

# religious studies

# AAR NEWS

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## Annual Meeting News

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ANNUAL MEETING REGISTRATION PACKET see inside  
[www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet)

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**Spotlight on Teaching**  
*Embracing Disability in Teaching Religion*



# Annual Meeting 2005

**H**ISTORY AWAITS YOU in Philadelphia, Pennsylvania, at the 2005 AAR Annual Meeting. A blend of urban technology and cobblestone streets, Philadelphia offers big-city convenience and old-time charm. Annual Meeting sessions will be held in the Pennsylvania Convention Center, the Philadelphia Marriott Hotel, and Loews Hotel, all located in downtown Philadelphia within easy walking distance of one another.

Mark your calendars now for the opening of fax, mail, and online housing and registration on Monday, May 16, 2005!



The famous LOVE sculpture was designed in aluminum by Robert Indiana for Philadelphia's bicentennial.

Photo by Jim McWilliams  
© Philadelphia Convention & Visitors Bureau

## Registration and Housing Open May 16

**FAX:** +1-330-963-0319  
**WEB:** [www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet)  
**MAIL:** Annual Meetings of AAR and SBL  
Registration & Housing  
c/o Conferon Registration and Housing Bureau  
2451 Edison BLVD  
Twinsburg, OH 44087  
USA

### Questions

**TEL:** 1-800-575-7185 (U.S. & Canada)  
+1-330-425-9330 (outside U.S. & Canada)

**E-MAIL:** [aarsblreg@conferon.com](mailto:aarsblreg@conferon.com)

### Membership

Don't forget to renew your membership dues before you register, or else you will not be able to get the lower member registration rates. If you are not certain about your current 2005 membership status, please see [www.aarweb.org/membership](http://www.aarweb.org/membership) or call 404-727-3049.

### Getting Around

Most of the Annual Meeting hotels are within easy walking distance of the Annual Meeting session locations. Shuttle service will be provided along several routes to outlying hotels. Philadelphia also has public transportation, including a bus and subway system.

### Getting to Philadelphia

We've teamed up with US Airways to give you the best prices and flexibility on airfare. Attendees traveling to Philadelphia will receive a discount when using the airline's telephone reservation system. Please reference the special file number below when you or your travel agent make the reservation.

US Airways  
1-877-874-7687  
File Number 91193408

Amtrak is also offering a 10 percent discount on rail rates for travel from November 16 through November 21. Please note that November 22 is a blackout date. Reference X866-939 when booking your reservation at 1-800-872-7245.

### Additional Meetings

Conferon, our meeting planning partner, is now accepting requests for Additional Meeting space. All requests are handled on a space- and time-slot-available basis. The Additional Meetings program, held in conjunction with the AAR Annual Meeting, is an important service to AAR members. All Additional Meeting participants are expected to register for the Annual Meeting. Be sure to read the instructions carefully before completing and submitting your space request. The deadline for priority scheduling is May 30, 2005.

For more information about the Additional Meetings or to obtain a request form, please see [www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet). Questions should be directed to:

Kim Becker  
Conferon, Inc.  
TEL: 314-997-1500  
E-MAIL: [aarsbl@conferon.com](mailto:aarsbl@conferon.com)

### Employment Information Services

The 2005 Employment Information Services Center will be located in the Marriott Philadelphia Downtown Hotel. Candidates and employers who wish to participate should visit the AAR Web site, [www.aarweb.org/eis](http://www.aarweb.org/eis). Registration opens on May 16, 2005, along with Annual Meeting registration and housing.

### AAR Annual Meeting Online Services

At [www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet) you can:

- Register for the Annual Meeting
- Reserve your hotel room
- Find a roommate
- Retrieve your Additional Meeting requests/forms
- Register for EIS
- Download EIS Center Forms
- Search the Online Program Book. 🐾

# Philadelphia History

## AAR Bus Tour

### Sacred Sites of Philadelphia

Monday, November 22, 1:00 pm

The annual tour of religious sites will include, among others, Christ Church, St. George's Methodist Church, and the Arch Street Meetinghouse, associated with the early histories respectively of Anglicans, Methodists, and the Society of Friends.

Rain or shine. Tickets are \$10. Registration for the tour will be available through the online meeting registration system. Alternatively, you may submit the form below.

**F**AMOUS AS THE BIRTHPLACE of the United States of America, Philadelphia is a dynamic city with plenty of cultural, culinary, artistic, and ethnic treasures. It is an easy city to walk in, with its grid blocks and numbered streets. There are plenty of neighborhoods and corners to explore!

### Betsy Ross House, 239 Arch ST

This historic house commemorates the life and accomplishments of Betsy Ross, the Philadelphian believed to have made the first American flag. An excellent example of Colonial "middling" class architecture, the Betsy Ross House brings to life the working and living conditions of an 18th-century artisan.

### Congress Hall, 6th and Chestnut STs

Between 1790 and 1800, Philadelphia served as the capital of the United States. The House of Representatives and Senate met here at Congress Hall. This building was the site of George Washington's second inauguration, and of the transfer of power to John Adams as second president.

### Elfreth's Alley, 126 Elfreth's Alley



Photo by Edward Savaria, Jr.  
© Philadelphia Convention & Visitors Bureau

This is the oldest continuously occupied residential street in the nation and a National Historic Landmark. The streetscape of 33 Colonial- and Federal-style homes was once occupied by artisans. Two homes are open to the public.

### Franklin Court, 4th and Market STs

The site of Benjamin Franklin's Philadelphia home, this area now contains a complex of exhibits about Franklin, including a printing office and book bindery, an archaeological exhibit, and an underground multimedia museum.

### Historical Society of Pennsylvania, 1300 Locust ST

This premier research library emphasizes Colonial, early national, and regional Pennsylvania and family history. Founded in 1824, the society holds many of the nation's most important historical documents.

### Pennsylvania Academy of the Fine Arts, 118 N. Broad ST

Founded in 1805, the Pennsylvania Academy has been home to America's artists for 200 years. The Academy collects and exhibits the work of distinguished American artists, and is renowned for training fine artists. Opened in 1876 to celebrate the centennial, the museum building is a National Historic Landmark.

### Liberty Bell Center, 6th and Market STs

Visitors are able to see an exhibit about the Liberty Bell that focuses on its origins and its modern-day role as an international icon of freedom. The exhibit illuminates the bell's storied past, with an emphasis on both liberty attained and liberty not yet realized. There are special rooms for foreign visitors to hear tapes in a dozen languages, and a new film on the Liberty Bell produced for the National Park Service by the History Channel.

### Independence Hall, 5th and Chestnut STs

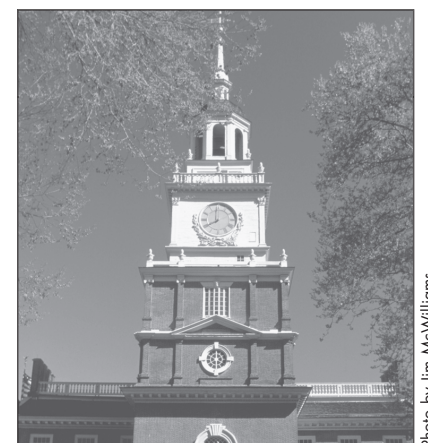


Photo by Jim McWilliams  
© Philadelphia Convention & Visitors Bureau

This historic site was originally built as the Pennsylvania State House, and it is where the Declaration of Independence was first adopted and where the U.S. Constitution was written. 🐾

## Tour Reservation Form

NUMBER OF PERSONS IN PARTY	DATE	TIME	COST/PERSON
____ Sacred Sites of Philadelphia	Monday, 11/22	1:00 pm	US\$10
Name _____	Organization: <input type="checkbox"/> AAR <input type="checkbox"/> SBL <input type="checkbox"/> Nonmember		
Address _____			
City, State, Country, POSTCODE _____			
<b>Payment Method:</b> <input type="checkbox"/> Check (payable to "Annual Meeting Tour") <input type="checkbox"/> Visa <input type="checkbox"/> MasterCard <input type="checkbox"/> Amex <input type="checkbox"/> Discover			
Credit Card Number _____		Exp. Date (mm/yy) _____	
Cardholder Signature _____			
Name on Card (please print) _____			
Return form with payment by November 3 to Tour, 825 Houston Mill Road, Ste. 300, Atlanta, GA 30329; FAX: 1-404-727-7959			

# What's On in Philadelphia

**Price Guide:**  
 \$ = up to \$10  
 \$\$ = \$11–20  
 \$\$\$ = \$21–30  
 \$\$\$\$ = \$31 and over



## Eating

**Amazon Café, 1101 Market ST**  
 Amazon Café offers a healthy alternative to fast food for Philadelphia's visitors and tourists on the go. It serves a variety of soups, salads, coffee, fresh-baked goods, gourmet sandwiches and wraps, and all-natural fruit smoothies. \$

**Brasserie Perrier, 1619 Walnut ST**  
 Owned and operated by the city's celebrated restaurateur Georges Perrier, this is a first-rate American brasserie. The stylish restaurant and bar offers modern French cuisine with Italian and Asian influences. Zagat Survey lists Brasserie Perrier as one of the top five restaurants in Philadelphia. \$\$\$

**Corner Bakery Café, 1201 Filbert ST**  
 This European-style restaurant specializes in gourmet sandwiches, salads, pasta, soups, and pizza. Sandwiches are prepared with handmade artisan bread that is baked fresh daily. \$\$

**Davio's Northern Italian Steakhouse, 111 S. 17th ST**  
 This stylish, upscale steakhouse is located in the historic Provident Bank Building just off the fashionable Rittenhouse Row shopping district. Serving Prime dry-aged steaks, it is a two-time "Best of Philly" winner, seafood and pasta, and features a four-time "Award of Excellence" wine list. \$\$\$

**El Vez, 121 S. 13th ST**  
 This widely popular restaurant and bar offers customers a taste of modern Mexican cuisine in surroundings that incorporate everything from "Day of the Dead" motifs and assorted kitschy Mexican accents, to an homage to '70s Latin cha-cha sensation Charo, to the authentic Chicano low-rider bicycle rotating above the bar. \$\$

**House of Chen, 932 Race ST**  
 This well-known Chinatown restaurant, established in 1973, serves lunch, dinner, and late-night dinner until 5 AM. It is loved by students, families, and business people. \$\$

**Imperial Inn, 142 N. 10th ST**  
 Celebrating its 25th anniversary as one of the best in the heart of Chinatown, this restaurant offers consistent quality, authentic Chinese food, and dim sum daily, plus wines and liquors. \$\$

**Independence Brew Pub, 1150 Filbert ST**  
 Whether it's lunch, dinner, or happy hour, you'll love the fun atmosphere and reasonable prices. Try a game of pool or darts in the spacious game room. \$--\$\$

**Jones Restaurant, 700 Chestnut ST**  
 Find comfort at Jones! Feast on classics like macaroni and cheese, meatloaf with mashed potatoes, and Thanksgiving dinner. Sip flirtinis and bug juice by our roaring fireplace. Enjoy brunch Saturday and Sunday from 10:30 AM until 3:00 PM. DJs spin nightly Wednesday through Saturday! \$

**Joseph Poon Asian Fusion Restaurant, 1002 Arch ST**  
 This Asian fusion restaurant, located one block from the Pennsylvania Convention Center, is bright and contemporary with a dash of adventure. \$\$

**Kingdom of Vegetarians Restaurant, 129 N. 11th ST**  
 This is the best vegan kosher restaurant in Chinatown, serving vegetarian dim sum and delicious vegetarian foods, all freshly prepared. Brown rice is available. \$

**Maggiano's Little Italy, 1201 Filbert ST**  
 Maggiano's Little Italy offers delicious, authentic Italian cuisine in a comfortable dining atmosphere. The extensive menu features lavish portions of homemade Italian classics served family style. \$\$

**Pasion Restaurant, 211 S. 15th ST**  
 Award-winning chef Guillermo Pernot and partner Michael Dombkoski have teamed with the brilliant design team Marguerite Rodgers, Ltd. to create a sensational Nuevo Latino dining experience complete with music and art from Cuba to Argentina. Signature dishes include Chilean sea bass with cilantro and sundried tomato crust in wild mushroom tamarind sauce. \$\$\$\$

**Passage to India, 1320 Walnut ST**  
 Offering authentic Indian cuisine in a new downtown location, this restaurant features a wide selection of fully vegetarian, fat- and oil-free entrees, lamb, spicy arias or lamb with rich and fruity symphonies of flavor, as well as freshly baked breads. \$\$\$\$

**Rick's Philly Steaks, Reading Terminal Market**  
 In 1932, Pat Oliieri opened America's first "steak shop" in South Philadelphia. Through the years, the Philly steak sandwich has grown to be an American staple. Pat's grandson Rick has opened his location in the Reading Terminal to carry on the family tradition for a third generation. \$

**Sotto Varalli, 231 S. Broad ST**  
 This stylish seafood restaurant with its playful yet sophisticated feel is located just below its sister restaurant, Upstares at Varalli. Seafood is the star here, but there are many selections for the non-seafood lover, including steaks, chops, and pasta. Try the shrimp dumplings or the famous pan-roasted whole lobster. \$\$\$

**Valani, 1229 Spruce ST**  
 Valanni offers distinctive Mediterranean cuisine and expertly crafted cocktails in an inviting neighborhood spot only one block from the Avenue of the Arts. Relax inside their hip yet cozy interior for dinner or grab a seat outside, sip on cocktails, and people watch. R. Evan Turney, executive chef, seizes all the exotic tastes and flavors of Mediterranean and Latin countries to create a distinct dining experience. Enjoy classics like paella and vegetarian tapas, as well as signature specialties such as walnut-crusted duck breast with coffee cocoa spice glaze and mussels with chipotle chile, basil, and charred tomato broth. \$\$\$

A great place to grab a quick and cheap bite to eat is the **Reading Terminal Market**, located next to the convention center at the corner of 12th and Arch Streets. Considered by many as the best farmers market in the U.S., it demonstrates state-of-the-art systems technology without sacrificing its historical integrity. More than 80 merchants offer fresh produce, meats, fish, groceries, flowers, baked goods, crafts, books, and clothing, as well as hard-to-find specialties and ethnic foods. Shopping and dining become a pleasure in this warm, inviting, and unique atmosphere. A trip to Philadelphia would not be complete without stopping here.

Philadelphia's **Chinatown** is another good place to dine. It's an enclave bordered by a convention center, an expressway, and a downtown shopping mega-mall. With

ducks hanging upside down in restaurant windows and streets signs in Chinese, Chinatown feels a world apart from the rest of the city.



## Drinking

**Irish Pub, 1123 Walnut ST**  
 A Philadelphia institution, the Irish Pub is a combination of Dublin saloon and all-American neighborhood bar. It features turn-of-the-century hand-carved cherrywood bars surrounded by period tile. Booths line the walls, which are adorned with sports, theater, and political memorabilia.

**Mace's Crossing, 1714 Cherry ST**  
 Mace's Crossing is a comfortable Center City Pub where friendly regulars and spirited conversation can be found every night of the week. Stop by to watch the game, or enjoy lunch or dinner on our enclosed deck. Relax and watch the world go by.

**McGillin's Olde Ale House, 1310 Drury ST**  
 As Philadelphia's oldest and most famous Irish pub, this historic tavern features a roaring fireplace, high-beamed ceilings, and a unique collection of innkeepers' licenses from 1860, all displayed above an antique mahogany bar. Philadelphia's friendliest staff serves fresh regional cuisine and 22 draft beers.



## Thinking

**African-American Museum in Philadelphia, 701 Arch ST**  
 One of the finest museums in the country and an affiliate of the Smithsonian Institution, it is dedicated to collecting, preserving, and interpreting the material and intellectual culture of African Americans. Closed Mondays.

**National Constitution Center, 525 Arch ST**  
 The National Constitution Center is an independent, nonpartisan, and nonprofit organization dedicated to increasing public understanding of, and appreciation for, the Constitution, its history, and its contemporary relevance. Through an interactive, interpretive facility within Independence National Historical Park and a program of national outreach, it ensures that "We the People" may better secure the blessings of liberty to ourselves and our posterity.

**National Liberty Museum, 321 Chestnut ST**  
 A new "home for heroes" on the Liberty Trail celebrates America's ideals of freedom by honoring more than 350 outstanding individuals of all ethnic backgrounds. Seven galleries of exhibits, interactive dis-

plays, and videos include Dale Chihuly's 30-foot glass "Flames of Liberty," a White House china display, and much more. Closed Mondays.

**National Museum of American Jewish History, 55 N. 5th ST**  
 Established in 1976, the National Museum of American Jewish History is the only museum in the nation dedicated exclusively to collecting, preserving, and interpreting artifacts pertaining to the American Jewish experience. It serves as an important resource for information about Jewish life and culture, exposing visitors to American Jewish history through its changing exhibitions and complementary programming. The museum's collection, numbering only 40 objects in its first year, has grown to more than 10,000 artifacts which resonate with the history of more than 300 years of American Jewish life. Closed Saturdays.

**Philadelphia Museum of Art, 26th ST and Ben Franklin PKWY**  
 Showcasing more than 2,000 years of human creativity, this museum's collections and special exhibitions present masterpieces of painting, sculpture, decorative arts, and architectural settings from Europe, Asia, and the Americas. Closed Mondays.

**Rodin Museum, 22nd ST and Ben Franklin PKWY**  
 This museum houses the largest collection of Rodin sculptures and drawings outside of Paris, including *The Thinker*, *The Burghers of Calais*, and *The Gates of Hell*.



## Shopping

**Antique Row, Pine ST**  
 Between 9th and 13th Streets on Pine Street is Philadelphia's Antique Row. Collectors and casual shoppers alike find a world of treasures here, such as Colonial-era furniture, custom-designed glass, rare books, and vintage clothing.

**The Gallery, Corner of 9th and 12th STs**  
 This four-level mall is Center City's largest shopping center, located next to the Pennsylvania Convention Center. Anchored by Strawbridge's and Big K-Mart, it offers over 130 stores and eateries, and more than 30 pushcarts showcasing eclectic merchandise. The entire shopping area is four blocks long, four stories high. The food court provides many choices for hungry shoppers.

**Liberty Place, 1625 Chestnut ST**  
 This landmark Center City location under an inviting glass dome features 70 high-end shops including The Coach Store, Godiva Chocolatier, J.Crew, and the European-inspired Parfumerie Douglas. ☘

## Future Annual Meeting Dates and Sites

2006	2009
November 18–21 Washington, D.C.	November 7–10 Montreal, QC
2007	2010
November 17–20 San Diego, CA	October 30–November 2 Atlanta, GA
2008	2011
October 25–28 Chicago, IL	November 18–21 San Francisco, CA

## Where to Stay in Philadelphia

**F**ROM HOTELS NEAR historical landmarks to luxury escapes, Philadelphia offers accommodation for the discriminating guest and the budget traveler. AAR has negotiated special conference rates at a number of hotels for the convenience of meeting attendees.

Hotel room rates do not include the 14-percent hotel room tax. Please note that the single/double/triple room designation denotes the number of room occupants, not the number of beds. A triple room means three people are sharing two double beds.



### Boutique Hotels

**Sofitel Philadelphia, 120 S. 17th ST**  
On the renovated site of the former Philadelphia Stock Exchange at the corner of 17th and Sansom Streets, this hotel is located in the heart of the business district, close to the historic center. It has many distinctive French touches: a fresh-cut rose at turndown, perfumed baths, and impeccable service. Amenities: fitness center, on-site restaurant, dataport, and iron/board. \$128 single/\$154 double/\$169 triple/\$185 quadruple.

**Latham Hotel Center City, 135 S. 17th ST**

This is a classic boutique hotel that measures up to the finest European tradition of small, elegant, professionally staffed hotels. Built in 1907, it offers the latest amenities, while the hotel's wood paneling and marble lobby continue to evoke the elegance of a simpler age. Amenities: fitness center, business center, coffeemaker, hair dryer, iron/board, free wireless Internet access, and complimentary newspaper. \$128 single/\$154 double/\$167 triple/\$184 quadruple.



### Luxury Hotels

**Crowne Plaza Philadelphia Center City, 1800 Market ST**

The 25-story Crowne Plaza Philadelphia Center City is a first-class, full-service hotel set in the heart of the Philadelphia downtown business district, and is just seven miles from Philadelphia Airport. One of the city's leading hotels, it harmoniously blends efficiency with comfort and elegance, and is committed to guest satisfaction at every level. Amenities: airport shuttle, iron/board, business center, fitness center, coffeemaker, dataport, hair dryer, newspaper, and dry-cleaning/laundry. \$125 single/\$151 double/\$164 triple/\$174 quadruple.

**Hilton Garden Inn Center City, 1100 Arch ST**

Located 25 steps from the Pennsylvania Convention Center and adjacent to the historic Reading Terminal Market, the Hilton Garden is a short walk from the Liberty Bell and Independence Hall. Amenities: fitness center, indoor pool, in-room refrigerator, microwave, coffeemaker, and iron/board. \$119 single/\$119 double/\$129 triple/\$129 quadruple.

**Loews Philadelphia Hotel, 1200 Market ST**

This luxury hotel is located in the landmark historic PSFS bank building across from the convention center. Built in the early 1930s, its crisp Art Deco design is highlighted by architectural features from its days as a bank. For guests who can't bear to leave their pets at home, Loews loves pets and there is no charge for bringing one. Amenities: spa, fitness center, business center, safe, in-

room printer/fax/copier, coffeemaker, and iron/board. \$135 single/\$165 double/\$180 triple/\$195 quadruple.

### \*Headquarters Hotel

**Philadelphia Marriott Downtown Hotel, 1201 Market ST**

The headquarters hotel is a world-class facility designed to exceed the expectations of guests. Commanding a towering presence at the hub of Philadelphia's business and historic districts, it is connected to the Pennsylvania Convention Center. Amenities: coffee/tea in-room, business center, newspaper, toll-free local phone calls, laundry service, room service, dry-cleaning, fitness center, hair dryer, and high-speed Internet access. \$132 single/\$162 double/\$177 triple/\$196 quadruple.

**Radisson Plaza-Warwick Hotel, 1701 Locust ST**

Listed on the National Register of Historic Places, the Radisson Plaza-Warwick Hotel was constructed in 1926 and features fashionable English Renaissance architecture. It is located just off Rittenhouse Square, the city's most prestigious residential, commercial, and business district. Amenities: high-speed Internet access, fitness center, business center, dataport, coffeemaker, iron/board, and complimentary newspaper. \$123 single/\$144 double/\$164 triple/\$184 quadruple.



### Economy Hotels

These hotels are known best for providing good, clean, basic rooms at reasonable rates. The AAR has negotiated some special low prices for the Annual Meeting.

**Doubletree Hotel Philadelphia, 237 S. Broad ST**

This high-rise hotel occupies an ideal location on the Avenue of the Arts, with a spectacular view of the Kimmel Center for the Performing Arts. Amenities: airport shuttle, fitness center, indoor pool, dataport, iron/board, and coffeemaker. \$123 single/\$154 double/\$164 triple/\$174 quadruple.

**Embassy Suites Hotel Center City, 1776 Ben Franklin PKWY**

This premier all-suite, full-service hotel is located just off historic Logan Square in the heart of downtown Center City. It is just a few blocks to the business district and City Hall. Also enjoy its close proximity to the Franklin Institute Science Museum, Philadelphia Museum of Art, Academy of Natural Sciences, and the Rodin Museum. Amenities: fitness center, dataport, complimentary breakfast, in-room refrigerator, microwave, coffeemaker, and iron/board. \$123 single/\$154 double/\$164 triple/\$174 quadruple.

**Holiday Inn Express Midtown, 1305 Walnut ST**

The hotel is in walking distance of Philadelphia's historic, shopping, theater, business, and government districts. Amenities: complimentary breakfast, high-speed Internet access, free local calls, and passes to Bally Total Fitness. \$118 single/\$138 double/\$138 triple/\$138 quadruple.

**Hotel Windsor, 1700 Ben Franklin PKWY**

This all-suite hotel offers spacious studio, one-bedroom, and two-bedroom suites. Amenities: 24-hour fitness center, kitchens, free high-speed Internet access, complimentary continental breakfast, and iron/board. \$123 single/\$144 double/\$164 triple/\$174 quadruple.

**Courtyard by Marriott Downtown Philadelphia, 21 N. Juniper ST**

The flagship Courtyard Marriott, this hotel is luxurious at an economy price. The historic City Hall Annex was built in 1926 and transformed into this unique 17-story Courtyard Hotel in 1999. Amenities: fitness center, indoor pool, room service, free high-speed Internet, coffeemaker, and iron/board. \$123 single/\$154 double/\$169 triple/\$184 quadruple.

**Wyndham at Franklin Plaza Hotel, 17th and Race STs**

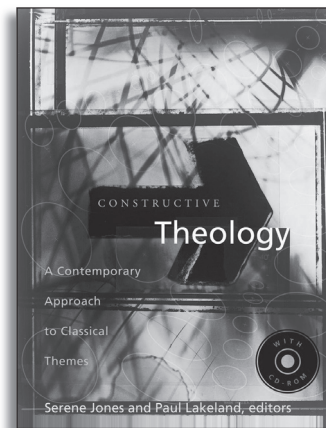
Located just four blocks from the Pennsylvania Convention Center, the Wyndham is close to everything you need. Each room features pillow-top mattresses with luxurious bedding, high-speed Internet access, and ergonomic chairs. Amenities: fitness center, indoor pool, coffeemaker, iron/board, and dataport. \$113 single/\$138 double/\$159 triple/\$159 quadruple. ☛



The Pennsylvania Convention Center combines contemporary architecture with the renovation of one of the city's important historical buildings, the Reading Terminal Headhouse.

Photo by Jim McWilliams  
© Philadelphia Convention & Visitors Bureau

## A fresh engagement with Christian faith



0-8006-3683-X 400 pp  
pb with CD-ROM \$30.00

### CONSTRUCTIVE THEOLOGY

*A Contemporary Approach to Classical Themes, with CD-ROM*

Edited by SERENE JONES and PAUL LAKELAND

"Constructive Theology celebrates a rich, kaleidoscopic variety of theological structures, genres, arguments, and insights. The authors are committed to retrieving the deep insights of the classical tradition by bringing contemporary problems and experiences to bear on the work of theological construction... A fresh engagement with Christian faith." —PETER C. HODGSON, Vanderbilt Divinity School

The CD-ROM with Libronix Digital Library System contains the fully searchable text, chapter summaries, discussion questions, a glossary, weblinks, and a guide to writing research papers in theology.

### Contributors

Ellen Armour	Leonard Hummel	Joy Ann McDougall	Cynthia Rigby
Karen Baker-Fletcher	David Jensen	Sallie McFague	Kathleen Sands
Paul Capetz	Serene Jones	Ian McFarland	Michele Saracino
Don Compier	Margaret Kamitsuka	Linda Mercadante	Laurel C. Schneider
M. Shawn Capeland	Catherine Keller	Jim Perkinson	John Thiel
Michelle Gonzales	Kris Kvam	Jamie Phelps	Deanna Thompson
Roger Haight	Paul Lakeland	Darby Ray	Mark Wallace
Bradford Hinze	Mary McClintock	Stephen Ray	Sharon Welch
Barbara Holmes	Fulkerson	Joerg Rieger	Tatha Wiley
Dwight Hopkins			

### FORTRESS PRESS

Augsburg Fortress, Publishers

1-800-328-4648

fortresspress.com



## Employment Information Services Center

AT EVERY ANNUAL MEETING, the AAR and the SBL jointly host the Employment Information Services Center (EIS). The EIS Center is designed to help ease the communication process between candidates looking for jobs in the field of religion, and employers who have jobs to offer. To accomplish this, we offer services such as job postings, candidate credentials for review, a message center through which registrants communicate, and an interview facility.

This year, the EIS Center will be held in Franklin Hall at the Marriott Philadelphia Downtown Hotel, the headquarters hotel of this year's Annual Meeting. We will open on Friday night at 7:00 PM with a short orientation session. Come and receive your Annual Meetings special edition of *Openings*, and learn how you can best utilize EIS. Immediately after the orientation, the message center will be open for use. We will be fully operational all day Saturday, Sunday, and Monday, and a half day on Tuesday.

EIS preregistration opens on May 16, 2005, and closes on October 21, 2005. Please see [www.aarweb.org/eis](http://www.aarweb.org/eis) for other important information, including deadlines and registration information.

### NEW THIS YEAR

Job advertisements registered for the EIS Center will be given a special icon on the *Openings Online* Web site. Candidates will be able to find out which jobs are interviewing at the Annual Meeting, and whether those interviews will be open or pre-arranged. See the EIS Web site for details. ☛

## Volunteering for Committee Service in the Academy

MUCH OF THE WORK of the Academy outside of the Annual Meeting is accomplished through its committees. These groups are composed of individuals who contribute their time and talents to the AAR's mission of fostering excellence in teaching and scholarship in religion. For the ongoing vitality of the Academy's work, it is important to continually welcome new voices into the conversation and to achieve a broad and diverse range of member participation in these leadership positions. The Academy encourages letters of nomination for committee appointments, including self-nomination. These appointments are made by the president in consultation with the executive director. For more information about AAR's committees, task forces, and juries, visit this link from our Web site: [www.aarweb.org/about/board.asp](http://www.aarweb.org/about/board.asp). Please send nominations, including a curriculum vitae or resume, to Myesha D. Jenkins at [mjenkins@aarweb.org](mailto:mjenkins@aarweb.org). ☛

## Annual Meeting Chairs Workshop

### *Enlarging the Pie: Strategies for Managing and Growing Departmental Resources*

THE ACADEMIC RELATIONS Committee 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 Philadelphia, Pennsylvania, on Friday, November 18, 2005, from 9 AM to 4 PM.

The daylong workshop, "Enlarging the Pie: Strategies for Managing and Growing Departmental Resources," will deal with the increasing demands of scarce resources facing departments today. The challenges of finding, maintaining, and securing resources — economic, physical, and human — make department chair duties even more strenuous. This interactive workshop, featuring breakout and question-and-answer sessions, will help participants identify and define resources, and how to use them wisely.

Through the guidance of workshop leaders, chairs can exchange personal narratives and strategies for addressing key challenges: fundraising; increasing a department's visibility; developing faculty and personnel; growing

students; budgeting and financial management; growing links to other departments; and identifying, procuring, and utilizing physical space. Additionally, chairs will be taught the value of assessing the credibility of their institutions, and how that knowledge can be used when targeting valuable resources. Discussion leaders are all experienced chairs who have dealt with the demands of leading religious studies departments. Lunch is included and participants can choose afternoon sessions that will best benefit each individual.

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:

2004 Annual Meeting - *Being a Chair in Today's Consumer Culture: Navigating in the Knowledge Factory*

2003 Annual Meeting - *Scholarship, Service, and Stress: the Tensions of Being a Chair*

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 Philadelphia!

The Academic Relations Committee: Fred Glennon, Chair, Richard M. Carp, Chester Gillis, Laurie L. Patton, and Chung-Fang Yu ☛



### *Enlarging the Pie: Strategies for Managing and Growing Departmental Resources*

#### AN ANNUAL MEETING CHAIRS WORKSHOP

**Friday, November 18, 2005, Philadelphia, PA**  
**9 AM—4 PM**

#### PRELIMINARY PROGRAM

- Fundraising
- Faculty/personnel development
- Growing students
- Budgeting and financial management
- Growing links to other departments
- Increasing your department's visibility
- Institutional credibility

#### TO REGISTER

Complete the information below, arrange payment, and send via fax or surface mail.

Name

Department

Institution

Serving as Chair since

Number of faculty in department

#### CONTACT INFORMATION

Please provide the following information if you are not a current AAR member.  
(You may check your membership information at [www.aarweb.org](http://www.aarweb.org).)

Fax

E-mail

Surface Mailing Address

Registration is limited to the first 75 participants.

Send your registration form and payment of \$75.00 \*\*\* before October 31, 2005 (\$100.00 on site).

#### PAYMENT INFORMATION

**Check:** (payable to "AAR Annual Meeting Chairs Workshop")

**Credit Card** (Check one):

Visa     Mastercard     American Express     Discover

Credit Card Number

Expiration Date

CID\*

Cardholder Signature

Name on Card (Please Print)

\* Card Identification Number (required for Discover cards): 4 digits on front of American Express; 3 digits on back of other cards

For more information, contact Kyle Cole, Director of College Programs, at [kcole@aarweb.org](mailto:kcole@aarweb.org), or by phone at 404-727-4725.

\*\*\* Chairs from departments enrolled in the Academic Relations Program receive a complimentary registration. For information on enrolling your department, see [www.aarweb.org/department](http://www.aarweb.org/department).

Subscribe to [chairs@aarweb.org](mailto: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](http://www.aarweb.org/department/workshops).

☎ Register by Fax: 404-727-7959

☎ Register by surface mail:  
Chairs Workshop  
American Academy of Religion  
825 Houston Mill Road NE  
Suite 300  
Atlanta, GA 30329

# The International Focus of the Annual Meeting

## Reflections on San Antonio

Elias K. Bongmba, Rice University

EACH ANNUAL MEETING of the AAR now includes a focus on a specific international region. Initiated by AAR's International Connections Committee (ICC), the purpose is to engage members of the academy with scholarship on religion by scholars in different regions of the world. The international focus is an important part of the AAR, which has included the enhancement of the international dimension of the academy as one of its strategic objectives during the next four years leading up to its centennial. AAR has over 9,000 members, of which 13 percent are international members. More than 700 international scholars registered to attend the Annual Meeting in San Antonio last year, and when the AAR convenes in Washington, D.C., in 2006, we expect that number to be even larger.

The international focus has added a new dimension to my experience of the Annual Meeting by helping me focus on the worldwide community of scholars of religion who come to the meetings every year. As a member of the ICC, I have enjoyed going to the annual breakfast honoring our international colleagues, attending the special sessions on the program, and building valuable contacts. Participating in these events in San Antonio last November was very meaningful for me. In addition to the breakfast, I attended a session organized by the Religion in Latin America and the Caribbean Group titled "Transmodern Dialogues: A Panel in Celebration of Enrique Dussel's 70th Birthday." I went to this session for two reasons. One was to hear the panelists: Tariq Ramadan (although I knew he would not be there);

Marc Ellis of Baylor University; Eduardo Mendieta of SUNY, Stony Brook; Lewis Gordon of Temple University; Walter Mignolo of Duke University; Laura Perez of UC-Berkeley; and Enrique Dussel himself. My second reason was to meet Enrique Dussel and just thank him for his contribution to the study of religion.

The panelists highlighted Dussel's engagement with the crisis of modernity and its civilization of conquest through historical, philosophical, and theological analysis. He has done this with an interdisciplinary focus that has challenged scholars from a variety of disciplines to rethink the project of modernity and its capitalist logic through a conceptual framework animated by the philosophies of Heidegger and Levinas and sharpened by his own conceptual framework for ethical praxis, which Dussel calls the analectical method. This method shatters the pretensions behind universals that have submerged the discourse of "the other" for a long time. Dussel, a key figure in liberation theology and philosophy, has carried on an ongoing dialogue with major philosophical thinkers and theologians by highlighting "the other" and instantiating a Latin American perspective of the human face to which we are called to responsibility. The speakers from different disciplines celebrated Dussel's remarkable contribution to the question of "the other" because it has opened the doors for many to think of the human other in politics, history, literature, the arts, religion, theology, and critical theory.

As things often happen, I left that session to attend another meeting about a future

international focus before Dussel himself responded to the presentations. Although I did not hear him respond, I was fortunate to join him and some of his friends at a dinner celebrating his 70th birthday hosted by Professor Lewis Gordon. It is at this dinner that we talked about liberation, the ethics of liberation, democratic theory, the fate of democracy in different parts of the world, academic freedom, and the loss of freedoms around the world, even in the U.S., after the events of September 11th. It was an opportunity for us to share stories, to hear Dussel's stories, and to realize that his own life reflects the "underside of modernity" even in his own country. This informal gathering gave me an opportunity to learn from scholars such as Walter Mignolo and Laura Perez, who work in different fields but who came to the Annual Meeting to celebrate Dussel because his work has influenced their own research and writing. During a discussion about one of his texts that I have used in class, I pointed out to Dussel that I was very saddened when I learned that book is out of print.



With an infectious smile on his face, he reached into his briefcase and handed me a CD-ROM. When I looked at it, I realized that it contained nearly all of his publications. I hesitated because I thought he should keep his life work, but he told me to accept it as a gift and use the materials for my classes as needed.

I know we all have different agendas when we attend the Annual Meeting, but I invite you to attend at least one international focus event while at the Philadelphia meeting. Make an effort to meet a colleague from a different part of the world and get acquainted with him or her, share stories, and discuss his or her work. These events and informal meetings enable us to foster the AAR's commitment to strengthen ties with our international scholars who promote the study of religion, sometimes in difficult circumstances. ❧

## International Focus at Upcoming Annual Meetings

### 2005 – Central and Eastern Europe

The international focus of the 2005 Annual Meeting in Philadelphia is Central and Eastern Europe. The study of religion is growing in Central and Eastern Europe where new departments are emerging from the social sciences, particularly sociology and anthropology, with some coming out of more theology-oriented programs. As noted by Shawn Landres, co-chair of the Religion and Eastern Europe Consultation of the AAR, "many of these religious studies departments are sites where engaged scholars are developing new models of religious pluralism. A good example of this is in Sarajevo, where in fact the U.S. Embassy is helping to sponsor the establishment of a religious studies department precisely in order to facilitate interreligious contacts and conversations." The International Connections Committee will host a Special Topics Forum on the study of religion in Central and Eastern Europe which we hope many members will attend; this will provide AAR members with an opportunity to learn about the particular challenges and interests that face our colleagues who are developing religious studies programs in a post-communist environment. A testament to the growth of scholarship and teaching on religion in this region of the world is the very active presence of ISORECEA, the International Study of Religion in Central and Eastern Europe Association, founded in 1995 to promote the exchange of information on the study of religion worldwide, but especially relating to religious groups and academic programs for religious studies in Central and Eastern Europe. ISORECEA organizes conferences, encourages the academic study of religion among students and in universities within the region, and promotes the publication of conference proceedings and monographs of its Eastern and Central European members. James T. Richardson, professor of sociology and judicial studies at the University of Nevada, who helped to found this organization, observes that ISORECEA "has become a vibrant group of scholars, most of them rather young. The meeting in 2001 in Croatia was a rousing success, as was the one last December [2003] in the Ukraine." We look forward to welcoming several scholars from this region of the world who will participate in the Annual Meeting across the program, giving papers, responding to panels, and sharing their research and experiences.

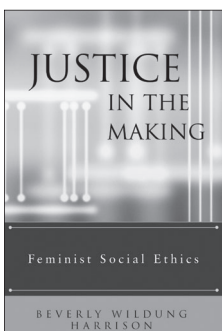
### 2006 – Africa and African Scholarship

Africa and African scholarship has been designated by the AAR Board of Directors as the international focus for the 2006 meeting, which will be held in Washington, D.C., on November 18–21, 2006. In an effort to introduce more scholars to the research, work, and priorities of African colleagues, the 2006 Annual Meeting program will feature African scholars, panels on religion and religious studies in Africa, films by African directors, and other events to highlight Africa and African contributions to the study of religion.

In preparation for the forthcoming focus on Africa, Professor Mary McGee, Chair of the ICC, hosted a meeting of African scholars of religion during the AAR Annual Meeting in San Antonio on November 21, 2004. Participants expressed appreciation to the ICC for designating Washington, D.C., as the host city to focus on Africa because it offers other attractions important to the study of religion in Africa, such as the Museum of African Art. Participants also pointed out that having an African focus while in Washington would give the Academy an opportunity to invite members of the African diplomatic corps to some of the events. Acting as a preplanning committee, those at the meeting drew up a list of possible speakers to feature in 2006 and also discussed program units within the AAR that could devote one or more panels to a focus on Africa (e.g., Study of Islam Section; Women and Religion Section; Ritual Studies Group; Indigenous Religions Group; Religions, Medicines, and Healing Consultation). An e-mail list will be generated to continue the planning process. Since panel presentations highlight members' research and are a central feature of the Annual Meeting, participants agreed that the co-chairs of the AAR African Religions Group, Professors Cynthia Hoehler-Fatton and Kip Elolia, should contact the chairs of other AAR program units to suggest themes that would address the study of religion in Africa in their calls for papers. African scholars of religion all over the world are encouraged to consider presenting papers in the different program units that relate to their areas of interest and research. In preparation for this international focus, *RSN* will feature columns on African scholars, institutes, departments, and journals that promote the study of religion.

For more information about the international focus on Africa and African scholarship for the 2006 Annual Meeting, please contact Elias K. Bongmba, Rice University ([Bongmba@rice.edu](mailto:Bongmba@rice.edu)), Cynthia Hoehler-Fatton, University of Virginia ([chh3a@cms.mail.virginia.edu](mailto:chh3a@cms.mail.virginia.edu)), and Kip Elolia, Emmanuel School of Religion ([eloliak@esr.edu](mailto:eloliak@esr.edu)); or the Chair of ICC, Mary McGee, Columbia University ([mm383@columbia.edu](mailto:mm383@columbia.edu)). We welcome your suggestions. ❧

## WOMEN AND RELIGION

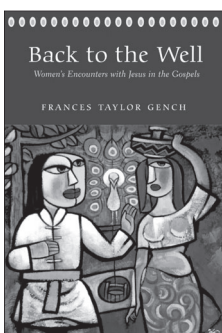


### Justice in the Making *Feminist Social Ethics*

Beverly Wildung Harrison  
Edited by Elizabeth M. Bounds, Pamela K. Brubaker,  
Jane E. Hicks, Marilyn J. Legge, Rebecca Todd Peters, and  
Traci C. West

Paper • \$24.95 (Canada \$38.00) • 0-664-22774-0

Beverly Wildung Harrison has long fought for women and others at the margins, challenging the subjugating ways in which women's intellectual contributions, their gifts of ministerial leadership, and their reproductive capacity and sexual identity have been defined. This collection of essays and lectures presented over the course of her career demonstrates the progression of Harrison's contribution to the field of Christian ethics and the evolution of her thought in response to changing social realities.



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"A valuable book, engaging and well-argued. I wish I had a similar volume for every book in the Bible. This is a terrific resource for preachers, educators, and students of the Bible—especially those who hold in tension, as the author does, a commitment to being both Protestant and feminist."

—Nora Tubbs Tisdale, Consulting Theologian,  
Fifth Avenue Presbyterian Church

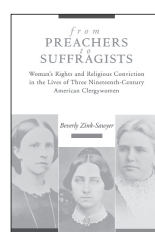
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# Religion Newswriters Name *The Passion of the Christ*, Bush Reelection Among Top Religion Stories of 2004

**C**ONTROVERSY OVER Mel Gibson's movie *The Passion of the Christ* and stories about the role of faith in President George W. Bush's reelection tied as the No. 1 religion stories of 2004 in a survey of Religion Newswriters Association members.

Gibson also was selected as the RNA's Religion Newsmaker of the Year by 51 percent of those voting, while Bush garnered 40 percent to take runner-up.

Gibson's movie, released last February, drew record crowds and DVD sales, spurring discussions about its possible anti-Semitism, violence, faithfulness to scripture, and interpretation of the atonement.

Stories of President Bush's election included the role religion and values played. Some studies credited evangelicals with providing Bush with his margin of victory. The faith commitments of Bush and Democratic candidate Senator John Kerry stirred many arguments, as did registration efforts of some churches.

The issue of gay marriage — as reported in court cases, legislation, and the mobilization of religious groups — came in third among the nation's top religion reporters.

Of the other 26 religion stories on the list, none generated as much consensus regarding their ranking in the survey as did those top three.

RNA members ranked 2004's top religion news stories in a December survey. The top ten are:

**No. 1 (tie):** Religion and values play a major role in the presidential campaign and the election; some studies credit evangelicals with providing George Bush with his margin of victory. The faith commitments of both Bush and John Kerry stir many arguments pro and con, as do registration efforts by some churches.

**No. 1 (tie):** The movie *The Passion of the Christ* draws record crowds, spurs many discussions about its possible anti-Semitism, violence, faithfulness to scripture, and interpretation of the atonement. DVD sales also soar.

**No. 3:** Gay marriages are performed for the first time in Massachusetts, following the state supreme court ruling. Municipalities in other states try to do the same, but the ceremonies are invalidated. Religious groups are mobilized on both sides of the issue. The Federal Marriage Act fails to clear the Senate, but 11 states pass amendments on election day against gay marriage.

**No. 4:** Several Catholic archbishops and bishops say they will deny communion to pro-choice politicians, a move believed inspired by the nomination of the first Roman Catholic in 44 years to the presidency, John Kerry. A Catholic task force leaves the decision up to the individual bishops.

**No. 5:** The Anglican Lambeth Commission criticizes both liberals and conservatives, pleases neither, and apparently does nothing to heal the rift caused by last year's installation of a gay bishop in New

Hampshire. Churches in a number of states leave the Episcopal Church and some affiliate with third-world dioceses. A new network of dissenting churches forms.

**No. 6:** The Supreme Court upholds "under God" in the Pledge of Allegiance on technical grounds; it earlier upholds by 7-2 the right of Washington State to rescind a scholarship to be used for ministry study. The court also blocks the implementation of the Child Online Protection Act; agrees to hear a case on Ten Commandments displays; and declines to hear a Catholic Charities appeal from California on being forced to pay for employees' contraceptives.

**No. 7:** Debate continues over the role of the United States in Iraq; some religious groups call for withdrawal, others step up support for the troops. In Iraq, Muslim clerics play various roles in regard to the country's future. Some leaders in American mosques are arrested under the Patriot Act.

**No. 8:** Two lesbian preachers are tried in the United Methodist Church: Karen Dammann is acquitted in Washington State, and Beth Stroud is found guilty in Pennsylvania, symbolizing the church's serious rift. Some leaders call for a study about a possible amicable split. Meanwhile, the Presbyterian Church U.S.A. General Assembly upholds by just four votes a ban against "unrepentant homosexual practice" by its officers; the Reverend Stephen Van Kuiken of Ohio earlier has his conviction for performing gay marriages overturned on appeal because of a wording interpretation.

**No. 9:** The largest settlement in the Catholic sex-abuse cases is reported in Orange County, California. The dioceses of Portland and Tucson go into bankruptcy because of such settlements and the diocese of Spokane is considering that option. Lawsuits continue in other states. Meanwhile, former Springfield (Mass.) Bishop Thomas Dupre becomes the first bishop indicted in a child abuse case, but escapes prosecution because of the statute of limitations.

**No. 10:** High tensions continue in the Israeli-Palestinian conflict, though there is a decrease in violence compared to the previous year. Presbyterians call for withdrawing investments from companies that profit from Israel's occupation of Gaza and the West Bank, triggering some Jewish groups to complain.

The online survey was conducted December 10–14, 2004. Of the 260 eligible RNA members, 41 percent, or 108 journalists, responded. Members were required to rank their top 20 choices, with no tie votes allowed.

The Religion Newswriters Association is the nation's only association for people who write about religion in the nonreligious news media. RNA has conducted this annual end-of-year survey for more than 30 years. ❖

Study Leave Grants are meant to stimulate the kind of critical reflection and research that improves the theory and practice of teaching and learning about religion.



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For Teaching and Learning in Theology and Religion

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## Executive Office Staff Update

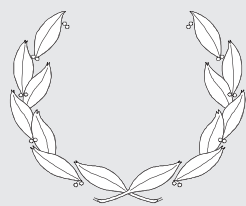
**C**AREY GIFFORD, formerly the Director of Academic Relations, will fill the newly established AAR position of Director of Theological Programs. This position aims to better serve the scholarly and professional needs of faculty in theology and theological education (see "AAR Announces Major New Program Initiative" opposite page). He brings to the work not only his own theological background and sensibilities, but also knowledge of the AAR and of the executive office staff and culture. Carey holds a MDiv from Yale Divinity School and a PhD from Claremont Graduate University.

Kyle Cole will assume Carey's current position in Academic Relations, which we are renaming Director of College Programs (for the sake of parallelism with the theological programs position). Kyle has been with us since 2001 as Associate Director of Religionsource, so he too knows the AAR and the executive office well. He has a PhD in journalism from the

University of Missouri, and was an assistant professor at Baylor before joining the AAR staff. With his knowledge of statistics, he has been a valuable resource for us in our survey work. He also understands issues facing college and university schools and departments. He will serve as editor of *RSN* as well. Kyle's work with Religionsource was scheduled to end this summer.

Cynthia Walsh joins the staff of the AAR as its new Director of Development. She comes to us with extensive experience editing an ACLS-affiliate journal, heading up publications for the Federal Reserve Bank of Atlanta, and serving as humanities librarian and Japanese bibliographer at Emory University. A graduate of Mount Holyoke College, Cynthia earned her MA in English from Duke University, as well as a master's degree in Library Science from Emory. When not reading or writing, she is more than likely to be found on a tennis court. ❖

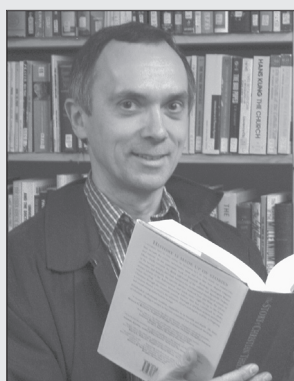




## In Memoriam

Stanley J. Grenz,  
1950–2005

Roger E. Olson, Baylor University



STANLEY J. GRENZ was one of the best known evangelical theologians within the American Academy of Religion. He was adept at building bridges and creating mutual understanding between persons of disparate theological viewpoints. He died suddenly and unexpectedly of a brain aneurysm in his home city of Vancouver, British Columbia on March 12, 2005.

Grenz was born into the family of a minister of the North American Baptist Conference (German Baptists) in 1950. He graduated from the University of Colorado where he earned a degree in science. After perceiving a call to ministry, he attended Denver Seminary where he earned the MDiv; he was ordained and served in ministry with the North American Baptist Conference. He earned his PhD at the University of Munich under Wolfhart Pannenberg who supervised his dissertation on Baptist theologian Isaac Backus.

After a brief stint as pastor of a NAB church in Canada, Grenz and his wife Edna moved to Sioux Falls, South Dakota where he taught theology and ethics at North American Baptist Seminary. Later he held the Pioneer MacDonald Chair of Systematic Theology and Ethics at Carey Theological College in Vancouver and also taught at Regent College, Northern Baptist Theological Seminary, and Mars Hill Graduate School. He was distinguished professor of theology at George W. Truett Theological Seminary of Baylor University for one year (2002-2003). At the time of his death he was on the faculty of Carey Theological College.

Grenz served as president of the National Association of Baptist Professors of Religion and as chair of the Evangelical Theology Group of the American Academy of Religion. He was involved in numerous editing partnerships and publishing ventures with a variety of theologians. He was the consummate networker constantly promoting the careers of younger evangelical theologians and bringing his evangelical colleagues together with theologians of other traditions for common causes.

Among Grenz's twenty books were *Reason for Hope: The Systematic Theology of Wolfhart Pannenberg* (Oxford 1990) and *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Westminster John Knox 2001). The former was his first major volume and the latter was the last major one published before his death. At the time of his death he had just finished the second volume in a series with the general title *The Matrix of Christian Theology* to be published by Westminster John Knox Press. Hopefully it will be published posthumously under the projected title *The Named God*.

Grenz was a leader of the postconservative movement of evangelical theology and a friend and theological mentor to many evangelicals associated with the emerging church network. He was considered theologically progressive while remaining firmly rooted in the evangelical tradition. His interest in postmodern philosophy and culture brought criticism from fundamentalists and acclaim from mostly younger evangelicals struggling to emerge from fundamentalism. In spite of controversy, however, he managed always to maintain friendships and working relationships with a wide variety of Christian theologians and leaders.

Grenz's main contribution to evangelical theology was its revisioning with spirituality rather than doctrine as its center and essence. In *Revisioning Evangelical Theology* (InterVarsity Press 1993) he argued that the experience of conversion and the distinctive spirituality stemming from that (conversional piety) form the core of evangelical identity. This was not meant to demote doctrine from importance but only to place it second to experience in identifying the permanent essence of evangelicalism and evangelical theology. According to Grenz doctrine is evangelicalism's secondary language; its primary language is worship and spirituality.

Toward the end of his life Grenz was working to bring evangelical thought into the mainstream and revitalize the center of Protestant theological life. This project was described in *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Baker Academic 2000). His projected series of *Matrix* volumes were intended to be experiments in constructive theology for this renewed theological center.

The single overriding theme of Grenz's theological work was community. His magnum opus was the seven hundred page system of theology entitled *Theology for the Community of God* (Eerdmans 2000) which used the community motif as its central unifying theme. According to Grenz the trinitarian community of divine life is the pattern for human social and ecclesiastical life and the basis of personal identity. He sought to overcome individualism by emphasizing that personhood is found and fulfilled only in relationships. This was further worked out in *The Social God and the Relational Self*.

Everyone who knew Grenz found that he embodied his theology; he valued personal relationships over ideas. He reached out to his critics even when they rebuffed him most uncharitably. He took younger theologians under his wing and mentored them. His life's concern was inclusion and embrace rather than exclusion and rejection. In a time of fundamentalist resurgence, Grenz stood out as an irenic evangelical who sought a generous orthodoxy. ❧

## AAR Announces Major New Program Initiative

THE AMERICAN ACADEMY of Religion announces a major new program aimed at serving the scholarly and professional needs of faculty in theology and theological education. The purpose of the Theological Programs Initiative is to address more adequately the scholarly and professional needs of our members in theology and theological education. Executive Director Barbara DeConcini recently appointed Carey J. Gifford to this new position. Gifford previously served as Director of Academic Relations.

There is a general perception among many theological educators that the Academy, like other scholarly guilds: (1) often undervalues, and may even regard as suspect, the scholarly project of faculty in theological education; (2) considers confessionally-based theology schools academically inferior to theology schools that are not so; (3) claims a mission inclusive of theology and theological education but does not deliver adequately on this commitment in its current range of programs, services, and resources. The Theological Programs Initiative is being launched to address these issues.

A critical issue for theological education faculty is how to be good scholars and good educators of future clergy. Their educational task is different from the graduate school professor who is training future researchers and the undergraduate professor who is largely providing general liberal education. Since the AAR includes teaching for religious leadership within its understanding of the scholarly and professional vocation in the field, it can fill a helpful role by promoting the value of theological education at a time when many churches are calling into question the need for a classical theological education for all of their clergy.

"I applaud the Board for initiating this program. I think this is one of the most significant developments in the Academy in the past fifteen years — and one very dear to my own heart. We are working closely with our colleagues in the Association of Theological Schools and with our members to identify ways in which we can support and contribute to the theological education enterprise through this new program," commented DeConcini. ❧

## Guiding Students into the Graduate Study of Religion and Theology

EVERY PROFESSOR has at one time or another received this question: "I am thinking of going on to graduate school in religion or theology and want to know where I should go to study [you fill in the subfield here]?" In many cases we have given the student the names of those institutions that we were familiar with, either from our own direct experience or from reading articles by our colleagues or attending meetings, seminars, etc.

With the intention of helping faculty give students useful information on where to do their graduate education, the AAR has created a searchable database of programmatic information on all fully accredited universities, theological schools, and seminaries in the U.S. and Canada where academic doctoral degrees in religious studies or theology are offered.

Some background information may be helpful. In the fall of 2002, the Academy conducted a survey of such institutions. We defined academic doctoral programs as those in which students earn a doctorate with the intent of becoming scholars, researchers, or professors. The purpose and nature of such a doctoral degree would be to prepare individuals for research and teaching in religion and theology. Typically the resultant degree would be the PhD, ThD, STD, DHL, DHS, or DTh. We were not soliciting information on professional doctoral degrees (such as the DMin), whose intent and purpose is to further an individual's ministerial or counseling competence.

Once that survey was completed, we commissioned a separate Web-based survey that supplemented the first one. The results of both surveys were then turned into an online searchable finding list of these programs. This searchable database can be viewed on the AAR Web site at: [www.aarweb.org/department/census/graduate1.asp](http://www.aarweb.org/department/census/graduate1.asp). ❧

### How do I use this service?

You can select the criteria for your search from any combination of the following categories:

**Key Word:** For instance, by

- Name of the institution (e.g., "Harvard" or "Syracuse")
- Name of the Academic Unit (e.g., "Brite" or "Magnin")
- City (e.g., "Toronto" or "Vancouver")
- Department Head (e.g., "Gamble" or "Roof")

**Type of Academic Degree:** PhD, ThD, STD, DHL, DHS, or DTh

**Field of Study:** There are over 320 subfields by which you can search

**Location:** Either by any of the ten AAR Regions, or by any U.S. state or Canadian province

**Institution Type:** Public or Private-Nonprofit

**Religious Affiliation:** Catholic, Protestant, Jewish, other

**Carnegie Classification:**

- Baccalaureate Colleges
- Doctoral/Research Universities/Extensive
- Doctoral/Research Universities/Intensive
- Theological Seminaries

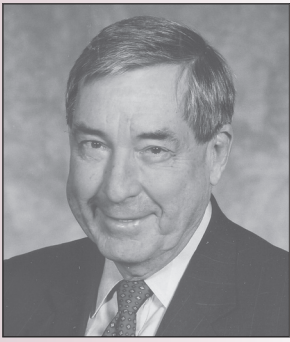
Your search will provide you with the full contact information of the director of the graduate program at the institution, together with the department's Web site address.

### Can I update information about my program?

Yes! We welcome corrections. Please e-mail Kyle Cole at [kcole@aarweb.org](mailto:kcole@aarweb.org) with any new information (please include "Find Graduate Programs Update" in the subject line).

## A Message from the President

Hans J. Hillerbrand, Duke University  
President, American Academy of Religion



**T**HE PRIVILEGE OF having represented the American Academy of Religion as a delegate to the American Council of Learned Societies — the umbrella organization of some 65 “learned” societies — prompts some thoughts about the American Academy of Religion as a learned society. But what does it mean when we speak of the AAR in this way?

As a *learned* society, the AAR proclaims, first of all, certain standards: it is committed to the advancement of learning. While membership in the AAR is, of course, open to all, the assumption is that all members of the AAR share a commitment to the pursuit of scholarship, teaching, and learning in the academic field of religion. We do so, as do our colleagues in other fields, with a commitment to strict canons of scholarship. As a learned society, the AAR has two foci — the scholarly and the professional aspects of our vocation. The reality that a learned society has both a scholarly and a professional dimension is not always appreciated.

As a scholarly society, the AAR supports our scholarship and our pursuit of new avenues of understanding the phenomenon of religion in all of its facets. We expect the AAR to be supportive of our vocation as teachers and scholars. This support happens at our Annual Meetings, in our journal *JAR*, in our publication series, and in our grants program. While as individual members we may not always remember all the areas of AAR involvement and activity, we do know of its commitment to serve us as individual members and our field as a whole. The AAR commitment in this area is rather self-evident, I would like to think, and should generate little discussion.

Still, there are occasional disagreements. The AAR board decision about the Annual Meeting was controversial, although it was made, in good conscience, with the objective of enhancing the Academy’s scholarly service to its almost 10,000 members. Periodically, someone calls into question the parameters of what should be included in the academic study of religion and, therefore, what should be part of the AAR. The focus tends to be on specific panels at our Annual Meetings and the description by outsiders is of the AAR as “out of control” or “wild” or “dominated by liberals” (whatever those descriptions mean!). Such charges not only ignore our legacy of having our Annual Meetings formed by dozens and dozens of steering committees in the various groups, consultations, etc., but they also seem to fail to appreciate the vitality that characterizes our field. Most of the papers at our Annual Meetings are on theological topics! The AAR has no predetermined notion of what comprises the academic study of religion, but is open to all explorations. As our mis-

sion statement puts it, we welcome into our conversation all perspectives pertaining to the study of religion. The AAR is not a single, mega-cruise ship setting out for a predetermined harbor, but a flotilla of vessels, large and small, seeking to head into the same direction.

Having said all this, it is important to add that the AAR is also something else. It is also a *professional* society, and that notion might also trigger discussion among us. The concerns of a professional society go beyond the immediate scholarly and pedagogical boundaries of academic work; they also focus on the setting and context of the scholarly and pedagogical efforts. These efforts are taken for granted, and broader and more “professional” topics, such as faculty compensation, the use of adjunct teachers, academic freedom, plagiarism, departmental governance, and underrepresented groups, become important. None of these topics may have a direct bearing on our teaching or scholarship; indirectly, however, they crucially influence and even determine our work as scholars and teachers since virtually all of us are related to institutions, where such issues confront us almost daily. We are not only scholars; we are also professionals, mistakenly often labeled “employees.” Once you think about it, our scholarly work cannot be separated from our professional agenda.

This professional aspect seems particularly relevant for us in the academic study of religion. Our field is particularly vulnerable to the wiles of college or university administrators who question the utility of what we are doing and find priorities in seemingly flourishing departments, for example

tourism science administration, over such a mundanely traditional field as religion.

To be a professional society means not only being concerned about the topics mentioned; it also means taking positions that might not be universally shared. Not all AAR members will have supported the intervention of the executive committee of the AAR in protesting the refusal of the State Department to issue a visa to Tariq Ramadan, one of our planned plenary speakers at San Antonio. I trust, however, that all of us will agree that particularly in the field of religion, the AAR must be sensitive to issues of academic freedom.

I hope that all of us will acknowledge that forces affect our teaching and scholarship quite apart from what happens in our classrooms and our studies. The AAR should have a voice in this public discourse. To be sure, some will see this as an intrusion into areas where we as scholars have neither competence nor experience. This is true enough, and my understanding of a professional society does not at all mean that the AAR should take a position on every public policy issue that comes along. That would be politics, not professional concern. There is a simple way of determining the parameters of involvement: does a particular issue or topic have a bearing on the academic and professional lives of those who teach religion?

I would like us all to offer our commitment to those two foci of the American Academy of Religion, even as I welcome hearing your views of the matter. ♣

## AAR Joins Scholars at Risk Network

**T**HE AAR RECENTLY joined the ranks of organizations and universities associated with the Scholars at Risk (SAR) network. SAR works to promote academic freedom and to defend the human rights of scholars worldwide. The network arranges short-term academic positions for scholars of any discipline and from any country who suffer violence or other threats because of their work, prominence, or exercise of basic rights. These positions allow scholars to continue their important work in safety and allow universities to demonstrate concretely their commitment to academic freedom. Since 2000, SAR has received more than 500 requests for assistance from candidates in more than 90 countries, and has helped more than 80 of them with temporary visitor positions or other relief.

Scholars at Risk also organizes lectures, panels, and conferences to educate the public about attacks on academic freedom, and undertakes research and advocacy aimed at deterring attacks and improving conditions of respect for academic freedom everywhere. SAR has attracted attention to the importance of academic

freedom, to the scholars themselves, and to the institutions hosting scholars and events through television, radio, print, and Internet media, and through major articles in the *Chronicle of Higher Education*, the *Times Higher Education Supplement* (UK) and the *New York Times*. This attention educates thousands of persons around the world about the vital role academic communities play in free societies; about the grave threats faced by scholars every day, including arrest, torture, and even death; and about the urgent need to respond to these threats before it is too late.

Currently the network consists of nearly 100 institutions in the U.S. and abroad, including universities and NGOs. In 2002, SAR partnered with the Institute of International Education in the creation of the IIE Scholar Rescue Fund ([www.iie.org/SRF](http://www.iie.org/SRF)), which awards partial fellowships for threatened scholars from any discipline and any country. SAR works with the fund to arrange temporary visits by fellowship recipients to network-member universities and colleges. ♣

## Follow-up Survey of Undergraduate Programs

**T**HIS SPRING AND summer, the AAR will conduct its first follow-up survey of all undergraduate programs in religion and theology at fully accredited colleges and universities in the United States and Canada. This survey will be based on the academic year 2004–2005, and will provide our first look since 2000 at the academic study of religion in North America. The results will also allow us at the Academy to perform our first of many longitudinal studies of the field, which, in turn, will enable us to assess trends, thereby making available to all interested parties the sort of in-depth analysis of the study of religion and theology in academic institutions that is already available to other fields.

One of the continuing needs these surveys will fill is to allow the field to continue to gain knowledge of itself and its trajectories. The more data we can gather about the study of religion in the U.S. and Canada, the better we will be able to provide you and all participating institutions with accurate, reliable, and useful

fieldwide information that will help promote and advance the academic study of religion. Once this data is gathered, we will share it with you, your colleagues, and your department for your strategic decisions and institutional advancement.

The Academy realizes that to have a truly representative gathering of data regarding tertiary-level religious studies education in the U.S. and Canada, we need to hear from as many departments as possible. Therefore, we encourage every undergraduate department of religion and theology to participate in this vital demographic study. By responding to the five-page survey, you will help your department, program, or school, your successor, and the field. We urge you to take the time to fill it out.

Over the course of the next few weeks we will contact all eligible departments regarding the survey. If you believe you are eligible, please contact Kyle Cole, Director of College Programs, at [kcole@aarweb.org](mailto:kcole@aarweb.org). ♣

# 1999–2000 Undergraduate Religion Course Offerings in the United States and Canada

**Chart A. Undergraduate courses offered in 1999–2000**

Courses Taught	Number of Institutions	Total Courses Offered	% of Total Courses Offered
Introduction to Bible	541	3,451	11.0%
Christianity – New Testament	693	3,292	10.5%
Christianity – Theological	525	2,958	9.4%
Introduction to Religion	423	2,727	8.7%
Christianity – Old Testament	653	2,627	8.4%
Introduction to World Religions	539	1,720	5.5%
Christianity – Historical	579	1,689	5.4%
Other (Miscellaneous)	217	1,391	4.4%
Christian – Ethics	427	1,304	4.1%
Ethics	360	1,060	3.4%
Introduction to Western Religions	244	1,037	3.3%
Judaism	308	973	3.1%
Introduction to Eastern Religions	276	762	2.4%
Comparative Religions	359	760	2.4%
Arts, Literature, and Religion	239	740	2.4%
American Religion	328	608	1.9%
Christian – Cultural	234	541	1.7%
Philosophy of Religion	369	503	1.6%
Introduction to Sacred Texts	148	412	1.3%
Buddhism	244	398	1.3%
Islam	244	397	1.3%
Women’s Studies	235	366	1.2%
Gender and Sexuality	220	331	1.1%
Hinduism/Jainism/Sikhism	199	264	0.8%
Social Scientific Study	176	259	0.8%
Racial and Ethnic Studies	144	222	0.7%
Confucianism/Taoism	136	185	0.6%
Indigenous Religions	117	170	0.5%
Ritual and Performance	105	160	0.5%
New Religious Movements	126	115	0.4%
<b>Total</b>		<b>31,422</b>	<b>100.0%</b>

**Chart B. Courses required for a major in a department or program in 1999–2000**

Course Title	Course required for major	% of Responding Institutions
Christianity – New Testament	467	52.1%
Christianity – Old Testament	452	50.4%
Christianity – Theological	368	41.0%
Introduction to Bible	361	40.2%
Christianity – Historical	356	39.7%
Introduction to World Religions	290	32.3%
Introduction to Religion	272	30.3%
Christian – Ethics	259	28.9%
Ethics	178	19.8%
Philosophy of Religion	156	17.4%
Comparative Religions	146	16.3%
Introduction to Western Religions	121	13.5%
Introduction to Eastern Religions	115	12.8%
American Religion	99	11.0%
Christian – Cultural	95	10.6%
Other (miscellaneous)	94	10.5%
Judaism	85	9.5%
Introduction to Sacred Texts	69	7.7%
Arts, Literature, and Religion	66	7.4%
Buddhism	64	7.1%
Islam	55	6.1%
Social Scientific Study	53	5.9%
Hinduism/Jainism/Sikhism	50	5.6%
Women’s Studies	48	5.4%
Gender and Sexuality	45	5.0%
Ritual and Performance	40	4.5%
Racial and Ethnic Studies	32	3.6%
New Religious Movements	27	3.0%
Confucianism/Taoism	26	2.9%
Indigenous Religions	23	2.6%

**Chart C. Number of departments that offered courses in 1999–2000**

Course	# of Institutions teaching course	% of Responding Institutions
Christianity – New Testament	750	83.6%
Christianity – Old Testament	704	78.5%
Christianity – Historical	638	71.1%
Introduction to Bible	619	69.0%
Introduction to World Religions	613	68.3%
Christianity – Theological	582	64.9%
Introduction to Religion	500	55.7%
Christian – Ethics	481	53.6%
Philosophy of Religion	418	46.6%
Ethics	417	46.5%
Comparative Religions	414	46.2%
American Religion	380	42.4%
Judaism	362	40.4%
Introduction to Eastern Religions	352	39.2%
Introduction to Western Religions	322	35.9%
Other (miscellaneous)	304	33.9%
Women’s Studies	294	32.8%
Buddhism	291	32.4%
Islam	290	32.3%
Christian – Cultural	287	32.0%
Arts, Literature, and Religion	278	31.0%
Gender and Sexuality	263	29.3%
Hinduism/Jainism/Sikhism	245	27.3%
Introduction to Sacred Texts	241	26.9%
Social Scientific Study	210	23.4%
Racial and Ethnic Studies	186	20.7%
Confucianism/Taoism	183	20.4%
Indigenous Religions	166	18.5%
New Religious Movements	164	18.3%
Ritual and Performance	146	16.3%

**Note:** 897 institutions responded to the survey.

**Source:** AAR Survey of Undergraduate Religion and Theology Programs in the United States and Canada. Further Data Analysis: Summary of Results. The full survey and analysis is available at [www.aarweb.org/department/census/undergraduate](http://www.aarweb.org/department/census/undergraduate).

## WATCH FOR THE INTERNATIONAL FOCUS AT THE ANNUAL MEETING

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- 2005 Eastern and Central European
- 2006 African
- 2007 Chinese

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# Beyond the Annual Meeting

## Status of Women in the Profession Committee

**Editor's Note:**

This interview was written by the members of the committee: Mary C. Churchill, Alice Wells Hunt, Janet R. Jakobsen, Stephanie Y. Mitchem, and Karen Pechilis. Aislinn Jones is the committee's AAR staff liaison.



### Status of Women in the Profession Committee

Standing, l-r: Aislinn Jones, Janet R. Jakobsen, Alice Wells Hunt, Mary C. Churchill.  
Seated, l-r: Rebecca T. Alpert, Stephanie Y. Mitchem, Karen Pechilis.

**RSN:** What does your committee do?

**SWP:** The Status of Women in the Profession Committee recommends policies and good practices to assure the full access and academic freedom of women within the Academy and develops programs to enhance the status of women in the profession. It is committed to supporting women at every stage of their studies or employment in the academy in the field of religion. The committee (SWP — known as “swip” to insiders) was formed in 1991, and Rebecca T. Alpert has been the chair for the past six years.

**RSN:** What makes the work of the committee important for the Academy?

**SWP:** The Status of Women in the Profession Committee is important to the Academy because through its conversations with members of the AAR, with planning groups such as the Women's Caucus and the Status of Racial and Ethnic Minorities in the Profession Committee, and with program units including Women and Religion, Feminist Theory and Religious Reflection, Lesbian-Feminist Issues in Religion, and Womanist Approaches to Religion and Society, it creates and supports a viable space for women to explore scholarly issues, to discuss their experiences in the academy, and to network with each other.

To make this space possible, SWP has strongly emphasized mentoring. A very successful event has been the Mentoring Roundtable at each AAR Annual Meeting. SWP, in cooperation with the Women's Caucus, organizes the yearly brown-bag luncheon, which is open to all women in the Academy. Each year several midcareer and senior AAR scholars gather with newer and emerging scholars in the field to discuss pertinent issues such as choosing an adviser, getting published, contract negotiation, and the challenge of balancing work and personal commitments. Attendees are asked to bring questions and a lunch. Previous participants have included Katie Cannon, Elizabeth Castelli, Susan Henking, Judith Plaskow, and Emilie Townes. SWP has also played a unique role in the Academy

by drafting the organization's Sexual Harassment Policy, which was adopted in 1996, and by offering an online academic advice column, “Academic Abby,” which is accessible on SWP's home page on the AAR Web site.

**RSN:** What contributions have different members made?

**SWP:** Everyone cheerfully pitches in!

**RSN:** What have been some of the major initiatives of the committee?

“The newest initiative of SWP is a project that seeks to plug the leaks in the ‘leaky pipeline’ of women's career path from doctorate to full professor.”

**SWP:** A key initiative is SWP's Special Topics Forum at each AAR Annual Meeting, which SWP has designed to increase the visibility of feminist scholars of religion on issues of public concern. Recent topics that have been discussed by panels of international scholars include mapping the status of women in the field; women, religion, and global conflict; a dialogue on strategies for responding to militarism; and religion and politics in “faith-based initiatives.”

In her presentation at the 2004 AAR Annual Meeting Special Topics Forum, Judith Plaskow noted the many challenges facing women in the academy: “As a number of recent reports on the academy and family life have expressed it, women are coming up through a ‘leaky pipeline’ and are leaving or being pushed out of the academy at several points between receiving a doctorate and being promoted to full professor.” The newest initiative of SWP is a project that seeks to plug the leaks in the “leaky pipeline” of women's career path from doctorate to full professor. From discussions with AAR members, as well as analysis of data, we will identify leaks in this pipeline and prepare a best practices

report to suggest what faculty, deans, provosts, and presidents of universities can do about them. These issues relate to various constituencies of the Academy, including graduate students, adjunct faculty, junior and senior faculty, caregivers, and administration. Our focus is on the many situations that do not conform to the path of the “ideal worker.” In keeping with this focus, the SWP Special Topics Forum at the AAR Annual Meeting in 2005 will be “Got Life? Finding Balance and Making Boundaries in the Academy.”

SWP committee members were also involved in research and critical discussion that contributed to a terrific new resource for women in the Academy: *A Guide for Women in Religion: Making Your Way from A to Z*, edited by Mary Hunt (Palgrave Macmillan, 2004). This invaluable book guides women through the academy, from undergraduate students to emeritae professors.

Childcare at the AAR Annual Meeting is also a SWP initiative. It is well known that lack of childcare opportunities can prevent women from having access to networking and professional development, and SWP has worked hard to make certain that childcare has been available at meetings over the past few years.

**RSN:** How do these initiatives fit with the goals of the Academy?

**SWP:** SWP's newest initiative, a best practices study of the status of women in the profession, highlights women's contributions to and challenges in the academic study of religion, addressing the AAR goal of “helping to advance and secure the future of the academic study of religion.”

Through bringing together diverse scholars in a public forum for critical discussion, the SWP Special Topics Forum “promotes research and scholarship in the field of religion, advances publication and scholarly communication in the field of religion, contributes to the public understanding of religion, and welcomes into our conversation the various voices in the field of religion, supporting and encouraging diversity within the American Academy of Religion.”

Through its emphasis on personalizing the experience of teaching and scholarship by creating a supportive network, SWP's Mentoring Roundtable “supports and encourages members' professional development, including fostering excellence in teaching in the field of religion, and helps to advance and secure the future of the academic study of religion.”

SWP's contribution to Mary Hunt's *A Guide for Women in Religion* “supports and encourages members' professional development and advances publication and scholarly communication in the field of religion.”

SWP's commitment to childcare “supports and encourages members' professional development.”

**RSN:** Why does the work of the committee matter to you? How has your service affected your understanding of both the small “a” and capital “A” academy? Also, committee work can be demanding. What makes you willing to give so freely of your time and talent? (How has this work been fulfilling in scholarly or professional ways, for instance?)

**SWP:** The work of SWP humanizes the academy by encouraging sharing and cooperation among members of the AAR. We need a diversity of voices to address critical issues in the study of religion, and to understand the public presence of religion in the world today. SWP helps create an environment in which many voices are encouraged, recognized, and valued.

The members of SWP are honored to work with each other, and to be part of the lineage of hard-working, committed women who have served on SWP in the past. We have benefited from the mentorship of many women and feel that our work with SWP is a way of giving back. It is demanding, yet rewarding, to be involved in critical discussions of how the academy works, and how we can influence its direction by implementing our values of diversity, academic freedom, and the creation of fair opportunities through our concrete work on such issues in the AAR. Our members feel that this committee work is activism, as we build strategic alliances and counter individualism.

**RSN:** What would you say to someone interested in your committee?

**SWP:** Talk to us! We thrive on our conversations with members of the AAR. ☺

The SWP home page is accessible on the AAR Web site, [www.aarweb.org](http://www.aarweb.org) — click on “About the AAR” and then click on “Board & Committees.” “Academic Abby” is accessible on the SWP home page, and can also be jumped to immediately by searching “Academic Abby” (use the quotation marks).

## Research Briefing

### *The Links between Roman-Trier “Speaking-cups” and Inscribed Speech on Early Christian Banquet Scenes*

Janet H. Tulloch, Carleton University



**M**Y PROPOSED PROJECT was to analyze and photograph tableware known as the “Trierer Spruchbecherkeramik,” ceramic drinking vases and cups from the late third to mid-fourth century CE, made in and around the Mosel Valley with Roman Trier as its epicenter. My primary task was to compare their painted inscriptions with those found on similarly dated Christian banquet scenes found in the catacomb of SS. Marcellino and Pietro, Rome. Under investigation were the parallels in context and form between the words (interpreted as speech) common to both Roman drinking vessels and the selected early Christian meal scenes. Although classicist Katherine Dunbabin had made a minor reference to the resemblance between the two sources of inscriptions in her book *The Roman Banquet* (Cambridge, 2003: 179–180), no one, to my knowledge, had analyzed the similarities between the two in any depth. I was also intrigued by her suggestion that more research needed to be done to compare objects represented in late antique frescoes with actual surviving artifacts (an observation with which I now heartily agree). It seemed to me that such a comparison, in the case of my work, might yield information on possible relationships between material forms and text, such as the size and type of drinking vessel most consistently associated with a particular word or phrase. Such relationships might shed light not only on the meaning of words common to both ceramics and frescoes, but also on the meaning of the figures’ gestures in the various Christian meal scenes — especially those figures depicted as raising a drinking cup or holding a vase (jug). As I would only have three weeks in which to accomplish my task, I had to make judicious use of my time in Rome and Germany through extensive preplanning.

My first stop in May 2004 was the decorative arts department of the Vatican Museums, where Dr. Umberto Utro had assembled all of the museums’ finds from the catacomb of SS. Marcellino and Pietro, Rome for my inspection. These finds constituted only 18 objects altogether. While each object was of interest for its own intrinsic properties, none of the finds resembled the particular items of my current search (i.e., the cups and vases represented in the meal scenes). I was further disappointed, after contacting the Pontificia Commissione di Archeologia Sacra in Rome as well as French and German archaeologists who had published reports on Marcellino and Pietro, to learn that no other inventory or collection of finds from this catacomb exists.

My research took me next to the departments of Roman antiquities in the major archaeological museums of Köln, Bonn, and Trier, where I was confronted with quite the opposite problem — a “mother lode” of finds dating from the Roman Imperial period. These objects included not only ceramic and glass drinking vessels (with and without inscriptions), but also cathedrae (stone funerary chairs), women’s and men’s jewelry, and funerary headwear closely resembling the objects depicted in the Marcellino and Pietro banquet scenes. While all of these finds were published, their exact location when discovered was frequently not recorded. And, while I could not link any of these artifacts to a specific early Christian catacomb in Rome, it would be difficult not to conclude that the existence of these objects, right down to the Tootsie Roll-shaped beads in a third-century necklace closely resembling the one worn by a female figure in Marcellino and Pietro, argued for a much stronger interpretation of realism, especially with regard to the figures, than previously allowed.

When I sat down to work, it seemed that all of the material culture from the Latin-speaking empire had been deposited in these three museums and I had only two weeks to sort through it all. Thanks to department curators Dr. Ursula Heimberg (Rheinisches Landesmuseum, Bonn) and Dr. Friederike Naumann-Steckner (Römisch-Germanisches Museum, Köln), the Spruchbecherkeramik I had asked to examine had been set aside for me to analyze when I arrived at their respective museums. During the next two weeks, I took more than 600 digital images of Roman drinking vessels with painted or incised inscriptions collected by these three museums. I also made extensive use of archaeological reports, housed in their libraries, on various Spruchbecherkeramik finds, again with assistance from Dr. Naumann-Steckner and the librarian, Mona Petsch. A side trip to the Franz Joseph Dölger Institute for Early Christian Art and Archaeology at Bonn University, where I met with Dr. Sebastian Ristow, brought me up to speed on the latest German archaeological projects related to Marcellino and Pietro, as well as Dr. Ristow’s own excavations of early church structures found underneath Köln’s famous Gothic cathedral.

My physical examination of the many types for the Trier ceramic “speaking-cup” allowed me to better compare and understand the function of the inscriptions painted on the Marcellino and Pietro banquet scenes in a way that was impossible to do relying only on photographs of these finds from books (which never show the full inscription on the artifact, nor all the objects in a collection). I am pleased to report that the sheer number of extant drinking vessels with painted inscriptions (known as the en barbotine style) allowed me to recognize clear relationships between a particular Latin word or phrase and the size and type of cup or vase that carried it. These relationships, along with an analysis of other linguistic elements, e.g., bilingual speech, common to both sources of inscription (ceramic and fresco), assisted me to better characterize the

#### Editor’s Note:

Recipients of AAR’s research grants are asked to submit a brief report. Janet Tulloch was a 2003 recipient of an Individual Research Grant. Her report is below.

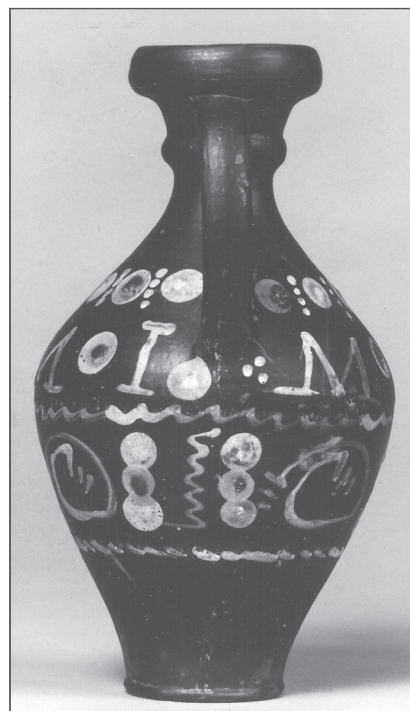


Photo: Rheinisches Bildarchiv der Stadt, Köln

#### Left:

Late 3rd early 4th century ceramic vase from the Romanisch-Germanisches Museum, Köln. The full inscription on the vase reads: M I S C E M I  
Trans.: Mix [wine] for me.

#### Below:

Late 3rd early 4th century ceramic vase from the Rheinisches Landesmuseum Bonn. The full inscription on the vase reads: R.E.P.L.E.M.E. (top register)  
C.O.P.O.M.E.R.I. (lower register)  
Trans.: Refill me worthy host.



Photo: Janet Tulloch

type and patterns of speech signified by the painted words on the Marcellino and Pietro banquet scenes.

I would like to thank the American Academy of Religion for the research grant that enabled me, a Canadian scholar with no other source of funding, to complete this phase of my research on the Marcellino and Pietro banquet scenes. Frau Sigrid Müller of Köln must also be thanked for the generous

use of her apartment at no cost. Some of this research will appear as a special chapter in *A Woman’s Place: Early Christian House Churches* by Carolyn Osiek and Margaret MacDonald with Janet Tulloch (Fortress Press, forthcoming 2005) and in my own book, *Speaking the Words AGAPE and IRENE: Women and Hospitality in Roman Christian Funerary Art* (Wilfrid Laurier University Press, Canada, forthcoming). ☛

## What Are You Reading?



**R**ecently *Religious Studies News—AAR Edition* asked each Annual Meeting program unit to recommend one to five books which they consider influential, pivotal, seminal, or otherwise important publications, publications that someone within the broad field of religion and theology might be interested in, even if the topic is outside their field of specialization or concentration. From time to time we will publish their lists. This month we are publishing the lists from two groups:

### *Religion, Holocaust, and Genocide Group*

Omer Bartov and Phyllis Mack, editors, *In God’s Name: Genocide and Religion in the Twentieth Century* (New York: Berghahn Books, 2001).

Melissa Raphael, *The Female Face of God in Auschwitz: A Jewish Feminist Theology of the Holocaust* (London: Routledge, 2003).

### *Eastern Orthodox Studies Group*

William Abraham, *Canon and Criterion in Christian Theology* (Oxford: Clarendon, 2002).

Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002).

Richard Stites, *Revolutionary Dreams: Utopian Vision and Experimental Life in the Russian Revolution* (New York and Oxford: Oxford University Press, 1991). ☛

## Department Meeting

### College of the Holy Cross, Department of Religious Studies

Alan Avery-Peck, Chair



*The College of the Holy Cross was founded in 1843 by the Society of Jesus (Jesuits) in Worcester, Massachusetts. Holy Cross is a highly selective undergraduate institution, and is ranked among the nation's leading four-year liberal arts colleges. The student population of approximately 2,700 comes from 48 different states (65 percent from outside of Massachusetts) and 18 countries. Somewhat over 90 percent of students are identified as Catholic. The original Department of Theology was renamed the Department of Religious Studies in the mid-1960s, recognizing its increasing critical focus, both on Catholic theology and on diverse religious traditions and phenomena, including today Judaism, Eastern religions, biblical and post-biblical studies, and ethics. The Holy Cross curriculum requires a single course in Religious Studies. Still, some 600–700 students enroll in Religious Studies courses each semester, a reflection of the department's reputation and of our students' interest in a wide range of religious phenomena and issues.*

*Alan Avery-Peck is the College of the Holy Cross's Kraft-Hiatt Professor of Judaic Studies. Before coming to Holy Cross in 1993, he taught for 12 years in the Department of Classical Studies at Tulane University, where he was also the director of Tulane's Jewish Studies Program and, from 1990 to 1992, acting dean of Tulane's College of Arts and Sciences. Avery-Peck's primary research focus is Rabbinic Judaism in the first six centuries C.E. At Holy Cross, he teaches courses ranging from ancient Judaism through topics in modern Jewish history, including a seminar on the social and theological implications of the Holocaust.*

**RSN:** What are your core or introductory courses, the courses that year after year seem to attract the largest number of students?

**Avery-Peck:** Each semester we fill close to 95 percent of all of our available seats. It's therefore hard to talk about the most popular courses: in this department, everything sells. What can be said is that our students express dual interests. On the one side, many come from Catholic parochial school backgrounds, and they want to learn about completely unfamiliar religions and religious experiences. As a result, almost every course we offer in Eastern Religions is overenrolled. Islam is in this category, too. At the same time, many students are ready for a more critical and adult approach to their own faith. So our introduction to Catholicism, our basic theology courses, and our courses in contemporary Christian social, medical, and sexual ethics are very popular.

**RSN:** How many students take introductory courses? How many masters or doctoral students do you have?

**Avery-Peck:** Half to two-thirds of our courses are truly introductory, and many of the more advanced courses are also open to students with no significant background in the field. This is the only way we can meet the needs and interests of the large number of Holy Cross students who want to study religion, even as we offer our majors an opportunity for advanced study. No Holy Cross departments have masters or doctoral programs.

**RSN:** What distinguishes your department from other departments on campus?

**Avery-Peck:** We certainly are not entirely unique in this, but what defines our department is the extent to which we resolve just about every question by consensus, both the annual issues that sometimes cause contention, like who gets to teach what and in what time-slot, and the big things: hiring decisions, rethinking the major, and the like. I know there are departments on campus in which the chair informs people of what they will teach and when. I, like the Religious Studies chairs before me, ask people what they want to do and, where necessary, negotiate to reach results everyone can live with. And this process is used with junior faculty as much as with senior people. Similarly, in hiring, Holy Cross gives full responsibility to the department chair, but I know of no case in which we have moved ahead with a search in which there was not consensus regarding how to define the field or in which, once a short list was in hand, there was not unanimity regarding who should be offered the position. This bespeaks a group of people who truly trust and respect each other's judgments, and who frequently will put their own interests aside for the good of the department as a whole.

**RSN:** In what subfields or subdisciplines would you like to expand your department's competence?

**Avery-Peck:** We are very interested in bringing to Holy Cross a specialist in African-American or Afro-Caribbean religious history and experience. This interest emerges out of our desire to cover as broad a swath as possible of religious experiences, as well as from our sense of responsibility to our students — not only Holy Cross's growing minority population but students across the board, who show a great interest in religious and cultural diversity. To broaden our current focus on Catholic theology (we have three Catholic theologians, one specialist in Church history, and two Catholic ethicists), we also have a general interest in bringing the study of Protestant theology to the department.

**RSN:** What is distinctive about the teaching that you and your colleagues do?

**Avery-Peck:** In line with our mission as a Jesuit institution, a Holy Cross education is meant to move from the theoretical to the practical, to focus on the question of how we actually should live in our very complex world. Our courses accordingly move between analytical and critical treatments of religions — concerning how we should understand religious phenomena — and the disciplines of theology and ethics — which often address more directly what we should believe and how we should act. The study of religions other than one's

own is a particularly effective way to help students to take seriously and to engage a variety of ways of making sense of the world. Religious Studies, accordingly, is particularly central to what a Holy Cross education is meant to be about. I think students are aware of this and that our departmental faculty is also conscious of this as a responsibility. I know that we are more interested in and willing to talk about questions of faith and the theological foundations of action than colleagues at more secular institutions.

**RSN:** Would you say something about the way your department structures the undergraduate major? What types of courses do students take to fulfill the requirements for an undergraduate religion major?

**Avery-Peck:** We have a generalist major, aimed at introducing students to all aspects of the study of religion even as it makes possible advanced study in a specific area of student interest. Thus, within the minimum of ten courses that comprise the major, students are required to take one course each in the fields of World Religions, Hebrew Bible, New Testament, Theology, and Ethics. Additionally, students choose two intensive courses (seminars or tutorials) in an area of concentration. For a student taking only the minimum requirement of ten courses, this leaves three free options. Over the years we've debated shifting to a model based on thematic tracks, for instance, with different requirements for students interested in Eastern vs. Western religions. That would solve the problem of our current approach, which, for instance, leaves students interested in Eastern religions with too few elective slots thoroughly to cover their field. But we keep coming back to a feeling that an undergraduate religion major should have at least an introductory college-level understanding of all of our required areas. So while the conversation is ongoing, we are not close to making a change.

**RSN:** Would you say more about the organization of knowledge in your department? What role does it play, if any, in attracting undergraduate students to your program?

**Avery-Peck:** As you can see from the list of our major requirements, we are organized in a traditional way. For instance, we distinguish between Christianity, which is what we mean when we use the terms "Bible," "ethics," and "theology," and everything else, which we place in the category World Religions. Thus, in our catalog, Catholic theology is "Theology," while Jewish theology is "World Religions." Interestingly, everyone in the department is conscious of — and often has a good laugh at — the oddness of this approach. But these are categories that are meaningful to our students and that help them find the courses they are interested in. Accordingly, even as we are making some changes, we continue largely to divide things as we always have. Thus, on the one hand, our course "Comparative Catholicisms," which examines Catholicism around the world and is interested in phenomena such as popular devotion, healing movements, and Catholic social and political religions, is now listed under World Religions. But on the other hand, I recently introduced a course called "Judaism in the Time of Jesus," something I don't think I would possibly have done at any other institution in the world. I spend

the first half of the semester explaining why it's such a terrible title. Still, it's a title that works because it uses a category our students understand. Once they are in the course, I find that they are there for good reasons and are ready to learn about Judaism in its own terms.

**RSN:** What about religion departments at other institutions — how are you alike or different?

**Avery-Peck:** Like many departments, we offer pretty complete coverage of the range of fields in religious studies. What is distinctive about us, it seems to me, is our putting the interests of a department of theology within the setting of a highly academic and critical department of religious studies. I grew up in the latter sorts of departments, in which you couldn't imagine an actual theologian fitting in. And my colleagues at Holy Cross have made me aware of how different we are from theology departments in much more traditional Catholic institutions. Having been at Holy Cross for ten years, I think our combination creates a tremendous synergy and the best of both worlds.

**RSN:** How do you attract majors?

**Avery-Peck:** The fact is that, beyond participation in the annual events through which the college introduces students to all their options in choosing a major, we do very little. Most of our majors come to Holy Cross thinking they are going to study something entirely different, often something they identify as "practical." But they take one of our courses and are hooked. So we depend on our faculty's teaching skills and on the general interest that brings students into our courses. Ten to twenty students complete a Religious Studies major each year, making us a relatively small department in terms of number of majors, even though we are a large department with regard to faculty resources and numbers of students in our courses. This doesn't bother me.

**RSN:** What problems will your department face in the near future?

**Avery-Peck:** We constantly face the problem of how best to meet the needs of our students, both majors and nonmajors. The problem has been exacerbated by recent developments at Holy Cross and will probably get even more difficult. The long-overdue shift from a 3/3 to a 3/2 teaching load meant that, as of a year ago, we have been able to offer many fewer seminars, which are so important for our majors. Now we struggle to give them the courses they need. Similarly, the growth on campus of special programs — First Year Program, Honors Program, multidisciplinary concentrations — in which our faculty members like to offer courses reduces our departmental offerings. Current discussions on the creation of a program of seminars for all first-year students may lead to yet another curricular development that will reduce our offerings for advanced students. But in facing this issue, we are not unique on the campus.

See **AVERY-PECK** p. 17

## In the Public Interest

### Religion, Surveillance, and National Security

Michael Barkun, Syracuse University

**A**MONG THE CHANGES wrought by September 11th, one that has occasioned little public discussion is the revised Department of Justice guidelines for FBI investigations. These regulations, usually referred to as the Attorney General's Guidelines, began in the mid-1970s as a response to the Watergate-era exposure of investigative abuses. President Gerald Ford's attorney general, Edward Levi, issued the original Guidelines, which were slightly altered by some of his successors. The last such changes before September 11th were made in 1989.

In keeping with their original purpose, the Guidelines were sensitive to issues such as religious free exercise and individual privacy. However, the pressures that developed after 9/11 resulted in a significant loosening of restraints. On May 30, 2002, then-Attorney General John Ashcroft issued revised Guidelines, and although the revision left earlier references to the sensitivity of religion intact, changes in other provisions altered the position of religious activities.

The principal change in the Ashcroft Guidelines was permission for FBI agents to attend any "places or events which are open to the public" in the course of their inquiries. On the surface, this provision appears innocuous, for it seems to merely place Department of Justice personnel on the same footing as the general public. However, a closer examination reveals that this is not the case. Unlike earlier procedures, where such official visits could be undertaken only for appropriate reasons and under supervision, agents may

now attend such events for purposes of observation with little or no prior approval or evidence of a crime.

It hardly need be added that places of worship may be construed as public, which permits the surveillance of many religious activities. To the extent that such observation may be systematic and long-term, it can have an obvious chilling effect, for when individuals know that their conduct is under observation by law enforcement, they are likely to feel inhibitions and fears that would not otherwise be present.

Further, the Guidelines do not define "public," a term whose meaning is not self-evident. For example, an event nominally open to outsiders may in fact usually be attended only by "regulars" who assume that participants are part of a community. Private dwellings may be used for ceremonies or other religious functions from time to time, reverting back to private use afterwards. One may imagine a variety of criteria that might separate public from private: open physical access, lack of membership requirements, advertisement or media announcement, or a sign outside. But which, if any, of these might expose a religious group to surveillance is unclear.

In addition, the Guidelines permit a new stage of investigation called the "initial checking of leads," which is left to the agents' discretion. This precedes what had been the opening phase under the old Guidelines, a clearly regulated "preliminary inquiry," with formal limits on techniques and reporting requirements. These limits do not appear to apply to the checking of

leads and, again, may produce an unfettered investigative culture.

Some of these difficulties might be alleviated if there were a concept of "religious privacy." However, no such concept has developed in American law, where the right of privacy has largely grown up around different issues: freedom from media observation, for example, or the right to engage in intimate activity related to sexuality and reproduction. To the extent that religious groups have enjoyed freedom from state interference, they have done so through a right of association and, of course, by reason of the First Amendment's "free exercise" of religion clause.

The meaning of free exercise has shifted over the years as the Supreme Court's doctrinal interpretations have changed. These judicial twists and turns are too complex to describe here. In any case, they have been shadowed by developments that are less formal but no less important. For, from time to time, popular and occasionally governmental sentiment has identified particular religious groups as "dangerous." In the 19th century, for example, suspicion fell on Catholics and Mormons. More recently, the putatively dangerous religions have been "cults." And, in the post-9/11 period, it is of course Muslims who have most often been so labeled.

These fluctuating currents of public hostility suggest that law enforcement agencies do not simply relate to religious groups on the basis of legal doctrines. Their conduct and policies are also a reflection of broader societal attitudes, pressures, and prejudices.

Formal rules may also reflect popular sentiment, as is quite obviously the case with the Attorney General's Guidelines. Standards may appear to be "reasonable" because they are set in a crisis context.

For this reason, church-state issues need to be seen in their broader setting, rather than in terms only of evolving legal doctrines. Their resolution is more fundamentally the result of an American "social contract" among religious groups and between religious groups and the state. The contract's norms of respect, tolerance, and forbearance may never be explicitly articulated, but they nevertheless undergird the exercise of religious freedom. Consensus on informal norms of civility has historically reduced the likelihood of interreligious violence and inhibited government restrictions on religiously motivated conduct.

However, these norms are clearly being strained, not only by security concerns, but by such other factors as increasing religious diversity and "culture wars" about the proper role of religion in public life. This eroding consensus about the social contract makes the Attorney General's Guidelines even more problematic, for they exist in a legal gray zone of departmental policy rather than in statute law — in effect "rules of engagement" for federal law enforcement.

It is difficult to know how the rules are being applied to religious organizations. Only a few years have passed since they were announced, and, in any case, monitoring FBI practice is extraordinarily difficult. But despite their low visibility, they bear watching and deserve public debate. ■

#### Editor's Note:

"In the Public Interest," a regular feature of *Religious Studies News*, is sponsored by the Academy's Public Understanding of Religion Committee.

## From the Student Desk

### The Nuances of Bridging the Generation Gap

Jillian Brown, Luther Seminary



Jillian Brown is a PhD student in Systematic Theology at Luther Seminary in Saint Paul, Minnesota, and can be contacted at [jcbrown@luthersem.edu](mailto:jcbrown@luthersem.edu).

I was significantly younger than most of my classmates. This feeling was only exaggerated as a fellow student turned to me and began to recount stories of her daughter who, she said with a snicker, was older than I was.

As our conversation continued, this particular student made several comments about "how lucky" I am and "what a good idea" it was to begin my PhD work immediately after finishing my master's degree. She opined about how difficult it was to leave her secure, full-time job to become a student again, and surmised that life must be "easier" for me since I did not have a family or a spouse or a house payment to worry about. Instead, she suggested, I am wholly free to selfishly work on my degree without the "normal" distractions that colleagues twice my age were forced to juggle.

I realize now, months later, that my silence through this whole conversation probably gave the impression that yes, indeed, I am distraction-free and able to live the life of a student whose worries on a daily basis consist of little more than how late I get to sleep in on the weekend and what I'll wear on Friday night. Admittedly, I don't have young children ... or old children ... or a spouse to take care of, and I don't know the first thing about mortgages, minivans, or even how to cook a full meal for a family of four. But I will suggest that being a young PhD student carries with it its own set of

burdens. Unlike my older colleagues, my life indeed does often seem to consist of little more than that of an academician; I don't come home at the end of the day to a family who asks me how I'm doing, or a spouse with whom to share the financial burden of my seventh consecutive year as a full-time student who owes almost all she owns to the generosity of funds from the federal government. Similarly, while I acknowledge that I wasn't forced to leave a full-time working position to restart a career as a student, I do continue to live 1,100 miles away from my family, and another 300 miles away from those who make up my strongest support system; just like any other student in the PhD program, I too was forced to make sacrifices in order to further my education. These sacrifices aren't more or less significant than those of a 58-year-old, but they are real nonetheless.

Most poignantly, I have realized that my own eagerness to jump right from one degree to the next has left me as, perhaps, only a student. As I prepared to begin my PhD work, I often joked with friends that "I kind of like this school gig ... I don't know how to do anything else other than be a student." While this suggestion always received a laugh or two, I was only half-joking; indeed, I don't have life experience that even comes close to paralleling 20 years in the parish, or 15 years working for the synod office, or even something as seemingly unrelated as a career in banking or law. Just so, it took several weeks of sitting in class with my older classmates before I was able to convince myself that what I had to offer to the conversation was equally as credible and just as important as those contributions of my colleagues. I spent far too long feeling incompetent as the "young kid" in class before I let myself believe that my perspective could enlighten my classmates

just as much as those offerings from my more experienced counterparts.

I fear the tone of this essay has suggested that I regret my decision to be a 24-year-old PhD student, or, even worse, that I am resentful of my older classmates. It is neither of these, but instead a cognizant realization that we all bring with us a variety of experiences and characteristics which define our place within the academy, and ultimately affect our work both now and in our future careers. I am grateful for the myriad of perspectives that I encounter every day in my classes; my own insight on theology is, indeed, different from that of an older student, or an international student, or a male, but I feel as though it is only enhanced by the momentum I have established as I have lived the student role for almost 20 consecutive years. And that momentum has translated, perhaps, into a vigor and enthusiasm for my studies and my discipline which not only inform my own understanding of my work as a scholar, but also allow me a more entrenched connection to the popular and youth cultures which actively press on the world — specifically on the students who are consumers of our academic product and the very future of the academic endeavor.

Indeed, my classmate did get it right in our conversation: I do "feel lucky" to be a young PhD student, with all the anticipation and hopefulness that comes along with the promise of a long career within the academy ahead of me. Similarly, I hope she feels just as lucky to be a student who can offer a more experienced viewpoint from her own roles as pastor, mother, wife, lay leader, student, and budding female scholar within the world of academia, because I appreciate the ways our individual experiences have influenced our mutual learning environment. ■

**R**EMEMBER VIVIDLY a conversation with a colleague before the third class session of our "Systematic Theology" seminar last fall. Only four months earlier I had finished my master's degree and, apparently, enjoyed the experience so much that I decided to stick around and begin work on my PhD. It hadn't really occurred to me that the average post-graduate student rarely barrels straight through an undergraduate degree ... and a master's degree ... and then begins work on a doctoral degree, but as I looked around the classroom, I realized that, at 24,

## Passages: Life in Retirement

Tom F. Driver, Union Theological Seminary



Since 1993, Tom F. Driver has been the Paul J. Tillich Professor of Theology and Culture Emeritus at Union Theological Seminary in New York. His writings include books about theater, theology, and ritual; while his many articles treat other aspects of literature as well as peace and justice. His work for the latter focuses especially upon U.S. policy toward Haiti and Colombia. In 2004 he was a member of fact-finding delegations to Haiti and Bolivia, and took part in a conference (held in Bogotá, Colombia) on the renewal of liberation theology throughout Latin America. He and his wife Anne Barstow have created two videos about Colombia (2001 and 2003). Driver has written two articles about Colombia for *The Christian Century* magazine. His most recent book is *Liberating Rites: Understanding the Transformative Power of Ritual* (1997).

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

**Driver:** When I retired 12 years ago, I decided I wanted to write a new chapter in my life. I had adored teaching and done it eagerly, but I did not want to keep it up until I dropped. The world's too big, and I was increasingly worried about what the U.S. is doing in it. So I became an activist for peace and justice. In 1988, about four years before I retired, a trip to Nicaragua with Witness for Peace (WFP) made a profound impression on me. I had already become interested in Haiti's struggles through having done some study of Vodou ritual there in 1980 and '82. In 1994 I became the chairperson of WFP's Haiti Task Force. In retirement my work with WFP has taken me to Nicaragua, Chiapas (Mexico), Cuba, Haiti, Colombia, and Bolivia. I'm also active with the Presbyterian Peace Fellowship and with SOA Watch, the movement to close the infamous School of the Americas at Ft. Benning, Georgia, where the U.S. Army has long been teaching its clients how to torture. Most of my recent writing and lecturing has been in furtherance of peace and justice.

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

**Driver:** My lifelong avocation has been photography. I used it a lot when I was teaching about rituals, making elaborate slide shows for some of my lectures in and out of the classroom. When I began to travel with WFP and hear stories of terrible suffering due to misguided U.S. foreign policy, it became important to tell those stories, and photography was an excellent way to do it.

The slide show that Anne Barstow (my historian wife) and I made about Colombia in 2001 was so popular that

we were persuaded to put it into VHS format for wider distribution. When we went back to Colombia in 2003, I used a digital camcorder and came home with ten hours of tape, which I spent the next seven months editing down to a 30-minute video called "Colombians Speak Out about Violence and U.S. Policy." Anne and I did the scripting and narration together, and I did all the technical work. Imagine our surprise when a human rights film festival wanted to show it and asked us to be present for discussion with the audience. That was the Mountaintop Film Festival in Waitsfield, Vermont, in January 2004. Many copies of both videos are now in circulation, and it's just been licensed by a DVD distributor.

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

**Driver:** Well, I haven't consciously had any. I mean, I didn't set out to be like so-and-so. But your question makes me think. Paul Farmer comes to mind first. He's the doctor at Harvard Medical School with training in anthropology who also runs a clinic in rural Haiti that brings quality health care to the poor. And that's just the beginning of his remarkable story. I first met him at a conference on AIDS in 1987, before he was famous. He's a scholar, a practicing professional, and a social activist whom I admire on all counts.

Others who loom large in my imagination are William Sloan Coffin Jr., George W. (Bill) Webber, and my wife, Anne Barstow. Bill Coffin is one year older than me, and I've always taken heart from his prophetic, controversial, and activist Christianity. Bill Webber (who is even older and seems never to run down, if you can believe that) led the first WFP delegation I went on, to Nicaragua in 1988. In his senior years he has shown great originality in bringing theological education to prison inmates.

Farmer's too young to retire, and Webber doesn't seem to believe in it, but they, along with Coffin, are people whose lives mean a lot to me in my own retirement. As for Anne, she retired from teaching one year before I did, and I had the benefit of watching her determination to get out there and do something.

**RSN:** What makes for a satisfactory retirement? Alternatively, what has given you the greatest satisfaction in your retirement?

**Driver:** I can answer in one word: intentionality. Luckily, I had all my major health problems before I retired. Since then, thank God, I haven't had to worry about health or money. My advice about retirement is: never let it come to you; instead, you go to it. A tenured academic is in the great position of being able, pretty much, to determine the time and the terms of his or her retirement. Go for it. Remember Shaw's Don Juan: "To be in hell is to drift. To be in heaven is to steer." People vary a lot in what they want to do with their retirement years. Some want to keep on teaching, and some, like me, want to do something else. Well and good. But stay away from Drifting River, because it flows into Lake Misery.

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

**Driver:** It's mostly been field research, as you can see, unless that's too grand a word for it. I've had to read a lot about the places I've visited, recent history, U.S. policies, etc.

It's only tangentially related to the work in theology, culture, and ritual studies that I was doing while teaching. Currently I'm working on peacemaking as a Christian imperative.

**RSN:** Do you do any teaching?

**Driver:** Not if I can help it. Once I let Union Seminary talk me into coming back to teach my course on "Rituals and Sacraments." Since it had a large registration, they asked me to do it again the next year, and I said, "No, it's too confining." They said, "But you only have to be here on Thursday afternoons," and I said, "That's what I mean — every Thursday." When I retired, I told people that I wasn't tired of the students, nor the classroom, nor of the subject matter, but I was sick and tired of semesters! Now I like driving my own calendar and being free to travel when I like.

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

**Driver:** Pretty much what mine already is. Except for travels abroad, I spend half the year in Manhattan (the city I fell in love with when I was fresh out of college) and the other half in the Berkshire hills of Massachusetts. I do things that interest me. I have time for intentional work and for spiritual growth. How much better could it be? I'm very fortunate.

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

**Driver:** There are days when I wish that I was rich and famous — some kind of academic star. (There are plenty of those role models around.) If I had been cagey about that when I was young, I would have confined my academic interests to a single track, and I would have devoted less of my time and energy to classroom teaching. As it was, I was writing about theater, literature, theology, culture, ritual studies, and I forget what else. The public doesn't know what to expect from you next, so they lose track. In the classroom I was experimenting with

teaching modes, always looking for ways to link book learning with life experience. In academia you don't get many brownie points for loving to teach. So I sometimes wonder if my choices were wise. But you didn't ask what I should have done differently, only what I might have done. Knowing me, if I did it all over again it would probably come out the same.

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

**Driver:** Enough said. No, something more. It's strange, but along with my activism has come also a kind of — what to call it? — a kind of reform of my inner life. I'm doing more of what I always used to ask my students to do: to take a good look at themselves. I now have time, as I said a minute ago, for spiritual growth. And I have the motivation. What's strange is that although I work as hard as I ever did, maybe harder in some ways, I'm less tempted to believe in salvation by works. *Vita brevis*. When you're my age, the shortness of life is a liberating thought. It's not when you're young.

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

**Driver:** One: Love it or leave it. Two: Make sure you enable, and prod, your students to draw connections between what they're learning and what the world needs now. However clichéd it may be to say it, we are living in fateful times. There are strong indications that we in the U.S.A. could lose, if we're not careful, the protections of the Bill of Rights and the checks and balances in our government — in other words, our democracy. We're trampling on democracy in Haiti and elsewhere, and are beginning to do to ourselves what we do to others. At the least, we have to understand that the world is full of the most horrible and needless suffering. What's learning for, at the end of the day, if not for the relief of suffering and the protection of liberty? ♣

The Committee on Teaching and Learning seeks nominations for the 2005 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](http://www.aarweb.org/awards/teaching.asp).



## Member-at-Large

### Charles H. Lippy, University of Tennessee at Chattanooga



Charles H. Lippy received his education at Dickinson College (BA), Union Theological Seminary (M.Div.), and Princeton University (MA, PhD). Since 1994, he has been the LeRoy A. Martin Distinguished Professor of Religious Studies at the University of Tennessee at Chattanooga. Before that, he taught at Clemson University, West Virginia Wesleyan College, and Oberlin College; served as a visiting professor at both Emory University and Miami University; and held appointments as a visiting research scholar at Emory and at the University of North Carolina at Chapel Hill. His books include studies of American religious life in the colonial period, a small religious movement (the Christadelphians), religious periodicals in the U.S., American popular religion, religion in the South, and pluralism in 20th-century American religious life.

**RSN:** What individual or movement has been the most influential in your intellectual life?

**Lippy:** A question like this makes me feel like some Hollywood person thanking everyone on the planet at the Oscars ceremony! It's hard to single out just one. But I believe that the steady movement of religious history into the orbit of social and cultural history over the last several decades is probably the most significant movement. For me, that was helped along by a faculty appointment for many years in a history department, where I was teaching American history courses along with religion courses. As a result, I had to see the bigger picture. Looking back, too, I recognize that John F. Wilson, my graduate school mentor, was quietly nudging me in that direction. And there was an amazing epiphany for me about how religion and society actually interacted in the U.S. when I had the good fortune to be part of a Fulbright study program in India. Being in a different cultural setting, but one that was every bit as infused with a religious sensibility as the U.S., was a transformative event in my intellectual development. It was as if in stepping outside my own environment — and everything Western — I was able to see beneath the surface for the first time.

**RSN:** At what point in your life did you decide you wanted to focus on religion in American life and why?

**Lippy:** Even as a child, I had a passion for American history and knew somehow that it would always be part of who I was. I also come from a family where religious practice was central. So early on, active involvement in religion became a vital part of my identity. When I got to college, I went back and forth between the two, finally having a double major — one in history (with the maximum number of courses I could take in American history) and one in religion.

But it was really while I was pursuing a M.Div. degree at Union Theological Seminary in New York and studying with Bob Handy that I realized I could bring together these parallel passions. Ever since, I've spent my life trying to understand how folks living in America have tried to make sense out of their human experience.

**RSN:** What are your ideas about the current and future state of the study of the history of religion in America?

**Lippy:** For me, the study of the history of religion in America is something that has become increasingly broad. When I started out in the field, the emphasis was still largely on institutional history — looking at the traditions and denominations, the theologians and thinkers, the pronouncements of assemblies and conferences. Now the field has exploded, thanks to comparative methodologies. Most of us would be lost without some of the interpretive constructs advocated by sociologists, anthropologists, psychologists, and a host of others. Plus taking a serious look at material culture, particularly vernacular stuff and not just the great art and architecture, has opened many new avenues of exploration. Then there's the so-called "new immigration" since 1965 that is changing the whole texture of American religious life. We've become so much more sensitive now to things like ethnicity and also to region — and not just New England and the South. So what goes into the historical study keeps reaching in fresh directions. And the more we reach, the more we may get a sense of the pulse of American religious life, past and present.

**RSN:** Can you tell our readers about your current research, lecturing, or publishing plans?

**Lippy:** Not too long ago I was chatting with a friend about our days as graduate students, and I commented that back then I sometimes anguished about where the ideas would come from to sustain as active a scholarly life as my professors were doing. But I've still never had to look very far for something new to pursue. Right now, I've just finished a book, *Do Real Men Pray?*, that represents my first serious foray into gender studies in American religion. It takes a look at clusters of images American Protestantism has offered to white males about what it means to be religious or a Christian man. I owe a lot to friends and colleagues who write from a feminist perspective in pushing me to examine gender closely. Then I've had the honor of working with Sam Hill to co-edit a second edition of the *Encyclopedia of Religion in the South* that we hope will finally go into production before the end of the year. Over the next several months, I'll be editing a three-volume collection of invited essays tentatively called *Faith in America: Changes, Challenges, and a New Spirituality*. I'm excited about that project because it brings together an amazing group of scholars — some at early stages of their careers, some the "names" on particular topics — and reflects the expansiveness of the field of American religion. A lot of my lecturing in the past year has come from interest in my book on pluralism in the 20th century. Two highlights were speaking at symposia at the Hannah Arendt Institute in Dresden, Germany, and the University of Chicago. I'm always amazed at how much interest there is in serious exploration of religious topics among nonacademics. For the past several years during term time, I've averaged more than one presentation a

week for religious and civic groups in the Chattanooga area, and found that I love doing that. And I'll be doing it for a week this summer at Bay View, a Chautauqua center in Michigan.

**RSN:** You have written four books on popular religion in America. Can you tell our readers about your interest in popular religiosity in America? How does popular religiosity differ from the traditional approach toward religion in America?

**Lippy:** I hadn't realized it was four! But my interest here stems from a conviction that the real dynamic of religion is what ordinary folks think and say and do when they say they are being religious. That's not totally separate from traditions and institutions, but it sure isn't confined to them. Where we once talked about "popular" religion to denote that we were trying to get to grass-roots people, now it's fashionable to talk about "lived religion" or "the people's religion." What makes it different from earlier approaches is the way it focuses on ordinary people, not religious professionals or theologians, and on what these people actually do, not what denominations and institutions do or say people ought to do. It's looking at things from the bottom up, not the top down. Long ago I came to believe that the heart of the story rested with the people on the street and in the pew, not those of us who looked at the world from the proverbial ivory tower.

**RSN:** Editing a three-volume reference work requires a great deal of administrative coordination and diplomacy. Can you tell us about your work as the editor of the *Encyclopedia of the American Religious Experience*?

**Lippy:** Well, working with Peter Williams, my co-editor, was a sheer delight. I think we both learned more than we anticipated about the whole sweep of American religious life in designing the encyclopedia and recruiting writers — almost 100 of them. We even wrote a booklet sketching for authors the thrust of the individual essays in order to keep overlap to a minimum. Peter and I proved

“Long ago I came to believe that the heart of the story rested with the people on the street and in the pew, not those of us who looked at the world from the proverbial ivory tower.”

to be extraordinarily compatible, although I may have been the one more consumed by administrative coordination. I've kept daily lists of things to do since I was in the fifth grade! I know for sure Peter was more diplomatic and patient in negotiating with authors and publishers than I, and usually if someone was late in getting material in, I was the one who would try to crack the editorial whip. Sometimes I think I'm overly consumed with organizational detail. But the encyclopedia represented our effort 20 years ago to bridge more traditional approaches, with their emphasis on institutions and traditions, with the newer emphases. So had essays on gender, popular culture, visual culture, and even the increased visibility of groups like Hindus, Buddhists, and Muslims in American religious life. When we were done, I think we had a real feel for the character of the field and for the amazing number of folks who were doing first-rate work on American religion. Both of us, I think, have appreciated comments over the years from graduate students who have said that the encyclopedia was their key to studying for comprehensive exams. And we've heard from scores of students and scholars who still go to the encyclopedia to get initial, but serious, coverage of topics and issues. Yet so much has changed since the encyclopedia came out. Peter and I had hoped to bring out an expanded, updated version, but unfortunately the publisher is unwilling to do so. But it would be a wonderful challenge to see if we could help define the field for yet another generation of students and scholars. ❧

**AVERY-PECK**, from p. 14

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

**Avery-Peck:** This is not so much advice as a request. Begin with the assumption that if something has gone wrong or if you have not gotten what you want, it's not because the chair wanted things to turn out badly. In my experience, chairs want to do the best they can for the faculty in their department and always do so, within the constraints of the institution's policies, budgets, the competing needs of other departmental faculty, and the amount of warning and time they've been given to solve the problem. So let the chair know what is going on, what you need, or what is bothering you. But then work with the chair to solve the problem. Don't take an adversarial position.

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

**Avery-Peck:** There are two things. On the one side, it's working with our students and especially our faculty to help them reach their potential. This means not only

my own mentoring of people — I hardly have a monopoly on that in my department — but making certain, as chair, that all of us are working together to help people get as far as they can. I'm no different from the rest of our senior members in loving to watch people we hire out of graduate school begin to publish and to create a career for themselves in the academy. On the other side, I get great satisfaction out of doing what is distinctively the chair's job: working to solve the very real problems that sometimes face our faculty members and students. Of course I love the things you get thanked for — finding some extra travel money or assuring that a faculty member gets a well-earned leave. But I also get great satisfaction out of the things that I, like everyone, hate having to do, whether it's resolving a personnel issue or confronting a problem with a student. I walk away from these interactions saying that what had to get done got done, and hoping that the department is better for my involvement. I see that as my main job: making this department the best place it can be. ❧

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\$42,000-49,999	80	64	64	51
\$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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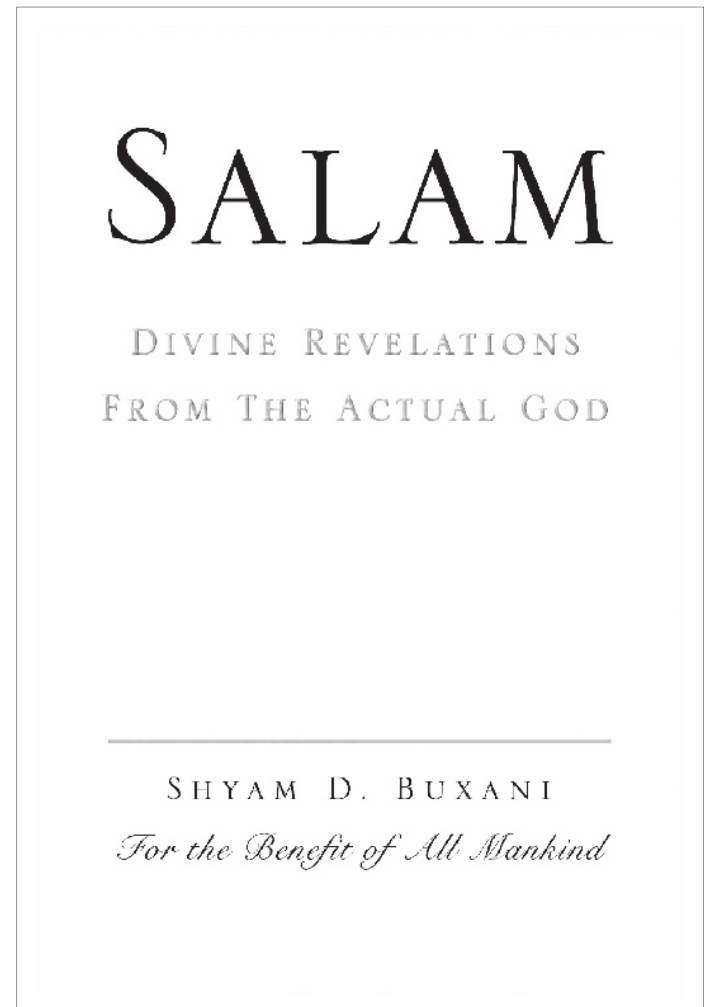
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