twists on familiar stories."

In the opinion writing contest, Ken Woodward of *Newsweek* placed second and Bill Tammeus of the *Kansas City Star* placed third. The judges said Woodward was "extremely informative about Islam," writing "virtually an 'Islam 101' for the general American reader," and that he was "sympathetic, but rigorous." Tammeus was praised for his ability to mix "personal experience... with extensive information for the reader's benefit."

In each contest, the prize for first place is \$500. Each contestant submitted five articles published in North America during 2002. Names of contestants and their news outlets were removed from submissions prior to judging.

The judges were Kelly McBride, an ethics faculty member at the Poynter Institute and a former religion reporter; Joyce Smith, a journalism assistant professor at Ryerson University in Toronto and former journalist; and Dena Davis, a law professor at Cleveland-Marshall College of Law and chair of the AAR's Committee on the Public Understanding of Religion.

Nominations Sought for the Marty Award



Q: What do Ruth Benedict, Satyajit Ray, and Anthony Trollope have in common?

A: If they were alive, they would be potential nominees for AAR's prestigious Martin E. Marty Award.

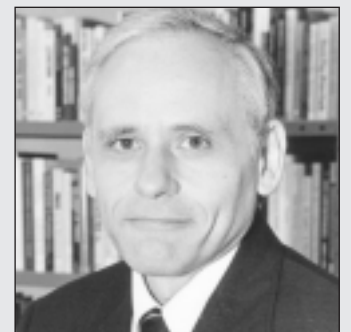
AWARDED ANNUALLY SINCE 1996, this award recognizes extraordinary contributions to the public understanding of religion. The award goes to those whose work has a relevance and eloquence that speaks not just to scholars, but to the broader public as well. The contribution can be through any medium (e.g., books, film, TV, public speaking), so long as it is based on scholarship in religion. Nominees need not be AAR members or academics. Nominations for the award are reviewed by the AAR Committee on the Public Understanding of Religion (CPUR).

The first recipient was Martin Marty himself; since then, awardees have included

Diana Eck (2002), David Knipe (2001), and Eileen V. Barker (2000). The CPUR enthusiastically solicits nominations from the membership for future recipients. You will find a nomination form on the AAR Web site at www.aarweb.org/awards/marty/nominations.asp.

At the 2003 Annual Meeting, the CPUR will initiate the Marty Forum. Robert Wuthnow, this year's Martin Marty Award winner, will be the featured guest. Gustav Niebuhr, former religion reporter for the *New York Times*, will interview Wuthnow and ask him to reflect on the contributions of his extensive research on American religion. Questions from the audience will be welcome.

2003 Winner



The winner of the 2003 Martin E. Marty Award is Robert Wuthnow, Gerhard R. Andlinger Professor of Sociology at Princeton University. He is an expert on the sociology of religion and on cultural sociology. His recent books include *All in Sync: How Music and Art are Revitalizing American Religion* (2003); *Creative Spirituality: The Way of the Artist* (2003); *After Heaven: Spirituality in America since the 1950s* (1998); and *Loose Connections: Joining Together in America's Fragmented Communities* (1998). He has also edited the *Encyclopedia of Politics and Religion* (1998). He recently completed a major research project on the public role of mainline Protestantism in the U.S. since the 1960s, which resulted in a coedited volume, *The Quiet Hand of God: Faith-Based Activism and the Public Role of Mainline Protestantism* (2002).

Excellence in Teaching Award



JANET WALTON will receive the Excellence in Teaching Award at the 2003 Annual Meeting of the American Academy of Religion. Walton is Professor of Worship at Union Theological Seminary, where she teaches the courses "Worship and the Arts," "Ritual Performance and Criticism," "Women's Experience as a Resource for Worship," and "New York City: Its Living Symbols," among others. Professor Walton makes frequent use of New York City's extraordinary resources by inviting artists to make

classroom presentations, as well as requiring her students to get out of the classroom to visit theaters, churches, and many other sites. In addition to teaching frequently with members of the Union faculty, she has also collaborated with faculty from Hebrew Union College/Jewish Institute of Religion.

Professor Walton has also consulted widely with Christian and Jewish laity and clergy

See WALTON p.23

Winner of the opinion writing contest

How Islam-Bashing Got Cool

Editor's Note:

This article was one of five articles submitted.

President Bush no longer seems able to restrain anti-Islamic rhetoric

Deborah Caldwell
Beliefnet

This article appeared originally on www.beliefnet.com, the leading multifaith Web site for religion, spirituality, inspiration, and more. Used with permission. All rights reserved.

IN THE LAST SIX WEEKS, a major Protestant leader has described the Prophet Muhammad as “demon-possessed pedophile;” a well-known conservative columnist suggested that Muslims get “some sort of hobby other than slaughtering infidels;” the head of a conservative activist group suggested American Muslims should leave the country; and evangelist Franklin Graham described Islam as inherently violent.

Meanwhile, the University of North Carolina is being sued by the Family Policy Network, a conservative group, for asking incoming freshmen to read a book called *Approaching the Qur'an: The Early Revelations*, an assignment Fox News Network's Bill O'Reilly compared to teaching Hitler's *Mein Kampf* in 1941. On Wednesday, a North Carolina state legislator told a local radio station his view: “I don't want the students in the university system required to study this evil.”

Islam-bashing, it appears, is suddenly not just acceptable, but almost fashionable among conservatives. This isn't a matter of commentators criticizing Muslim extremists. These are remarks that attack Islam, Muslims, the Qur'an, and the Prophet Muhammad as pervasively and inherently bad.

President Bush's repeated attempts since Sept. 11 to describe Islam as a “religion of peace” initially helped quell anti-Muslim

rhetoric. But now, conservatives seem to be increasingly ignoring Bush's approach. “The White House has lost control of the issue,” says John Green, an expert on religion and politics at University of Akron. “Islam-bashing has become more public, and it seems to be more accepted.”

And there is a limit, Green notes, to how vehemently Bush is likely to disagree with these conservatives and Christians, since they make up his political base.

The latest round began in June, when the Rev. Jerry Vines, the former president of the Southern Baptist Convention — the nation's largest Protestant denomination, with 15 million members — described Islam's founder as a “demon-possessed pedophile.” Vines, pastor of the 25,000-member First Baptist Church in Jacksonville, Fla., added that “Allah is not Jehovah either. Jehovah's not going to turn you into a terrorist that'll try to bomb people and take the lives of thousands and thousands of people.” Days later, the SBC's current president, the Rev. Jack Graham, pastor of the 20,000-member Prestonwood Baptist Church in Plano, Texas, agreed with Vines.

Ari Fleischer, the President's spokesman, was compelled to differ with the SBC leaders, even though in remarks to the convention a day after Vines' comment,

See CALDWELL p.27

Winner of the contest for journalists at news outlets over 100,000 circulation

The Gay Divide

Editor's Note:

This article was one of five articles submitted.

No issue is as divisive among Christians as homosexuality. The stories told here aren't about people who make headlines.

Susan Hogan/Albach
Dallas Morning News

Reprinted by permission of the *Dallas Morning News*

THEY AREN'T THE LEADERS of the conservative or liberal factions. They aren't the ones turning church conventions into war zones.

These are the people who get lost behind the debates over policy. They're the ones wounded in the battle over Bible verses.

Homosexuality isn't just an issue to them. They live it.

The endless fighting over the issue hurts them. But they're also bruised by the silence.

Some believe that God says homosexuals are people of sacred worth but same-sex relations are wrong. They have the weight of Christian tradition on their side.

Others say it's time for tradition to change. Some of them suffer openly, some secretly because they differ with church teaching.

Faith has led these Christians down different paths. But each has a common plea to churches.

Be compassionate. Be loving. Reach out.

These are people whose stories are seldom heard. They share them with great fear of backlash.

But their hope is to bridge understanding. Here are their stories:

The church closet

He's a gay Protestant pastor in North Texas. If he came out publicly, he'd lose his job.

He's fearful that will happen anyway.

His denomination teaches that God loves homosexuals but frowns upon their sexual activity. Abstinence is the only acceptable lifestyle, it says.

This pastor has never been in love with another man.

“I was 36 before I'd even get together with other gay people,” he said. “It was scary just to let some other gay person know that I was gay.”

It took him a long time to realize his sexual orientation. In grade school, then high school, then college, he waited for attractions to women to kick in.

They never did. He was devastated when he realized he was gay.

“I was pretty much into biblical literalism,” he said. “My whole understanding of homosexuality was that the Bible said it was sin.”

When he felt called to seminary, he figured God would “fix” him.

See HOGAN/ALBACH p.28

Winner of the contest for journalists at news outlets under 100,000 circulation

Local Kurds United Against Saddam

Editor's Note:

This article was one of five articles submitted.

Simpsonville offers young families a future on a street 'that God built'

Deb Richardson-Moore
Greenville News

Reprinted by permission of the *Greenville News*

SIMPSONVILLE — Deep in the green pastures of southern Greenville County is a dead-end street where 30 ebony-haired children from nine households scamper from yard to yard, porch to porch, as at home with Mama Bahar as with Mama Jalila.

Kurdistan Way, residents call it. Flanked by 23 acres of grass and hardwoods, it is as unlike the sand and rugged mountains of their native Iraq as possible. But it is now the Kurdistan where they will live out their lives.

As the rest of the United States debates military action against Saddam Hussein, the neighborhood of Iraqi Kurds speaks with one voice: Remove him, whatever the cost.

They know that many of their 20 million to 25 million fellow Kurds blame America for withdrawing support in 1975, when the Kurds allied with neighboring Iran over a territorial dispute.

They know that after the 1991 Gulf War, the CIA backed a Kurdish uprising to remove Saddam from power.

Its failure led to thousands being killed by Saddam's forces and thousands more fleeing into Turkey and Iran, littering the roads of northern Iraq with abandoned clothes and possessions.

But these families were also rescued by Americans, and it is with their new country that they are casting their future.

Most of the young men heading the families ran afoul of Saddam by drilling wells for Global Partners, an international relief agency aided by a Simpsonville well-boring company. Saddam thought anyone working with Americans was spying for them, said Swar Zubeer, and the dictator offered rewards for killing the Kurdish workers.

So when the American military pulled out of northern Iraq in 1996, Lutheran Family Services brought 10 families to Greenville County, where six Baptist churches took them in and helped them find jobs, enrolled their children in school and English classes, taught them to drive, to shop, to open bank accounts, to fill out papers.

It's not been easy, not a moment of it.

Swar and Parween Zubeer fled in mid-winter 1996 to a refugee camp in Turkey, where it was so cold the young parents feared their 3-month-old daughter, Suham, would die.

“We thought we were doing good job, drilling wells for the people,” Swar said. “But when we got to Turkey, they treated us like we're prisoners, like we're going to prison for crime.”

The United States flew thousands of Kurds to Anderson Air Force Base in Guam for refugee processing, before dispersing them across the country.

In Greenville County, Fork Shoals Baptist took in four families, and Cedar Shoals, Augusta Road, Taylors First, Greenville First and Brushy Creek, another six.

Joyce Medlin of Augusta Road remembers the day Ramadan Omer and his family arrived with fewer English skills than any of the others.

“When we picked them up at the airport,” Medlin said, “he had a cardboard box with all

See RICHARDSON-MOORE p.30

AAR Surveys of Religion and Theology Programs in the U.S.: Numbers Count

Carey J. Gifford
American Academy of Religion

OVER THE PAST THREE years the Academy has undertaken two large-scale surveys of the academic study of religion, one at the undergraduate level and one at the doctoral level. The data that we have collected and analyzed will serve as the foundation of our continuing efforts to ensure that local and national leaders have the information they need to (1) assess the state of the field; (2) analyze established patterns and emerging trends; and (3) secure the future of the field through strategic decision making based on accurate, comprehensive, and reliable information.

Undergraduate Departments of Religion and Theology in the U.S. and Canada

From September 2000 to April 2001, over eleven hundred department chairs and program heads in religion and theology at fully accredited colleges and universities across North America received the AAR's Census of Religion and Theology Programs, which was supported by a grant from the Lilly Endowment, Inc. This census mapped comprehensively the undergraduate academic study of religion in the U.S. and Canada. It was the signature program of the

Lilly Endowment-funded *Strengthening College and University Programs in Religion and Theology (SCURT)* initiative. (More information on this census can be found at: www.aarweb.org/department/RSNAARCensus.pdf.) The preliminary results of this large-scale census, with nearly nine hundred programs responding, were published in the Fall 2001 issue of *Religious Studies News* — *AAR Edition*.

Additional presentations of the preliminary results were made at a Special Topics Forum at the 2001 Annual Meeting. The Special Topics Forum included a report on what had been learned from the census about programs, faculty, and enrollments at the undergraduate level; a summary of the thirty-seven-item research design and the data collection strategies deployed; reflections on what the data reveal about the state of the field; and a discussion of measures needed for filling lacunae in our knowledge. Panelists included Edward R. Gray, American Academy of Religion; Lance Selfa, National Opinion Research Center; Jonathan Z. Smith, University of Chicago; and Linell E. Cady, Arizona State University. Additional presentations were made to several regional groups in the spring of 2002.

With the core findings of this census having been published, we realized a need for a considerable amount of relational data analysis. In the spring of 2003 we commissioned an Emory University statistical ana-

lyst to conduct a second phase of analysis of the data. In this round of analyses we sought out various relationships by affiliation (particularly information regarding adjunct faculty and women in the profession) and aggregate numbers regarding religion majors, courses, departmental characteristics, and enrollment. The results of this analysis will be the focus of a Special Topics Forum at the 2003 Annual Meeting and at a special forum held in Atlanta in early October (see below). The full data analyses of the undergraduate census (without any institutions being identified) will eventually be posted on the AAR Web site so that interested parties can review the data for their own purposes.

Graduate Departments of Religion and Theology in the U.S.

In the next phase of the AAR's initiative, we conducted a survey of all fully accredited colleges, universities, and seminaries in the United States which offer academic doctoral degrees in religion or theology, such as the Ph.D., Th.D., S.T.D., and D.H.L. The intent of the survey, conducted in the fall of 2002, was to poll those institutions that prepare candidates for the terminal degree necessary for their professional careers as academicians and scholars, hence we only surveyed the *academic* doctoral programs (rather than professional doctoral programs such as D.Min. programs). We received a very encouraging response rate, with sixty-two of eighty-seven institutions participating. In the near future we will be conducting yet another survey, this time of terminal masters-level programs in the U.S.

The 210-item Graduate Survey garnered information regarding:

- General information about the instructional program; number of applications and percent admitted
- Student recruitment and admission; their course of study: curricula, exams, dissertation, and teaching; doctoral students as teachers; student funding and financial support; completion and attrition patterns; placement and employment
- Faculty: number tenured, ranks, and salary
- Departmental resources

We have retained Richard Rubinson, Professor of Sociology and Interim Associate Dean of the Graduate School at Emory University (Ph.D., Stanford University, 1974) to gather and analyze the survey data, to do a causal-comparative analysis, and to derive correlations of the quantitative data. He is the author of "The Sociology of Educational Expansion," *Sociology of Education* (1999) and "Class Formation, Political Organization, and Institutions," *American Journal of Sociology* (1986); co-author of "Education and the Economy," *Handbook of Economic Sociology* (1995); and editor of *The Political Construction of Education* (Praeger, 1991).

Combined Results Analyzed

As the capstone of these two surveys, we are gathering a small group of distinguished individuals in the field, as well as in higher education, who will meet for a daylong discussion on October 4 in Atlanta. The meeting will examine the core questions and issues that are faced by departments and

programs and that need to be addressed as they promote and advance the academic study of religion in the U.S. and Canada. The results of this discussion will assist us as we prepare future studies and surveys of the field.

At a Special Topics Forum at the 2003 Annual Meeting we will present the preliminary results of the data analysis of the Graduate Survey as well as further analysis of the data that has been collected in our undergraduate census. The meeting is entitled "Numbers Count: Gathering, Managing, and Using Census Data in a Program Review and Enhancement" (A229). An accompanying slide show will demonstrate how to use comparable data to help review a given department or program and compare it with similar ones among the nearly nine hundred undergraduate departments and sixty-two doctoral programs that reported. There will also be a presentation on gathering, managing, and using data in a program review. The panelists include Terrence W. Tilley of the University of Dayton and Carey J. Gifford of the American Academy of Religion.

Taken together, these two surveys of the demography, students, faculty, and programs of the undergraduate and graduate study of religion will provide invaluable data for all those interested in the contemporary state of the field and its future development. The surveys have provided a plethora of information regarding the types and number of courses offered at the undergraduate level, the number and types of fields of concentration being studied at the graduate level, and faculty tenure and salaries — to name only a few of the hundreds of categories of data.

The Academy's overarching intention is to collect and analyze longitudinal data from undergraduate and graduate academic units with the purpose of identifying and publishing trends. When both data collections have been fully analyzed, and as we continue to do further data collections on a regular basis, we will see what trends can be identified. Such trends will assist in developing effective plans and programs to improve the field. They will also provide a base for future longitudinal surveys. With this type of historical knowledge, the academic study of religion will be better equipped to understand itself and to present its case. With the support of the Lilly Endowment, Inc. and the endorsement of major societies in the study of religion, we can now begin to effectively use this accurate, reliable, and useful information. ❧

The Committee on Teaching and Learning seeks nominations for the 2004 AAR Award for Excellence in Teaching.

Nominations of winners of campus awards, or any other awards, are encouraged.

Procedures for the nomination process are outlined on the AAR Web site at www.aarweb.org/awards/teaching.asp.

REGIONAL NEWS



Eastern International

Eastern International Regional Meeting
April 30 – May 1, 2004
Cornell University
Ithaca, New York

CALL FOR PAPERS

The Religious Studies Program at Cornell University announces the regional AAR-EIR conference April 30 and May 1, 2004, to be held on the Cornell University campus in the historic A. D. White House. The theme for this year's conference is "Religion and War" and although the sessions are soliciting papers on this broad topic, **we are also open to other topics.** We are also interested in panels combining activism or performative dimensions with scholarly inquiry. Furthermore, we encourage interdisciplinary panels which maintain religion as a central theme. Scholars from any region may apply to participate.

Papers and panels are being solicited on the following issues:

- Revisiting classical scholarship in religion and violence/war
- Historical case studies of religious validation of war
- New theoretical developments in critical ideology which address religion and state sponsored violence
- Technology, media, and ritual spectacle implicating religion, as used to gain support for war, or used in times of war
- Religious resistance movements responding to war; resistance or reconciliation
- Case studies of rituals of remembrance after war
- Case studies of religious conflicts as a root cause of war
- Contemporary case studies of religious ideology in the U.S.-led "war on terror"

STUDENT PAPER COMPETITION

Undergraduate and graduate students residing in the EIR region are invited to enter the student paper competitions. Please note that to be eligible for submission, the student **must** reside in the Eastern International Region. Furthermore, the paper must be accepted for reading in the conference to be eligible for the competition and must be presented at the conference by the student. The committee will give preference to work which is new at this conference. Two \$100 awards are reserved for winning papers (although in some cases the committee can decide to award up to three). The awards will be formally presented at the business meeting on Saturday, May 1, during lunch, and all attendees who entered the competition are encouraged to attend the awards luncheon. To enter the competition, please send a letter of intent along with the essay being presented, a full

CV of the author, and four copies of the essay. We ask that submissions to this contest NOT be submitted by e-mail, but through regular mail to Professor Jane Marie Law, to the address listed below.

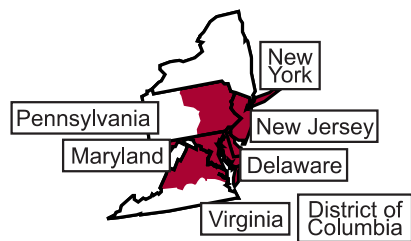
ABOUT THE LOCATION

Cornell University is located in Ithaca, New York, which has its own airport with limited air service. Syracuse and Elmira are other nearby regional airports with ground transportation to Ithaca (one hour away for Syracuse, about forty-five minutes for Elmira) available through Ithaca Airline Limousine at 1-607-273-3030. We suggest people price all three cities, as travel to Ithaca is often considerably more expensive. Rooms will be reserved for this conference at both the University Inn and the Ithaca Quality Inn, and a notice about these reservations will be released in early February. Bed and breakfasts in the area, quite lovely this time of year, are often comparable in price; a guide will be sent upon request. For those participants traveling to Ithaca by car, we will post travel information on the AAR Web site in early February 2004.

NOTE: All presenters at the Spring 2004 regional conference must have active membership in the AAR. **ALL** participants must preregister for the conference. Deadline for conference registration is April 1, 2004.

DEADLINE FOR PROPOSALS:

Deadline for paper and panel proposals is January 15, 2004, with notification of acceptance by early February. A complete proposal should include the names, addresses, and current CV's or resumes of all proposed participants, and a description of the proposed paper or panel, complete with working titles for all talks. Send all necessary information (if sending hard copy) to: Professor Jane Marie Law, Department of Asian Studies, Cornell University, 350 Rockefeller Hall, Ithaca, NY 14853-2502, USA. Electronic submissions for panel proposals (but not student paper competitions) are preferred. Please send ALL electronic submissions to Mark McGuire (co-director with Professor Law, Masaki Matsubara, and Lisa Kuly) at mpm24@cornell.edu.



Mid-Atlantic

Mid-Atlantic Regional Meeting
March 18–19, 2004
Radisson Hotel at Cross Keys
Baltimore, Maryland

CALL FOR PAPERS

We invite you to submit proposals for the 2004 AAR Mid-Atlantic Regional Meeting on March 18 and 19. Our location this year is the Radisson Hotel at Cross Keys, just six miles north of Baltimore's Inner Harbor. We will jointly host this meeting with the regional SBL. We welcome your proposals for individual papers, panels, workshops, or other presentations. While open to solid proposals in any area, our planned MAR-AAR sections are: Academic Study of Religion; African Religions; African-American Religious Studies; Appropriation of Sacred Texts; Comparative and Historical Studies in

Religion; Gay and Lesbian Studies in Religion; History of Christianity; Islamic Studies; Jewish-Christian Dialogue; Judaica; Latino/Latina Studies in Religion; Philosophy of Religion; Religion and Psychology; Religion and the Arts; Religion in America; Religion and Spirituality; Religions of Asia; Religious Ethics; Social Scientific Study of Religion; Theology; and Women and Religion.

Please e-mail your proposal as an attachment to Dr. Frank Connolly-Weinert at fdcw@aol.com. The deadline for proposals is November 15, 2003. All proposals should include full name, title, institution, phone number, fax number, e-mail, and mailing address. For individual papers we require an abstract (five hundred words) describing your projected work. If you have not presented a paper before a learned society you must send your entire paper in advance by November 15, 2003. In your cover letter please add any other information that may help us weigh your submission. Proposals for panels should include abstracts and contact information for each individual participant. Proposals for an entire session should also list the name of the designated session head and individual participants. Ordinarily we expect presenters to supply their own audiovisual equipment, however we will consider requests for extraordinary a/v support on a case-by-case basis.

All presenters must preregister for the conference in order to appear in the program book. Please mail your preregistration form to Dr. Frank Connolly-Weinert, Department of Theology and Religious Studies, St. John's University, Jamaica, NY 11432, USA; Phone: 1-718-380-5723/7143; FAX: 1-718-990-1907. Please note that we have negotiated a special AAR hotel room rate. You must make your reservations by March 1, 2004, to obtain this discounted rate, no exceptions! Please call the Radisson Cross Keys at 1-410-532-6900 to make your reservations as soon as possible.

This year the MAR-AAR will award \$200 to the most innovative proposal for a group session (or panel) dealing with peace issues or women's studies; the deadline for submission is November 15, 2003. To help foster graduate student participation, the Executive Committee of the MAR-AAR will again award the Robert F. Streetman Prize of \$100 for the best student paper presented by an AAR regional member. Those interested in the Streetman Prize should submit their full paper by November 15, 2003, and indicate they are submitting the paper for prize consideration.

Thanks for your interest in the Mid-Atlantic AAR and SBL annual meeting. We look forward to your participation in 2004!

2003–2004 REGIONAL PLANNING COMMITTEE

MAR-AAR

President: Michael Kogan, Montclair State University
Regional Secretary/Treasurer: Jacqueline Pastis, LaSalle University
Regional Meeting Director: Frank Connolly-Weinert, St. John's University
Regional Representatives: Rose Ann Christian, Towson University; F. David Kievitt, Bergen Community College; Habibeh Rahim, St. John's University, NY; Mikhail Sergeev, University of the Arts; Carmen Nanko, Trinity College
Student Representatives: Sigridur Gudmarsdottir, Drew University; Erin Lothes Biviano, Princeton University.

MAR-SBL

President: Julia O'Brien, Lancaster Theological Seminary
Regional Coordinator: Christina Bucher, Elizabethtown College



Midwest

Midwest Regional Meeting
April 2–3, 2004
DePaul Center
Chicago, Illinois

CALL FOR PAPERS

The theme Religion and Education is intended to solicit papers and panels exploring the varied intersections between religion and all types and levels of education, largely but not exclusively in North America. Papers/panels on other topics are also invited. The title of each proposed paper/panel, an abstract of not more than 250 words, and names and affiliations of presenters/panelists should be sent to the appropriate Section Chair (available on our Web page www.albion.edu/midwest-aar). Proposals on the practical aspects of teaching about religion should be sent directly to the program chair for possible inclusion in a special section. Submissions should be made as early as possible, but before December 15, 2003. Younger scholars and graduate students are especially encouraged to submit proposals and participate in the conference. Senior scholars are encouraged to serve as respondents for sections and panels. The meeting will be held Friday afternoon through Saturday evening, April 2–3, 2004, in Chicago.



Pacific Northwest

Pacific Northwest Regional Meeting
May 7–9, 2004
Simon Fraser University and University of British Columbia
Vancouver, British Columbia

CALL FOR PAPERS

Submit a 150-word abstract for each proposed paper by January 16, 2004, to the appropriate chair listed below. Participants

See **CALL FOR PAPERS** p.31

The Entrepreneurial Chair

THE ACADEMIC RELATIONS Task Force conducted a successful chairs workshop at Georgetown University in July. Nearly thirty chairs attended the two and one-half day event at the Georgetown Conference Center. The workshop, entitled "The Entrepreneurial Chair: Building & Managing Your Department in an Era of Shrinking Resources and Increasing Demands," was led by three speakers: William Green (Dean of the College at the University of Rochester), Jane Dammen McAuliffe (Dean of the College at Georgetown University), and Raymond Williams (Founding Director of the Wabash Center for Teaching and Learning in Theology and Religion). The workshop was made available by a grant from the Lilly Endowment, Inc., in support of the Academy's *Strengthening College and University Programs in Religion and Theology (SCURT)* initiative, a benefit of the Academic Relations Program.

The chairs heard William Green speak on "The Role of the Chair: Building, Sustaining, and Developing a Department"; Jane McAuliffe speak on "Working with the Dean"; and Raymond Williams speak on "Creating an Enabling Environment for Excellent Teaching and Learning." During the day the chairs divided up into breakout sessions by interest and by institutional type to discuss areas of common concern such as retention/promotion/tenure, curriculum development, funding, faculty evaluation, and mentoring faculty.

The workshop received high marks: "The best part of the workshop was that it allowed so much interaction with other chairs"; "I found all of the speakers to have been helpful in very different ways"; "The variety of styles and perspectives enhanced the overall effectiveness of the workshop." ❧

Letter to the Editor

A Response to "From the Heart of the Qur'an Belt"

Kevin R. Lewis

Marine on St. Croix, MN

Editor's Note:

RSN received this Letter to the Editor in response to the "In the Public Interest" feature "From the Heart of the Qur'an Belt" which appeared in the May 2003 issue of Religious Studies News — AAR Edition.

Kind Sir:

First, I agree entirely with the thrust of Professor Ernst's piece that it was reasonable, indeed wise, for the UNC to assign the Qur'an as student reading and conduct its seminar, and that the Islam bashing about the UNC program is very sad, and a little dangerous. Counterintuitively, it is because we Americans have so many xenophobic myths (as all immigrant nations do) which work to cancel each other out in the body politic, rather than a few dominant hateful myths, that the Islam bashers are only slightly dangerous. Praise God. But their danger warrants exposure... and I thank and appreciate Professor Ernst and your editors for doing so.

However, my problem is with sentiments that I have recently seen and heard from the religious and anti-establishment left that have some of the same dangerous characteristics of the Islam bashers. Ernst states that "anti-Muslim prejudice goes back centuries" and "has much in common with anti-Semitism and racism." Quite true, but it silently infects those who speak loudest against it (reminiscent of academia in the 1960s speaking out against racism in America while producing only a handful of black Ph.D.s). So I challenge your institution, your newspaper, and Professor Ernst to end this silence that fosters complicity at worst, or merely the perception of complicity, at best.

If Bin Laden and his movement represent a corruption of Islam, sharing his movement's imagery is also corrupting, or is perceived as complicity. As the bombing commenced in Afghanistan,

pro-Bin Laden crowds gathered in Pakistan with posters of Bush and Blair, one with a large swastika across his brow, the other with a Star of David. Months later, as the Iraq conflict was about to, or was beginning, this *exact imagery* was repeated on the San Francisco bridge, and the folks bearing, or next to those posters, were wearing collars we all recognize. If there is a struggle over the heart of Islam, what does collar-wearing emulation of Bin Laden-supporting imagery mean... is it mean... is it dangerous... or merely stupid?

Is there any anti-Semitism in rallying for a Palestinian State (which I support) for, in part, excellent Jew bombers, saying in essence that the Palestinians deserve a state even though they intentionally target civilians, while demanding that regime killing is wrong, in essence, no killing is justified, to give Kurds and Shiites a vote? Is there any racism in the thinking that Arab Muslims are too tribal, too this, that or too anything, to be able to handle the responsibilities of democratic citizenship? Would the left have been so willing to discount the suffering of the Iraqi oppressed had they been white, Christian Franco- or Anglophiles? Is there any hint of racism and/or religious bigotry there?

When is the last time you heard someone on the left point out the vast overlap in the thinking of some in the (obviously bad because it's Republican) Administration about how to deal with rogue states and terrorism with the thinking of those that work to prevent genocide. (See, e.g., the Clinton Administration's representative's speech commemorating the opening of

In Memoriam, Howard L. Harrod 1932-2003

RSN invited two colleagues to write tributes about Howard Harrod, who died February 2, 2003.

Joseph C. Hough, Jr.,
President
Union Theological Seminary
writes...

HOWARD HARROD was my friend of forty years, and he was my colleague at Vanderbilt Divinity School for nine years. He died on February 3, 2003, after a long illness. As a friend, he was intensely loyal, and as a colleague he was an important faculty leader. Howard was one of the most effective teachers I have known. He brought to his classroom a mastery of his materials, whether in theological ethics, sociology of religion, or studies of Native American religions. He had the capacity to elicit from his students their best work. He worked with them tirelessly and effectively. The student response to him cannot be fully measured, but the fact that he served on dissertation committees for more than eighty Ph.D. students at Vanderbilt is some indication. The huge number of former students attending his retirement celebration in 2002 was yet another. He was highly regarded by his colleagues in the Divinity School, having served in nearly every leadership position in that faculty, and he was equally well regarded by his colleagues in the wider faculty circles of Vanderbilt University. He regularly reached across the disciplines for his research and often taught in the religion program of the Arts and Sciences faculty of the university.

Howard was a recognized major authority on Native American religions. He authored several books that have become classics for students interested in the interpretation of those religious traditions. He also wrote widely in theological ethics, having published a number of articles and two books in the field as well. His last publication was a sensitive and original article in which he reflected on his changing self-consciousness and his evolving view of the world as he fought a seven-year battle with cancer. That article was the first of its kind and was published after his death in the prestigious *Journal of the American Medical Association*.

Howard received a B.A. degree from the University of Oklahoma, a B.D. degree from Duke Divinity School, and both a S.T.M. and a Ph.D. degree at Yale University. Before he came to Vanderbilt, he taught at Howard University and then at Drake University. He was a faculty member at Vanderbilt Divinity School for thirty-four years.

Washington, D.C.'s Holocaust museum.)

Kind sir, I see introspection on the part of the American far left almost non-existent outside of Paul Berman, Nat Hentoff and Christopher Hitchens... even as this exercise has thankfully begun in Europe. Please use your moral authority to demand or provide such introspection, not to render different thinking or outcome, but because it is justified by and through what we all hold dear.

Many Thanks, and With Much Respect,
Kevin R. Lewis ❧

Douglas A. Knight, Professor
of Hebrew Bible and Chair,
Graduate Department of
Religion, Vanderbilt
University writes...

HOWARD HARROD, Oberlin Alumni Professor of Social Ethics and Sociology of Religion emeritus at Vanderbilt University, has died at the age of seventy. Only last year he retired after thirty-eight years of teaching, the last thirty-four at Vanderbilt. He was looking forward to many more years with his wife Annemarie, his children and grandchildren, his friends, his writing projects, and his treasured home in the northern Montana woods. Instead, cancer took him and his dreams. He saw it coming and managed to beat the odds several times, securing for himself additional years of life through courageous medical intervention and sheer will to live.

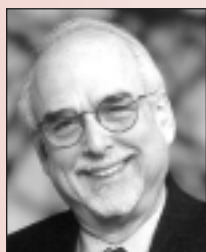
As an educator, Howard had a style of his own, a rare combination of nondirectiveness and respect. Undergraduate, divinity, and graduate students alike benefited from his mentoring, as did younger faculty members, myself included. At Vanderbilt's Graduate Department of Religion he served on, at last count, eighty-seven dissertation committees — the second highest number of any faculty member in the department's history. He loved to teach, and students felt it.

Throughout his career Howard sought to understand the nature of human communities and moral action within them. In the 1960s he focused on poverty issues and civil rights, eventually turning to the situation of Native Americans and devoting four of his books to their history and traditions: *Mission among the Blackfeet* (1971); *Renewing the World: Plains Indian Religion and Morality* (1987); *Becoming and Remaining a People: Native American Religions on the Northern Plains* (1995); and *The Animals Came Dancing: Native American Sacred Ecology and Animal Kinship* (2000). His special interest was the Northern Plains Indians, especially the Blackfeet, among whom he was known and appreciated. His work will now be continued in the form of a new annual lecture series in the Vanderbilt Divinity School and Graduate Department of Religion, the Howard L. Harrod Lectureship, which will highlight the fields of ethics, the sociology of religion, and the study of Native American religious traditions.

His last years of life posed painful problems that he tackled in characteristically Harrodian manner. Needing to articulate the effects of prostate cancer on his very being, he turned to writing, producing what is now titled "An Essay on Desire," a remarkably perceptive, moving account that appeared two weeks after his death in the *Journal of the American Medical Association* (vol. 289/7, 19 Feb 2003, pp. 813-14). The *JAMA* editor reportedly said it should be required reading for all men.

Happily, despite his struggle with the illness, Howard was able in his final years to find great satisfaction in what he had accomplished, and he came to realize how very much others appreciated him and what he had done. Can any of us wish for more? ❧

An Interview with Bruce Cole, the Chairman of the National Endowment for the Humanities



Bruce Cole, a scholar of Renaissance art, is the eighth chairman of the National Endowment for the Humanities. He came to the Endowment in December 2001 from Indiana University in Bloomington, where he was professor of art history and of comparative literature.

Cole has published fourteen books, many of them about the Renaissance. They include *The Renaissance Artist at Work*; *Sieneese Painting in the Age of the Renaissance*; *Italian Art, 1250-1550: The Relation of Art to Life and Society*; *Titian and Venetian Art, 1450-1590*; and *Art of the Western World: From Ancient Greece to Post-Modernism*. His most recent book is

The Informed Eye: Understanding Masterpieces of Western Art.

Cole was born in Ohio and attended Case Western Reserve University. He earned his master's degree from Oberlin College and his doctorate in 1969 from Bryn Mawr College. For two years he was the William E. Suida Fellow at the *Kunsthistorisches Institut in Florence*. He has held fellowships and grants from the *Guggenheim Foundation*, the *American Council of Learned Societies*, the *Kress Foundation*, the *American Philosophical Society*, the *Center for Medieval and Renaissance Studies at the University of California, Los Angeles*, and the *National Endowment for the Humanities*.

At Indiana, Cole was distinguished professor of fine arts, professor of comparative literature, and chair of the department of the history of art at the *Hope School of Fine Arts*. He is a corresponding member of the *Accademia Senese degli Intronati*, the oldest learned society in Europe, and a founder and former co-president of the *Association for Art History*.

RSN: Can you tell us what types of initiatives you expect to undertake at the National Endowment for the Humanities, especially the *We the People* project?

Cole: As you know, the National Endowment for the Humanities (NEH) supports learning in history, literature, philosophy, religious studies, and other areas in the humanities. NEH grants also enrich classroom learning, create and preserve knowledge, and bring ideas to life through television, radio,

new technologies, museum exhibitions, and programs in libraries and other public venues. The Endowment's competitive grant process contributes to our long-held goal of sustained excellence in the humanities. As the major source of humanities funding in the United States, we will continue to support the full spectrum of humanities disciplines in the months and years ahead.

In addition to the Endowment's broad-based support for the humanities, we are particularly

pleased that NEH's *We the People* initiative, announced by President Bush in September 2002, has received strong support from members of Congress, humanities organizations, and the American public. *We the People* is meant to address what I call the crisis of our "American amnesia." Over the past few years, several very good surveys and polls clearly demonstrate that Americans don't know their own history. In one case, more than half of the high school seniors surveyed thought that either Italy, Germany, or Japan was an ally of the United States during World War II. In another, one-third of seniors at the top fifty-five colleges and universities couldn't identify the Constitution as the document that established the division of powers between branches of government.

Unlike a monarchy or a dictatorship, democracy is not self-sustaining. After the 1787 Constitutional Convention, Benjamin Franklin was asked if the framers had created a monarchy or a republic. "A republic," he replied, and then added, "if you can keep it." From one generation to the next, we need to renew our knowledge of American history, our knowledge of our founding documents, and our understanding of what it means to be an American. We cannot neglect the great democratic imperative: to give each succeeding generation a brighter light, a broader perspective, and an enriched legacy with which to face the future. Citizens kept ignorant of their history are robbed of the riches of their heritage and handicapped in their ability to understand and appreciate their own and other cultures. Citizens who do not know their rights are less likely to protect them.

And if Americans cannot recall whom we fought — and whom we fought alongside —

during World War II, do you think they will long remember what happened on September 11? A nation that does not know why it exists, or what it stands for, cannot be expected to long endure. We have to know our past, and we believe that the Endowment's *We the People* initiative can help Americans learn more about our nation's history and culture. (Your readers can find more information about NEH and its *We the People* initiative online at www.NEH.gov.)

RSN: How can *We the People* benefit the academic study of religion? Or vice versa?

Cole: So many of the early colonists who came to the "New World" did so seeking freedom to worship and practice their faith without fear of reprisal or repression often found in their former homelands. This most basic principle is truly central to the history of the United States, so much so that the Founders affirmed it with the very first words in the Constitution's Bill of Rights: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." The Endowment's *We the People* initiative welcomes proposals — in all our eligible grant programs — that explore and examine freedom of religion and religious expression and the role they have played in weaving the fabric of our nation's history.

The *We the People* initiative will open up new grant competitions as well as extend existing ones, including:

A dramatic expansion of NEH's summer Seminars and Institutes program to benefit

See **COLE** p.30

Member-at-Large

An Interview with Holmes Rolston, Colorado State University, and Templeton Prize Laureate 2003



Rolston receives Templeton Prize from the Duke of Edinburgh at Buckingham Palace.

Holmes Rolston III is University Distinguished Professor and Professor of Philosophy at Colorado State University. He has written seven books, most recently *Genes, Genesis, and God* (Cambridge University Press), *Science and Religion: A Critical Survey* (Random House, McGraw Hill), *Philosophy Gone Wild* (Prometheus Books), *Environmental Ethics* (Temple University Press), and *Conserving Natural Value* (Columbia University Press). He gave the Gifford Lectures, University of Edinburgh, 1997-1998. Rolston has spoken as distinguished lecturer on seven continents. He is featured in *Fifty Key Thinkers on the Environment*, edited by Joy A. Palmer, and is past and founding president of the International Society for Environmental Ethics. He is a founding editor of the journal *Environmental Ethics* and has served on the Zygon editorial board for two decades. He is a founding member of the International Society for Science and Religion.

Editor's Note:

Holmes Rolston will speak on "Caring for Nature: from Fact to Value, from Respect to Reverence" (A277) on Sunday, November 23 from 4:00 PM - 6:30 PM at the Annual Meeting in Atlanta in the Hilton Hotel, Monroe room.

RSN: First of all, congratulations on receiving the Templeton Prize! This is quite an honor. Can you tell us how you first learned that you received the award?

Rolston: Thanks. Yes, it is an honor, but for me it is just as big a surprise. This prize wasn't anywhere on my horizon. I was sitting at my travel agent's desk last January and got a page from my wife. I answered it on my agent's phone and my wife said, "I just got a phone call from Jack Templeton, who says he needs to get in touch with you urgently." I called him and he broke the news, and made me promise not to tell anybody else (except my wife) until the press conference March 19 in New York.

RSN: You received the award at a private ceremony in Buckingham Palace at which the Duke of Edinburgh presented the award. Can you describe the event?

Rolston: They put my wife and me up in the fanciest hotel I have ever stayed in (Claridge's in London), and we left from there in a cavalcade of five of the fanciest cars I have ever ridden in. We were halted by guards at the palace gate, cleared security, and were shown into the Chinese room, handsome with Chinese art. We had been given protocol about not speaking to the prince until spoken to, how to bow (optional for internationals), how to

address him as "Your Royal Highness"; and we were lined up to be presented to him (about two dozen of us were present).

Shortly Prince Philip appeared, walking down a long hall, and Jack Templeton (son of Sir John), accompanied by the prince's equerry (I had to look that word up), presented us each to the prince. The ceremony proceeded; the prince was gracious and cordial. Afterward, rather to everyone's surprise, he lingered to converse for a time. Remember that he was honorary director of the Worldwide Fund for Nature for fifteen years. He gave me a set of speeches he had made on the conservation of nature.

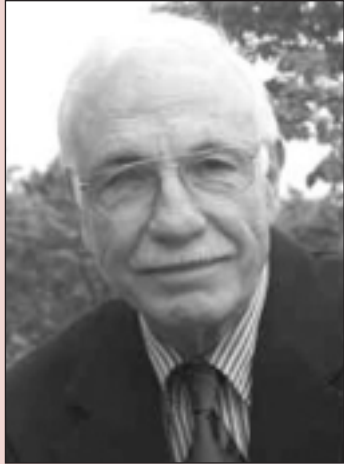
RSN: Your generosity in donating the prize money to Davidson College is magnanimous. Can you give us any insight into your decision to donate the prize money to your alma mater?

Rolston: Davidson is an excellent liberal arts college, and self-consciously a Christian institution. That's where my intellectual life got started fifty years ago, particularly my interests in science and religion and in the concept of nature. I'm mortal, and, though still in good health and still on the job, I realize I am drawing toward the end of my career. I'd like to

See **ROLSTON** p.24

Passages: Life in Retirement

Eugene C. Bianchi



Eugene Bianchi, Professor emeritus, Emory University. With a B.A. and a M.A. from Gonzaga University and a Ph.D. from Columbia University, Eugene Bianchi began teaching at Emory in 1968. Among his books are *Aging as a Spiritual Journey* (1982); *A Democratic Catholic Church*, co-edited with Rosemary R. Ruether (1992); and *Elder Wisdom* (1994). He publishes, lectures, and conducts workshops on the spirituality of aging, Christian theology, and institutional reform, as well as in transtraditional and ecological spirituality. He has recently concluded a major study of American Jesuits and former Jesuits. A new book from this study, *Passionate Uncertainty: Inside the American Jesuits*, co-authored with Peter McDonough of Arizona State University, has recently been published (University of California, 2002). In addition to his professional work, he is writing a novel, "The Bishop of San Francisco." Upon retiring in 2000 after teaching for thirty-two years, he began the Emeritus College program at Emory University.

RSN: Tell us about the types of activities that you have been involved in since you retired.

Bianchi: With the help of other colleagues, I started the Emeritus College program at Emory (more below). I have continued to teach one course a year in the Religion Department on a topic that relates importantly to my own late life: Buddhist (with Taoist influence) and Christian modern contemplatives. I find myself giving occasional talks on the Emeritus College and on topics from my areas in religious studies. For example, I have kept a foot in Catholic church reform issues with some publications, but also by being on the board of the Association for the Rights of Catholics in the Church. I am also an officer of the Association of Retirement Organizations in Higher Education, which relates, of course, to my efforts with Emeritus College and continues my longstanding interest in creative aging.

From a couple of years before retirement to the present, I have taken courses in painting and I have painted various pieces: one is a life-size sewer mural outside my home in Athens very near the Oconee River, based on ancient Greek vases showing an annual

procession for Pallas Athena. Most of my other work hangs or sits in our utility room. So I am a sewer and utility room painter, expecting, of course, to be recognized posthumously as a kind of Howard Finster-Grandma Moses folk painter. Okay, they laughed at Vincent V. G. I have also been writing poetry (I have a couple of favorite coffee shops in Athens for this exercise), which I have much enjoyed. I'm just starting to take up hand drumming as my nod to a desire to play a musical instrument.

RSN: Could you give us some examples of your most enjoyable activities?

Bianchi: In addition to the activities above, I enjoy travel, e.g., teaching in Rome for a semester. I like to swim regularly, take walks, work out on fitness machines, and visit friends. I enjoy working occasionally in our extensive garden. I try to make time each day for sitting meditation and yoga, and I do Tai Chi with a group of friends once a week. I read and listen to (while driving) novels much more than I used to, and appreciate a book group in Athens. I spend a little time with two friends in a Meals-on-Wheels program.

RSN: We understand that you have created the Emeritus College. Can you describe this project and the activities it conducts?

Bianchi: With the cooperation of a faculty group and of far-sighted provosts, I was able to start Emeritus College at Emory two years ago. Its purpose is to relate retired faculty to the life of the university in a win-win context for all. We have launched many programs such as monthly breakfasts and lunches for emeriti(ae) and spouses with a short presentation and discussion; an Adopt-a-Hall program with college students in their residences (informal discussions/refreshments with emeriti); seminars for senior faculty on retirement; film forums twice a year; two receptions a year with various award ceremonies; regular meetings of senior faculty women and emeritae on late-life transitions; an annual Alumni-Emeriti Teacher Celebration which also honors the particular department of the honoree; docent tours of museums; a successful endowment fund campaign; a Great Lectures series done by emeriti Fall and Spring; a newsletter and a Web site, a Living History program of audio-video taped interviews with retired faculty; and an art gallery (doubling as part of our offices and conference room) for works by emeriti and senior faculty artists.

We are working toward a new program of off-campus lecturing by emeriti in local venues, and we are planning an annual lecture in honor of a substantial donor. And we are reaching out to include spouses of deceased emeriti in all our programs. Up to this point, our staff has been half-time: a director, an administrative assistant, and a grad

student. One of the best results for me has been getting to know faculty from many units of the university that I would not have met in my regular teaching years. We must be doing something right, because the Provost has now put our budget on a regular line, and we have been consulting with nearby universities on how to set up similar programs at their schools. I am vice president of a relatively new national organization, AROHE (Association of Retirement Organizations in Higher Education). Our program at Emory was written up in the *Chronicle of Higher Education* in February 2003.

RSN: Who have been your role models during your retirement?

Bianchi: I would have to describe a type, of which there are many, rather than particular individuals. I am inspired by older men and women who have looked into themselves enough to know how to balance their inward search with outward creative actions that make a contribution to others. This balance will differ with individuals, but I seek the inner life more than the above activities might indicate. I am also impressed by those who know how to be powerful by giving up power, such as Nelson Mandela. I would like to ease toward being a Taoist sage and a person of no account. Go figure.

RSN: What makes for a satisfactory retirement?

Bianchi: Do some advance planning, and not only about finances. Think about options, involvements, avocations that would really please you. You may want to continue doing what you do now, but in a different mode and with less drudgery. Or you might want to strike out on something quite different. I find satisfaction in the combination of things I do in "retirement." I put retirement in quotes because it is a weary word; it sounds like retreaded tires: retirement. I much prefer the words reorientation or revitalizing. Also cultivate a community of friends. And focus a good bit on maintaining the best health you can. We think less about bodily well-being when we are young, but aging well demands health awareness. I have found that regular exercise through swimming and fitness machines is by far the best medication for staying well. Add to this the right diet and good supplements; nutritionists have taught us much of value in this realm. Exercise and diet are the very best health pills. I also have a sense of continuing to make a contribution to others.

RSN: What types of reading or research are you doing in retirement?

I talked about lighter reading above and a book discussion group. I write occasional articles for publication in an essayist mode. With the publication last year of my book,

Passionate Uncertainty: Inside the American Jesuits (with Peter McDonough), I concluded a long research stint on the topic. I just received a Heilbrun Fellowship at Emory to write a spiritual memoir, and to put together another book of interviews on personal spiritual development of persons who mainly incorporate more than one wisdom tradition in their lives. I hope in my own book to join concrete memoirist prose with the elaboration of my own humanist-naturalist religiosity.

RSN: Do you do any teaching?

Bianchi: I mentioned my one course a year at Emory. I'm invited to give lectures here and there. But I have gained much in life from the teaching by example of others. I hope I do that kind of teaching, too.

RSN: If you could design your perfect retirement, what would it look like?

Bianchi: If I could transfer everything I do now to the weather of coastal California or the Italian Riviera, that would be a bump up. It's August in Atlanta, Hotlanta. When I was a Jesuit theology student in Louvain, our school motto was *igne probatum* (tempered by fire); little did I think that would continue to be my motto.

RSN: Knowing what you know now, what might you have done differently during your academic career?

Bianchi: In things academic, I would have been less concerned about academic reputation, acknowledging the various ways of being scholarly. But I was lucky in this regard. Emory was very kind about letting me pursue my academic bliss in areas of teaching and writing. And my departmental colleagues have been very supportive.

RSN: What has been the most significant change in your life since you retired?

Bianchi: Only my critical hagiographer will know this posthumously. But my guess is seeking a contemplative path that will help me die well. Whether fast or slow, expected or unexpected, *il faut finir bien*, said Teilhard de Chardin. This shouldn't sound morbid to you searchers of religious wisdom. So I'm in my pre-Bardo stage.

RSN: If you could give advice to your younger colleagues who are still teaching, what would it be?

Bianchi: At the risk of sounding too much like Joseph Campbell, keep checking into your bliss; don't ignore it. Play hooky now and then on the inevitable constraints of your work life to sit with your bliss (what you really want to do, to be). ☛



AAR co-founders Harry Buck and Robert Smith talk about AAR beginnings at the inaugural session of the Oral History Project during the 2002 Annual Meeting. From left to right are Esther Buck, Harry Buck, Bob Smith, Joyce Irwin, and Robert Orsi.

In the Public Interest

Changes in Court Membership Could Have a Significant Impact on Church-State Relations

Eric Michael Mazur, *Bucknell University*¹ and
Joyce A. Baugh, *Central Michigan University*²



PEOPLE FOR THE AMERICAN Way, the organization founded by television producer Norman Lear in response to Jerry Falwell's Moral Majority, conducted a fundraising campaign this past summer that centered around the possibility that President Bush could replace as many as three Supreme Court justices who were about to retire. This was not an unusual tactic; similar organizations on both ends of the political spectrum have often used the month of May as an opportunity to capitalize on retirement speculation. But this year, more than others in the recent past, the energy behind the speculation is powerful, in part because of a coincidence of factors:

1. The Court's current membership has remained unchanged since Justice Breyer was sworn in (1994), making it one of the most stable (in terms of membership, at least) in years;
2. With all due respect to the health and long life of the justices, this is an aging crowd; eight of the nine are sixty-four or older (Justice Clarence Thomas, born in 1948, is currently the youngest), and four are seventy or older;
3. The Court has been closely divided on a number of important issues in the recent past, so any change in membership could change the outcome of any given decision; and
4. There is a growing interest in who President Bush might nominate, particularly as his reelection campaign exerts pressure on his ideology.

While we do not want to contribute to the retirement speculation, it is worthwhile to take a moment to examine the records of the three most senior members of the Court — we have chosen three only because we were intrigued by the claims of People for the American Way — not only because of their length of service on this Court, but also because each of them has had a profound impact on the relationship of government to religion (and vice versa). The retirement of any one of them could significantly alter the role of religion in American public life.

Chief Justice William Rehnquist (born in 1924; appointed by Nixon in 1971; promoted to chief justice by Reagan in 1986)

is one of the Court's most conservative justices on religious liberty issues, particularly regarding the Establishment Clause. He has voted to uphold policies that provide various forms of government aid to parochial schools, permit religious displays on public property, allow for government-sponsored prayers at public school graduation ceremonies and football games, and provide for the opening of state legislative sessions with prayer by publicly funded chaplains. Most recently, he wrote the majority opinion in *Zelman v. Simmons-Harris* (2002) upholding Cleveland's school voucher program. Rehnquist is a critic of the *Lemon* test, which requires that a statute may be upheld only if it has a secular legislative purpose, its principal or primary effect neither advances nor inhibits religion, and it does not foster an excessive government entanglement with religion.

In his lone dissent in *Wallace v. Jaffree* (1985), Rehnquist provided his most comprehensive analysis of the Establishment Clause. Here the Court struck down Alabama's moment-of-silence statute on the grounds that it violated the purpose prong of *Lemon*. After rejecting *Lemon*, Rehnquist discounted Thomas Jefferson's views on church and state and reinterpreted James Madison's role in the adoption of the Clause. He advocated what some scholars refer to as an "accommodationist" approach:

The Framers intended the Establishment Clause to prohibit the designation of any church as a "national" one. The Clause was also designed to stop the Federal Government from asserting a preference for one religious denomination or sect over others. As its history abundantly shows, however, nothing in the Establishment Clause requires government to be strictly neutral between religion and irreligion, nor does the Clause prohibit Congress or the States from pursuing legitimate secular ends through nondiscriminatory sectarian means.³

In some recent cases, however, (including *Zelman*) Rehnquist wrote or joined opinions purporting to be based on neutrality, but the analyses led to accommodationist results.

Justice Sandra Day O'Connor (born in 1930; appointed by Reagan in 1981) often agrees with the conservatives on the

outcomes in Establishment Clause cases, but she has not adopted an accommodationist approach. Neither has she criticized the *Lemon* test; instead, she has advocated a modification. In her *Jaffree* concurrence, O'Connor suggested that courts should "examine whether government's purpose is to endorse religion and whether the statute actually conveys a message of endorsement."⁴ While concluding that Alabama's moment-of-silence statute was unconstitutional because its purpose clearly was to endorse prayer, she suggested that statutes that did not endorse prayer over other alternatives such as meditation or reflection would be valid. Her "endorsement" test subsequently was adopted by a majority in 1989. While this approach has led her to join the liberals in decisions striking down government-sanctioned prayers at public school commencement ceremonies and football games, O'Connor also has voted to uphold policies that permit government funds to be distributed to religious schools (school vouchers, allowing public school teachers to provide remedial education to disadvantaged children, and providing secular educational equipment and materials).

On Free Exercise Clause issues, O'Connor is an advocate of the compelling interest test from *Sherbert v. Verner* (1963), which requires that if a government policy substantially burdens religious freedom, the government must demonstrate that it is pursuing a compelling interest through narrowly tailored means. In *Employment Division v. Smith* (1990), the Court created an alternative test, holding that laws that are neutral and generally applicable need not be justified by a compelling interest. O'Connor criticized the majority for retreating from the longstanding test, emphasizing that it "reflects the First Amendment's mandate of preserving religious liberty to the fullest extent possible in a pluralistic society."⁵ In applying the test to the facts of this case (Oregon's denial of unemployment benefits to persons fired because of using peyote in religious ceremonies), O'Connor found no constitutional violation.

Justice John Paul Stevens (born in 1920; appointed by Ford in 1975) has earned a reputation of being an independent mind on the Court — he has seemed more moderate as the Court has become more conservative — and he has shown that to be the case in issues related to religion. Usually making his presence known through concurring or dissenting opinions, he has authored just a few majority opinions related to the First Amendment's religion clauses, although he was the author of the Court's decision in the moment-of-silence case already mentioned, *Wallace v. Jaffree*.

Instead, Stevens has provided a creative approach to religion outside of cases related directly to the religion clauses. As Phillip Hammond illustrates in *With Liberty for All*, Stevens has argued that questions of ultimate concern — that is, those questions having to do with the beginning and end of life — should be understood as inherently religious, and therefore beyond the authority of legislation. In a dissenting opinion in *Webster v. Reproductive Health Services* (1989), he noted that

the absence of any secular purpose for the legislative declarations that life begins at conception and that conception occurs at fertilization makes the relevant portion of the preamble invalid under the Establishment Clause.... This conclusion ... rests on the fact that the preamble, an unequivocal endorsement of a religious

tenet of some but by no means all Christian faiths, serves no identifiable secular purpose. That fact alone compels a conclusion that the statute violates the Establishment Clause.⁶

A year later, in *Cruzan v. Director, Missouri Department of Health*, Stevens noted that because "not much may be said with confidence about death unless it is said from faith," Missouri's attempt to define the end of life was "not within the province of secular government" since it was an attempt "to circumscribe the liberties of the people by regulations designed wholly for the purpose of establishing a sectarian definition of life."⁷ While it is often the case that authors of dissenting opinions have greater freedom to express themselves because they are not writing a consensus document, nonetheless, in both instances, Stevens was willing to move beyond traditional, institution-based notions of religion in cases where no First Amendment religion claim had been raised. As we noted above, we have chosen these three justices because of their seniority; combined they have over eighty years of service on the Supreme Court. But every justice has, in one way or another, had some impact on the issue of religion and American government, meaning that any new member of the Court could be as influential as the person being replaced. For that reason — even given the usual caveats about the value of such speculation — it is worthwhile to consider possible appointees. And while there are any number of people who could be nominated, there is one person on the horizon who has attracted the attention of various organizations — including those representing ethnic communities, women's and abortion rights, civil rights and individual liberties, etc. — as well as those interested in religious liberty, public life, and the state.

Michael McConnell, formerly a law professor at the University of Utah, is a well-respected (and oft-feared) conservative scholar of the First Amendment. Before being nominated by President Bush in 2001 to fill a vacancy on the United States Court of Appeals for the Tenth Circuit (which includes Colorado, Kansas, New Mexico, Oklahoma, Utah, and Wyoming) — putting him among Bush's first nominations for a federal judgeship — McConnell had argued eleven cases before the Supreme Court (winning nine of them) and had authored more than fifty law review articles (and countless op-eds). Because he was considered a controversial figure, his nomination was delayed for eighteen months; he was opposed by women's and abortion-rights organizations, as well as Americans United for Separation of Church and State and the *New York Times*, among others. However, he was supported by over three hundred law school professors who signed a letter on his behalf to the Senate Judiciary Committee. (He was finally confirmed in November 2002.) In his work, McConnell has been proaccommodationist, has supported government funding for parochial education (in many, but not all, circumstances), and was a strong critic of the Supreme Court's decision in *Bob Jones University v. United States* (1983), in which the Court approved the removal of the school's tax-exempt status based on its segregationist policies. Terry Eastland, publisher of the *Weekly Standard*, has suggested that "To the extent the High Court has become less hostile and more accommodating to religion in public life, you can credit McConnell as much as anyone."⁸

See MAZUR/BAUGH p.25

Department Meeting

University of California, Santa Barbara Religion Department

Wade Clark Roof, Chair

The University of California at Santa Barbara is the only institution within the UC System that offers a full set of undergraduate and graduate programs including the Ph.D. degree in religious studies. The Department of Religious Studies was founded in 1964, and since the early days of its inception has been committed to crosscultural studies of religion drawing off multidisciplinary perspectives. In addition to having faculty trained in both the humanities and the social sciences, we encourage joint appointments with other departments across the campus.

*Wade Clark Roof received his B.A. from Wofford College (1961), a M.Div. from Yale Divinity School (1964), and a M.A. and Ph.D. from the University of North Carolina (1971). He has taught at the University of Massachusetts at Amherst and, since 1989, at the University of California at Santa Barbara. A sociologist by training, he focuses on religion and society in the North American context. Much of his work in the past has looked at generational trends within religion. His most recent books are *Spiritual Marketplace: Baby Boomers and the Reshaping of American Religion* and *Bridging Divided Worlds: Generational Cultures within Congregations* (co-authored). His current research is on religious pluralism in southern California, funded by the Ford Foundation.*

RSN: How long have you been in the Religious Studies Department? How long have you been the chair?

Roof: I have been at Santa Barbara fourteen years and am now in my fifth year as chair. Some days I barely remember a time when I wasn't chair, but there's enough memory left that I can look forward to just being a professor once again.

RSN: How many full-time and adjunct faculty do you have in your department? Can you tell us a bit about the department's strengths?

Roof: The UCSB department currently has eighteen full-time faculty and six lec-

urers. We also have a search underway at present for a junior appointment and expect to fill a newly endowed chair in Catholic Studies within the next two years. Our strengths historically have been in the American and South Asian areas, as judged especially by graduate student interests. At present, our largest concentration of faculty is in South Asian studies. Over the past five years we have established two endowed chairs in that area, one in Sikh Studies (with Global and International Studies) and the other in Tibetan Studies, and hired Stanley Tambiah as a Distinguished Visiting Professor. But we also have substantial strengths in Islam and the Mediterranean traditions.

RSN: What are your core or introductory courses, the courses that year after year seem to attract the most students? How many students take introductory courses?

Roof: Undergraduate courses on religion at UCSB are popular. We have several core, or introductory, courses that repeatedly attract large numbers of students. Our "Religion and Western Civilization" courses (ancient, medieval, modern) are part of the General Education program of the university, and are immensely popular — each drawing 300 to 450 students every quarter they are offered. Our "Religious Approaches to Death" course attracts an equal number of students. Other courses sought after include "Introduction to Native American Religions," "Introduction to American Religion," "Introduction to Judaism, Christianity, and Islam," and "Religion and Psychology." We also get good enrollments in our "Introduction to the Study of Religion," and we no longer require that course for students thinking of becoming majors. We look upon all of our lower-division courses as introductions to the study of religion for undergraduates.

Because our department is known on campus as interdisciplinary, we have many double majors. We work very deliberately at relating to other fields of study. The nice thing about religion is that it pops up in so many discussions in the university in literature, art, and film, and in conversation about global events, terrorism, cosmology, and popular culture. We expand

our reach intellectually by engaging issues surrounding such topics and helping students discover the hidden dimensions of religion. In so doing, we'd like to think we have had some success in integrating knowledge and experience for undergraduates, to the extent such is possible in the intellectually fragmented worlds of the modern university. My own view is that we often expect students to arrive at an integrated world view which we as highly specialized professors often fail to do ourselves, so anything we can do to order knowledge in a more thorough way is laudatory.

Our thinking about ordering knowledge builds off a grid — first, there are religions and traditions thought of largely in terms of geographical areas; second, there is an overlapping set of disciplinary perspectives important to their study; and third, there are languages essential to serious work in any given area. Hence, for the student interested in Medieval Christianity (Western) there are insights to be gained from historical, philosophical, and sociological perspectives, and competency in Latin is a must. Of course, we cannot provide as thorough a combination of traditions, perspectives, and languages as we might wish, but we work at it. Generally, our policy is to focus on major world religious and cultural traditions and to build up the disciplines and languages necessary to excellence in those areas. At present, we offer a large number

See **ROOF** p.26

Research Briefing

Guarding Sacred Things: Medieval Women and Their Holy Objects

Anne L. Clark

University of Vermont



The research that I undertook while abroad is part of a larger project on medieval women's religious communities. I am examining convents and beguinages that owned objects of significant religious value. All such communities owned property; my focus is on property that was deemed by the women themselves and people outside the community as being important in their devotional lives. This external appreciation of the object is crucial, because I am particularly interested in the ways in which religious women of this period managed local cult sites, i.e., how professed women served their own religious needs and those of the broader community outside their own walls. My research focuses on the twelfth through fourteenth centuries, a period in which sometimes intense pressure was exerted on women's communities to conform to standards of strict claustration, which would usually involve cutting ties to the broader community outside their walls. Furthermore, this was a period in which the theological and legal efforts to define priesthood were paralleled by efforts to curtail women's liturgical roles. Thus a convent's ownership of an icon or a relic that was the object of local or even regional devotion could — and often did — become

the source of tension about the nature of women's religious life. Focusing on these objects, this study also aims to contribute to the examination of material culture in religious life.

Within that larger project, the work supported by this grant was research on two particular convents, Sancta Maria Tempuli in Rome and Notre-Dame in Soissons. Sancta Maria Tempuli owned an icon of the Virgin Mary that was venerated not only by the nuns of the convent, but that also was used in one of the major religious celebrations in the city of Rome, the procession on the Feast of the Assumption. However, when the nuns of Rome were targeted by Pope Innocent III, Pope Honorius III, and Saint Dominic as in need of "reform" by being moved to a single monastery that was more conducive to radical claustration, the nuns of Sancta Maria Tempuli and their icon "disappeared" from the public devotional life of Rome. Or did they? My earlier research had focused on the legends about the icon and had indicated that the claustration of the nuns in the new Dominican convent of San Sisto was "successful" in rendering both the women and their icon cut off from the wider currents of Roman reli-

gious life. My research in Rome last summer then focused on looking at some of documents not directly related to the convent per se. Rather, these were documents that shed some light on the public understanding of the icon: was it still a living part of the devotional possibilities in Rome? The documents I examined were manuscripts, mostly of the thirteenth and fourteenth centuries, found in the Vatican Library. For example (and this is a classic example of the vagaries of working with sources written before the use of print, but it may seem tedious to scholars who do not work with manuscripts), one of the best-known texts of this period is the *Golden Legend*, a large collection of saints' lives. In a story about Gregory the Great's use of an icon of the Virgin Mary to end a plague, some manuscripts say that this icon still exists in Rome; in some manuscripts the Roman basilica of Santa Maria Maggiore is given as its location, and in others, the convent of San Sisto is mentioned. Searching through multiple manuscripts of ostensibly the same text for a variation of a few words is one way that I was able to trace the ongoing connection of the people of Rome to the nuns' icon. Also at the Vatican Library, I was able to

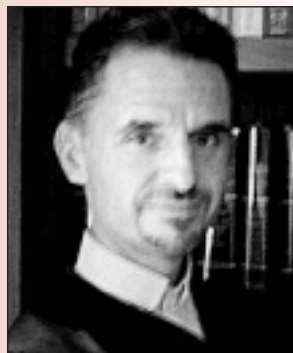
See **CLARK** p.25

IN OCTOBER 2001 I was awarded an Individual Research Assistance Grant from the AAR for my project, "Guarding Sacred Things: Women's Communities in Rome and Soissons." This grant of three thousand dollars was awarded to support a research trip to Paris, Soissons, and Rome in the summer of 2002.

From the Student Desk

From Clash to Creativity: Reflections of an Orthodox Student's Experience in the Western Academy

Elias Kyprianos Bouboutsis



Elias Kyprianos Bouboutsis was awarded his Ph.D. from Chicago Theological Seminary in Spring 2003. He teaches graduate Hellenistic Greek at the South Florida Center for Theological Studies and is currently visiting Professor of Religious Studies at DePaul University. He can be reached at dialogian@yahoo.com.

THOUGH BORN AND RAISED just a few miles away, I felt like something of an immigrant when I first entered the historic Chicago Theological Seminary (CTS). At the time, I had completed the Boston-based Greek Orthodox divinity program, a harrowing CPE residency, and was pastoring the vibrant little St. Iakovos Orthodox mission parish in northwest Indiana. I would commute/migrate back and forth between that little Greek and Arab enclave of ancient/living tradition and the sprawling University of Chicago "world," a Gothic bastion of the modernist West. Like much of CPE, the CTS doctoral program was for me a sustained encounter between two very different "civilizations," separated by just an hour's ride on the South Shore commuter train.

My own parish experience that first year of study had heightened my awareness of the real potential for "civilization clash" (I know, Huntington red flags). The old "Pokrov" Russian Orthodox church in nearby Gary, Indiana, had been firebombed and vandalized repeatedly, its graceful walls mindlessly tagged with swastikas and other hate rhetoric. At St. Iakovos, our Holy Friday street procession had been heckled by local intolerants, whose shouts of "Go back where you came from!" cut to the heart of our proud immigrant parish family. The irony and anger evoked by those taunts was only heightened for the many U.S.-born converts, children and grandchildren of immigrants, who chanted and processed with us.

Coming from this blend of vibrant parish life punctuated by clash, I found a rather different situation upon encountering "the western academy" at CTS. Arrival evoked welcome — welcome as only the second Orthodox student in the school's one-and-a-half-century existence (our numbers have since quadrupled).

Of course, this "parish" of the Western theological academy met an Orthodox believer with more than words of welcome. The whole process — reading modernity's theologians, the level of dialogue and inquiry, the

intellectual energy of CTS and the whole University of Chicago world — was invigorating. In addition to words of welcome, there were also words of challenge and contestation, words of critique and tension.

But the tension proved to be creative, the challenge and critique bidirectional. The insights of Bonhoeffer and Tillich had to be taken seriously. The critiques of Rosemary Reuther and James Cone demanded thoughtful response. But so did the theological genius of Makrina of Cappadocia and John of Damascus, of Lossky and Zizioulas. So did Orthodox challenges to the "myth of progress," to the profound presumption of subjecting the divine to the principles of the "enlightenment" and its offspring ideologies. Similarly, the piercing vision of postcolonial theory would be brought (uncomfortably) to bear as much upon Byzantium and Czarist Russia as it would be upon (the familiar Orthodox trope of) the Crusades and the Ottoman Empire.

Countless classroom and coffeehouse discussions worked to bring all voices to the table. The East's Trinitarian way could ground the West's doctrine of God formulations, while the West's liberation theologies could be freeing to the churches of the East as well. The East's iconographic tradition offered an aesthetic wholeness to the West, while the West's higher critical and homiletic traditions could bear much fruit in the East's intellectual and ecclesial life. There were many complementary, mutually edifying and enriching points, precisely because we found ways to move from clash to creativity.

There were also many points of tension, but these too (or perhaps especially) proved creative. Maybe the West was forever reinventing the wheel of worship, but the East would have to face the mummifying effects of its own ceremonial formalism. Perhaps the West had finally invested every believer with an individualistic "infallibility," but the East could be seen as summarily succumbing to socialist totalitarianism, precisely because of its individuality-minimizing collectivism. Perhaps the activism and rationalism of the West were a little over the top, but so, too, was the almost sectarian "Athonitism" of the (more recent) East, with its too-frequent disdain for activism and critical thought alike. Maybe there was a grain of truth in Victoria Clark's rather orientaling reflection on modern Orthodox cultures in *Why Angels Fall* (2000) that "the East might have lost its mind, but the West has lost its heart."

What this Orthodox student discovered in openly encountering the Western academy, however, was that all the sharp binaries and "faultlines" and "otherings" are finally and profoundly self-defeating. That clashing groups between and within civilizations desperately need each other in order to become whole; that any semblance of oikoumene needs both East and West, South and North; that any semblance of whole persons, whole disciplines, whole academies, whole societies needs both heart and mind. That the theological, biblical, and religious studies academy, in particular, needs the voices of the non-West in productive dialogue with those of the West to become a creative whole.

There is thus also an imperative to wholeness in the curricular way the Western academy responds to non-Western traditions and students. Clash-to-creativity movement within higher education means concrete inclusion. Specifically, I would stress that *it is imperative for theological, biblical studies, and religious studies to include Orthodox texts/voices in required readings and bibliographies*. Course offerings can no longer afford to silently overlook the historic-and-living religiocultural worlds of Russia, the Balkans, the Middle East, the south of India, and northeast Africa. Seminaries, in particular, risk producing spiritual leaders without the resources and balance evoked by familiarity with ancient Eastern Christian traditions. Indeed, students on all levels have a right to be sensitized to the history and life of "the other half" of the Christian world.

This curriculum point may seem convenient or even group/self-serving for an Orthodox student/academic. But we Orthodox might respond that it is no more so than Latinas seeking inclusion of *mujerista* voices, or Muslims seeking inclusion of Islamic voices. The "margins" tend not to be heard by the "center" unless they themselves speak up and demand a hearing.

On the other hand, curriculum inclusion may seem obvious, like "preaching to the choir." But almost without exception, the syllabi and coursework that I encountered in the Association of Chicago Theological Schools (ACTS) cluster would argue otherwise. Again, concrete CPE curricula, as well as theology and religious studies offerings in other places I have experienced as varied as metropolitan Denver, northwest Indiana, and south Florida, would argue otherwise. The experience of hundreds of thousands of dias-

poric and convert Orthodox students in the Americas, Western Europe, and Australia would argue otherwise.

Even torched and tagged houses of worship and heckled processions argue otherwise.

Clashes are fueled by ignorance, and educators have the sacred responsibility of replacing that ignorance with respectful awareness. If we rise to that task, clashes can be resolved through creativity, through the deepening creativity that is cultivated by genuine and sustained dialogue.

So I enter the liminal space of a "postdoc" and rookie academic with a mix of feelings — with gratitude, with vigilance, with cautious optimism. My intercultural/interreligious encounter at Chicago Theological Seminary and other ACTS schools leaves me with a sense of abiding gratitude — gratitude for those communities' welcome and challenge, gratitude for the creativity that real dialogue produces in them. At the same time, my student experience leaves me with a sense of mission and vigilance, knowing that the unwitting exclusion of Orthodox voices and visions plays directly into the hands of essentializing and destructive clashes.

In all, though, this doctoral student's Orthodoxy-West encounter has bred a cautious optimism. If we academics cultivate the humility needed to authentically respect difference, to welcome and to challenge, to include diverse voices in concrete curricula, to teach and to live these principles, then optimism is warranted. We owe it to our students. We owe it to each other as communities of scholars. And we owe it to a world that desperately needs to move from clash to creativity. ❧

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Margo Wesley
Traci C. West
Susan Willhauck
Ariana Kateryna Wolyne-
Werner
Madhuri Yadlapati
Toshimasa Yasukata
Tyanna Yonkers Day
Peter Youngs
Woncheol Yun
Jeremy Zwelling

Gifts up to \$25

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Susan Abraham
Donna M. Adler
Sarah Anderson
Cara Anthony
Maria Antonaccio
Erica Appelros
Nancy Ault

Emily Baglia
John S. Baird
Mark Balentine
Vivian Barrett Cummings
S. Scott Bartchy
Guy Beck
Roderick D. Belin
Francesco Bellini
Alison Benders
Jana Bennett
Balbinder Bhogal
Loriliai Biernacki
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Jeffery D. Long
 Lois Lorentzen
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 Lucinda Allen Mosher
 Christiaan Mostert
 Eric Mount
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 Nathaniel S. Murrell
 Paul Nagy
 Mary Kaye Nealen
 Scott Nesbitt
 Steve Neumeister
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 Jea Suk Oh
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 Thomas Oord
 Salvador Orara
 Trevor O'Reggio
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 Douglas F. Ottati
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 Seungyong Paek
 Mark Pagano
 Andrew Sung Park
 Kil Jae Park
 Sang-un Park
 Michael Pasquier
 Parimal G. Patil
 Christiana Peppard
 David Perrin
 Hans Pfeifer
 Mary Lou Pfeiffer
 Jack Phillips
 Clark H. Pinnock
 Tina Pippin
 Don A. Pittman
 S. Brent Plate
 Mark F. Plaushin
 Katrina M. Poetker
 Gaile M. Pohlhaus
 G. Philip Points
 Kim Elaine Power
 Anne Pryor
 Marc Pugliese
 Rodney Purvis
 Dianne Quigley
 John Quinn
 Johnny Ramirez
 Naveen Ramnanan
 Virginia Kaib Ratigan
 Jennifer D. Raymond
 Lallene Rector
 Kenneth Redheffer

Gene Reeves
 Alejandro Reyes
 William Rich
 Svein Rise
 Gloria Joy Ritson
 Erin Roberts
 Nancy A. Robinson
 Friedrich Roeschlaub
 Robert G. Rogers
 Kathryn Rosensteel Perry
 Celeste J. Rossmiller
 Nancy M. Rourke
 Kenneth Runcie
 C. T. Rupert
 Donald T. Russo
 Thomas Ryba
 Robert Sagerman
 Yoshihide Sakurai
 Acacia Bamberg Salatti
 Erik E. Sandstrom
 Shaktey Sanghakorn
 Timothy Schehr
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 Linda Shubert
 Farrukh Siddiqui
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 Rebecca Thurman
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 Robert Turner
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 Gabriele Uhlein
 Yoshimi Umeda
 Grant Upson
 Anne Vallely
 Judith Van Herik
 Andrei Vashestov
 Kocku von Stuckrad
 Steven Vose
 Charles D. Walters
 Edward Warner
 Greg Watkins
 Andrew Watts
 Love Henry Whelchel
 Caroline Becker Whipple
 Roger Willer
 Anthony Willms
 Alex Wright
 Kenneth F. Yossa
 Mario Zani
 Mary Ann Zimmer
 Robert Zinke
 Zion Zohar

WALTON, from p.12

about liturgical and congregational issues.

She has presented lectures and conducted a variety of workshops about art, worship, ritual change, and other topics at churches and synagogues, including the Robert McAfee Lectureship at the First Presbyterian Church in Palo Alto, California. Over a recent two-year period, in a program supported by Auburn Seminary, she taught six congregations about imagination, improvisation, and liturgical change. Professor Walton served as President of the North American Academy of Liturgy from 1995 to 1997 and in 1997–1998 was a Henry Luce III Fellow in Theology and the Arts.

Both her academic colleagues and those with whom she has worked in congregations remark that Professor Walton “loves the interaction that teaching inspires” and she strives in all of her teaching to foster a wide range of interactions. Professor Walton says that her primary goal in teaching is “to model the importance of listening to what is going on and of taking risks in response.” Among other teaching strategies, she has developed an interactive CD that allows students to explore how different ways of arranging a worship space can influence the experience of worship. During a sabbatical she studied both jazz piano and improvisational acting. She has collaborated with a pianist, a juggler, and a space painter in public presenta-

tions. Professor Walton’s publications, including *Art and Worship: A Vital Connection* and *Feminist Liturgy: A Matter of Justice*, reflect both a concern for grounding her teaching in sustained reflection and a dedication to bringing her reflection to bear upon practical issues in worship and practice.

Professor Walton is a fine example of innovative teaching, both in the classroom and beyond it. Along with the three previous winners of the AAR Excellence in Teaching Award, Tina Pippin, Eugene V. Gallagher, and William Placher, she demonstrates the creative and deeply engaged teaching found among so many members of the Academy. The Committee on Teaching and Learning has been impressed by the fine candidates who have submitted materials for consideration; the commitment and energy that these candidates devote to their vocations are a testament to the range, pedagogical sophistication, and intellectual vitality that members of the Academy bring to the teaching of religion.

Eugene V. Gallagher, Chair of the Committee on Teaching and Learning, encourages chairs and colleagues to send letters of nomination for this significant award to Carey J. Gifford, Director of Academic Relations at the American Academy of Religion, cgifford@aarweb.org. The guidelines for this award are listed on the AAR Web site at www.aarweb.org/awards/teaching.asp. ❧

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Sexual Harassment Policy

AT ITS NOVEMBER 1996 meeting, the AAR Board of Directors adopted a policy condemning sexual harassment in academic settings. Building upon the Equal Employment Opportunity Commission's definition of sexual harassment, the statement is designed to elevate members' awareness of the range of behaviors that can be described as sexual harassment, and to articulate the AAR's own commitment to ensuring that its own activities and operations are free from the pernicious effects of such behavior.

The AAR's **Status of Women in the Profession Committee** drafted the statement which also draws from statements by a number of other learned societies that have established similar policies. When asked why it was important for the AAR to put forward such a statement, Emilie Townes, a former chair of the AAR's Committee on the Status of Women in the Profession, said, "It is important to match the high standards the American Academy of Religion has for scholarship and research with a policy that calls forth the best of each of us professionally and interpersonally. It is important for AAR to make a clear and unambiguous statement against sexual harassment and provide all of the membership of the Academy resources for understanding and combating such dehumanizing behavior."

Sexual Harassment Policy for the American Academy of Religion

Introduction

The American Academy of Religion is committed to fostering and maintaining an environment of rigorous learning, research, and teaching in the field of reli-

gion. This environment must be free of sexual harassment. Sexual harassment is a discriminatory practice which is unethical, unprofessional, and threatening to intellectual freedom. It usually involves persons of unequal power, authority, or influence but can occur between persons of the same status.

Sexual harassment is illegal under Title VII of the 1980 Civil Rights Act and Title IX of the 1972 Educational Amendments. Sexual harassment is a gross violation of professional ethics comparable to plagiarism or falsification of research. It should be regarded and treated as such by members of the Academy. The policy of the American Academy of Religion is to condemn sexual harassment. Members of the Academy are encouraged to file complaints about sexual harassment with the appropriate administrative office of the institution where the harasser is employed or where he or she is enrolled, or with appropriate law enforcement authorities.

Background

The Equal Employment Opportunity Commission (EEOC) of the United States government defines sexual harassment in the workplace or in the academic setting as "the use of one's authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or to punish another for his or her refusal; or the creation of an intimidating, hostile, or offensive working environment through verbal or physical conduct of a sexual nature."

Having friendships with students is common for teachers. It is also possible that teachers will experience attraction to students and experience students' sexual attraction to them. This cuts across gender and sexual orientation. Because of the inherent power differential between teacher and student, it is imperative that

Editor's Note:

At the request of the Status of Women in the Profession Committee, RSN publishes the AAR's Sexual Harassment Policy every year to ensure that each member has an opportunity to read it. This same statement is always available online at <http://www.aarweb.org/about/board/resolutions/sh.asp>.

members of the Academy maintain the integrity of an environment which is not coercive, intimidating, hostile, or offensive.

The work of the Academy is best carried out in an atmosphere that fosters collegiality and mentoring. Sexual harassment can destroy or undermine this relationship. The impact of this on the life and future of the Academy cannot be belittled or ignored. When our actions are in violation of the dignity and integrity of another person, these actions are a profound violation of professional and human relationships. These are violations because they are exploitative and abusive.

Descriptions

Sexual harassment includes all behavior that prevents or impairs an individual's full enjoyment of educational or workplace rights, benefits, environments, or opportunities. These behaviors include but are not limited to:

1. sexist remarks, jokes, or behavior
2. unwelcome sexual advances, including unwanted touching
3. requests for sexual favors
4. sexual assault, including attempted or completed physical sexual assault
5. the use of professional authority to inappropriately draw attention to the gender, sexuality, or sexual orientation of an employee, colleague, or student
6. insults, including lewd remarks or conduct
7. visual displays of degrading sexual images or pornography

8. pressure to accept unwelcome social invitations

Sexual harassment occurs from these behaviors and other verbal or physical conduct of a sexual nature when any or all of the following conditions apply:

1. Submission to or rejection of such conduct by an individual is used, implicitly or explicitly, as a basis for employment decisions or academic decisions affecting such individuals;
2. Such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working or academic environment.

Such an atmosphere cannot and does not foster intellectual rigor or valuable, trusting human relationships. Both are necessary ingredients for good scholarship and professional excellence. The impact on the victim of sexual harassment can be profound. Studies on the effect of sexual harassment reveal disturbing consequences, such as loss of self-confidence, decline in academic performance, and inhibited forms of professional interaction. Sexual harassment has no place in the American Academy of Religion at any organizational level — formal or informal. It is behavior that we must seek to identify and eradicate.

For information on AAR's Grievance and Complaint Procedure, please go to: www.aarweb.org/about/board/resolutions/shg.asp.

ROLSTON, from p.17

think the inquiries I have found worthwhile can go on another fifty years and more, indeed it is urgent that they should, and Davidson is as good a place as I know for that to happen.

I was presented the check, which, converted from sterling, came to between \$1.1 and 1.2 million, about noon and at a larger reception at the Oxford and Cambridge Club that evening I presented it to Davidson College's vice president for development, so I say I was a millionaire for six hours. Maybe that's long enough for a religious type and a tree-hugger like myself.

RSN: Can you tell us about your work in environmental ethics? What has been the greatest influence on your notions of the natural world?

Rolston: Three things: First, a lot of immediate experience in nature. I'm a pretty good naturalist, and over the years I've spent a lot of time in nature, often backpacking, and often alone. Secondly, I've taught for a third of a century here at Colorado State University, with a lot of world-class biologists with whom I have interacted. And third, down at my roots, I grew up in the Shenandoah Valley of Virginia, with Scots Presbyterians, who loved the gospel and their landscape.

RSN: What has been the reception of your

recent book *Genes, Genesis, and God* (1999)?

Rolston: Some splendid reviews by some people who really count, both philosophers and biologists. I could cite some great praise (and I suppose my nominator did, since I did win this prize). But I also think that both theologians and biologists should take the book more seriously than they have. Too many theologians don't want to work through hard argument with biologists. Too many biologists don't know how to handle hard criticism when they extrapolate too far from their biology and make claims about religion and ethics. Biologists aren't that comfortable with philosophy of science.

RSN: Can you tell us about your current academic life? What are your current areas of research?

Rolston: I've been pulled off course by two things. One is that people keep asking me to do things again that I have already done before, and, while I enjoy making lectures as widely as I do, this takes time. Typically, people want articles that only rework what I have already done. Secondly, the Templeton Prize has produced an avalanche of activity. Again, you are glad to have attention called to your work, but when you answer all the requests for lectures or for interviews (like this one!!), there isn't much time left over. Remember, I still need to get outdoors.

When life settles down and I can get back

to steady research, I am pressing the question of how humans are like and different from wild nature, the nature-culture question. Most of my environmentalist friends think I ought to be a deep ecologist and place humans firmly in nature. I do think that humans evolved out of nature, but I also think they did just that, made some exodus from nature.

Humans are the only species with a cumulative transmissible culture, and I think that is something novel on Earth. We decoded our genome only to find that, although we are not much different from the primates genetically, there is still a radical difference in our brain power. We are reflectively, self-consciously moral, and we are religious. We have "spirit" (if you like); we debate good and evil and the meaning of life. With our current technological power, the future of Earth is in our hands. No other species is like that at all. I'm trying to link and to discriminate human nature, culture, and wild spontaneous nature.

RSN: What are your ideas about the current and future condition of the global environment?

Rolston: At the turn of this millennium, I see four main problems on the world agenda: war and peace, development, population, and environment. They are all related. Nations struggle for power, for control over markets and natural resources. The developed world contrasts

strongly with the developing world; the rich get richer, the poor stay poor. Consumerism escalates, populations escalate, quite dramatically over the last century. This has produced an environmental crisis. We face huge and complex problems, and often they need to be solved together.

RSN: If you were able to change anything regarding the global environment, what change or changes would you make and why?

Rolston: There was great insight in the Hebrew prophets, who preached that Israel was given a land flowing with milk and honey, but if, and only if, they lived in the land with justice and charity. I'd like to expand that vision to the whole Earth. We live on a promising planet, a promised land, if you will, but we can inherit this Earth only if we learn to live on it with justice and charity. Global capitalism holds as much threat as promise, unless and until it can learn this lesson from religion. So I need to keep faith in the picture; science can't teach us what we most need to know about nature: how to value it, and how to encounter it for more abundant living.

Maybe my getting the Templeton Prize will draw some attention to these critical issues on which our destiny and the fate of Earth depends. If that happens I will really be a winner, and everybody else (human and nonhuman) will win, too.

MAZUR/BAUGH, from p.19

On the other hand, according to fellow constitutional scholar (and regular ideological opponent) Douglas Laycock, McConnell opposed the impeachment of President Clinton, and would have given Florida more time to conduct a recount in the 2000 presidential election.⁹

There is little doubt that McConnell is a well-trained and articulate scholar who has much support. Unlike some nominees to the federal bench in the past two decades, he has a long “paper trail,” which means that there are also a number of people who would oppose his nomination to the Supreme Court. In any case, a nomination such as McConnell’s could have a profound impact on how the role of religion is understood in the United States. As the years pass and the terms of the justices grow longer, the speculation about retirement will only intensify, and with it the speculation over possible replacements. And as the role of religion in American public life continues to be the source of public and political debate, the Court’s part in helping define that role will only continue to grow, and the membership of that Court will be a continuing focus for a growing number of Americans.

NOTES:

¹ Eric Michael Mazur is Associate Professor of Religion at Bucknell University, where he has taught courses in religion and American culture since 1997. He is the author of *The Americanization of Religious Minorities: Confronting the Constitutional Order* (Johns Hopkins University Press, 1999); co-author of *Freedom of Conscience in America: Its Evolution and Challenges* (with Phillip E. Hammond and David W. Machacek, Alta Mira Press, forthcoming); editor of *Art & the Religious Impulse* (Bucknell University Press, 2002) and *The Encyclopedia of Religion & Film* (Greenwood, forthcoming); and co-editor of *God in the Details:*

American Religion in Popular Culture (with Kate McCarthy, Routledge, 2001). He is co-chair of the Religious Freedom, Public Life, and the State Group of the AAR.

² Joyce A. Baugh is Professor of Political Science at Central Michigan University, where she has taught since 1988. She teaches courses in American government, constitutional law, civil rights and liberties, judicial process, and the civil rights movement. She is the author of *Supreme Court Justices in the Post-Bork Era: Confirmation Politics and Judicial Performance* (Peter Lang, 2002), and co-author of *The Changing Supreme Court: Constitutional Rights and Liberties* (West Publications, 1997) and *The Real Clarence Thomas: Confirmation Veracity Meets Performance Reality* (Peter Lang, 2000). She serves on the steering committee of the Religious Freedom, Public Life, and the State Group of the AAR.

³ *Wallace v. Jaffree*, 472 U.S. 38 (1985), at 113 (Rehnquist dissenting).

⁴ *Ibid.*, at 69 (O’Connor, concurring in the judgment).

⁵ *Employment Division v. Smith*, 494 U.S. 872 (1990), at 903 (O’Connor, concurring in the judgment).

⁶ *Webster v. Reproductive Health Services*, 492 U.S. 490 (1989), at 566-67 (Stevens dissenting). Quoted in Hammond, *With Liberty for All: Freedom of Religion in the United States* (Louisville, KY: Westminster John Knox Press, 1998), 69.

⁷ *Cruzan v. Director, Missouri Department of Health*, 497 U.S. 261 (1990), at 343 (Stevens dissenting). Quoted in Hammond, 71-72.

⁸ Eastland, “A Bush Nominee Ted Kennedy Likes,” *Weekly Standard* (30 September 2002).

⁹ Douglas Laycock, “Forging Ideological Compromise,” *New York Times* (18 September 2002): A-31. ❖

CLARK, from p.20

consult several rare early modern histories of the icon, which surprised me in suggesting that the issues that I am examining in the twelfth through fourteenth centuries seemed to have been revived in the seventeenth century.

The other case study that I worked on this summer was Notre-Dame de Soissons, a Benedictine convent that owned what was believed to be a slipper of the Virgin Mary. This relic became a significant devotional object and the convent church became a site of regional pilgrimage. However, the convent existed — literally — in the shadow of the cathedral in Soissons, and its fate was tied up with the work of the bishops to expand and consolidate their control over the religious activities of the diocese. In the Bibliothèque Nationale in Paris, I examined several medieval manuscripts transmitting various miracle stories associated with the Virgin’s slipper at Notre-Dame. I also examined some other manuscripts of miracles of the Virgin and found several examples of the legend about the Sancta Maria Tempuli icon that had made its way into these French collections. (This will become part of the larger question about how both of these convents with their Marian objects became remembered in the de-localized cult of the Virgin Mary). I consulted several manuscripts associated with the cathedral, including a narrative about the crusading Bishop Nivelon of Soissons, who in 1205 brought many relics taken from Constantinople, several of which he donated to Notre-Dame, but most of which he used to enrich the collection of the cathe-

dral. This text suggests some of the complicated dynamics of the relationship between the nuns of Notre-Dame and the bishops of Soissons.

In the Bibliothèque Municipale of Soissons, I consulted early modern histories of Soissons and the convent, several of which have never been published and exist only in manuscript. These are crucial sources, particularly because of the destruction of the convent after the Revolution, and thus almost total loss of any archaeological evidence about the establishment. (I did see and photograph the very limited archaeological remains.) The Bibliothèque Municipale also owns a missal of the convent, one of its few extant codices, which I examined while there. I also made a day trip to nearby Laon to check a collection of charters from Notre-Dame now in the Archives de l’Aisne.

This report on my grant activities sounds rather spare to me. While it is in fact a record of what I did with the support of this grant, the real “pay-off” to this trip comes in two other ways. The first is simply the opportunity to immerse myself in working with these manuscripts, which keeps me honed as a medievalist and reminds me of the basic materiality of memory created and preserved through textualization. The second is the writing I am now engaged in, which draws upon the materials I was able to examine. I am grateful to the AAR for supporting this invaluable research, which allowed me access to materials that are available nowhere else but the sites I was able to visit on this trip. ❖

WATANABE, from p.10

relationship with academic associations abroad.

In 2001 I presided over a special topics forum sponsored by the ICC titled "Religion and Society after the Aum Affair." I remember it was especially difficult for me to invite scholars from Japan, because there were repercussions from the 9/11 tragedy and it was during the war in Afghanistan and just after the plane crash in New York. I was not in the place to assure them of their safety, but I had to encourage them, and urge myself, to participate in the forum.

This year, at the Annual Meeting of the AAR in Atlanta, we have a focus on Japanese contributions to religious studies. It is the fruit of what I have prepared with my colleagues in the ICC since 2000. Twice last January, at the Nanzan Institute, we had introductory meetings for Japanese scholars about the participation and presentation at the AAR Annual Meeting. We are happy to find more than thirty scholars from Japan on the program this year.

The special topics forum sponsored by the ICC this year is titled "Religious Studies in the Japanese Context." I hope a number of scholars come to listen to the panel and have a lively discussion.

RSN: You have been working for the AAR-JARS project since 1997 from the Japanese side. Could you please tell our readers about your work?

Watanabe: It is a pity that Professor Fujio Ikado, former president of JARS, cannot come to the Annual Meeting in Atlanta this year. He gave us the idea to internationalize religious studies in Japan and to invite scholars from the AAR. We invited him to our colloquium in 1997, when I came back from the sabbatical leave at Harvard University. At that time he and the permanent fellows at Nanzan

Institute agreed to have the annual meeting of JARS in 1999. Then, we began to have contact with the AAR ICC. One of us visited the committee meeting in Atlanta, and another one participated in the Annual Meeting in San Francisco in 1997. Finally, my colleague Paul Swanson and I met President Margaret Miles and Professor Lawrence Sullivan at the Annual Meeting in Orlando in 1998 to finalize our plan to sponsor the international symposium at Nanzan University in 1999. It took almost two years for us to be able to host it.

The symposium was titled "New Trends in the Religious Studies." We invited Professors Margaret Miles, Lawrence Sullivan, and David Carrasco from AAR. It was held on the first day of the annual meeting of JARS at Nanzan University in 1999. It was a phenomenal success and there was such a crowd there. We felt that a more stable relationship between AAR and JARS should be pursued in the future.

And, as I reflect on it now, it was just the beginning. Since 2000 I have come to the U.S. twice a year to participate in the ICC meetings and discuss the focus on the Japanese contributions to religious studies at the AAR Annual Meeting. Of course, I also participated in the board meetings and the meetings of the committee on the international relations at JARS three times a year. I feel like becoming an academic diplomat by now. It is my great joy that I was able to work for both AAR and JARS on this project for almost six years. It would have been impossible without the support of my colleagues from the AAR International Connections Committee, the Japanese Association of Religious Studies International Relations Committee, and the Nanzan Institute.

After the Japanese focus at AAR this fall, my next project is to host the quinquennial meeting of the International Association for the History of Religions

in Tokyo in late March 2005. I am on the steering committee in Japan, and I hope many of you will take this opportunity to come to Tokyo. You are also welcome to visit the Nanzan Institute for Religion and Culture.

RSN: It seems obvious, but please let me ask, what makes the work of this Committee important for the AAR?

Watanabe: First, the ICC is an open window between AAR and the global community of scholars of religion. It is the vital force to internationalize religious studies in the U.S. As in the case of Canadian and Japanese focuses, it heightens the awareness of other people's contributions. When I began to study about Saigyō, American contributions to its study were a great stimulus for me, and I hope that I helped open a discussion between the U.S. and Japan when I wrote my article on Saigyō in the *History of Religions* in 1988. I was happy to be invited to give a talk on him at the University of Philadelphia in 1996. It was a part of the long international discussion on Saigyō. The study on Aum Shinrikyō is also the case. It was illuminating for me to have had the special topics forum on it in 2001. For me, working for the ICC is the continuation of my desire to internationalize academic discussions.

Second, it also serves the needs of the international members of AAR. We initiated the room-sharing project especially for the international participants at the Annual Meeting after listening to them at an International Breakfast sponsored by the ICC.

My term at the ICC will end at the end of this year. But I will cherish what I have learned from it and the friendship with my colleagues at the ICC. I will do my best on the committee on international relations at JARS. You have your friends there when you visit Japan. ❁

ROOF, from p.20

of languages including Arabic, Persian, Turkish, Hebrew, Greek, Syriac, Tibetan, Punjabi, Hindi, and Sanskrit.

Our undergraduate major consists of forty-four units in religious studies, not counting the introductory course. We require two courses in "Methodological Approaches to the Study of Religion," six courses in "Cultural Areas and Traditions," two courses on "Topics in the Study of Religion," and a capstone course team-taught by our faculty on "Problems in the Study of Religion." The major is designed to provide breadth of coverage on cultural and religious traditions, and the opportunity to explore topics of interest, yet also requiring some depth of analysis and understanding of the logic of inquiry. We have 150 to 200 majors at any given time. We have not sought to expand the number of majors and have opted instead for a high-expectation, intellectually demanding program aimed at the serious student.

All combined, we have about 2000 to 2500 undergraduates enrolled in our courses per quarter. We also have approximately 70 graduate students in a program that is highly interdisciplinary. The structure of course material covered is remarkably similar for both undergraduates and graduates, differing only in the level at

which they are pitched. Our undergraduate program thrives in part because of our large graduate program. To be sure, our undergraduate majors at times feel a bit overshadowed by the graduate students and all the energy and time that the faculty devotes to working with them, but the payoff is an intellectually stimulating environment for all students.

RSN: What distinguishes your department from other departments on campus? What is distinctive about the teaching that you and your colleagues do?

Roof: Clearly, we function in a public university as a "religious studies" department and, as mentioned above, take seriously utilizing the methodologies of research as found elsewhere in the humanities and social sciences. We undertake comparative, historical, philosophical, textual, and social scientific modes of analysis in a manner allowing us to connect with other departments and programs on campus. In the years ahead, we will be establishing a Catholic Studies program and expanding our coverage of Islam and hopefully a divisionally based program in Jewish studies.

We benefit from a close working relationship with a growing Global and International Studies program at UCSB. We are internationalizing our programs

and developing more global perspectives on religion. Even in the American area, for example, we are paying greater attention now to the presence of the world's major religions and the diasporas created by mass movements of peoples and cultures in recent times. California is of course just the place for this emphasis, a laboratory no less for the study of religious pluralism in the early twenty-first century.

RSN: What problems will your department be facing in the near future?

Roof: Like so many universities, we are facing serious financial problems at the moment. California's economy is in shambles and, as I write, the world is watching the political carnival surrounding the movement to recall our governor. It is anyone's guess when we can expect our university budget to return to anything that looks normal. Fortunately, our department has substantial endowments that help to tide us through such times. Despite financial constraints, we remain able at present to fund graduate students at the same level as in the past.

RSN: What gives you the greatest satisfaction as a chair?

Roof: I think it is helping to make things happen — be it creating a new experimental course that succeeds, arrang-

ing a public lecture that is well received, or seeing a colleague receive the promotion he or she deserves. Getting the Walter H. Capps Center for the Study of Religion and Public Life established with funding from the National Endowment for the Humanities has brought me immense pleasure. I think departments of religious studies ought to engage the public on issues where the role of values, beliefs, and ethics are crucial, and our new Capps Center seeks to do just that. Aside from community programming, a Capps Visiting Professor, and sending interns to Washington, we look forward to bringing Senior Fellows to the Capps Center in the very near future.

RSN: What advice would you give to faculty members as they deal with a chair?

Roof: I'd say that faculty should not forget that chairs operate in a context dealing not just with faculty and their wants, but with students, staff, and of course administrators who wield power above them. A chair works as a double agent, representing one party to another, and is fundamentally engaged in a negotiation process. Chairs want to see good things happen within their departments, and it helps if faculty start with that assumption while recognizing there are limits to what they can actually do. ❁

CALDWELL, from p.13

Bush praised Baptists for being “among the earliest champions of religious tolerance.” Of the Muhammad comment, Fleischer said: “It’s something that the president definitely disagrees with. Islam is a religion of peace, that’s what the president believes.”

A week after Fleischer’s remarks, the hugely popular televangelist Benny Hinn said during an appearance at a Dallas arena: “This is not a war between Arabs and Jews. It’s a war between God and the devil.”

Evangelical Christians have always believed that Islam is a wrong religion, and refuse to accept Allah as the same as the Christian God. Conservative Christians actively proselytize among Muslims in this country and abroad. But lately, many Christian commentators are pushing these views in broader, secular formats.

Shortly after the attacks, Franklin Graham was forced to apologize for describing Islam as a “wicked, violent religion.” But in his new book, *The Name*, released Monday, he writes: “Islam — unlike Christianity — has among its basic teachings a deep intolerance for those who follow other faiths.” On Fox News Network’s *Hannity & Colmes* program this week, Graham said: “I think it’s [terrorism] more mainstream. And it’s not just a handful of extremists. If you buy the Qur’an, read it for yourself, and it’s in there. The violence that it preaches is there.”

Hannity responded: “But this then raises a question. If this is not, Reverend, the extremist fanatical interpretation of the Qur’an, then we do have a big problem.” Graham replied: “Big problem.” This week, in an interview with *Beliefnet* he reiterated his opinion, saying, “I believe the Qur’an teaches violence, not peace.”

At the Christian Booksellers’ Association meeting in Anaheim last month, retailers sold an array of books and tapes describing Islam as a violent religion — and many of these books will be marketed not just in Christian bookstores, but also in malls nationwide. For instance, Hal Lindsey, author of the 1970s best-seller, *The Late Great Planet Earth*, has come out with a new book called *The Everlasting Hatred: The Roots of Jihad*. Titles by other authors include *Religion of Peace, or Refuge of Terror*; *War on Terror: Unfolding Bible Prophecy*; and *Islam and Terrorism*. Among the tapes available was *Terrorism: The New War on Freedom*.

But it’s not just Christians. Soon after Vines’ comments, a new cascade of public anti-Muslim comments poured forth.

In a late June interview with NBC’s Katie Couric, columnist Ann Coulter said of Muslims: “I think it might be a good idea to get them on some sort of hobby other than slaughtering infidels.” That comment followed Coulter’s comments about Muslims last September: “We should invade their countries, kill their leaders, and convert them to Christianity.”

Last month, William Lind of the Free Congress Foundation suggested that “Islam is, quite simply, a religion of war,” and that American Muslims “should be encouraged to leave. They are a fifth column in this country.”

Also in July, a Secret Service agent admitted scrawling “Islam is Evil” and “Christ is King” on a Muslim prayer calendar while searching the Michigan home of a man charged with smuggling bogus checks into

the United States. The agent was put on leave pending the investigation, and officials said he could be fired and face criminal charges. Around the same time, Peter Kirsanow of the U.S. Civil Rights Commission suggested that another terrorist attack on U.S. soil could stir public support for ethnicity-based internments as during World War II. “If there’s another terrorist attack and if it’s from a certain ethnic community . . . that the terrorists are from, you can forget about civil rights.”

Says Salam Al-Marayati, executive director of the Muslim Public Affairs Council, a lobbying group: “It is the fad now to bash Islam and Muslims.”

As these events unfolded, representatives from the American Muslim Political Coordinating Council wrote a letter to the President, begging for a meeting with the Administration. AMPCC, which includes both Democrats and Republicans, is comprised of representatives of the Muslim Public Affairs Council, the American Muslim Council, the Council on American-Islamic Relations, and the American Muslim Alliance. Last week, the President’s scheduler responded — Bush said he was too busy to meet, according to Al-Marayati.

“Either there’s negligence or deliberate exclusion,” says Al-Marayati, a Democratic insider and moderate Muslim. “There needs to be unequivocal denunciation of these statements. The President needs to make a decision to clear himself of this kind of vitriol, or basically say he agrees, because I don’t think there’s any room for having it two ways on this issue.”

Of course, whenever an Administration loses control of an issue, it’s not good news for a President. But usually, “losing control of an issue” means an Administration is losing traction as a President moves ahead with policies, or has lost control of a legislative agenda.

The problem for this Administration is that Islam is a much bigger issue. “It is really a different thing because the President can’t control the agenda the same way,” Green says. “What the President wanted to do after Sept. 11 was persuade Americans, particularly conservatives, to behave themselves and be civil and restrained about Islam because our domestic and foreign policy is very delicate right now. Here we are making war on Afghanistan and talking about making war on Iraq, so it’s important to make a distinction between terrorists who happen to be Muslims, and Islam,” Green says. “Having a positive rhetoric on Islam is pretty important.”

American Muslims say they’re feeling the change in Americans’ attitude toward their faith in the last year. After Sept. 11, most Americans swallowed hard and — with President Bush leading the way — decided that anti-Muslim bigotry was wrong. During the fall, he repeatedly called Islam a “peaceful religion,” hosted a Ramadan dinner at the White House, and described the Muslim scripture as the “holy” Qur’an.

“That helped to tone down a lot of the animosity,” says Hodan Hassan, communications coordinator for the Council on American-Islamic Relations, a Washington lobbying group. “But now, when you have the ratcheting-up of anti-Islam rhetoric and a continuing state of alert and continual warnings from the FBI about Muslim terrorists — that combination is worrying for us. When you dehumanize a whole sector of society, it’s a lot easier to lash out.”

Until recently, CAIR members handled the backlash with letter-writing campaigns or by

asking media outlets or commentators to retract comments Muslims perceived as unfair. Now, Hassan says, the anti-Islam fervor is too widespread to deal with.

“It seems to have gone beyond the evangelical sector and to some of the political commentators,” she says. “We routinely get emails from Muslims around the country complaining about their local talk radio basically demonizing Islam. That’s been worrying. What’s new is the viciousness of it and the fact that it’s spreading to relatively well-established leaders.”

Asma Gull Hasan, author of *American Muslims: The New Generation*, says she’s noticing an uptick in hate mail at her Web site these days. Some are from evangelical Christians, but many are what she calls “live free or die” Americans — secular conservatives who believe all Muslims are inherently anti-American.

“There’s really no convincing any of these people,” says Hasan, who appears frequently on cable and radio talk shows. “It’s pretty nasty email. There’s definitely a movement happening.”

Hasan traces the upsurge in anti-Islam rhetoric to the escalation of the war in Israel.

“From the beginning, the evangelicals didn’t like the things Bush said about Islam, and talk show conservatives didn’t either. But when the Middle East violence happened, they felt they could connect it all together,” she says. “It made it very easy for people to make a neat parallel that we were attacked by suicide bombers, and Israel was, too.”

Hasan says she has appeared numerous times recently on talk radio shows where the interviewer says the purpose is to teach the audience about Islam. “Then I get on and it’s a blood bath,” she says. And the rhetoric has ratcheted up in recent weeks, Hasan says.

Last week on a Denver radio show, for instance, the interviewer asked Hasan if she is a Muslim first or an American first, and she said she is both. Soon after, a caller said he is Catholic first and that being American is a distant second. Hasan said she then asked the caller to give an example of ways his religion conflicts with being American. His response was that he wants to be able to protest peacefully at abortion clinics; the host asked if he would blow up a clinic. And the caller said yes, if he thought it would do more good than harm.

“Can you imagine if a Muslim said such a thing?” Hasan wonders.

The problem, say Muslims like Hasan, is that moderate voices like hers aren’t heard enough. That seems to be the viewpoint of the Bush Administration, even if the White House isn’t meeting with American Muslim leaders. Richard Land, a prominent Southern Baptist with close ties to the Administration, says “one of our basic strategies should be to damage the radical [Muslim] voices . . . My perspective is that the President did what he probably had to do in the wake of Sept. 11. He grew up coming to understand what happened to Japanese-Americans after Pearl Harbor and not wanting that to happen again.”

Land says he doesn’t disapprove so far of Bush’s stance toward Muslims.

“He’s supposed to be President of all the people,” Land says. “As far as I’m concerned, what he’s done to date has not been a problem. But I’m afraid that his comment that Islam is a religion of peace is more a wish than a fact. I don’t think evangelicals are very happy about it, but there are so many other things they are happy about. Now, if

he started showing up at worship services at mosques that would be another thing.”

Green says Bush remains in a tricky political position with conservatives for the foreseeable future.

“To the extent that this grousing becomes common, this presents a problem for the President with the war on terrorism,” Green says. “It’s important for him to maintain this distinction between Islam and terrorism. If a very important part of his political base equates them, that makes the President’s job very difficult.”

And Bush can’t exactly repudiate conservatives, because he needs them politically.

“It may have been that these people were held in check by the President’s request that they behave themselves [early on]. I suppose you could fault Bush to some extent” for not keeping the lid on the dissent, Green says.

And here, he repeats what most Americans, at heart, believe: Sure, there are legitimate religious differences between various faiths, but the genius of the United States is that we tolerate each other. And so, Green says, if we’re going to deal with terrorism and threats to our freedom, people who hate each other’s beliefs in this country are simply going to have to make an effort to understand each other.

And in the end, that means they’re going to have to put up with Islam, and with American Muslims — whether they like it or not. ♣

HOGAN/ALBACH, from p.13

"If it's so wrong, so horrible, and so against God to be gay, then God will certainly change me before calling me to be a pastor," he said.

Not until his fourth and final year did he realize his sexual orientation wasn't going to change. Maybe it wasn't supposed to, he thought.

He found books that caused him to rethink Bible passages used to condemn homosexuals. He also discovered that many homosexuals weren't promiscuous — a prevalent stereotype in churches.

"It came to me in prayer that I was called to ministry, not in spite of my homosexuality but, in part, because I am a gay man," he said.

But getting to that point was a lonely, isolating process. It only grew more intense after ordination.

He lives chastely by choice, not because of church law. He hopes to fall in love someday and live in a monogamous relationship with complete sexual expression.

Being gay has made him a more compassionate minister, he said. Still, he seldom has breathed a word to anyone about his inner turmoil.

He doesn't feel safe doing so, especially in his denomination.

"If people knew who I really was, they would despise me, let alone fire me," he said. "I've lived in constant fear that it may all end because of church policy."

A Teen's Tale

Her father is straight. Her mother is gay.

He says homosexuality is sin. She says it's blessed by God.

Each side uses Scripture to sway Wynndee Thiessen.

"My dad's family says the Scriptures were written by God, and homosexuals are going to hell," said Wynndee, 16, of Fort Worth.

"My mom says the Scriptures were written by men who put their own beliefs and opinions into it."

Wynndee is pulled both ways.

She lives with her mother, Deedra Wynn, 36, the three children whom Ms. Wynn had by artificial insemination, and her mother's partner, Tammy Alford, 35.

They attend the Cathedral of Hope, a mostly gay and lesbian church in Dallas. Wynndee said she likes it because no one is shocked her "parents" are lesbians.

"I can talk about it and not worry that kids are going to beat me up at the dumpster afterward," she said. "People will be friends with you, and it's not scary."

Her father's family lives in Oklahoma and attends a Pentecostal church that teaches against homosexuality.

"You can't talk about homosexuality because everybody thinks it's a sin," Wynndee said.

Three years ago, Wynndee declared that she was a lesbian. Both sides of the family were skeptical.

"I felt she was trying to please us," said Ms. Alford, whom Wynndee calls her stepmother. "I discouraged it because it's such a tough life."

Wynndee's persistence changed her mind. But Wynndee's grandmother is convinced it's just a phase.

"I think she was taught that lifestyle," said Pat Thiessen, 61, of Eakly, Okla. "I pray God will send her a Christian friend to insulate her against the evil she's surrounded with."

Wynndee's mother and stepmother have been together nearly 12 years. As former Baptists, they said they're sensitive to the mixed messages that Wynndee hears.

"We assure her that God loves her as we are," Ms. Wynn said.

"I tell her God blesses sexuality," Ms. Alford said. "It's a gift to be celebrated."

For Wynndee, God is like the lava lamp in her bedroom.

"Everyone who looks at it sees something different," she said.

A Parent's Story

His is a parent's anguish. His only son is dead.

A decade has passed, but the pain is as sharp as ever.

When word came that his son lay dying in a California hospice, Len Layne hustled to catch a plane. But he was told not to come.

His son didn't want to see him. For years, his son had been angry with him because he couldn't endorse homosexuality.

"I couldn't tell him what he wanted most to hear," said Mr. Layne, 88, of Fort Worth, "that a gay lifestyle was acceptable."

Dudley Layne died of complications from AIDS in 1990 at age 43. He didn't allow a family funeral. His friends scattered his ashes.

"The last time I talked with him, he told me he had made peace with God," said Len Layne, a retired United Methodist pastor.

But the son never made peace with his father.

Dudley was 18 years old when he burst into his parents' bedroom and told them he was gay. He sobbed. They sobbed. They held each other tightly.

"It ripped us open," said Len Layne, now a widower. "From that night onward, we constantly sought God's help."

He bought a shelf of books on homosexuality.

"They told me that homosexuals can't help it," he said. "There's no need to try to talk them out of it. What you have to do is love them."

He tried to love his son unconditionally, without condemnation. It wasn't enough. The tension grew.

"I never knew what my son expected of me," he said. "I couldn't, in good conscience, tell him I approved of his lifestyle. But I never rejected him, either."

He hopes others find a lesson in his story.

He pleads with the gay community not to hate the church.

"You are part of the church," he said. "Please don't push away Christians who cannot bless your lifestyle."

He also says churches must do more to welcome the gays and lesbians who fill their pews.

"They're people. They're not going to contaminate us," he said. "We must love them every bit as much as God loves them."

His words were muffled by tears. A long silence passed.

"Our lives were drenched in pain," he said. "There are other parents sitting in the pews right now hurting just as bad."

After so many years, his grief is still a gaping wound.

"He's still my son," he whispered. "I've never stopped loving him."

Finding a home

It's said that Sunday morning worship is the most segregated hour in America.

Gays and lesbians go to their churches. Straight people go to theirs.

David Allen tired of the divide.

Two years ago, he quit a mostly gay church that he had gone to for years.

"I just got tired of everything being about being gay," said Mr. Allen, 41, of Dallas.

So, how does an openly gay man choose a church?

Most mainstream churches don't ordain gays and lesbians, or bless their relationships. Mr. Allen didn't put much weight on official policy.

"I looked for a church that accepted me," he said. "I wanted a family."

He tried other gay churches at first.

"More gay rhetoric," he said.

Then he tried black churches.

"The services were *so* long."

He found a home in a small, multi-ethnic United Methodist congregation less than two miles from his home.

"Most people are white," he said. "But there are blacks and refugees, straight people and gay people. You have all ages."

He likes the mix.

"Everybody is very accepting," he said. "If I felt the members were against me, I would leave."

Not that he knocks gay churches. They're important, he said, particularly to people struggling with their spirituality and sexuality.

And without those churches, he might never have found faith.

A decade ago, Mr. Allen didn't attend church. Then he joined a tennis league at a gay church and became curious about the worship.

He initially went to worship because of the friendships that he formed. Then he

discovered a spiritual hunger and stayed for eight years.

But as he grew in faith, he longed for a broader message.

"Week after week, it seemed like the sermons were always about homosexuality," he said. "What got to me was that sometimes they tried to make characters in the Bible out to be gay."

He has found a home in mainstream Christianity by ignoring his denomination's policy battles over homosexuality.

"I had to weigh what's important," he said. "My local family is sufficient."

A New Outlook

Randy Thomas used to be a party-happy gay man.

He frequented gay bars. He dated men. He balked at religion.

It's not just his thinking that's changed today.

He says his sexual orientation has shifted, too.

"I could be married and have children someday," said Mr. Thomas, 33, of Arlington. "For now, I'm choosing abstinence."

He said that before his orientation changed, he first had a spiritual conversion.

"I invited Jesus into my heart and immediately felt peace," he said.

But the homosexual attractions didn't stop.

That has been a 10-year journey aided by Living Hope Ministries in Arlington, an outreach of Exodus International, the largest of the ex-gay organizations.

The ministry teaches that homosexuality is a sin that can be overcome.

"In Jesus, we find the freedom to change," Mr. Thomas said.

He said he became aware of his homosexual attractions at age 10. By the time he graduated from high school, he was immersed in the gay culture.

"I heard pro-gay theology, and I heard Jerry Falwell," he said. "I thought that's all there was to Christianity."

He ran from Christianity because he thought it meant condemnation. At Living Hope, he said he found healing.

Today, he's a Southern Baptist and director of Living Hope.

The ministry's approach is criticized by those who don't feel sexual orientation can be changed. They point to Exodus chapters that closed after leaders returned to a gay lifestyle.

Mr. Thomas is aware of the criticism but says he knows firsthand there can be freedom from homosexuality with Jesus.

"A lot of times people want to portray us as simpletons or right-wing fanatics," he said. "We are people with particular convictions, trying to live out our lives as peacefully as possible."

As his faith grows stronger, the temptations grow weaker, he said.

“The temptation still comes from time to time,” he said, “but it doesn’t have any power over me. I don’t miss it. I don’t want it. I don’t long for it.”

Nowhere to go

Lynn McCreary came out to her church.

Then she found herself without a church.

Everything changed four years ago, when she began to think of herself as a lesbian. She was 41 years old and had never dated.

She said she finally knew why.

“It’s a whole lot better being honest with yourself,” she said.

She said she had good reason to feel safe telling her church. She was a founding member, a lifelong United Methodist and a dedicated Sunday school teacher.

United Methodists affirm homosexuals as children of God but teach that same-sex relations are sinful. Ms. McCreary, who doesn’t have a partner, views the teaching as a double standard.

“To me, that’s like God playing a trick on you,” she said. “To say you can have these feelings but not act on them is not consistent with the way I understand God’s love.”

Her troubles started three years later, after the leadership changed at her church, Trinity United Methodist in Denton. Sunday school teachers were asked to sign an affirmation to live by the denomination’s beliefs and “highest ideals” of the Christian life.

The word “homosexuality” wasn’t used. But Ms. McCreary said she was told by a church staff member that she had to remain celibate to continue teaching.

It felt like a slap.

She said she was made to feel suspect, all because she had shared an intimate discovery about herself.

“It’s not right that we have to fear coming to terms with who we are,” she said.

The Rev. Steven Davis said the affirmation had nothing to do with homosexuality.

“Everyone is welcome at our church,” he said. “The question is how do we help people who disagree with teachings on homosexuality understand that there is still a place for them.”

The church backed down after Ms. McCreary’s protests. But the hurt never went away, and she left the church.

She tried a nearby Presbyterian church that welcomes gays and lesbians, but it didn’t feel like home.

“I’m a born-and-bred Methodist,” she said. “It’s my identity. That’s very important to me in connecting to the church.”

But in her city, she has nowhere to go.

Caught in the middle

Like many pastors, the Rev. Harold Rucker is caught in the middle.

He’s tugged in one direction by those in his denomination who affirm gay couples and in another by those who condemn them.

“Years ago, pastors weren’t put in this position,” said the caring ministries pastor at First United Methodist Church in Richardson.

He tries to follow his denomination’s strict teaching on homosexuality and still minister to gays and lesbians who turn to him.

At times, it feels impossible to do both.

“Personally, I do not feel comfortable in a homosexual situation,” he said, “but I never turn anybody away. Nor do I use those situations to condemn. I don’t see Christ doing that.”

His church draws 2,500 people to weekly worship. It’s a mostly white, middle-class, heterosexual congregation.

Some parents who seek his counsel don’t see their gay or lesbian children’s sexuality as an issue. Church policy bothers them.

Others struggle to accept their children. Pastor Rucker says he counsels them to love their sons and daughters as children of God.

“Some Protestants would have kittens if their kids married a Catholic, or certainly a Muslim,” he said. “I counsel parents upset about their kids’ sexuality just as I would any other parents who had children not living the life they wanted for them.”

He supports his denomination’s stance against ordaining noncelibate homosexuals and blessing same-sex unions. But if the policies changed, he said, he would try to support them.

“Many people would leave the church, but I wouldn’t,” he said.

He said he welcomes gays and lesbians to church, though he doesn’t condone their sexual activity. His goal is to model Jesus’ love without being strident.

“When they come to the Lord’s Supper, I serve them Holy Communion just like everybody else,” he said. “That’s between them and God.”

Years of debate over homosexuality have fractured United Methodists and other denominations. Pastor Rucker is sick of it but sees no end anytime soon.

“Every year, the battle just gets uglier,” he said. “It’s definitely the hardest thing. You have people pulling you on either end.”

The greatest taboo

Some Protestant churches make a point of publicly declaring that homosexuals are welcome.

Bethany Presbyterian Church in Dallas was nearly half gay and lesbian when a straight Hispanic group asked to join them three years ago.

Rosa Alfaro, one of the Hispanics, said she had never been around openly gay people before.

“Homosexuality is taboo in our community,” she said. “Families feel ashamed. They don’t talk about it.”

Bethany’s gay and lesbian members also were hesitant.

“We were a congregation where people felt safe holding the hands of a partner during worship,” the Rev. Todd Freeman said. “People needed assurances that wasn’t going to change.”

A quarter of the Hispanics left.

“They said they didn’t want their children around gay people,” said Pastor Daniel Alatorre, the associate pastor, “or they

were afraid people would think they were gay.”

And some didn’t approve.

But Mrs. Alfaro and her family stayed. Two years ago, when her brother died of AIDS, she thinks she received more compassion than she might have at other churches.

“People who reject gays and lesbians don’t know them personally,” he said. “When you see them as people, you see what good hearts they have.”

Pastor Alatorre said gay Hispanics and their families — even those at other churches — seek his counsel because he’s at Bethany.

His attitude toward homosexuals changed in seminary. A Hispanic man was dying of AIDS, but his family or church wouldn’t visit.

“It wasn’t right,” he said. “The Bible says to love your neighbor.”

Bound for life

“Dearly beloved, we are gathered here in the sight of God ...”

The ceremony was under way. It looked just like a wedding.

Fresh flowers. String quartet. Ave Maria.

The grooms, dressed in gray tuxedos, swapped nervous smiles.

Scriptures were read. A sermon delivered. Rings exchanged.

And in the end, a kiss.

It was a February afternoon at the Cathedral of Hope in Dallas, one of the few spiritual places where gay and lesbian couples can exchange vows of commitment.

The church calls it a holy union because couples can’t legally wed. But to Larry Robertson, 35, and Patrick Petillo, 42, of Grapevine, this was their wedding day.

“The only difference was that no one was fitted for gowns,” Mr. Robertson said.

Many Protestant denominations are embroiled over whether to allow the ceremonies. Most teach that the Bible only sanctions heterosexual marriages.

“Other churches will say gay and lesbian people are people of sacred worth, but they won’t bless their relationships,” said the Rev. Michael Piazza, cathedral senior pastor.

During the ceremony, he spoke about the story of David and Jonathan as biblical evidence for same-sex commitments.

“We’re not talking about sex,” he said, “but they were people of the same gender who entered a sacred covenant.”

The 40-minute ceremony was witnessed by 125 guests — friends, co-workers and three Catholic priests from out of state.

Mr. Robertson said he didn’t invite his parents “out of sensitivity for their struggle” with his sexuality. Mr. Petillo’s parents flew in from New Jersey.

“It was beautiful!” Patrick’s mother, Joan, said afterward. “I hope that people become more open-minded and accept the lives that God gives people.”

The Grapevine couple, both Catholic, fell in love more than a year ago. They aren’t

allowed to wed in their faith tradition, but a Catholic priest said he co-led the ceremony “as an act of pastoral care” despite church prohibitions against officiating.

“It’s not every day you stand up and commit every bit of your life to someone,” Mr. Petillo said.

“We could have done it on a mountaintop,” Mr. Robertson said, “but we wanted it in a church because we have such deep feelings about our spirituality.”

Celibacy brings peace

Faith was as important to Tracy Hummel as breathing.

But finding himself attracted to men was crushing.

How could he love God and have homosexual feelings? How could God possibly love him?

In college, as a Baptist, he tried to suppress the feelings. But he eventually tired of the struggle.

He went to gay bars, then felt empty and ashamed after sexual encounters. He prayed harder.

His searching led him to a mostly gay church that told him God blesses monogamous gay couples. That didn’t fit his view of Scripture.

“It sounded nice, but deep down I felt I had to choose between God or the gay lifestyle,” said Mr. Hummel, 41, of Hurst.

He became a Catholic and in the church discovered Courage, a support group that teaches people with homosexual attractions to live chastely, whether single or married.

He says he’s finding peace as a celibate man.

“I have sexuality, but that doesn’t mean I have to perform sexual acts,” he said. “Jesus didn’t, and he was truly a man.”

Courage doesn’t pressure participants to change or deny homosexual attractions. But it encourages them not to identify as “gay,” “lesbian” or “homosexual.”

“We teach people to be chaste out of a love for Christ,” said Father John Harvey of New York, founder of Courage.

He said homosexuality is a “condition” that can be controlled through spiritual discipline. His approach is sanctioned by the church but criticized by Catholics who approve of gay relationships.

Mr. Hummel attends weekly Courage meetings — a time of prayer and sharing led by Father Mark Seitz of Waxahachie.

“I see a radical honesty in their desire to live a holy life,” Father Seitz said.

“He keeps reminding us that saints are not made overnight,” Mr. Hummel said. “It’s a journey, and we have to keep pressing on in faith.”

Mr. Hummel said his prayer life has deepened. His sexual attractions have waned and no longer have the power they once held.

“I used to hope that God would perform a miracle and I wouldn’t have these feelings anymore,” he said. “Now I feel God’s mercy and his presence more than ever.” ■

RICHARDSON-MOORE, from p.13

of their belongings. The only thing he could say was 'Thank you' and 'I don't understand.'

"He was so humbled that people would help him, but he wanted to be a man and wanted to help himself... Now they own their own home (off Poinsett Highway), which is remarkable."

Village life

Four families, including the Omers, are scattered across Greenville. But another nine — some of the originals plus later-arriving relatives — find that Kurdistan Way provides the village-style life they crave.

A couple from nearby Fork Shoals Baptist was able to buy the property at a price that surprised them and made lots available to the Kurds at affordable rates. The Kurds pitched in to renovate as each pre-built home was brought to the street, one after another.

"This is the street that God built," said the former landowner.

This is also the street that gave the Iraqis culture shock.

Swar Zubeer remembers his wife's disbelief when they moved into the first house on Oakdawn Road, the country lane that leads into Kurdistan Way. Quite correctly, she protested they were in the middle of nowhere — a location, explained Swar, that would invite danger back home.

It took Swar some time to persuade her that sheriff's deputies and EMS squads were only minutes away.

But Parween Zubeer, a former high school teacher in their hometown of Zakho, didn't waste a lot of time worrying. She got her driver's license on her first try, while Swar, a university-educated mechanical engineer who had to unlearn Middle Eastern driving habits, took three.

One day, while driving through Simpsonville, they passed a Publix with a Help Wanted sign in the window. Parween told Swar to stop.

Not wanting his wife to work, he stopped only because he was sure the grocery store wouldn't hire her. But the next thing he knew, Parween was a Publix baker, a job she's held ever since.

Now Swar, 36 and recently laid off from Hitachi, is studying for a master's degree at Clemson University. His daughter Hibba, 9, wants to be a teacher. Suham, 6, wants to be a dentist.

Both are possibilities, he knows. Real possibilities.

Families have dreams

Kurdistan Way is, most likely, the only street in the Upstate on which every adult is fasting for Ramadan, the 9th month of the Islamic year observed as sacred with fasting practiced daily from dawn to sunset.

And on March 21, the neighbors will gather for a huge bonfire and picnic in honor of the Kurdish New Year.

The residents watch out for each other, and most fiercely, for their children.

Up near the cul-de-sac, Shivan, 32, and Jalila Abdulziz, 30, work opposite shifts at South Carolina Box and Chick-Fil-A,

respectively, so that one is always home with Rejan, 6, and Faner, 4.

Halfway down the street, Muhsen and Aysha Othman live with 10 children, with names such as Shilan and Nizar, Hawar and Hishyar.

But their youngest child — born the summer after they arrived — is Susan, named in honor of their Greenville First Baptist friend, Susan Shelley.

Next door are the Zakholis — Salam, 44, and Bahar, 29, and their three daughters and infant son, Moses. A visitor approaching at mealtime will not get away without a plate of tapoli and kabobs — even if a guest's presence deprives Salam of a kitchen chair and he has to eat standing.

Salam loads boxes at Hitachi. Bahar cooks at Chick-Fil-A. Their oldest child, Sundus, 11, is a voracious reader with her eye on Harvard Law School.

Like waves of immigrants before them, such second-generation dreams make return to Iraq unlikely.

"Kurdish people, they don't have future," Salam explained in his halting English. "No have safety. We need to be free."

At home now

None of the residents of Kurdistan Way expects to see the real Kurdistan again.

Almost every family has one or more U.S. citizens, born after their arrival in Greenville. Even the older children, the parents say, would no longer enjoy educational opportunities if they returned to war-blasted Iraq.

More important, their children wouldn't be safe.

"When you don't have safe in your home and you come somewhere you feel safe," Zubeer said, "you'll know what I'm talking about. Just sleep safe and don't think about tomorrow. That's the good thing, I think."

Perhaps that's one reason why they have no criticism for American military policy.

Zubeer said U.S. soldiers helped protect northern Iraq until 1996, and then evacuated those who would be targeted because of their association with Americans.

"It wasn't that they left Kurdish people alone," he said. "They still got (no-)fly zone. They still protect them... Saddam Hussein, he can't go to northern Iraq."

The Kurds, too, say they support President Bush's campaign against Saddam, though they know bombing will mean deaths among friends and family back home.

"If they bomb over there, they'll kill a lot of people," said Shivan Abdulziz. "But we need to do that. We need Saddam Hussein to go away from there. Nobody has no freedom over there, no jobs, no food... I'm sure all the people who live over there, they want the United States to do that."

Their biggest fear, said his wife, Jalila, is that if Saddam is not taken out quickly, he may turn on the Kurds, as he has in the past.

The residents of Kurdistan Way will watch intently on the Kurdish and Arabic channels they receive by satellite dish.

But for them, the Kurdistan they call home is a street in Simpsonville. ❧

COLE, from p.17

hundreds more university and secondary school teachers each year;

A new grant program for model curriculum projects to help schools establish or improve course offerings in American history, culture, and civics;

Expanded local and statewide projects on American history, culture, and civics sponsored by the fifty-six state humanities councils; and

Enhanced support for American editions and reference works. New funding will also support the digitization of these volumes. We will work to ensure that anyone with Internet access will be able to plumb the depths of these intellectual gold mines.

Projects in religious studies are welcome, and encouraged, in all of the Endowment's grant programs, and *We the People* will offer additional opportunities for support.

RSN: What is the most beneficial role that religious studies can play within the humanities?

Cole: One of the common threads of great civilizations is the cultivation of memory. Many of the finest works of antiquity are transcribed from oral traditions.

From Homer to the *Beowulf* epic, such tales trained people to remember their heritage and history through story and song, and passed those stories and songs throughout generations. Old Testament stories repeatedly depict prophets and priests encouraging people to remember, to "write on their hearts" the events, circumstances, and stories that make up their history.

Like other disciplines in the humanities, reli-

gious studies recognize the importance of memory, the importance of communication, and, most of all, the importance of values.

At some point, every person must face the question of what it means to live a "good" life. That's one of the most basic humanities questions — what does it mean to be human, what really is the best of human experience, and how shall we live?

It has been said that a good education is like a travel guide to life, infusing all that one sees, hears, and experiences with enriched meaning and significance. The humanities teach us about being human — the best and worst of human experience, the highest and greatest of human thought, the sturm und drang of human history.

The range of the humanities disciplines is wide; their impact deep. The classics and archaeology show us from whence our civilization came. The study of literature and art shapes our sense of beauty. The knowledge of philosophy and religion gives meaning to our concepts of justice and goodness.

The humanities reward study with an enlarged imagination, a broadened perspective, and a critical intelligence. These qualities may appear ethereal, but they have profound practical implications. Like a good map, they help direct our journey, explain the signposts, distinguish between destinations, and teach us along the way.

Cultivating a knowledge of history, a recognition of past sacrifices and contributions, and an appreciation of our legacy of freedom and justice both expands one's vision and enriches one's mind. This is the gift bestowed by a liberal education.

RSN: What are some ways in which the discipline of religion can help promote the humanities?

Cole: Similar to studies in the discipline of religion, a true liberal education prepares one for life — civic, private, and personal, as well as spiritual. The liberal arts and the humanities help us answer the fundamental questions of who we are, where we came from, and where we are going by revealing meaning, truth, significance, existence, and so on.

Furthermore, the humanities and the liberal arts are not the luxuries of an indolent aristocratic class; they are the democratic catalysts of the good and examined life, bringing us back, time and again, to what we have learned and continue to learn through the journey of life.

A good life is an examined life. It is also reflective and remembering. It is informed by the past, nourished by the wisdom of the ages, bolstered by the legacy of those who have gone before, and sustained by the courage of past examples.

A good life is also a connected life. The great poet John Donne once said that "no man is an island... we are each a piece of the continent, a part of the main." A fundamental part of human experience is to connect to something greater than ourselves, and to serve a cause larger than self-interest.

RSN: What can the NEH do to promote a better understanding of the role of the humanities in our nation's current climate?

Cole: The Endowment's mission statement clearly defines our role: "Because democracy demands wisdom, the National Endowment for the Humanities serves and strengthens our Republic by promoting excellence in the humanities and conveying the lessons of history to all Americans."

First of all, the Endowment remains deeply committed to excellence in the humanities.

And second, one of the things I've brought with me to this job is the desire to make the humanities available to as wide an audience as possible. NEH has a wonderful staff, very experienced, very intelligent, and very capable. With their hard work and support, we continue to disseminate the humanities in many ways, through projects that result in books, exhibitions in museums and libraries, programming on radio and television, public programs in communities across the nation, and our own bimonthly magazine *Humanities*. Scholars play key roles in the success of all these projects, and NEH takes pride in supporting their efforts.

But I've also found that the Endowment plays a significant role in making good citizens. As our mission suggests, one of the reasons that we are appropriated federal funds is to bring the wisdom of the humanities to our citizens, to inform them, to help them make good judgments, and to help them participate in our democracy. I think this is a very important role of our Endowment.

RSN: What are your ideas about the current and future condition of the humanities?

Cole: As I said earlier, NEH was founded both to promote excellence in humanities scholarship and to disseminate the fruits of that scholarship as broadly as possible to the American people. I am very proud of NEH's recent record in meeting these goals. Examples of NEH-supported projects can be found on the "News & Publications" area of the Endowment's Web site (www.neh.gov).

In broader terms, the state of the humanities has real implications for the state of our union. Our nation is in a conflict driven by religion, philosophy, political ideology, and views of history — all humanities subjects.

See **COLE** p.34

CALL FOR PAPERS, from p.15

in the Pacific Northwest AAR Regional Meeting may present only one paper and must be registered for the meeting to participate. Papers not fitting into any of the categories below should be sent directly to Linda S. Shearing, Religious Studies Department, Gonzaga University, Spokane, WA 99258-0001, USA; shearing@gonzaga.edu. Panels and special topics sessions are welcome!

Special Topics: In addition to the usual call for papers through the existing program units, the PNW AAR/SBL and ASOR invites proposals for a series of interdisciplinary sessions on the general topic "Religious Ideology, War, and National Identity." The ideal would be to have a number of thematic sessions with papers from a variety of methodological approaches and disciplines (archaeology, biblical studies, ethics, religion and society, theology and philosophy of religion, comparative religions) in each session. Themes might include: American and Canadian religion post-9/11; Gulf War II and its aftermath (its impact on Iraqi archaeological collections; indigenous peoples and the war); warfare and religious texts; rituals of war and peace; George Bush, Saddam Hussein, and religious ideology; and so on. Please send papers to Mark Lloyd Taylor, School of Theology and Ministry, Seattle University, 900 Broadway, Seattle, WA 98122-4340, USA; mltaylor@seattleu.edu.

Theology and Philosophy of Religion: Norm Metzler, Concordia University, 2811 NE Holman, Portland, OR 97211, USA; nmetzler@cu-portland.edu.

History of Christianity and North American Religions: Papers are welcomed in any area of History of Christianity and North American Religions. Proposals are especially solicited on the following themes:

- Local religious history
- Archival and other resources for religious history in the Pacific Northwest
- Religion and public culture in the American West
- Indigenous peoples and religion
- Reformation or early modern period
- Cross-chronological themes or topical sessions

Robert Hauck, Religious Studies Department, Gonzaga University, Spokane, WA 99258-0001, USA; hauck@gonzaga.edu.

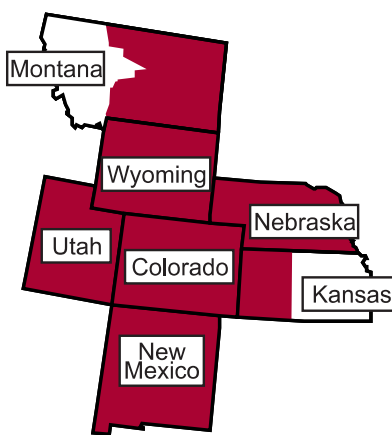
Women and Religion: This section is co-chaired by Ardy Bass, Religious Studies Department, Gonzaga University, Spokane, WA 99258-0001, USA; bassa@gonzaga.edu; and Kathlyn Breazeale, Department of Religion, Pacific Lutheran University, Tacoma, WA 98447-0003, USA; breazeaka@plu.edu.

Asian and Comparative Studies: Nicholas F. Gier, Philosophy Department, University of Idaho, Moscow, ID 83844-3016, USA; ngier@uidaho.edu.

Religion and Society: Gary Chamberlain, Department of Theology & Religious Studies, Seattle University, 900 Broadway, Seattle, WA 98122, USA; GChamber@seattleu.edu.

Interreligious Dialogue with the Natural Sciences: Papers for this section should focus on conceptual dialogue with the natural sciences from the perspective of the traditions normally included under the academic discipline "history of religions." Accordingly, papers written

from Buddhist, Christian, Jewish, Islamic, and Chinese religious perspectives in dialogue with the natural on such broad topics as cosmology, evolution, stem cell research, ecofeminism, the relation between mind and body, the problem of suffering in light of the theory of evolution, the anthropic principle, and the problem of consciousness are especially welcome. This section is co-chaired by Paul Ingram, Department of Religion, Pacific Lutheran University, Tacoma, WA 98447-0003, USA; ingrampo@plu.edu; and Mark Unno, Department of Religious Studies, 1294 University of Oregon, Eugene, OR 97403-1294, USA; munno@darkwing.uoregon.edu.



Rocky Mountains-Great Plains

Rocky Mountains-Great Plains Regional Meeting

March 26–27, 2004
Brigham Young University
Provo, Utah

CALL FOR PAPERS

The Regional Program Committee cordially invites you to submit proposals for papers and panels for the 2004 Regional Meeting. The deadline for submissions is Wednesday, October 15, 2003. Each proposal should consist of a one-page abstract describing the nature of the paper or panel. Proposals are welcome in all areas of religious and biblical studies. The Program Committee also is interested in panel proposals and thematic sessions in the following areas:

- Technology and Religion
- Law and Religion
- Religion and the Southwest
- Teaching Pedagogies and Technologies
- Specific Religious Traditions (Hinduism, Buddhism, Judaism, Christianity, Islam, Native American, etc.)

Only those proposals received by the deadline will be considered for inclusion in the program. Presentations are limited to twenty minutes. Proposals should be submitted by e-mail in Microsoft Word format. Send proposals to thom_wayment@byu.edu.

Graduate students are encouraged to submit proposals. There will be awards for the best AAR and SBL student papers. The awards, which are presented during the luncheon/business meeting on Saturday, carry a stipend of \$100 each. To be considered for this award, students should submit a copy of the completed paper, along with an abstract, by October 15, 2003 (papers not chosen for an award will be considered for the program). A student's name should appear only on the cover page of the paper; student papers will be judged anonymously. Completed papers should be no longer than twelve to fifteen pages double-spaced (for a twenty-minute presentation). Please submit the paper as an e-mail attachment in MS Word format to thom_wayment@byu.edu.



Also, if you require any technology (Internet, projection equipment, overhead projectors, etc.) to support your presentation, you MUST request it with your proposal or it will not be provided.

The Program Committee is pleased to invite undergraduate papers for a "Theta Alpha Kappa Undergraduate Panel" on one of the topics listed above or on a topic of interest to students. There will also be an award (the "Theta Alpha Kappa Undergraduate Essay Prize" — www.thetaalphakappa.org) for the best paper in the panel. Please encourage your students to submit proposals.

The Program Committee will meet during the AAR/SBL Annual Meeting in Atlanta, GA, on Saturday, November 22, 2003, from 9–11 PM in the Program Unit Chair's Lounge, Marriott Bordeaux Room to determine the final program. All regular members of the AAR/SBL Rocky Mountain-Great Plains Region who are willing to serve on the Program Committee and review proposals are asked to notify Thomas Wayment, the Vice-President and Program Chair, by October 1, 2003. It is hoped that at least one faculty person from each of the participating schools in the region will serve on the Program Committee.

Please send all proposals and inquiries to:

Thomas A. Wayment, Ph.D.
AAR/SBL Regional Meeting
Department of Ancient Scripture
Brigham Young University
210J JSB
Provo, UT 84602
TEL: 1-801-422-6401
FAX 1-801-422-0616
E-MAIL: thom_wayment@byu.edu



Southeastern

Southeastern Commission for the Study of Religion Regional Meeting (AAR/SBL/ASOR/SE)

March 5–7, 2004
Atlanta Marriott Century Center
Atlanta, Georgia

CALL FOR PAPERS

The 2004 Regional Meeting will be held at the Atlanta Marriott Century Center, March 5–7. Registration information will be available on the SECSOR Web site after January 1, 2004, www.utc.edu/~secsor.

The following sections and program units invite members who wish to present a paper or coordinate a session to submit proposals (one to two pages) or completed manuscripts to the appropriate section chairs by the call deadline, **October 1, 2003**. Each member is limited to one proposal. **Please use the proposal submission form available on the SECSOR Web site, www.utc.edu/~secsor.**

See **CALL FOR PAPERS** p.32

CALL FOR PAPERS, from p.31

Please note that unless otherwise indicated, papers must be of such a length as can be presented and discussed within forty-five minutes. **Needs for audiovisual equipment must be noted on the submission form.** Because of the very high cost of renting digital video projection equipment, presenters who wish to use such equipment must provide it themselves. The copying of handouts is also the responsibility of the presenter. **All program participants must be preregistered for the meeting.**

Suggestions for new program units or special speakers should be sent to SECSOR's executive director or to the vice president/program chair of the respective society (see list of regional officers below).

(AAR) Academic Study of Religion and Pedagogy (1 open session, 1 planned session)

Themes: (1) "Tools for Teaching": Open call for papers and/or participatory units on strategies and techniques for teaching religious studies. (2) Joint planned session with Religion, Ethics, and Society: "A Workshop on Human Rights Education as a Framework for Teaching Religious Studies," facilitated by members of Human Rights Atlanta/National Center for Human Rights Education. Interested participants will need to register with the chair at least a week before the meeting. Chair: Tina Pippin, Agnes Scott College; tpippin@agnesscott.edu.

(AAR) African-American Religion (2 open sessions, 1 open joint session)

Themes: (1) Open call. (2) Joint session with Arts, Literature, and Religion: "History, Memory, and Story in African-American Religions." Chair: Sandy Dwayne Martin, University of Georgia; martin@arches.uga.edu. Send proposals for joint session to both chairs.

(AAR/SBL) American Biblical Hermeneutics (2 open sessions, 1 open joint session, 1 planned session)

Themes: (1) Open call, suggested topics: religion and sports or postmodern theory. (2) Open call. (3) Joint Session with Arts, Literature, and Religion and Hebrew Scriptures/Old Testament: "Representations of the Biblical Story in the Arts." (4) Workshop with the Children of Abraham Institute. Chair: Brian Britt, Virginia Tech; bbritt@vt.edu. Send proposals for joint session to all chairs.

(SBL/ASOR) Archaeology and the Ancient World (3 sessions)

Themes: (1) "Archaeology and the Biblical World." Open call for all papers related to archaeology in the biblical world. (2) "What's New in Archaeology?" Participants are asked to submit reviews of books published in 2001 or later that should be particularly helpful for the professional development of regional members or useful in college teaching. (3) "After the Excavation." Because of the curtailment of so many excavations in the Middle East, this session will turn to the important task of analyzing the artifacts, ecofacts, and data yielded by the sites themselves. Presentations may include, among other things, those related to ceramics, coins, metal, glass, bones, seeds, geological samples, geomorphology, hydrology, geography, and ethnoarchaeology. Please send abstracts by e-mail or hard copy to Jim Pace, 2266 Campus Box, Elon University, Elon, NC 27244, USA; pacejim@elon.edu.

(AAR) Arts, Literature, and Religion (2 open sessions, 3 open joint sessions)

Themes: (1) Open Call: "Tolkien in Text and Film." (2) Open call: any topic. (3) Joint session with American Biblical Hermeneutics and Hebrew Scriptures/Old Testament: "Representations of the Biblical Story in the Arts." (4) Joint session with History of Religions: "Western Writers and Non-Western Religions." (5) Joint session with African-American Religions: "History, Memory, and Story in African-American Religions." Chair: Carolyn Medine, University of Georgia; medine@uga.edu. Send proposals for joint sessions to all chairs.

(SBL) Hebrew Scriptures/Old Testament (3 sessions)

Themes: (1) Invited panel discussion celebrating the life and work of the late Roland Murphy. (2) Open topics. Proposals addressing the theme "The Hebrew Scriptures, Nationalism, and the Politics of Social Distancing" are especially encouraged. Please send proposals (or completed papers if you have never presented) to Christine Yoder, Columbia Theological Seminary; yoderc@ctsnet.edu; and Don Polaski, Department of Religious Studies, University of Virginia; dcp4n@virginia.edu.

(AAR) History of Christianity (2 open sessions)

Themes: (1) Open topics with special interest in women, men, and gender in the history of Christianity. (2) Papers on conference theme, such as narratives of martyrdom, lives of the saints, or spiritual autobiography. Chair: Richard Penaskovic, Department of Philosophy, Auburn University; penasri@auburn.edu.

(AAR) History of Judaism (2 open sessions)

Themes: (1) "Teaching Judaism in the Academy in the South." (2) Open topics. Chair: Gilya Gerda Schmidt, Department of Religious Studies, University of Tennessee, Knoxville; g Schmidt@utk.edu.

(AAR) History of Religions (2 open sessions, 1 open joint session, 1 planned session)

Themes: (1) Open call: "Myth and the Critical Study of Myth." (2) Open call: any topic. (3) Joint planned session with Arts, Literature, and Religion: "Western Writers and Non-Western Religions." (4) Symposium on Bruce Lincoln and the Study of Myth. Chair: Brian K. Pennington, Maryville College; brian.pennington@maryvillecollege.edu. Please submit proposals for joint session to both chairs.

(SBL) New Testament (2 or 3 open sessions, 2 invited panels)

Themes: (1) Invited panel discussions on "Narrative in the New Testament" and "The New Revised Standard Paul." (2) Open call for up to three sessions in New Testament and Christian Origins. Please send abstracts (150-200 words) or complete papers (required of first-time presenters) to F. Scott Spencer, Baptist Theological Seminary at Richmond; spencer@btsr.edu.

(AAR) Philosophy of Religion and Theology (3 open sessions, 1 planned session)

Themes: (1) Open call. (2) Issues in Science and Religion. (3) Varieties of Postmodernism. (4) Invited symposium on David Ray Griffin. Chair: George

Shields; gshields@gwmail.kysu.edu.

(AAR) Religion, Ethics, and Society (2 open sessions, 1 planned joint session)

Papers on all topics will be considered, but the following themes are especially invited: (1) Medical ethics. (2) Human rights and/or human flourishing. Submit two copies of proposal to Toddie Peters, Elon University, Campus Box 2260, Elon, NC 27244, USA, or e-mail proposal to rpeters@elon.edu and lstivers@pfeiffer.edu (Laura Stivers, Pfeiffer University).

(AAR) Religion in America (3 open sessions)

Open call with special interest in Pentecostalism; Law and American Religion; and Religious Practice and Material Culture. One session will be devoted exclusively to the best papers received on any other subject related to the study of American religious history. Chair: Kathleen Flake, Vanderbilt Divinity School; kathleen.flake@vanderbilt.edu.

(AAR) Women and Religion (2 planned sessions, 1 open session)

Themes: (1) "Women Writers and Spirituality: A discussion with Valerie Boyd about her new autobiography of Zora Neale Hurston." (2) "Theology in Story Form": Sarah Gordon, Flannery O'Connor scholar, will discuss theology in her short stories. (3) Open call with particular interest in women and war or women's religious leadership. Co-Chairs: Lori Getz; drlmgetz@juno.com; and Sonya Jones; sonnieji@yahoo.com. Please send proposals to both co-chairs.

New Session for Undergraduate Students

Undergraduate students at institutions in the Southeast Region are invited to submit papers for a new special session. Open to all topics, the session will be composed of the papers considered the best submissions by an interdisciplinary committee. Students should submit completed papers of an appropriate length for presentation only. Please include contact information for the student and the faculty sponsor on a cover page. Electronic submission preferred. Send submissions by January 15, 2004, to Dr. Bernadette McNary-Zak, Rhodes College; mcnary_zak@rhodes.edu.

Note: Undergraduates may still submit proposals to other sections as well.

Student Awards

(AAR) A cash prize of \$250 will be awarded to the student member of the Academy who submits the best paper accepted for presentation at the 2004 Regional Meeting. **A separate prize of \$100 will be given for the best paper by an undergraduate student.** Proposals for papers to be entered in either competition must be submitted to the appropriate section chair by the call deadline, October 1, 2003. Notification of acceptance will be mailed by November 1, 2003. Papers accepted for presentation, and thus for the competition, must be submitted in final form (maximum twelve d.s. pages) by January 15, 2004.

(SBL) The Kenneth Willis Clark Student Essay Award for 2003 was won by Mary Kay Dobrovolny of Vanderbilt University. Another cash prize of \$250 will be awarded to the student member of the Society who submits the paper judged best among those accepted for the 2004 program.

Completed manuscripts of papers selected for presentation (maximum twelve d.s. pages) should be submitted to the appropriate section chair by January 15, 2004.

(ASOR) The Joseph Callaway Prize for Biblical Archaeology is a cash prize of \$250 awarded to the student member who submits the paper judged best among those submitted for the 2004 program. Proposals for papers to be entered in the competition should be sent to the SBL/ASOR section chair by the call deadline, October 1, 2003. Completed manuscripts for presentation (maximum twelve d.s. pages) should be submitted to the SBL/ASOR section chair by January 15, 2004.

Regional Officers and Program Chairs 2003-2004

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Southwest

Southwest Commission on Religious Studies Regional Meeting (AAR/SBL/ASSR/ASOR/IBR)
March 6-7, 2004
Harvey Hotel-DFW Airport
Irving, Texas

CALL FOR PAPERS

The following is a listing of the chairs of the various societies and a description of program specifics.

Submit proposals to the person designated in

each section. Indicate if the proposal is being submitted to more than one section.

Proposal Deadline: Chairs or section leaders must receive proposals no later than **October 6, 2003. Please note this earlier deadline.**

AMERICAN ACADEMY OF RELIGION

Proposals must be sent directly to section chairs. Anyone submitting proposals to more than one section of the AAR or unit of the SWCRS should indicate this on all of the proposals. No proposal will be ruled out because the presenter hopes to do other papers, but the hope is that schedule conflicts can be avoided.

Arts, Literature, and Religion (AAR)

Proposals are invited for presentations on the following themes: world religions and world literature; Dante and interpretations of Dante in literature, art, and film; religion, ethics, and film; sacred space and architecture; contested representations (or misrepresentations) of religion in media and film; utopia, apocalypse, and the eschaton in art, literature, and film. We also welcome papers for an open session in arts, literature, and religion. All presentations should be twenty-five to thirty minutes. Please send multimedia requests with your proposal. E-mail submissions strongly encouraged. Send proposals to:

Rachel Wagner
Department of Religion and Philosophy
Box 7408
Southwestern University
Georgetown, TX 78626
USA
TEL: 1-512-863-1663
E-MAIL: wagnerr@southwestern.edu

Comparative and Asian Studies in Religion (AAR)

The Comparative and Asian Studies in Religion section has an open call for papers. Papers and proposals in relation to all aspects of Asian religious practice and thought, both historical and contemporary, are invited. However, papers in the areas of "Asian Religions and Medicine" and continuing our discussions on "Islam after September 11" are of special interest. Papers related to religious art in Asia and those that employ audiovisual equipment are also welcome. (Overhead projectors and slide projectors may be available if requested before March 1, 2004. If using a Power Point presentation, please make your own arrangement for a data projector). Send proposals to:

M. Alejandro Chaoul
Department of Religious Studies, M.S. 15
Rice University
6100 S. Main ST
Houston, TX 77005
USA
E-MAIL: alec@rice.edu

Ethics, Society, and Cultural Analysis (AAR)

Papers or panel discussion proposals are invited on any topic in ethics or cultural analysis including: social ethics, biomedical ethics, theological ethics, the history of ethics, ethical issues in church-state relations, the use of Scripture in ethics. Also of interest are reflection on the global military situation, globalization, and issues of just-war and pacifism. Send proposals to:

Tracey Mark Stout
Department of Religion
Baylor University
P.O. Box 97284
Waco, TX 76798-7284
USA
E-MAIL: Tracey_Stout@baylor.edu

History of Christianity (AAR)

The History of Christianity section has an open call for papers. All submissions in the field of History of Christianity will be considered, but papers in the following areas are of special interest: Augustine of Hippo; war and peace issues; ecumenism; church and state issues; Christianity in the Southwest (region of the U.S.); Hispanic Christianity; historical methodology and historiography. For a joint session with the Philosophy of Religion and Theology section, we invite submissions on the impact of eschatology on the development of Christian thought and practice. Send proposals for this joint session to the chairs of both sections. Send proposals to:

Jerry L. Faught II
Department of Religion
Oklahoma Baptist University
Box 61261
500 W. University
Shawnee, OK 74804
USA
TEL: 1-405-878-2218 (Office)
E-MAIL: Jerry.Faught@okbu.edu

Reflections on the Teaching of Religion (AAR)

Proposals are invited for presentations during a Sunday morning session on the topic of pedagogical innovations and strategies for incorporating the study of women, gender, and/or sexuality into religious studies classrooms. Especially welcome are proposals concerning creative classroom exercises/assignments, effective curriculum design, negotiating student resistance, and navigating relationships between advocacy and objectivity in the classroom. Submit proposals to:

Claire L. Sahlin
Texas Woman's University
P.O. Box 425557
Denton, TX 76204-5557
USA
TEL: 1-940-898-2255 (Office)
FAX: 1-940-898-2101
E-MAIL: csahlin@mail.twu.edu

Philosophy of Religion and Theology (AAR)

Proposals are invited in all areas in philosophy of religion or in theology. Possible topics include, but are not limited to, the following: theology of gender or sexuality, the interaction between philosophy of religion and philosophy of science, and the theological dimensions of Christian dialogue with other religions. For a joint session with the History of Christianity section, we invite submissions on the impact of eschatology on the development of Christian thought and practice. Send proposals for this joint session to the chairs of both sections. Proposals involving multiple presentations or panel discussions (no more than three participants) focused upon a single topic, figure, or publication will be especially welcome (either have each panelist provide an abstract, which is preferred, or supply credentials of panelists). Proposals featuring interdisciplinary or interinstitutional participation, and which promise to stimulate productive discussion, will be favored. Proposals for individual presentations will also be given serious consideration. Proposals should be brief (not more than two pages), with the title of presentation and some sense of the argument. Include a return address, contact number, and, if possible, an e-mail address. Please do not submit proposals as e-mail attachments; paste them into the body of the e-mail. Submit proposals to:

Donna Bowman
Honors College
University of Central Arkansas
UCA Box 5024
Conway, AR 72035-5000

USA
TEL: 1-501-450-3631 (Office)
FAX: 1-501-450-3284
E-MAIL: donnab@mail.uca.edu

And

Steve Oldham
University of Mary Hardin-Baylor
Box 8369 UMHB Station
900 College ST
Belton, TX 76513
USA
TEL: 1-254-295-4171 (Office)
E-MAIL: soldham@umhb.edu

SOCIETY OF BIBLICAL LITERATURE

Hebrew Bible (SBL)

Members of the society are invited to submit proposals for papers on a variety of topics related to the Hebrew Bible, e.g., narrative, prophets, psalms, wisdom literature, hermeneutics and theology, feminist interpretation, the relation of modern literary criticism to the study of the Hebrew Bible (the list is intended to be suggestive rather than exhaustive). Please send all Hebrew Bible proposals to:

Mathias Henze
Rice University
MS-15
P.O. Box 1892
6100 Main ST
Houston, TX 77005-1892
USA
TEL: 1-713-348-5201
FAX: 1-713-348-5486
E-MAIL: mhenze@rice.edu

New Testament (SBL)

Members of the society are invited to submit proposals for papers on any topic related to the New Testament, e.g., Paul, the Johannine literature, Luke-Acts, hermeneutics and theology, feminist interpretation, the relation of modern literary criticism to the study of the New Testament (the list is intended to be suggestive rather than exhaustive). Please send all New Testament proposals to:

Jeff Peterson
Austin Graduate School of Theology
1909 University AVE
Austin, TX 78705
USA
TEL: 1-512-476-2772 (Office)
FAX: 1-512-476-3919
E-MAIL: peterson@austingrad.edu

Theta Alpha Kappa

Student members of Theta Alpha Kappa chapters in the Southwest Region are invited to submit papers for presentation at the regional meeting. Open to all topics. One session will be devoted to the best papers. Submissions must come from the chapter advisor and include the presenter's name, the entire paper (preferred) or an abstract of the paper (acceptable), and name of the school. Submissions must be made electronically to:

Dr. Nadia Lahutsky
Texas Christian University
E-MAIL: n.lahutsky@tcu.edu

ASSOCIATION FOR THE SCIENTIFIC STUDY OF RELIGION

The Association for the Scientific Study of Religion invites paper proposals on any topic concerning the scientific study of religion, particularly those dealing with the sociological, philosophical, economic, historical, psychological, and political considerations of religion in society. The ASSR also welcomes papers from other affiliates of the Southwest

Commission on Religious Studies. Selected papers submitted to the ASSR are published in the *Proceedings of the Association for the Scientific Study of Religion*. The deadline for submitting proposals is October 6, 2003. The deadline for submitting finished papers for publication is February 10, 2004. Paper proposals should be sent to:

Richard Ambler
Sociology Program
Southern Arkansas University
SAU Box 9368
Magnolia, AR 71754-9368
USA
TEL: 1-870-235-4204 (Office)
TEL: 1-870-234-5507 (Home)
E-MAIL: rmambler@saumag.edu

AMERICAN SCHOOLS OF ORIENTAL RESEARCH

The American Schools of Oriental Research invites paper proposals on any topic related to biblical archaeology and the history of the ancient Near East. Sessions on "Hebrew Bible & Archaeology" and "Teaching Archaeology & Biblical Studies" are planned. Excavation reports are encouraged and there will be one session of student papers. (A letter of recommendation from a sponsoring professor should accompany a student proposal.) Please send proposals to:

Stephen Von Wyrick
University of Mary Hardin-Baylor
UMHB Station Box 8422
900 College ST
Belton, TX 76513
USA
TEL: 1-254-295-4568 (Office)
TEL: 1-254-939-0206 (Home)
FAX: 1-254-295-4943
E-MAIL: suyrick@umhb.edu

Institute for Biblical Research

Members of the Institute are invited to submit proposals for any topic in biblical studies. Proposals should include the paper's title and an abstract of 250-300 words. Proposals from doctoral students are encouraged but must include a draft of the paper. Send proposals to:

Clay Alan Ham
Department of Bible
Dallas Christian College
2700 Christian PKWY
Dallas, TX 75234
USA
TEL: 1-972-241-3371, x. 118 (Office)
FAX: 1-972-241-8021
E-MAIL: cham@dallas.edu

Southwest Commission on Religious Studies AWARDS ANNOUNCEMENTS 2004 MEETING

The Southwest Commission on Religious Studies is pleased to announce two award programs for faculty serving in sponsoring institutions. We invite your participation either by way of nomination or application.

JOHN G. GAMMIE DISTINGUISHED SCHOLAR AWARD

In order to honor noted scholars in the field of religious studies in the Southwest and to recognize their work, the Commission funds an annual John G. Gammie Distinguished Scholar Award. The recipient will receive a \$2,000 cash award.

JUNIOR SCHOLAR GRANT

The purpose of the Junior Scholar Grant is to encourage and support the scholarly

See **CALL FOR PAPERS** p.34

COLE, from p.30

Our tolerance, our principles, our wealth, and our liberties have made us targets.

Defending our democracy demands more than successful military campaigns. It also requires an understanding of the ideals, ideas, and institutions that have shaped our country. The humanities tell us who we are as a people and why our country is worth fighting for.

Despite the many challenges faced by humanities institutions and the many researchers, teachers, and other specialists in the humanities, today's world offers tremendous opportunities for those of us in the humanities to make significant contributions. As a result, I would have to say that I'm very optimistic about the future for the humanities.

RSN: What individual or movement has been the most influential in your intellectual life?

Cole: My sainted Aunt Gertrude Kauffman introduced me to the Cleveland Museum of Art, where a medieval knight's magnificent suit of armor captured this young boy's interest in learning more about the past. My interest grew with subsequent trips to the Western Reserve Historical Society, with its dioramas of early American pioneer life. As I like to say, "You don't learn history; you catch it!" My Aunt Gertrude played a singular role in helping me "catch" history. 🍷

CALL FOR PAPERS, from p.33

work of newer scholars who are in the field of religious studies and who live in the Southwest region. The grant may provide seed money for an initial project or support for a project pursued by a Junior Scholar whose research agenda is already becoming established.

Submission of Nominations and Applications

Both the John G. Gammie Distinguished Scholar Award and the Junior Scholar Grant are awarded at the discretion of the Southwest Commission on Religious Studies. Both honors will be announced at the reception during the annual meeting of the Commission.

Send nominations for the Gammie Award and applications for the Junior Grant by **October 31, 2003**, to Professor William Pitts, Secretary and Treasurer, Southwest Commission on Religious Studies, Religion Department, Baylor University, P.O. Box 97284, Waco, TX 76798-7284, USA, TEL: 1-254-710-6321, or FAX: 1-254-710-3740.



Upper Midwest

AAR/SBL Upper Midwest Regional Meeting

April 16–17, 2004
Luther Seminary
St. Paul, Minnesota

CALL FOR PAPERS

The program committee invites members of the societies to submit proposals for papers at the meeting. Please send title, abstract (150-200 words), and any audio-visual needs along with your name and address (e-mail/snail mail), by December 15, 2003, to the appropriate conveners or use the Web-based form at umw-aarsbl.org/proposal.htm. [Form available after September 15.]

AAR SESSIONS:

AFRICAN-AMERICAN RELIGION

Debra Mubashshir, Department of Philosophy and Religious Studies, Beloit College, Beloit, WI 53511, USA
E-MAIL: mubashsh@beloit.edu

ETHICS

Phillip Rolnick, Theology Department, University of St. Thomas, 2115 Summit Ave, St. Paul, MN 55105, USA
E-MAIL: parolnick@stthomas.edu

HISTORICAL PERSPECTIVES ON RELIGION

Sherry Jordon, Theology Department, University of St. Thomas, JRC 153, 2115

Summit AVE, St. Paul, MN 55105, USA
E-MAIL: sejordan@stthomas.edu

RELIGIONS IN NORTH AMERICA

Debra Mubashshir, Department of Philosophy and Religious Studies, Beloit College, Beloit, WI 53511, USA
E-MAIL: mubashsh@beloit.edu

RELIGION AND SCIENCE

Greg Peterson, South Dakota State University, Scobey 336, Box 504, Brookings, SD 57007, USA
E-MAIL: greg_peterson@sdsstate.edu

RELIGION AND CULTURE

Larry Harwood, Viterbo University, 815 S. 9th ST, La Crosse, WI 54601, USA
E-MAIL: ldharwood@viterbo.edu

RELIGION, GENDER, AND SEXUALITY

Susan Hill, Department of Philosophy & Religion, Baker 135, University of Northern Iowa, Cedar Falls, IA 50614-0501, USA
E-MAIL: Susan.Hill@uni.edu

PHILOSOPHY OF RELIGION SYSTEMATIC THEOLOGY

Tatha Wiley, United Theological Seminary of the Twin Cities, 2200 Princeton AVE, St. Paul, MN 55105, USA
E-MAIL: twiley@unitedseminary-mn.org

WORLD RELIGIONS

James Robinson, Department of Philosophy and Religion, Baker 135, University of Northern Iowa, Cedar Falls, IA 50614-0501, USA
E-MAIL: james.robinson@uni.edu

SBL SESSIONS:

OLD TESTAMENT/HEBREW BIBLE

Rolf Jacobson, Augsburg College, 2211 Riverside AVE, Minneapolis, MN 55454, USA
E-MAIL: jacobson@augsb.org

NEW TESTAMENT

Jeanine Brown, Bethel Seminary, 3949 Bethel DR, St. Paul, MN 55122-6999, USA
E-MAIL: j-brown@bethel.edu

LIBERATION THEOLOGIES, LIBERATION HERMENEUTICS: LATIN AMERICAN, FEMINIST, BLACK, OTHER

Elizabeth G. Burr, University of St. Thomas, 2025 Fairmount AVE, St. Paul, MN 55105, USA
E-MAIL: egburr@stthomas.edu

RELIGION IN THE ANCIENT WORLD

Glen Menzies, North Central University, 910 Elliot AVE South, Minneapolis, MN 55404, USA
E-MAIL: gmenzies@MenziesSearch.com

EARLY JUDAISM AND JUDAIC STUDIES

Michael Wise, Northwestern College, 3001 Snelling AVE North, St. Paul, MN 55113, USA
E-MAIL: mow@nwc.edu

ARCHAEOLOGY AND EXCAVATION REPORTS

(sessions co-sponsored by ASOR)
Mark W. Chavalas, Department of History, University of Wisconsin-La Crosse, La Crosse, WI 54601, USA
E-MAIL: chavalas.mark@uwlax.edu

UNDERGRADUATE RESEARCH (JOINT AAR/SBL)

The Upper Midwest regional meeting

includes undergraduate papers, reflecting the preponderance of undergraduate institutions in the region. The papers may be integrated into topical sessions or grouped into sessions devoted to undergraduate presentations. Members are encouraged to nominate outstanding papers (maximum of two) from each institution. The program committee asks that faculty from each institution help with the screening by sending nominations to:

Tom Reynolds, Department of Religious Studies, St. Norbert College, 100 Grant ST, De Pere, WI 54115-2099, USA;
E-MAIL: reynite@mail.snc.edu

MULTIPLE SUBMISSIONS

It is the policy of the region that no member presents more than one paper at a given meeting. Should a member submit more than one proposal, it is the responsibility of the member to so inform the conveners.

OTHER TOPICS

Papers in other categories are welcome. Proposals should be sent by December 15, 2003, directly to Deanna A. Thompson, Hamline University, 1536 Hewitt AVE, St. Paul, MN 55104, USA;
dthompson@gw.hamline.edu

Upper Midwest Regional Officers:

AAR

President:

Susan Hill, University of Northern Iowa, Cedar Falls, IA

Vice President:

Daniel McKanan, St. John's University, Collegeville, MN

Program Committee:

Amos Yong, Bethel College, St. Paul, MN

Regional Secretary:

Deanna A. Thompson, Hamline University, 1536 Hewitt AVE, St. Paul, MN 55104, USA;
dthompson@gw.hamline.edu



Western

AAR Western Regional Meeting March 20–March 22, 2004

Whittier College
Whittier, California

CALL FOR PAPERS

The focus of this year's conference is "Embodied Knowledge."

The Call for Papers will be sent to all members of the Western Region that are in good standing with the AAR in early September 2003.

For more information and updates, please visit the regional Web site:
www.sjsu.edu/wecsr/Call2004.htm

This site will be updated with the 2004 Call for Papers during the first part of September 2003.

You may also contact Miri Hunter Haruach, Vice President/Program Chair of the Western Region; director@projectsheba.org. 🍷