

Harvard Divinity Today

SUMMER 2007 VOLUME 3 NUMBER 2

Commencement 2007, on a Creative Note

As 133 new graduates prepared to turn their attention to new challenges, HDS alumni/ae in the arts shared their creative experiences.

On June 5, 6, and 7, 2007, Harvard Divinity School was host to alumni/ae from around the globe, and honored 133 new graduates (84 MTSs, 45 MDivs, 3 ThMs, and 1 ThD) in Commencement exercises. Images of these three days are gathered on this page and on two pages inside. On the evening of June 5, more than 100 alumni/ae gathered at the Harvard Club of Boston for the Reunion Dinner. Kurt Shaw, MTS '97, was presented with the First Decade Award; John Ruge, MTS '69, received the Rabbi Martin Katzenstein Award; and Allen Callahan, PhD '92 and a former faculty member at HDS, received the Preston N. Williams Black Alumni/ae Award. Articles on the award winners appear in this issue, on pages 16 and 17. On the morning of June 6, Alumni/ae Day, filmmakers Valarie Kaur, MTS '07, Alex Kronemer, MTS '85, and Kurt Shaw, MTS '97, addressed a packed Sperry Room in the panel discussion "Religion and Filmmaking," which was moderated by Professor Diana Eck. Just after the panel, the acclaimed violin and viola soloist



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Clockwise, from top left: Nokuthula Ngwenyama, MTS '02, performing in Andover Chapel; Harvard Divinity School's Class of 2007 on the steps of the Memorial Church; Alex Kronemer, MTS '85, and Kurt Shaw, MTS '97, during the panel discussion "Religion and Filmmaking".



Harvard Divinity School
45 Francis Avenue
Cambridge, Massachusetts 02138-1911

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Harvard Divinity Today

Summer 2007 Volume 3 Number 2

Published three times a year by the Office of Communications at Harvard Divinity School, 45 Francis Avenue, Cambridge, Massachusetts, 02138, for the alumni/ae, faculty, staff, students, and friends of HDS. Letters to the editor are welcome at that address, as are requests to be added to the mailing list.

Postmaster: Send address changes to Office of Communications, Harvard Divinity Today, 45 Francis Avenue, Cambridge, MA 02138

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LETTERS



A PROPHET'S AUTHORITY

On Wednesday, April 25, 2007, Aaron S. White, MDiv, '07, delivered this sermon in Andover Chapel during the Billings Preaching Prize Competition, as one of five finalists. He ended up receiving first prize, and was one of the four class marshals as his class graduated in 2007.

And He said: 'Go forth, and stand upon the mount before the LORD.' And, behold, the LORD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the LORD; but the LORD was not in the wind; and after the wind an earthquake; but the LORD was not in the earthquake; and after the earthquake a fire; but the LORD was not in the fire; and after the fire a still small voice.

—1 Kings 19:11–12

On July 17, 2006, I found myself on the 11th floor of Massachusetts General Hospital, sitting on the ground, in the dark, testing out my broken Spanish with a patient for the very first time.

J was an elderly man, a Spanish speaker, and a victim of a very serious recent stroke. He could barely speak, and the little I could hear I strained to understand. My religious and medical vocabulary is almost nonexistent in Spanish, and I have trouble speaking in anything but the present tense. But there was one thing J said to me that I know I understood.

Jesus was in the room.

His head jerked back, yelling as he called out to God. I watched J slowly move his finger in the air as he pointed to the space above his bed. "Is Jesus here in the room with us?" I asked?

He gripped my hand and pointed right above our heads. "Yes . . . there."

My visit with J was part of a 10-week unit of clinical pastoral education at MGH in the summer of 2006. One of the biggest challenges I faced in my time at the hospital was coming to terms with my sense of spiritual authority. I couldn't get one question out of my head: "What gives me the right to speak with anyone here?"

After recounting this visit as part of a "verbatim" in my CPE group, one of my colleagues, a Catholic student studying to be a missionary, asked me if I really believed that the man I spoke with saw Jesus in the room. Now, from what my colleague knew of me as a Unitarian Universalist, I think he expected me to say "no," and in the most literal sense, I guess that would be my answer.

But there was something more to my experience here, and so I told my friend, "yes." I could tell he was a little surprised. He then asked me if I saw God in the room that day. This is where my natural "Aaron defines his religion" self began to step in. But before I could get my usual routine going, I simply said, "Well, yeah, I mean, we were already talking in translation."

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Five New Members of Faculty Taking Up Duties in 2007–08

As the fall semester of the academic year 2007–08 begins with Convocation on September 17, 2007, the Faculty of Divinity is welcoming four new members to its body. They are Susan Abraham, Assistant Professor of Ministry Studies; Charles G. Adams, William and Lucille Nickerson Professor of the Practice of Ethics and Ministry; Matthew Myer Boulton, Assistant Professor of Ministry Studies; and Charles Hallisey, Senior Lecturer on Buddhist Studies. In addition, David Hempton, who joined the faculty last January as the first Alonzo L. McDonald Family Professor of Evangelical Theological Studies, is teaching at HDS for the first time during this fall term.

Adams, BD '64, one of the most prominent preachers and practitioners of social ministry in the United States, arrives as the first Nickerson Professor of the Practice of Ethics and Ministry, starting a five-year term. Adams, an expert on ministry and urban revitalization, has just retired as senior pastor of Hartford Memorial Baptist Church in Detroit, the congregation he had led since 1969. Under his leadership, the church was noted for establishing social, educational, and recreational programs for a congregation numbering at more than 10,000 members, as well as broader economic development initiatives that have helped revitalize much of northwest Detroit.

In announcing the appointment of Adams late last spring, Dean William A. Graham said: "His range of experience makes Charles an especially apt choice to inaugurate the Nickerson professorship, which was created, in part, 'with special attention to economic policies and practices as they affect both the profession of the ministry and society as a whole.'"

Adams has been president of the Detroit branch of the NAACP; holds memberships on numerous boards across the United States, including those of the National Council of Churches and

Morehouse College; and has been active globally, working with the United Nations especially on issues in Africa and the Middle East. He has honorary doctorates from many American institutions, including Morehouse and Tuskegee University, and has received many awards, including the Katzenstein and Black Alumni/ae awards at HDS, where he has also been a central teacher for the Summer Leadership Institute for faith-based community and economic development. This fall, Charles Adams is teaching a seminar entitled "Preaching for Social Change."

Susan Abraham, ThD '03, comes to HDS from St. Bonaventure University, where she was Assistant Professor of Theology and director of the graduate program in theology. Her book *Identity, Ethics, and Nonviolent Polity in Postcolonial Theory: A Rahnerian Theological Assessment* has just been published by Palgrave Macmillan. In addition to her doctorate, she holds an MA in theology from the Catholic Theological Union in Chicago and an MA in English from the University of Mumbai, in India. Her current book project is a co-edited anthology of Catholic feminist reflections on motherhood and globalization, under the auspices of the Constructive Theology Workshop. She is also working on her next book, which presents a feminist analysis of cross-cultural religious beliefs and practices. Abraham will be teaching the course "Feminist Cross-Cultural Perspectives on Beliefs and Practices" this fall, and the Master of Divinity Senior Seminar throughout the year.

Matthew Myer Boulton, MDiv '98, has been Assistant Professor of Worship and Preaching at Andover Newton Theological School since 2002. He taught at HDS in 2005–06 as Lentz Lecturer and Visiting Professor of Ministry. His doctorate is from the University of Chicago, in theology, and he is the author of the forthcoming book *God Against Religion: Rethinking Christian Theology Through Worship* (Eerdmans)



Above, left to right: David Hempton, the first Alonzo L. McDonald Family Professor of Evangelical Theological Studies; Matthew Myer Boulton, Assistant Professor of Ministry Studies; Charles Hallisey, Senior Lecturer on Buddhist Studies; and Susan Abraham, Assistant Professor of Ministry Studies. Below: Charles G. Adams, the first William and Lucille Nickerson Professor of the Practice of Ethics and Ministry.



and a co-editor and contributor to the volume *Doing Justice to Mercy: Religion, Law, and Criminal Justice*, recently published by the University of Virginia Press. In his teaching and research, Boulton explores ways in which Christian worship founds and forms Christian life. This exploration draws together his interests in the history and practices of Christian liturgy; theology and public life; biblical interpretation and proclamation; and the performing arts, including theater, music, and film.

An ordained minister in the Christian Church (Disciples of Christ), Boulton also serves as associate pastor and director of music for Hope Church in Roslindale, Massachusetts. This fall, he is teaching a

seminar called "Public Christianity: Poverty, AIDS, and Criminal Justice" and the course "Introduction to Christian Worship."

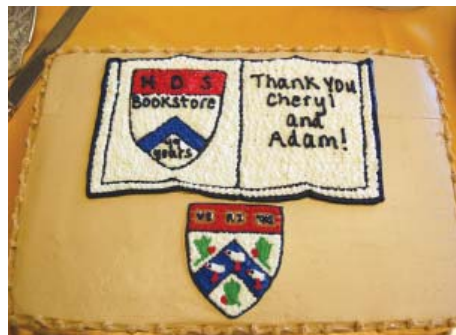
Charles Hallisey, MDiv '78, joins the Faculty of Divinity after teaching at the University of Wisconsin as Associate Professor in the Department of Languages and Cultures of Asia since 2001. Since January 2005, he had also been director of Wisconsin's Religious Studies Program. Earlier, Hallisey, whose doctorate is from the University of Chicago, taught at Amherst College and at Harvard, where he was John L. Loeb Associate Professor of the Humanities in the Committee on the Study of Religion and the Department of Sanskrit and Indian Studies from 1996 to 2001.

Hallisey's research centers on Theravada Buddhism in Sri Lanka and Southeast Asia, Pali language and literature, Buddhist ethics, and literature in Buddhist culture. He is working on a book project entitled *Flowers on the Tree of Poetry: The Moral Economy of Literature in Buddhist Sri Lanka*, and is on leave this semester. In the spring he will teach two courses, "Moral Anthropology: Buddhist Insights" and "Introduction to Buddhist Scriptures and Their Critical Interpretation."

David Hempton's courses this fall are the seminar "Evangelical Conversion and Disenchantment Narratives" and "The Evangelical Tradition, ca. 1700–2000." 🐦

Three Farewells...

May 2007 turned out to be a time for significant farewells at Harvard Divinity School, the kind that required champagne, words of tribute—and large, inscribed cakes. On May 8, the community gathered in the Braun Room to honor Belva Brown Jordan (pictured far right), who was finishing seven years as the School's assistant dean for student life to become associate dean for admissions and student services at Phillips Theological Seminary in Tulsa. Phillips is affiliated with the Christian Church (Disciples of Christ), within which Belva is ordained. On May 22, the community gathered on the first floor of Divinity Hall, to say goodbye to the HDS Bookstore, which had been in existence since 1958. Manager Cheryl Henderson and assistant manager Adam Ackerman were thanked for working valiantly on the challenges now facing all independent bookstores. (Cheryl is now in HDS's finance office, and Adam has a job with Harvard's Department of Physics.) On May 31, Milna Johnson's long career at HDS was celebrated at a lunch at the CSWR. In her last 19 years, she served as the School's primary "greeter," in the Andover Hall reception office, and she will be much missed by all.



HDS PHOTOGRAPHS/KRISTIE WELSH

The CSWR Announces Five Grants to Faculty For Use in 2007–08

The Center for the Study of World Religions has announced that it will provide the funding for the following five projects conducted by Harvard Divinity School and Faculty of Arts and Sciences faculty members during the 2007–08 year:

Shahab Ahmed, Assistant Professor of Islamic Studies in Harvard's Department of Near Eastern Languages and Civilizations, "Curriculum, Canon, and Interpretive Authority in the Madrassahs of Pakistan" (a pilot study).

Diana L. Eck, Professor of Comparative Religion and Indian Studies, Chair of the Committee on the Study of Religion,

and Member of the Faculty of Divinity, "Teaching Pluralism: Case Studies for the Theological and Religious Studies Classroom."

Cheryl A. Giles, HDS's Peabody Professor of the Practice in Pastoral Care and Counseling, "Medical Ethics in Pastoral Care," involving collaborative research and meeting with German researchers.

Jacob K. Olupona, HDS's Professor of African Religious Traditions, with a joint appointment as Professor of African and African American Studies, "Sacred Knowledge, Sacred Power and Performance: Ifa Divination in West Africa and the African Diaspora," which will involve a multidisciplinary conference.

Ronald F. Thiemann, HDS's Bussey Professor of Theology, "Religious Leadership in Central European Democracies: Rethinking Collaboration and Resistance."

A Diverse, Distinguished Lineup of Visiting Faculty

Harvard Divinity School is hosting a number of visiting and adjunct faculty for the 2007–08 academic year.

J.J.M. Roberts, BD '64 and PhD '69, Visiting Professor of Hebrew Bible for the year, is Princeton Theological Seminary's W. H. Green Professor of Old Testament Literature Emeritus. His courses will include "Monarch to Messiah: The Kingship of God in the Old Testament." Sean Freyne, Visiting Professor of Early Christian History and Literature, is director of the Program for Mediterranean and Near Eastern Studies at Trinity College, Dublin. His most recent book is *Jesus, a Jewish Galilean*, and he will teach the course "Galilee in Hellenistic and Roman Times."

Houchang Chehabi, Visiting Professor of International Relations and History,

is Professor of International Relations and History at Boston University, and will teach the course "Transnational Shi'ism." Farid Esack, who was at HDS last year, will stay on at Harvard with a joint appointment in the Faculty of Arts and Sciences and HDS as the Prince Al-Waleed Bin Talal Visiting Professor of Islamic Studies. He will teach "Introduction to Contemporary Islam."

Other visitors include: Tom Rooney, Visiting Professor of the Practice, who will teach in the Program in Religion and Secondary Education; Bernie Glassman, Preceptor in Buddhist Studies; Yang Ga, Preceptor in Buddhist Studies; Justin Stover, Preceptor in Greek and Latin; Brian Sorrells, Lecturer on Ethics; and Melissa Proctor, Lecturer on Ethics.

Fiscal Year Finishes With Annual Fund Record And Gifts at \$4.3 Million

The 2006–07 academic year was a successful one for the Office of Development and External Relations, with new gifts and pledges totaling more than \$4.3 million; a new record for the Annual Fund; an Alumni/ae Council focused on providing new and innovative ways to engage and involve our graduates; a thriving Leadership Council, and a Dean's Council that has provided invaluable leadership to our fund-raising efforts as well as to the strategic direction of the School.

Highlights for the year included the endowment of the Charles G. Adams Leadership Development Fund by Robert G. Wilden (BD '61) with a pledge of \$1.5 million, a \$370,000 grant to fund an Assistant Professorship of Ministry Studies by the Henry Luce Foundation, and a \$500,000 pledge from the Venerable SooBoon Sunim of the Ahnkok Zen Center in South Korea to support Korean Buddhist studies.

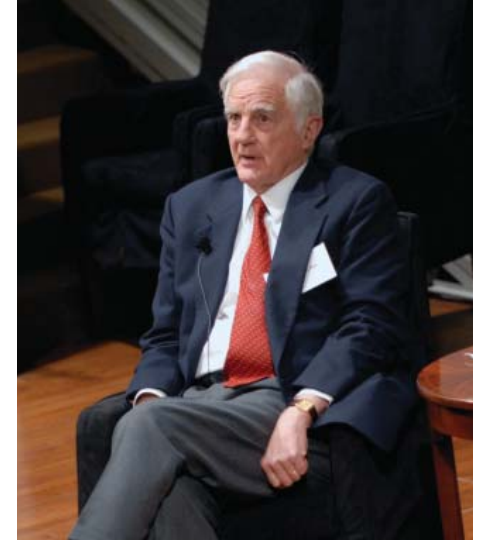
Thanks to the generosity of hundreds of alumni/ae and friends, the HDS Annual Fund set a new record with more than \$450,000 in unrestricted support. HDS is grateful to a number of individuals who helped to lead the way by becoming charter members of a new giving society recognizing individuals who make an Annual Fund gift of \$25,000 or more.

Alumni/ae activities have included regional club events in New York City and Washington, D.C.; a Cambridge event to introduce the new MDiv curriculum; and a memorable Alumni/ae Day focusing on religion and the art of documentary filmmaking, with Liz Walker (MDiv '05) delivering the keynote address, alumni/ae and faculty panels, and the screening and discussion of the film *Jesus Camp* (see other pages in this issue). The Alumni/ae Council continues to focus on outreach through the creation of volunteer regional clubs and by partnering with alumni/ae affinity groups, including HDS Alumni/ae of African Descent and the newly formed HDS Latino/a alumni/ae organization.



An Inquiry Into Religion's Power at Home and Abroad

On April 11 and 12, 2007, HDS hosted the second meeting of its Leadership Council, a group of friends and alumni/ae of the School who can act in its behalf around the world, as advocates for and advisers on its mission in general and as aides in fund-raising. On the evening of April 11, a convening dinner at the Charles Hotel featured a conversation between former Secretary of State Madeleine Albright and Jon Meacham, editor of *Newsweek*, on Albright's recent work on religion and politics, above. The program for the next day, presented at the American Academy of Arts and Sciences, included "Religious Studies at Harvard," an address by Harvard's Interim President Derek Bok, top right; two faculty panels, "Religious Studies and Global Understanding" and "Religious Studies and Informed Leadership"; a luncheon presentation of the first Dean's Distinguished Service Award to Jerry H. Baker, BD '71, former Alumni/ae Council president and past chair of the Dean's Council, right; and a closing address by HDS Summer Leadership Institute graduate Kevin Johnson, who brought along several students from St. HOPE Academy, part of the community revitalization program he created in his hometown, Sacramento, California, below. (The distinguished, engaged audience included Janet Cooper Nelson, MDiv '80, University Chaplain at Brown University, below right.) All of the 2007 Leadership Council events can be viewed online at www.hds.harvard.edu.



Faculty and Staff Notes

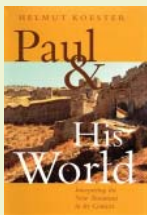
Khaled Anatolios, Senior Scholar in Patristics at HDS and Associate Professor of Historical Theology at Weston Jesuit School of Theology, has published the article “Oppositional Pairs and Christological Synthesis: Rereading Augustine’s *De Trinitate*” in the June 2007 issue of *Theological Studies*. **François Bovon**, Frothingham Professor of the History of Religion, and Bertrand Bouvier published “Un fragment grec inédit des Actes de Pierre?”—an edition of an apocryphal Greek text preserved in the Bibliotheca Angelica in Rome—in *Apocrypha* 17 (2006). His book *The Last Days of Jesus* has been translated into Spanish by Ramón Alfonso Díez Aragón as *Los últimos días de Jesús* (Editorial Sal Terrae, 2007); and the Italian version of volumes 2 and 3 of his commentary on Luke has appeared as one large volume: *Vangelo di Luca, vol. 2. Commento a 9,51 - 19,27* (Commentario Paideia: Nuovo Testamento 3/2). **Jocelyne Cesari**, Visiting Associate Professor of Islamic Studies, is the longtime coordinator of the Islam in the West Program, to which the MacArthur Foundation gave a grant in February 2007 to develop a sur-

vey of Muslims in Boston; she will recruit HDS students interested in the field of contemporary Islam and social sciences for this project. Her article “Hybrid and Globalized Islam of Western Europe” has been published in *Islam in the European Union: Transnationalism, Youth and the War on Terror* (Oxford University Press, 2007). **Phillip Clayton**, who was Visiting Professor of Science and Religion, recently published “Toward a Constructive Christian Theology of Emergence,” in *Evolution and Emergence: Systems, Organisms, Persons*, edited by Nancey Murphy and William R. Stoeger, S.J. (Oxford University Press, 2007). In May he presented the lecture “Evolution and Ethics,” for the Evolution and Theology of Cooperation project directed by Sarah Coakley and Martin Nowak; and in June he lectured at Regent University in Virginia Beach (“Mind, Emergence, and the Spirit”) and at Eastern Nazarene College in Boston (“The Emergence of Spirit”). **Janet Gyatso**, Hershey Professor of Buddhist Studies, has received a National Endowment for the Humanities fellowship and an American Council of Learned Societies grant to help support her 2007–08 sabbatical year, during which she will work on a book project studying the cultural history of

Tibetan medicine in the context of sixteenth- to eighteenth-century Buddhist institutions. **David D. Hall**, Bartlett Professor of New England Church History, gave the Rosenbach Lectures for 2007, entitled “Pen and Press: Practices of Writing and Publishing in Colonial America,” at the University of Pennsylvania in February. On April 2, under the auspices of the Department of English and the Lily Library, Indiana University, Bloomington, he gave the lecture “Not Imprint, Yet Published: The Significance of Scribal Publication.” On May 11, he participated in the symposium “What Is Prayer?” at the Center for Religious Studies at Princeton University. In June he was a keynote speaker at the annual meeting of the German American Studies Association in Bochum, Germany, on the topic “Can the Present Teach Us About the Past in American Religious History?” **Paul Hanson**, Lamont Professor of Divinity, was one of 10 faculty members honored at the annual Harvard Extension Alumni Banquet in June for 25 years of service in the classroom and for “sharing an inspired approach to teaching” at the Extension School. **David N. Hempton**, McDonald Family Professor of Evangelical Theological Studies, delivered a plenary conference lecture, titled “Toward Eliminating the Concept of Secularization: Round Three,” at the conference “European Religion/American Religion: Why the Difference?” sponsored by International Programs and held at the University of Iowa in April. He was the respondent to the lecture by Pulitzer Prize-winning historian David Brion Davis (Yale University), “Slavery, Emancipation and Human Progress,” given at Central Hall, Westminster, London, in April. He also delivered the paper “Popular Evangelicalism and the Shaping of British Moral Sensibilities” at the London conference “British Abolitionism, Moral Progress, and Big Questions in History.” His chapter “Religion and Political Culture in Britain and Ireland,” was just published in *Politik und Religion in der Europäischen Union*, edited by Hartmut Behr and Matthias Hildebrand. **Beverly Mayne Kienzle**, John H. Morison Professor of the Practice in Latin and Romance Languages and Lecturer on Medieval Christianity, presented the conference paper “Les

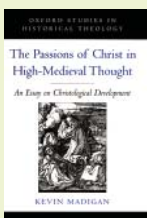
sources bénédictines et les écrits de Hildegarde de Bingen” at the “Colloque Mémoire du Catharisme,” “Ecrire l’histoire d’une hérésie,” sponsored by the Association de Valorisation du Patrimoine Mazamétain on May 12, in Mazamet, France. On May 14, she participated in the roundtable “Regards de femmes sur le catharisme,” for the 10th anniversary of Carcassonne, France, as a UNESCO World Heritage Site. **Elizabeth Ann King** (M.Div. ’87), counselor to United Church of Christ students and Instructor in Church Polity, served as assistant moderator of the United Church of Christ General Synod 26 in Hartford, Connecticut. Over 10,000 people gathered in Hartford the last week of June to celebrate the 50th anniversary of the creation of the United Church of Christ on June 25, 1957. **David Lamberth**, Associate Professor of Theology, was in South Korea in April, and lectured at the Gae Tae Sa Buddhist Temple in Su Won; at a conference on religion, culture, and religious studies at Sogang University in Seoul; to the Self-Governance Association of South Korea and the Korean Research Institute for Local Administration, a think-tank of public policy experts and economists; and at a conference to celebrate the opening of the sixth exhibition of Koryo Buddhist painting at the SaeJong Cultural Center in Seoul. On May 27, he spoke in a commentary panel at the conference “William James and Josiah Royce a Century Later: Pragmatism and Idealism in Dialogue,” which he organized for the Divinity School in conjunction with the Josiah Royce Society, the William James Society, and the Society for the Advancement of American Philosophy. He was elected vice president of the William James Society this past December for a term in 2007, and will serve as president in 2008. He participated in the panel “Religion in Transition” for the 55th reunion of the Harvard College Class of 1952, speaking about the framing of religion in terms of belief in recent critiques of religion. **Jon D. Levenson**, the Albert A. List Professor of Jewish Studies, was awarded an honorary doctorate in divinity by St. Mary’s Seminary and University in Baltimore, Maryland, on May 10. The citation mentioned “his many contributions to biblical theolo-

Recent Faculty Books



Paul and His World: Interpreting the New Testament in Its Context
by Helmut Koester (John H. Morison Research Professor of Divinity and Winn Research Professor of Ecclesiastical History)
Fortress Press

This volume presents critical essays on theology and eschatology in Paul’s letters, the apostle’s religious and cultural context, and the interaction of early Christianity with its Greco-Roman environment, as reflected in ancient literature and archaeological remains.



The Passions of Christ in High-Medieval Thought: An Essay on Christological Development
by Kevin Madigan (Professor of the History of Christianity)
Oxford University Press

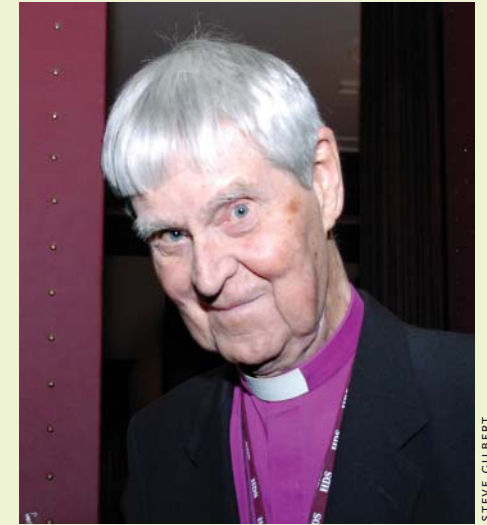
Since the earliest days of the Church, theologians have struggled to understand how humanity and divinity coexisted in the person of Christ. This book concludes that, under the guise of unchanging assimilation, there are radical discontinuities in Christian thought.

gy, to the intersection of faith and critical study, and to Jewish-Christian relations." He also delivered the lecture "The Righteousness of the Faithful Abraham: The Tale of a *Pasug* (Gen 15:6)" at the annual conference of the Rabbinical Assembly in Cambridge in May. An interview with him about his new book, *Resurrection and the Restoration of Israel: The Ultimate Victory of the God of Life*, appeared on FrontPageMagazine.com (February 28, 2007; visit www.frontpagemag.com). **Peter Machinist**, Hancock Professor of Hebrew and Other Oriental Languages, presented the plenary lecture "Ex Oriente Lux? Do Ancient Near Eastern Studies Have a Place in America's Colleges and Universities?" at an April symposium, "Finding a Place in an International World: How Ancient Peoples Viewed Themselves and Their Neighbors," to inaugurate New York University's program in Ancient Near Eastern and Egyptian studies; and the lecture "The Current and Future State of Biblical Studies: The Hebrew Bible and the Ancient Near East," at a symposium in honor of Jacob Lassner at Northwestern University in May. Forthcoming publications include "Mendenhall, George Emery (1916-)," in the revised edition of *Dictionary of Major Biblical Interpreters* (Academic InterVarsity Press); and "'Let a Hundred Flowers Bloom': Some Reflections on Reading and Studying the Hebrew Bible," in *The Hebrew Bible in the Twenty-First Century* (New York University Press). **Diane L. Moore**, Professor of the Practice in Religious Studies and Education and director of the Program in Religion and Secondary Education, was invited to become a member of the International Seminar on Religious Education and Values (ISREV), an association of over 100 religious education scholars from approximately 25 countries that includes scholars from various religious traditions and secular specialists in religious studies and education. In June, she conducted, in Mombasa, Kenya, the final two-day workshop for Kenyan teachers involved in the five-year Islamic Cultural Studies project that she has co-led with Ali Asani. She participated, with Ali Asani and David Lamberth, in "Religion in Transition," sponsored by the Harvard Class of 1952, and delivered the lecture "Religion,

Education and Cultural Competence: The Role of Religious Literacy in the Promotion of Global Citizenship" at Harvard Business School's reunion. **Kimberley Patton**, Professor of the Comparative and Historical Study of Religion, rejoined as a consultant the steering committee of the International Theology Conference at the Osher Jerusalem Center for Religious Pluralism at the Shalom Hartman Institute in Jerusalem. The week-long international conference, in which Jewish, Muslim, and Christian theologians from Israel, Palestine, and around the world participate annually, had as its theme this year "The Challenge of Fundamentalism." She presided over the public forum held at the Bet Midrash of the Hartman Institute and offered concluding remarks. On April 29 she presented a plenary address, entitled "Ancient Asklepia: Institutional Incubation and the Hope of Healing," at the interdisciplinary conference "Imagination and Medicine: The Future of Healing in an Age of Neuroscience," at Pacifica Graduate Institute in Santa Barbara, California. **Jonathan Schofer**, Assistant Professor of Comparative Ethics, recently published "Rabbinic Ethical Formation and the Formation of Rabbinic Ethical Compilations," in *The Cambridge Companion to the Talmud and Rabbinic Literature*, edited by C. Fonrobert and M. Jaffee (Cambridge University Press, 2007); and "Self-Cultivation and Relations with Others in Classical Rabbinic Thought," in *Moral Cultivation: Essays on the Development of Character and Virtue*, edited by B. Wilburn (Lexington Books). **Donald K. Swearer**, Distinguished Visiting Professor of Buddhist Studies and director of the Center for the Study of World Religions, presented two lectures in May at the UCLA Center for Southeast Asian Studies, and participated in the May Business Across Religious Traditions seminar, jointly sponsored by HDS and Harvard Business School, where he presented "Ethics, Wealth, and Salvation: Buddhist Economics—An Oxymoron?" Recent publications include "Presencing the Buddha in Northern Thailand: Perspectives from Ritual and Narrative," in *Buddhist Legacies in Mainland Southeast Asia 2006* (Bangkok: SAC-EFEO); "Buddhism and the Challenges of the Modern World," *Seeds of*

Across the Atlantic, a New Krister Stendahl Chair

Lund University, in cooperation with the Church of Sweden, has established the Krister Stendahl Chair in Theology of Religion, a position that will be affiliated with the Centre for Theology and Religious Studies, but located primarily in Jerusalem, at the Swedish Theological Institute. For more than 50 years the Centre for Theology and Religious Studies has made Jewish studies and dialogue between Judaism and Christianity, and among the different churches, a reality for many Swedish theological students and pastors. More recently, the work has broadened to include Muslims in dialogue. The Stendahl Chair will significantly strengthen the Institute and bring greater attention to what Bishop Krister Stendahl, Mellon Professor of Divinity Emeritus, himself sees as the primary theological challenge facing those of all three faiths.



STEVE GILBERT

Krister Stendahl, who joined the HDS faculty in 1954, serving as Dean from 1968 to 1979, has been closely involved with the Swedish Theological Institute for many years.

Peace, 23, no. 1 (January-April 2007); and, with Brent Was, "Thinking Globally: Buddhist-Christian Theology and Ethics in Honor of David Chappell," *Journal of Buddhist-Christian Studies* 26 (2006). **John T. Townsend**, Lecturer on Jewish Studies, recently learned that his "Christianity in Rabbinic Literature," has appeared in *Biblical Interpretation in Judaism and Christianity*, edited by Isaac Kalimi and Peter J. Hass (T&T Clark, 2006).



Danielle Cotter joined HDS in late April as a faculty assistant, and **Elizabeth Sutton** is the new program coordinator for the Woman's Studies in Religion Program. **Sarah Lefebvre** left HDS in May to become coordinator of the Moses Mesoamerican Archive, with other related responsibilities at the Peabody Museum. Her successor as administrative assistant for the Program in Religion and Secondary Education, **Catherine Bruce**, joined HDS in July. **Steve McFarland** left HDS in early May to become the national director of communication at America's Second Harvest, the largest charitable domestic hunger-relief organization in the United

States. **Gisela Ashley** is the new executive assistant in the Office of Development and External Relations. **Kit Gattis** left the Office of Faculty and Curricular Affairs to join the Lowell House office. **Adam Ackerman**, assistant manager of the HDS Bookstore, joined the staff of the Physics Department, where he oversees administrative responsibilities and grants management in support of a multi-university research initiative and the Institute for Theoretical Atomic and Molecular Physics. **Kristin Silver** left the Office of Admissions and Financial Aid to begin a PhD program at Arizona State University, and **Scott Wiener** just joined the office as staff assistant. **Ryan Lincoln**, faculty search and promotion review coordinator, is starting doctoral studies at the University of Notre Dame. **Branden Grimmert** is the new career services assistant, now that **Jeff VonWald** is devoting all his time to HDS's Religious and Spiritual Life in the Office of Student Life. After 20 years at HDS, **Debbie Gronback**, admissions and financial aid systems officer in the Office of IT and Media Services, has taken a new post at the University Financial Aid Liaison Office.

Love in a Time of Distraction

The following is the address to HDS's Class of 2007, delivered at the Commencement Worship Service on June 6, 2007, by Robert A. Orsi. Charles Warren Professor of the History of Religion in America at HDS since 2001, Orsi has become the inaugural Grace Craddock Nagel Professor in Catholic Studies at Northwestern University.

You who are graduating from Harvard Divinity School today have given me a great privilege and a great responsibility by inviting me to speak to you and to your family and friends this beautiful afternoon, come to Cambridge and to Harvard to celebrate your achievements. Thank you for this. I am leaving Harvard too, as you know, and so it seems right that we find ourselves together at this moment, face to face, as our paths divide from those who are staying on, from our friends and colleagues, from everyone whose daily presence has constituted our world over these past years. So as my little son Anthony says regularly to Christine and me, "Shall we talk?"

It is far too soon to know how Harvard has touched and changed us, but we can at least begin thinking about where we find ourselves today as scholars and religious practitioners, as we take our leave of this great university, at this precise moment in time. Thank you for your invitation. Those of you who have taken classes with me know that I prefer conversation to lecture, and so I am a little frustrated this afternoon by genre. But one thing I know with certainty as a historian of (and participant in) the Catholic 1960s is that dialogue sermons are a disaster. I hope you hear some echo of your experience in what I have to say and we can talk about it later.

My first class at Harvard, on American religious history from the Civil War to the 1970s, was on September 12, 2001. We met that awful, sad morning mainly for the consolation of each other's company and for the strength that routine gives us. As it happened I had assigned Lincoln's

Second Inaugural for the day's class.

All wars are horrendous, but the Civil War was particularly so. The terrible modern age of total war begins with the American Civil War. Grant's success in turning the war's tide was due to his willingness to spend life profligately until the fields were soaked with blood. The people who had come to hear Lincoln that morning in a subdued capitol city were convinced of the absolute righteousness of the Northern cause, but Lincoln would have none of this. As you all know, he told his audience, while the struggle was still raging south of the city, that North and South alike were complicit in the coming of war and that if God willed that the war "continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword," then that is how it would be. Lincoln's face, as documented in Matthew Brady's series of photographs taken of the president over years, by now had the seared, focused, and compassionate cast of a man determined to look squarely and unflinchingly at his times.

There was much talk after 9/11 that the nation had entered a new era of moral seriousness. Americans would no longer be absorbed with the frivolities that had so occupied us in the sunny days before the towers fell. We would face the world with clear and thoughtful purpose; the face of post-9/11 America would be Lincoln's face on the morning of his second inauguration, years into the war and weeks before his death. That has not happened. Instead, the awful suffering and sadness of that day have been used as a cover for war without end. Our rulers counted on Americans to be distracted by the image of the falling towers: distracted from the flag-covered coffins returning to the United States from Iraq; from the scenes of mayhem and tragedy at the Baghdad morgue; from the disastrously high incidence of



The Class of 2007 leaves the Memorial Church following the Commencement Worship Service.

STEPHANIE MITCHELL

traumatic brain injury among service men and women wounded in action; and from the suspension of habeus corpus at Guantanamo. By and large we have complied with what they have demanded of us. We are "distracted to death" in Saul Bellow's hard phrase, distracted to the death and mutilation of thousands, distracted to the corruption of our democracy, distracted to our own disempowerment.

I wish I did not have to say these things this afternoon, on this happy occasion, but how could I not? This is the world in which we find ourselves and which we are called to engage as scholars and religious practitioners. The question that matters most to me today is: how have we been prepared by the time we have spent in the classrooms and libraries of this great school, in field work and in archives, to meet the world as we find it now?

Midway through my graduate school days at Yale I entered a dark period when I lost all confidence in the meaning and purpose of a life of scholarship. I come from the working class; my father was a machinist, my mother a secretary. For years, through high school into college and especially in graduate school, relatives had been asking me what I was good for. Now I was asking myself the same question. Some of you know this about me because we have talked about it during your own dark days, when you too have wondered about the good of what you're doing here. I thought

about leaving the academy. I was offered the position of director of the Christ Church food pantry, where I could feed the really hungry bodies of real people. What I hated most of all in these days of doubt was the constant taunt that scholarship had nothing to do with how people actually lived . . . with the real world . . . with the real. This was the old neighborhood's provocation, but it expressed something deep in me, too. I also wanted to know how scholarship was real.

As I thought about what I wanted to say to you this morning, a story kept insisting on itself: when I was preparing for my first communion in Catholic school in the Bronx many years ago, one of the nuns whose challenge it was to make experientially real for little children the doctrine of transubstantiation, God's actual presence in the little dry and tasteless communion wafer, said to me, If you really know that God, who loves you, is really, really there in the sacrament of the Mass, really present, then nothing will ever be able to keep you away from the altar. You'll run to church, pound on the doors, demand that they let you in, you'll fight to go to church, you'll do everything to get into God's real presence.

Why did this ancient voice demand my attention? I have been admitting to myself more and more lately after so many years in the academy, so many years after my days of doubt at Yale, and so many years

after I held tightly to Sister's sweet-smelling black habit and absorbed through my pores what she was saying about God's real presence, that it has been on this sacramental ground that I have addressed for myself the question of the realness of scholarship.

Scholarship is the practice of disciplined attention to the world as we find the world, in its undeniable otherness and difference, but most of all in its obdurate and resistant presence. It is our privilege in the humanities and social sciences to go as inquirers into the company of other humans in the present and the past. We meet these men and women and children in the archives, in texts and in fragments of texts, and in the field. We find them always in the immediate circumstances of their lives, at work on their worlds; we find them in webs of relationship with each other that come to include us, once

we have entered their worlds, in the present and in the past. And we meet them in the circumstances of our own lives, from within our own stories, gripped by our own fears and desires and hopes. "Research is a living relationship between people," Sartre wrote. "The sociologist and his 'object' [which Sartre puts in quotation marks] form a couple, each of which is to be interpreted by the other; the relationship between them must be itself interpreted as a moment of history."

Understood this way, scholarship is the practice of a particular kind of love. Veritas is Harvard's motto, but the ground of veritas is amor. The love of your family and friends has sustained you these years; your love for what you were studying kept you going. Love is there, too, at the heart of our epistemology. The canons of modern reason insist that love is the nemesis of rationality; scholars must be

objective, love is subjective. But the paradox of scholarship in the humanities is that the more we are present as particular persons and scholars to the world—the more "subjective" we are—the more the world stands forth in its realness and otherness—the more "objective" it is. The deepest challenge of epistemology is not an abstract "objectivity" but the fearlessness to be radically present to the other as we permit the other to be radically present to us. This is the sacramental dimension of scholarship; sacramental meaning the practice whereby the self comes face-to-face with the real.

I worry that my use of the language of "sacrament" creates the impression that what is met in the presence of the other is always good and positive. This is why I prefer to speak of the real: the whole point of disciplining our attentiveness is so that we will stand poised and open in the

face of realities that we desperately want to deny, ignore, dismiss, or condemn. The fully present other is not there to be a bearer of our needs. You never know what you will walk into when you enter someone's world or how your world will be changed as a result of what you see and experience. This is the risk of love.

Academics are not exempt from distractions, of course. We're hugely distracted by our email; we're distracted by self-importance, by our own small dreams of power and fame; we're distracted by competition, by passing fads; we're distracted by consumption and status and prestige, just like everyone else. Distraction has moved into the very core of our work, moreover: over the past several decades, American academics have elaborated at great length ways of knowing and thinking that deny or dismiss the real, and we have been distracted to death by these obfuscations. But reality and experience have pushed back, and this real-denying era of the university appears to be coming to a close, although a vein of icy unreality continues to course through university culture. But this is why scholarship needs to be disciplined, why the commitment to the real is affirmed over and over, and why we work in community.

Already a budding historicist, I used to marvel as a boy in the Bronx that God, born into the world at a particular time and place in the singular person of the man Jesus of Nazareth, could not have known the word for "washing machine" because these did not exist yet, and that if he had known it, he wouldn't be really human but some sort of science-fiction freak. Now I realize that the real promise of this theology for scholarship is that it allowed me to hold together in the same thought the words "God" and "washing machine."

"Hope is with you," the great Catholic poet Czesław Miłosz writes, "when you believe / the earth is not a dream but living flesh / that sight, touch, and hearing do not lie." This is the hope of the disciplined scholar approaching the world in love. Veritas et amor. I wish you this hope today as you leave Harvard Divinity School: as Sister said, let nothing distract you from going forth to meet the world as living flesh. ✨



NAN HUTTON
Jessica Fish

One Person at a Time

The following excerpts are from "Religion and the Common Good," the address Jessica Ann Fish, MTS '07, presented to her fellow graduates at HDS's Commencement exercises the morning of June 7, 2007.

The theme chosen for today is religion and the common good. I realize I could talk to you about the work of brilliant theologians, philosophers, political scientists, and economists. But we've been doing that the last few years of our lives. Instead, what I have to offer you today is something different; it's about you. And

the ways you create space for the common good to occur.

At the very beginning of this school year, at Convocation, Dean Graham asked us to contemplate our responsibilities to this community and to the wider world: to help bring greater understanding of religious traditions and issues in a time of international and national crises in which religion and morality are constantly, but all too seldom intelligently, invoked. . . . We are in the position to begin meaningful and transformative dialogues with those we work with.

Perhaps it is because of this we know that at the heart of every religious tradition there are similar conceptions of the common good. We also recognize that so many in our world are without some of the most important aspects of the common good, and, more than basic physical needs, too many are without the experience of hope, of love. It is with this in mind that I want to ask all of you a question: What will you do with the degree you are handed today?

The first time I was forced to really contemplate this question was after James Cone, the father of Black theology, packed the Sperry Room and preached one of the most powerful lectures many of us have ever heard, entitled "Strange Fruit: The Cross and the Lynching Tree." After the

lecture I found him at the reception in the Braun Room. With glassy eyes I said to him, "Thank you. Thank you for making me think. Thank you for always taking the risk and personalizing your work." Then, James Cone, the father of black theology, the monolithic theologian, scooped me up into a bear hug, me with all my questions and disillusionments about the academy, and said, "Don't worry, you will do the same one day, I know it." He had a faith in me and my abilities that I had not yet fully realized. . . .

Are we willing to walk out of here today, armed with the skill set of higher education to help realize the common good in whatever form of ministry we may enter into? I believe the answer is yes. The study of religion gives us the language to talk about injustice and catalyzes our minds to imagine the possibility of a world in which the sanctity of every being is always recognized and respected. The answer is yes, because we understand—as did our great religious teachers—that the common good for humanity is reached one person at a time. The answer is yes because we have no other choice; after today we will be released into this world, and our impact will be realized in the moments in which we make another feel heard, feel empowered, and feel loved.

Prophet's Authority

continued from page 2

After our weeks together, I think that my colleagues expected me to do my normal shuffle around such questions. And they were completely right for doing so.

I had been so worried about my inability to say something entirely true about my experience of the divine, that I said nothing at all.

Lately, this question of religious honesty has been on my mind, and it's manifesting itself in one common word: prophecy.

When I say "prophecy," I don't mean the ability to foretell what will happen in the future. For me, prophecy means the courage to give expression to my experiences of the Holy, no matter how imperfect they may be. At its most authentic, prophecy is a radical act.

The former HDS professor and Unitarian Universalist ethicist James Luther Adams spoke much about what he called the "prophethood of all believers." Adams wanted Luther's call for the "priesthood of all" to extend to our prophetic witness as well. The prophethood of all—this is a phrase that has stuck with me since I first heard it, and it is crucial to my understanding of my faith.

Here at HDS, we are made well aware of the dangers that can arise in assuming a voice of prophecy. The postmodern

world, the tendencies within some of our churches, and the environment here at the School often caution us against assumptions that lead to simple, grand statements about the world, and rightly so. But I think I have listened too hard to them, and it has hindered my ability to be prophetic. I cannot help but think that as people of the spirit, we have a place from which to speak.

Should our inability to say everything keep us from saying something?

Lately, I've been hearing a lot about the prophet Amos. In a decadent society crashing down around him, Amos, the text says, was visited by God in the form of visions, which served as the catalyst for his ministries.

I have to say that I am very different from Amos. I've yet to have a single vision, and more often than not, my religious inspiration resembles the "still small voice" of Elijah. Elijah is portrayed on a mountainside amid storms, earthquakes, and fire, none of which contain the word of God. When all is settled, he strains to hear the message in a "still, small voice" that passes by. I love this image, a still, small voice.

The twentieth-century musician and Zen Buddhist John Cage had his own experience of hearing something amazing when he visited Harvard some years back and stepped into what's called an anechoic chamber, a room without echoes. Cage said: "I entered one at Harvard University

several years ago and heard two sounds, one high and one low. When I described them to the engineer in charge, he informed me that the high one was my nervous system in operation, the low one my blood in circulation. Until I die there will be sounds. And they will continue following my death. One need not fear about the future of music" (quoted in Wes Nisker, *Crazy Wisdom*; Ten Speed Press, 1999).

I feel something similar with respect to religion. We need not fear the future of the religious voice. Again, this for me is Universalism. Until we die, I believe there will be, for every human being, the sounds of the Divine, that still, small, astonishingly inescapable whisper of the sacred.

It is not always the source of my beliefs, but it is *always* the energy from which I speak about them.

What happens, though? Why do I fall into the role of politician instead of prophet? Why do I shy away from being honest with my friends, family, and strangers about some of the most important experiences of my existence?

We are worthy to speak. Each and every one of us. Despite what others might have said; despite the constant messages we hear in our culture that we must become something different than who we are before we can give ourselves and our voices to the world—in the face of all these things, you, and I, and all those who will join us: our voices are worthy of prophecy.

But why don't we always use them?

Often, for me, it is fear: fear of ridicule mostly, or of not being understood. But I don't think I'm the only one. Looking to the Hebrew scriptures, even Moses was afraid to speak prophetically. He was a stutterer and didn't think people would listen.

I have begun to stutter spiritually. My best efforts at giving voice to my religious life, even here at HDS, where kindred spirits surround me, sometimes fall short. I find that often when I voice that question from the hospital—"what right do I have to speak?"—what I usually mean is, "I'm so afraid that you won't believe me."

There is a great story, often told by Unitarian Universalists, about the minister John Murray preaching, right here in

Boston. At the time, his notion of Universalism as such was even more radical than it is today—and not always well received. During one of his sermons, a rock came flying through a window and landed by his pulpit. Almost as if it were planned, Murray reached down, picked up the rock, and said: "This argument is solid and weighty, but it is neither reasonable nor convincing . . . not all the stones in Boston, except they stop my breath, shall shut my mouth."

In our speaking as prophets, there will be stones, my friends, but which ones will shut our mouths? Which ones are shutting our mouths right now?

Real prophecy is a radical act. We hear the stories and see the images of those speaking truth in the face of power and confronting death, and many times meeting it. The truth of the matter is that most of us here won't face physical death for expressing our faith. I'm worried that we as prophets die spiritual deaths, because we did not hear the voice within us, or did not feel worthy to speak it when we did.

There are things to be said. Let us say them.

What would it look like if just the people in this room really took their prophecy seriously? I think that it would be life changing.

We will not always be right, and each one of us cannot know the truth alone. This is why we join together in community. This is why we have one another.

My friends, may we live fully the sometime terrifying task of the religious life, which challenges us to speak clearly and unashamedly our most intimate religious experiences, with the knowledge that we are not alone.

May we, as if for the very first time, take seriously the voice within each of us, not only in our places of worship, but with our family and friends, in our whole lives.

Like Elijah atop the mountain, may we strain to hear that still, small voice—on hospital floors, in classrooms, in nature, in subway cars, and, indeed, within our very hearts; and when we do, may we have the courage to say with all of our breath, "I hear you." It is waiting to be heard.

What better time than now?

Amen. 🙏



The Billings Competition finalists: Sarah Peck, MDiv '07; Willie van Doren, MDiv '07; Aaron White, MDiv '07; Mara Dowdall, MDiv '07; and Harold Eichelberger, MDiv '07.

THE CENTER FOR THE STUDY OF WORLD RELIGIONS

CSWR Affiliates: From Past Into Future

by Susan Lloyd McGarry

Since the Center for the Study of World Religions (CSWR) building opened its doors in 1960, it has been a community for visiting scholars, graduate students, professors, and research associates, bringing them together, with the resources of the CSWR and Harvard, to gather insight into the forms and issues of the world's religions. These affiliates have been the heart of a community that extends into the world. Recently, the CSWR staff contacted past affiliates, to invite them to a celebration of the Center's history last November, but also to connect with those who constitute our living history. We sent out a survey to the more than 600 affiliates, asking them about their current careers; the impact the CSWR had on them; their research interests; the issues they see as most critical for religious studies today; and suggestions for the future direction the CSWR might take. We heard back from 109 affiliates, with 67 completed surveys.

CSWR affiliates have always been a diverse group of scholars from many parts of the world. Most who responded to the survey, however, are currently based in the United States, with several in Asia (including nine in Japan), and a few in the Middle East, India, Europe, and elsewhere in the Americas. No surveys came back from affiliates in Africa, though two attended the November celebration and several respondents specialize in African studies. Many CSWR affiliates came to the United States to advance their scholarly careers and, not particularly surprisingly, they remained. Ease of contact may also be a reason for the high U.S. representation.

Most respondents reported that the CSWR had had a major impact on their careers. One scholar originally from mainland China, now teaching in Canada,

wrote: "The professors of the Center . . . set good examples in their teaching and in their good relationship with their students . . . a great opportunity for me to understand different cultures [through many] different activities." A scholar of Hinduism echoed this appreciation: "The opportunity to interact with my peers in graduate school, my mentors and later colleagues, in an informal and yet intellectually stimulating environment was priceless." Many affiliates described their time at the Center as a turning point. One, from Iran, observed, "I learned to look at my own culture in a fresh way." Respondents also characterized their time at CSWR as a haven, as one American noted: "it provided the place, scholarly resources, and supplemental sabbatical support for my second book [and] . . . life-long friends."

Almost all the respondents are well established in academic careers. A few have retired, a few are in ministerial roles, while a few have turned to different vocations. Research interests range from bioethics to peace studies, covering the gamut of religious studies, from Africans in India to weeping in the religious imagination.

We asked affiliates to identify the most critical issues in religious studies today, allowing for more than one response, which many provided. Ninety-nine issues were named by the 64 respondents who answered this question. We then took the open-ended responses and categorized them broadly. Issues in comparative perspectives in religious studies and the need to value religious/cultural differences were given as the two most important issues, each receiving 24 percent of the responses (see the pie chart).

Categorizing is, of course, by its nature subjective. Examples of the actual

responses may provide a better sense of the issues raised. Statements informing the comparative religious studies category included: "the place of comparative religion as a debating point"; the need to "reexamine concepts of religious studies . . . derived from Western religious contexts . . . [when applied to] different religious contexts"; and the difficulty of "representing the varieties of experience and understanding under the name of religion [and specific religions]." An appreciation of pluralism and a desire for religious dialogue and tolerance constituted the "value religious differences" category, typified by the need for "mutual understanding of differences and how to live with them," "preserving and valorizing historically marginalized cultures and religions," and "self-criticism and exposure to other cultures."

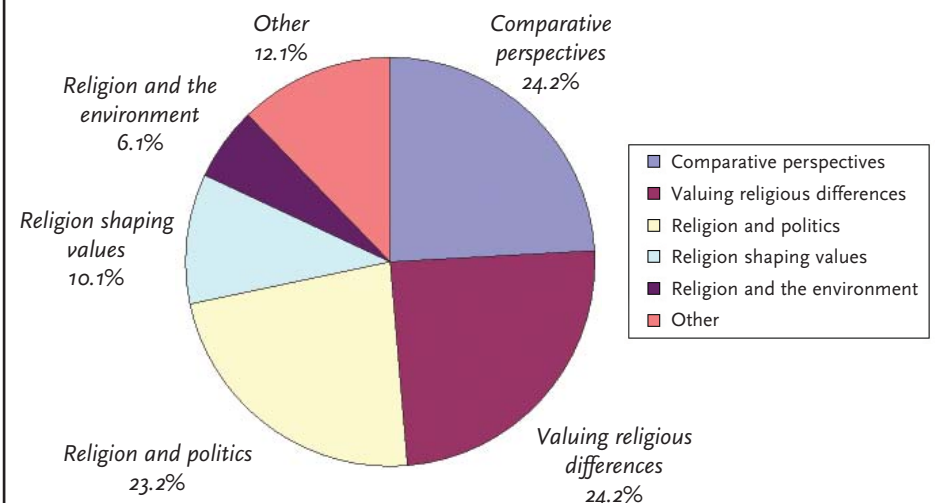
Religion and politics represented the next largest group of issues (23 percent), with concerns about "religion, ideology and geopolitics," "the dark side of religion," "the rise of fundamentalism," and "the clash of civilizations." The role of religion in shaping cultural/social values was raised in 10 percent of the responses, with concern for the role of religion vis-à-vis the environment in 6 percent. The remaining responses addressed topics related to specific disciplines or traditions, including science and religion, art history and religion, and classical Islamic studies.

This survey and last fall's celebration are efforts to reach out to the CSWR "alumni/ae" community, which includes not only CSWR fellows, but also those who resided at the Center and participated in its community life, such as graduate students, visiting professors, and others who had a formal affiliation with the CSWR. (If you have held a formal CSWR affiliation and have not heard from us, please contact Susan Lloyd McGarry, manager of planning and special projects, smcgarry@hds.harvard.edu, 617.496.1608; or visit "Past Fellows and Affiliates" under the "People" section of the CSWR website, www.hds.harvard.edu/cswr).

We are still digesting several insightful recommendations for new directions, activities, and CSWR outreach. The residential community continues to be at the core of the CSWR—an intentional effort to create networks among scholars in different areas of study, in different disciplines, from different countries and religious backgrounds, and at different stages in scholarly careers. 🐦

In winter 2006, Harvard Divinity School surveyed all alumni/ae about their experience at HDS, and how it has affected their personal, educational, and professional experiences since. Watch for more on the responses of the HDS alumni/ae survey in a later issue of Harvard Divinity Today.

Critical Issues in Religious Studies: Responses From CSWR Affiliates



Finding Passion and Purpose

Liz Walker, MDiv '05, host of *Sunday With Liz Walker* on WBZ-TV and producer of the documentary *A Glory From the God*, gave the Alumni/Ae Day keynote address on June 6, 2007. The event may also be viewed by webstream at www.hds.harvard.edu.

Documentary film production was never part of any plan I put together, and neither was humanitarian work in Sudan. Yet, both define me right now and both are inextricably tied to my call to ministry and my study at the Divinity School. September 11, 2001, was my first day of classes at Harvard Divinity School. Like the rest of the country, I will never forget the extraordinary moment in time when the world shifted. I walked out of the WBZ-TV station shortly after noon that day, where I had changed my work schedule to part-time in order to go to seminary. The newsroom was in total chaos. Of course, this was the world in which I had grown up—a world that thrives on disaster and spits out immediate analysis in a 30-second sound bite, a world of sensationalism and superficiality. On this day there was panic and disbelief. Young reporters, producer, and writers, who usually thrive on graphic images, on this day were stunned into silence.

It was a surreal experience driving across the river on this day. I was moving, physically and spiritually, from a place of cynicism and arrogance to a place of thoughtfulness and reflection. At the time I remember thinking, "What the hell am I doing? I'm going in the wrong direction." I was moving away from the world in which I felt very comfortable. My job as a reporter was never that demanding (finding the hip word to fit the quick image is not very hard). For a moment, my decision to go into ministry felt counterintuitive and counterproductive.

I have been moving in that direction ever since, against the wind, away from easy answers, away from a shallow world that seeks out antiheroes and "gotcha"

moments, a world where respect is measured by how much money you make and how you work the system. There is nothing magical or mysterious about that life, nothing absolute. Everything is manipulated, held together by string and wire. And after 30 years in this business, I was left confused over what really matters.

I moved away from that world into one that seeks to balance reason and faith. I moved into a world where truth is sought through acts of healing and the restoration of God's community. Through my work in Sudan and the production of this documentary, I have discovered it is not quite as lonely out here as I originally feared.

There is a movement afoot. It is a movement of young people and church folks, suburbanites and city dwellers, the old and the young, black and white, Jew and Muslim. It is a movement of people who are tired of feeling helpless and who are fed up with cynicism. There are many people desperate to find their way to make a difference in the world. The documentary that I am producing is called *A Glory From the God*. It profiles the extraordinary leadership of Gloria White-Hammond, MDiv '97, in the movement against genocide in Sudan. Gloria is the co-pastor of my church, Bethel African Methodist Episcopal Church in Jamaica Plain, Massachusetts, my spiritual mentor, and the reason I answered God's call to the ministry. Our first trip to Sudan was in July 2001, just a few weeks after I officially announced my decision to enter the ministry. Gloria, her husband, Ray (senior pastor at Bethel AME), and I were a part of a group of Bostonians invited to investigate long-standing and controversial allegations of slavery in Sudan's south, the insidious backwash of that country's 20-year civil war. We arrived to the 100-degree-plus temperatures of the swampy savannahs to meet people and hear stories that would change our lives. Young women with little babies clinging to their legs told us about gang rape, torture, beatings, endless backbreaking labor in the fields of northern masters. We saw



Liz Walker

the remnants of bombed villages, destroyed roads, people left barely eking out lives in a place that had been devastated by war. And I captured all that I could on my little digital camera, which I had bought because I couldn't persuade my news director to assign a television news crew to the trip.

Since that first trip, I have returned to Sudan three times. Gloria has been back more than a dozen times. Many times, when I couldn't go with her, I sent my camera. The story that I am producing will put a face on the efforts to stop the twenty-first century's first genocide, which has taken the lives of as many as 400 thousand and displaced 2 million more. And, the story will lift up the importance of personal commitment in public affairs.

Our work in this movement has been slow and measured. We have raised nearly half of the \$400,000 we need to finish the film. Our fund-raisers include what we call healing conversations—efforts to create opportunities for community building. Sadly, in the Boston area we have a public that does not know much about

the situation in Darfur. What gives me the greatest hope is that this same public is hungry for information and hungry to become involved.

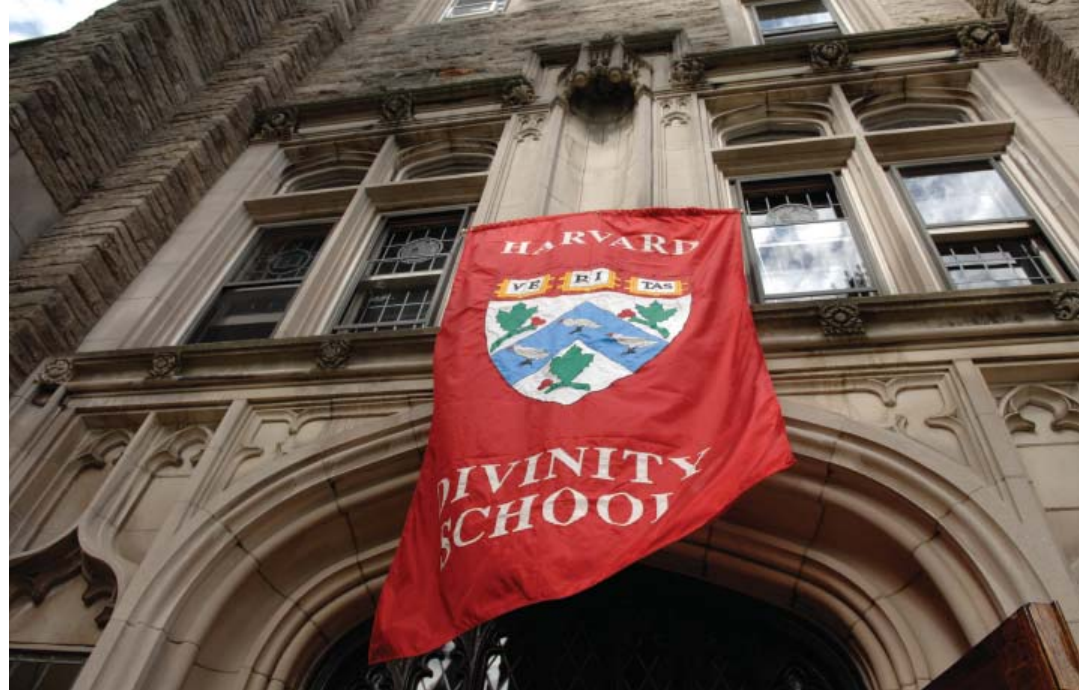
We are, all of us, called to practice the heroism of hope, the audacity to act for change in everything we do, not with cheerful Pollyanna optimism or bleak moralism, but by taking intentional steps of hope and justice in our daily lives. This means taking risks, stepping out of our comfort zones. Robert Bellah and the other authors of *Habits of the Heart* and John Kenneth Galbraith in *The Good Society* suggest that it is a matter of paying attention, not simply as conscious awareness, but through the cultivation of human possibilities and purposes in individual lives and institutions. We may not all be called to go into ministry or to Sudan, or to make documentaries, but we are all called to pay attention to the world's cries for help, wherever they are. It is a matter of staking a claim to God's universe and then listening for directions. And everything counts. 🙏

Commencement 2007, on a Creative Note

continued from page 1

Nokuthula Ngwenyama, MTS '02, gave a beautiful recital in the Andover Hall Chapel. These events are available for viewing at www.hds.harvard.edu, as is the afternoon event, a screening and discussion of the documentary film *Jesus Camp*, and the keynote address for the Alumni/ae Day luncheon, by Liz Walker, MDiv '05, the television reporter and film producer who in recent years co-founded My Sister's Keeper, a humanitarian group that focuses on women's education in Sudan. Walker's address, "Finding Passion and Purpose: My Story," also appears here in a revised form, on page 12. The address for the Commencement Worship Service, by Professor Robert Orsi, appears here on page 8, and excerpts of the address given by class speaker Jessica Ann Fish, MTS '07, at the School's Commencement exercises, appear on page 9.

Photographs by Steve Gilbert, Marcus Halevi, and Tony Rinaldo



*Left to right, from the top: The Harvard Divinity School banner floats beneath Andover Hall's tower; a class marshal, Terri Cissé, MDiv '07—with Quardricos Driskell, MTS II—holding the sign she carried to lead HDS graduates to the Morning Commencement Exercises in Tercentenary Theatre; panelist Kurt Shaw, MTS '07, speaks with audience members in the Sperry Room after the "Religion and Filmmaking" panel; a heartfelt graduation hug; the Class of 2007 gathers on the steps of the Memorial Church for the annual graduation photograph; Leonardo Radomile, MDiv '07, during the Alumni/ae Day discussion of the documentary film *Jesus Camp*.*



REUNION DINNER AND ALUMNI/AE DAY



Clockwise, from right: Dean William A. Graham with Alumni/ae Day Luncheon keynote speaker Liz Walker, MDiv '05; panelists Professor Harvey Cox and Alexander Hurt, MTS '96, at the Jesus Camp screening; alumni/ae browse during the booksigning in the Braun Room; Phillippe Copeland, MTS '99, asks a question of the Jesus Camp panelists, while Benjamin Hall, MDiv '99, listens; "Religion and Filmmaking" panelist Valarie Kaur, MTS '07, speaks to a full Sperry Room; Professor Diana Eck, "Religion and Filmmaking" panel moderator, with Valarie Kaur.





COMMENCEMENT

New HDS graduates enjoy what proved to be a glorious June day, perfect for formal and informal poses. Clockwise, from right: Margot Lurie, MTS '07; Timothy Fink, MTS '07; Meagan Yogi, MTS '07, with family; Mara Dowdall, MDiv '07; Angela Temple, MDiv '07, with her father; Caroline Vogel, MDiv '07, Mara Dowdall, MDiv '07, and Sara Lenzi, MDiv '07; and, at center, Jacob Rhoads, MDiv '07, with family.



Celebrating Three Alumni's Original Ways of Going Forth Into the World

Three Harvard Divinity School alumni were honored at the June 5, 2007, Alumni/ae Dinner held at the Harvard Club of Boston.

Allen Dwight Callahan, PhD '92, Professor of New Testament at the Seminário Teológico Batista do Nordeste in Brazil and Interim Associate Protestant University Chaplain at Brown University, received the 2007 Preston N. Williams Black Alumni/ae Award. Established in 2002, the Williams Award honors an individual who has demonstrated through study, instruction, and publications a concern with the religious experience of the African diaspora and a commitment to scholarship at HDS—one who inspires brotherhood and sisterhood by empowering others in the pursuit of truth and justice through unfailing support of students, faculty, alumni/ae, and staff.

In introducing this, the sixth, recipient of the Williams Award, Mark U. Edwards, Jr., noted the “unique synthesis of qualities—theologian, biblical scholar, preacher, and community activist—[that] comes through forcefully in everything Callahan writes or delivers in speech.” He then quoted Callahan, who, in discussing the legacy of Dr. Martin Luther King, Jr., in

2003, asked: “Who’s [now] willing to give us a national assessment, a kind of nation report card on where we were then [at the time King wrote *Stride toward Freedom*] and where we are now? Are we making other people’s nations battlegrounds over resources that we want? Yes. Are those the challenges that Dr. King leveled, those accusations against our national conscience; are they accusations that would still obtain today? Yes, they are. . . . Do we imagine ourselves as brokers of peace, or do we imagine ourselves as the new empire?” Callahan, who was a member of the HDS faculty from 1992 to 2001, is a specialist in the New Testament and early Christianity, and an ordained Baptist minister. Author of numerous articles and books, his most recent, *The Talking Book: African Americans and the Bible*, was published in 2006. He is now working on a project to assist Afro-Brazilian pastors and leaders of nonprofit organizations in devising, developing, and implementing programs for community and economic development in Brazil.

John K. Ruge, Jr., MTS '69, a physician, health care innovator, community organizer, and policy adviser, is the 28th recipient of the Rabbi Martin Katzenstein

Award, established by the HDS Alumni/ae Association in 1979 to honor graduates with a passionate and helpful interest in the lives of others, an informed and realistic faithfulness, a reliable sense of humor, and an understanding that love is not so much a way of feeling but a way of acting.

Ruge broke the model of the medical guild by establishing one of the first health care systems to make extensive use of physician’s assistants; he insisted that the centers stay open evenings and weekends, and he found ways through grants and local initiatives to provide health care to those who could not afford it. The health care system he created to serve northeastern New York now provides primary care to some 70,000 people, many of whom would otherwise have no access to such care. Funded through a patchwork of federal, state, and local programs, the network has become a national model for providing care to the disadvantaged and hard-to-reach.

Kurt Shaw, MTS '97, the founder and executive director of Shine a Light, a 300-member network of organizations serving street and working children in Latin America, is the 18th recipient of the First Decade Award, established to honor a graduate from the past 10 years

“whose vocation confirms our hope that God is present as justice, peace, and beauty, and whose achievement inspires our striving for truth, compassion, and service.” Launched in 2000 and based in Santa Fe, New Mexico, Shine a Light (SAL) recognizes that practical solutions to youth homelessness emerge not from ivory towers or bureaucratic offices, but from grassroots organizations in São Paulo, Bogotá, and Mexico City. SAL’s current projects reflect the ambitious and innovative agenda of Shaw’s unique organization. For example, the Hip-Hop Education Project works with Pé no Chão in Recife, Brazil, to show how rap, break-dance, and graffiti can bring street children into an educational process; Africa on the Street, a collaboration with several Brazilian NGOs, documents the power of African dance to reach kids living on the streets and in the favelas; and the CD-ROM-based course StreetKidVid shows how to use children’s video as an educational resource.

On the next two pages are excerpts of the three award winners’ remarks, delivered at the June 5 Alumni/ae Dinner. Their remarks may also be heard in their entirety online, at www.hds.harvard.edu/alumni/awards.



Left photograph: Jody Leight with husband Anthony Johnson, MDiv '77; Jon Brewster with wife Michelle Brewster, MTS '97; Diane Miller, MDiv '76; Jack Mendelsohn, STB '45. Middle photograph, standing, from left: April Yvonne Garrett, MTS '97; Erik Williams, MDiv '01; Melinda Weekes, MDiv '05; Angela Jones, MDiv '97; Dale Gadsden, MTS '96; Belva Brown Jordan, assistant dean for student life; Allen Callahan, PhD '92; Sam Nixon MDiv '91, HDS '01; Monique Moultrie, MTS '02; seated: John Ruge, MTS '69; Kurt Shaw, MTS '97. Right photograph: the Class of '67 heralded dinner attendees with the song “There’s No Being Like Non-Being,” written by Lilly Smith, BD '67, and first performed during Orientation in 1965.



Erik Williams, MDiv '01; April Yvonne Garrett, MTS '97; Allen Dwight Callahan, PhD '92.

Preston N. Williams Black Alumni/ae Award

Allen Callahan, PhD '92

We may call this great honor that has been bestowed upon me a mystery. That is, something to be appreciated, celebrated, but not too vigorously investigated. As you all know, looking too hard at a mystery simply ruins the view. And so . . . I'm not going to look too hard at this mystery. I shall simply express my heartfelt appreciation. . . . And I shall give myself over to a season of joyous celebration, celebration all the more joyous because I share it with you all.

I'm especially gratified to see a number of my former students here tonight—the Callahan survivors are in the house. You lived through those freewheeling, extended thought experiments called courses that I perpetrated semester after semester when I was pulling a paycheck at the Divinity School. You, my dear students, were at the same time my co-conspirators, my collaborators, and, occasionally, my collateral damage. It is so good of you to come and celebrate with me anyway. I'm glad to learn there are no hard feelings. You were such good students—and, happily for me, you've turned out to be such good sports as well. What I did in those days I couldn't have done without you.

All my efforts in those days were to instantiate, however ineptly and imperfectly, a conceit that I affirm just as devoutly today as I did when I was given free rein to run the hallowed halls in Andover: that glorious conceit of the learned ministry. Yes, I still believe in it: in God, in Jesus whom God raised from the dead by his eternal Spirit, and in the learned ministry—that vocation of head and heart that still promises to nurture a deep, critical sense of what is right in an era when so many things have gone so wrong. And with that sense of right, the resolve to see to it that what is done is right, and that what is right is done: as one nineteenth-century public theologian once put it, a “firmness in the right as God gives us to see the right.”

Rabbi Martin Katzenstein Award John Ruggie, MTS '69

It happens that I recently undertook a major move—one involving the relocation of old boxes from one corner of my attic to another. Among other curiosities, a certain faded blue book turned up.

Inside, in my own handwriting, was a long description of archaeological findings at Jericho—how the walls were built.

I need to tell you that I have no memory

of having written this essay. And no memory of anything to do with the archaeology of Jericho. And, truth be told, no memory whatsoever of the course for which I took this exam. Which is to say that I have astonishingly little recollection of what I purportedly came to Harvard to study.

Yet, I have so many other memories: taking in Conrad Wright's orientation talk for incoming students—the one entitled “The Boston Common Has Five Sides”; reporting out a fiscal deficit for the HDS Student Association, and having one of my classmates pipe up, “Well, fortunately, money is only a symbol”; meeting with my faculty adviser at the Hays Bickford, the last truly greasy spoon in Harvard Square; participating in a T-group during my field work at Mass Mental Health—a sort of psycho-medical exercise in Zen.

Of course, random memories are never random. It was my rotation at Mass Mental that led to a personal revelation—that I belonged in medical school.

And the meeting at the Hays Bick was important because I needed help. Two courses that I needed in the Yard—chemistry and physics—were scheduled for the same hour. To be allowed to enroll in both (and attend half the classes of each) would require faculty support. Harvey Cox came through for me, all sails flying.

And so I took my MTS, and in a few years would become a practitioner of medicine. A doctor.

As they say, it's a living.

And, yes, it really is a living: as for men and women of the cloth, a vocation, a calling.

My next stop was Chestertown, a little Adirondack town in northern New York that had just lost all three of its physicians. I brought my stethoscope and a definite plan. I would give the town six months, and then go back to the city. I am still there, in those mountains—further proof that, when it comes to life plans, the ultimate Decider in these matters has a sense of humor. Martin Katzenstein, take note.

As it turned out, not just Chestertown but all the surrounding towns were about to lose their doctors—too much poverty and too many uninsured patients. A looming national crisis in health care was coming early and in force to this mountain region.

So, with many others, I helped to build a system of care called the Hudson Headwaters Health Network. In the scale of things, it's a tiny enterprise, one planted in an American backwater, the Adirondack backwoods.

But for a small place, there is plenty of need. In a few months, this little network will log its 3 millionth patient visit. I do not want to overstate the case. Without our health centers, many of those patients would find a source of care somewhere else. But some—too many—wouldn't.

I should also add the caution that Hudson Headwaters will be only recording

continued on next page



Robert Koehler, MTS '02, presenting the Katzenstein Award to John K. Ruggie, Jr., MTS '69.

Alumni/ae Awards

continued from previous page

that milestone visit if our health centers survive the summer. The point being that, after 30 years, this little system of care is still very, very fragile. Because we provide basic, primary care for everyone regardless of financial circumstance or insurance status, everything we do is in constant fiscal jeopardy.

But I learned some time ago that money is only a symbol, a commodity necessary to support what we do, but one that should not be allowed, by itself, to shape our work or our lives.

My hope is that Hudson Headwaters will come to serve as an example of how health care can be delivered, not only in remote and underserved communities but in all communities with need.

Wouldn't it be remarkable? Affordable health care, available to everyone. A worthy goal and possible to achieve—if only we could settle on the shape of it. What I would propose is that we start with a few good models and use them to reconceive the entire system. And then zoom back to see how the whole thing might look. Lord knows, the health system is complex and the desired shape is not all that obvious. Zooming back is the thing. After all, just to get around Boston, you need perspective—perspective to understand, for example, that the Common has five sides.

First Decade Award

Kurt Shaw, MTS '97

Something amazing happens when a kid takes a video camera in his hands for the first time. When I handed the video camera to Lala, who had lived much of his life on the streets of Córdoba, Argentina, everyone in the room—other kids who, along with Lala, sold a street newspaper rather like *Spare Change*, which we see on the streets of Cambridge—could feel his excitement. . . .

We met early one morning by a stream that runs through downtown, a man-made canyon to contain the spring floods, and Lala filmed a couple of shots to estab-

lish the context. As we walked along the stream, he turned the camera to his own face and explained that when he'd lived on the street, he and his friends would nick purses from old ladies and then jump down into the deep channel to escape. If a cop had the courage to drop into the 15-foot-deep canyon, they would slip into one of the culverts that emptied into it, then lose their pursuer in the labyrinth of tunnels under the city.

Lala asked me to film him as he climbed down into the gully, then to pass him the camera. "You know the church by the plaza, four blocks west of here? I'll meet you there in 15 minutes." He disappeared into the tunnel.

On film, those 15 minutes are terrifying: his labored and frightened breath, the splash of shoes in deep muck, the sound of buses passing above, the occasional gleams of light, and Lala's constant commentary. "It has been a long time since I was in here. I have to confess that it is a lot more frightening when you aren't high from sniffing glue." And then, light, the jiggling of the camera, the creak of a manhole cover, and he emerges into the middle of a busy street.

Days later, after we had watched the footage and begun to edit it, we put the microphone on Lala again, this time to ask why. He hadn't just filmed the tunnels because they were cool and scary, but because they meant something. Yet it was only after seeing the footage that he knew what that "something" was. "As I think about it now," he confessed to the camera, "the tunnel is my life on the street, darkness and fear and drugs and theft, but with moments of light. It's just that I didn't know how to take advantage of them, and I kept on walking. . . . One day, I was able to take advantage of that light, and I could climb out of the tunnel."

Lala's film ended up being selected to close the Argentine national short-feature film festival, and that's awesome. But he felt like there was something much more important about the honor: he closed the film by asking the forgiveness of all of the people he had robbed or hurt when he was on the street. Each time that more people saw the film—and now that number is in the tens of thousands—he felt like he was "giving something back."



Lynne Landsberg, MTS '76; Ruth Purtilo, MTS '75, PhD '79; Kurt Shaw, MTS '97.

"Giving something back"—what does that mean for art, for social change? Ingrid, an 11-year-old girl from a Brazilian favela, who was both a cinematographer and an actress on a film we made this year, told me, "I hope that when we show the film, it's not for us, but to give other people a chance to know our community, to see how we live." For these two young filmmakers—and for many others like them—their work properly belongs to the realm of the gift.

. . . What matters here is that we often define work for social change in terms of "service" or "charity," those old Christian words. In my work, I'm not "giving" anything, not "serving" anyone. What I'm doing is creating the space in which poor children can give a gift, can give what is best of themselves, and become even better in the process.

We have this idea that the poor are, well, poor. Children, blacks, any oppressed group: they are defined by their lack, by what they are missing. The more time I spend on the streets and favelas of Brazil, Argentina, and Colombia, the more I realize how completely wrong that idea is. In fact, the poor are immensely rich: in art, in culture, in kindness and laughter and solidarity. And like anyone else, they become richer when then have a chance to give this wealth, instead of feeling like they must always be the victims of charity.

What does a gift do? As any anthro-

pologist or 3-year-old can tell you, it makes a relationship: it turns the stranger into an acquaintance and the acquaintance into a friend. It also requires a reciprocal gift, which makes that relationship even stronger. By saying that art is about the gift, Lala and Ingrid are saying that it is about making a relationship, finding a way to break down the walls that divide their favelas from the rest of the world, and the walls that impoverish us in the first world.

In church when I was a kid, we learned how to give gifts: the offering for the Heifer Project, the CROP walk, door-to-door collections for Church World Service and UNICEF. All of that was great, of course, and I wouldn't be doing what I'm doing now without it. But now that I know the kids who get the donations I gave, I'm more concerned about it: when their gift comes from no-place and they have no way to give a return gift, they end up in an eternal debt. Charity without relationship, without love—to use the Christian word—becomes not only paradoxical, but damaging. Without a way to pay in the same currency, they pay with their dignity and autonomy; it's not chance that debt and guilt are the same word in Greek.

What I'm saying, I guess, is this: charity and sacrifice and altruism are the wrong metaphor. We have to come to see social change movements as an opportunity for relationships. And in that exchange of gifts, we all become richer. 🐣

Class Notes

1950s

Lawrence Moore, STB '51, STM '52, retired from his career in humanitarian development work with the United Nations. He and his wife of 60 years have moved to his birth state of Kansas. "Dominus Regit Me," he adds.

1960s

Michael Thomas, BD '61, has completed his 15th year as director of the Life Career Institute of Cary, North Carolina. After graduating from HDS, he served as associate pastor of the First Baptist Church of Danville, Virginia, then completed a PhD in sociology at the University of North Carolina at Chapel Hill. He was Assistant Professor of Sociology at the University of Maryland in College Park, and Associate Professor and head of the Department of Economics and Sociology at Salem College in Winston-Salem, North Carolina.

Since retiring in 2002 as senior pastor of the East Liberty Presbyterian Church in Pittsburgh, **Robert Chesnut**, BD '62, PhD '74, and his wife have moved to Santa Fe. He serves on the governing board of the Ghost Ranch in New Mexico, and on the board of the national Presbyterian education and retreat center where he also serves as dean of the Multicultural Church Institute. He has served on the Steering Committee of the Presbyterian Multicultural Network and regularly offers workshops at their national gatherings. He is now chair of the Church Development Committee of Santa Fe Presbytery, which is guiding the development of two new congregations in Santa Fe and Albuquerque.

Darryl Bryant, BD '67, has created some video/documentary materials in the past few years, including *Holi at Vrindaban*, *Qawaali at Nizammudin* on the Indian spring festival of Holi and the Sufi music sung at the shrines of Sufi saints. He retired as Distinguished Professor Emeritus

in Religion and Culture at the Renison College of the University of Waterloo, Canada, this spring.

George Exoo, BD '67, completed a five-year project with Channel Four in Great Britain in early May, in which Channel Four showcased his work as an interfaith chaplain specializing in guiding suicides for terminally and hopelessly ill persons. He notes that the producer's promise to concentrate on spiritual aspects of the work of the Compassionate Chaplaincy is what made this the one request from news media that he's accepted since 2002.

Samuel Wagner, BD '68, was recently promoted from chief of the New Jersey Bureau of Records Management to deputy director of the New Jersey Division of Archives and Records Management, located in Trenton.

John Weliczko, MTS '69, received the Outstanding Service Award from Church World Service for his innovative work with homeless mothers and children, as well as for his work for the past two years in New Orleans after Hurricane Katrina.

1970s

Tom Nutt-Powell, MTS '70, has worked in the affordable housing field since his graduation from HDS. He received a PhD in urban and regional planning from MIT, where he taught until 1980, and then entered the consulting world. In 1982 he founded On-Site Insight and pioneered in the creation of the use of capital need assessments. In 1994 he founded Capital Needs Unlimited, focusing on development and preservation issues, including the HOPE IV program and conversion of PHA portfolios into "'real' real estate." In 2002, he co-founded Massachusetts Interfaith Power & Light, working with communities of faith on environmental stewardship (visit www.MIPandL.org).

Duane Christensen, ThD '72, has been appointed to be the Catholic Biblical Association annual visiting professor at the Ecole Biblique in Jerusalem for the com-

ing academic year. He will be teaching the course "The Book of the Twelve Prophets" there in spring 2008.

Demetrios Trakatellis, PhD '72, Primate of the Greek Orthodox Church in America, was twice honored in June 2007. On June 11, he received the Rabbi Marc H. Tannenbaum Award for Advancement of Interreligious Understanding at the Gotham Hall in New York City. The Tannenbaum Center for Interreligious Understanding is a nonsectarian organization that has earned a global reputation for promoting tolerance and harmony among people of different faiths. On June 14, he received the degree of doctor of humane letters, honoris causa, from Fordham University, given on the occasion of his 40th anniversary of episcopal service. The ceremony took place in conjunction with the Fourth Annual Orthodoxy in America Lecture.

Jon Alexander, MTS '74, has published papers written by students in an undergraduate seminar he taught at Providence College, Rhode Island, in spring 2006. The title of the book is *American POW Memories From the Revolutionary War Through the Vietnam War*.

Elenora Giddings Ivory, MDiv '76, has been newly appointed by the World Council of Churches as director of the WCC P3-Public Witness: Addressing Power and Affirming Peace area. She leaves her position of the past 18 years as director of the Washington Office of the Presbyterian Church (U.S.A.), the denomination's public policy information and advocacy office, to begin her new post in Geneva in November.

Mark McLean, MTS '76, PhD '82, was honored with professor emeritus status upon his retirement from Evangel University.

Diane Winston, MTS '76, holds the Knight Chair in Media and Religion at the University of Southern California. She is pleased to announce her program's new website—at <http://uscmediareligion.org>. As Diane puts it, the site aims to be the "go-to destination for resources on covering (and teaching) religion and public life in the 21st century." She welcomes reactions and suggestions.

Share Your News

Harvard Divinity Today publishes class notes and notices of alumni/ae publications in each issue. Due to the overwhelming number of requests we receive, we can only print announcements that are emailed to alums@hds.harvard.edu (Books can be shipped to: Harvard Divinity School Office of Alumni/ae Relations, 45 Francis Ave., Cambridge, MA 02138). Harvard Divinity Today reserves the right to edit items for publication. Not all notices can be printed due to space limitations.

J. Bryan Hehir, ThD '77, is leaving his post as president of Catholic Charities of Boston, and will assume new advisory duties for Cardinal Sean P. O'Malley. He will continue to teach at the Kennedy School of Government as the Parker Gilbert Montgomery Professor of the Practice of Religion and Public Life, and will continue in his role as secretary of social services for the archdiocese.

Joel Scott Ario, MDiv '78, was named Pennsylvania's new insurance commissioner by Governor Ed Rendell in mid-June, after working as chief insurance regulator for the state of Oregon for seven years.

Jessica Crist, MDiv '78, was elected bishop of the Montana Synod of the Evangelical Lutheran Church in America on June 2, 2007. Her installation will be held in Great Falls, Montana, on September 8. She and her husband, Turner Graybill, are the parents of two adult children—Rhiannon Graybill and Raphael Graybill.

1980s

Neville Callam, MTS '80, was elected general secretary of the Baptist World Alliance during its General Council meeting in Accra, Ghana, in July. Mr. Callam, a native Jamaican, is the BWA's first general secretary of African descent and the first from outside North America or Europe to be elected to the post. Author of five books, international speaker, and member of the

Leila Kohler-Frueh Named Alumni/ae Relations Director

Leila Kohler-Frueh, MDiv '02, was appointed last June as Harvard Divinity School's new director of alumni/ae relations. She has served in the Office of Development and External Relations since 2004, first as assistant director of alumni/ae relations and then as acting director of alumni/ae relations upon Debbie Metcalfe's departure for a job at the Kennedy School of Government last winter.



HDS PHOTOGRAPHS/KRISTIE WELSH

"Given the important role alumni and alumnae play in the HDS community, Leila will dedicate her full attention to working with our many committed alumni volunteers and developing programs and initiatives to engage as many alumni/ae as possible in the life of the Divinity School," Robert Dietrich, associate dean for development and external relations, said in announcing the appointment.

Before returning to HDS in a professional capacity in 2004, Leila worked at Harvard Medical School, in admissions, and taught religious studies at UMass-Boston. She is married to Dominique Frueh, a research scientist at Harvard Medical School, and they have a son, 2-year-old Maximillian.

Save the Date

Alumni/ae of African Descent

Dinner with alumni/ae and current and prospective students,
Thursday, October 25, 2007, Cambridge, Massachusetts

Annual meeting, Friday, October 26, 2007
Harvard Divinity School

HDS Latino/a Alumni/ae

First annual meeting, Thursday, October 25, 2007
Harvard Divinity School

Dinner with alumni/ae and current and prospective students,
Thursday, October 25, 2007, Cambridge, Massachusetts

Please contact alums@hds.harvard.edu or call
617.495.0556 for more information.

Both these alumni/ae gatherings will coincide with a new offering hosted by the HDS Office of Admissions and Financial Aid—the first Diversity and Explorations Program: Exploring Opportunities in Ministry and Graduate Theological Studies, a day of events for prospective students. For more information, please visit www.hds.harvard.edu.

Faith and Order Commission of the World Council of Churches, he will take up his new position in September.

Peggy Huddleston, MTS '80, is the author of *Prepare for Surgery, Heal Faster: A Guide of Mind-Body Techniques*. Her pre-surgical program is recommended at a number of hospitals, including Brigham and Women's Hospital, Boston, and the NYU Medical Center. She is a psychotherapist with a private practice in Lexington, Massachusetts; her website is www.heal-faster.com.

Sharon Daloz Parks, ThD '80, is director of leadership for the New Commons, an initiative of the Whidbey Institute in Clinton, Washington. A frequent speaker, she recently gave the keynote address at the Evangelical Lutheran Church in America's Vocation and Education celebration of 100 years of campus ministry.

Lisa Deeley Smith, MTS '82, has been working with the Lost Boys and Lost Girls of Sudan in the Greater Boston area since 2001. She writes that one of the case managers for the program, himself a Sudanese refugee, is building a school

in his home village. The Wunlang School will be the first project for Village Help for South Sudan, the board of directors for which she serves. The project's website is www.helpwunlang.org.

Bennett Tousley, MDiv '82, recently released "Take My Hand," his sixth album of original folk music. In addition to performing at churches, colleges, coffeehouses, and community events, he works as chaplain for Hospice of the North Shore in Danvers, Massachusetts, and is an adjunct faculty member of Springfield College School of Human Services. His website is www.bentousley.com.

Hector Avalos, MTS '85, PhD, '91, has published *The End of Biblical Studies* (Prometheus Books), a systematic critique of academic biblical scholarship as a religionist apologetic enterprise. In May he was promoted to full professor of religious studies at Iowa State University. In June he retired from the directorship of the U.S. Latino/a Studies program, which he founded at Iowa State in 1994.

Samuel Yun, ThM '87, is serving as senior pastor for the Mount of Olivet Presbyterian Church in Hackensack, New Jersey. He is also vice president of Yeshua University, Korea, where he teaches Old Testament.

1990s

Jacqueline McGrady, MDiv '90, recently became the first foundation manager for the Community Foundation for Nantucket. She and her husband, Peter Swenson, the director of Nantucket Behavioral Health Services, are parents to John Carl, four, and Sarah, two.

Kim Paffenroth, MTS '90, was awarded the Bram Stoker Award in the Non-Fiction Category at the World Horror Convention in Toronto, Canada, on March 31, 2007, for his work *Gospel of the Living Dead: George Romero's Visions of Hell on Earth* (Baylor, 2006).

In May 2007, **Talal Eid**, MTS '91, ThD '05, became the first Muslim cleric appointed

to the U.S. Commission on International Religious Freedom. Imam Eid served as spiritual director of the Islamic Center of New England in Quincy between 1982 and 2005, and has most recently worked as a marriage and family counselor, lecturer and chaplain at Massachusetts General Hospital and Brandeis University.

Doris Jakobsh, MTS '92, teaches in the University of Waterloo's Department of Religious Studies. She specializes in gender studies within the Sikh tradition, but also teaches courses on women in world religions, Eastern religions, and religion in North America.

John T. Mathew, Merrill Fellow '92, completed his ThD at the Graduate Theological Foundation, South Bend, Indiana, with required residency at Christ Church College, University of Oxford. He serves as minister of St. Mark's United Church of Canada and also teaches in the Department of Religious Studies at Huntington and Laurentian universities, Sudbury, Ontario.

Tracy Coleman, MTS '93, was recently granted tenure and promotion to associate professor at Colorado College in Colorado Springs.

Christian Eberhart, MTS '94, is Associate Professor of New Testament Studies at the Lutheran Theological Seminary in Saskatoon, Canada, where he has now been granted tenure. He recently launched, and now chairs, the "Sacrifice, Cult, and Atonement" consultation with the Society of Biblical Literature. He has published several titles related to his field of research, including one on the reception history of Abraham's sacrifice (Genesis 22) in Christine Helmer's *The Multivalence of Biblical Texts and Theological Meanings* (Society of Biblical Literature, 2006).

Courtney Goto, MTS '95, is in her fifth year at Emory University in the Person, Community and Religious Life doctoral program. She is beginning her dissertation, whose working title is "Artistic Play: Seeking the God of the Unexpected." This fall, she will be working with colleagues to prepare for a conference on imagination as part of

the Emory Initiative in Religious Practices and Practical Theology. Ms. Goto and her husband, Steven Nagata, recently opened a specialty running store called Spikes Running Company (www.spikesrunning.com) located in Roswell, Georgia.

Teresa J. Hornsby, MTS '95, was recently granted tenure and promoted to Associate Professor at Drury University, Springfield, Missouri. Her monograph, *Sex Texts From the Bible* (Skylight Paths Publishing, 2007), was featured in alumni/ae books in the Spring 2007 issue of *Harvard Divinity Today*.

Oliver Nwachukwu, ThM '95, celebrated the silver jubilee of his ordination in June 2007. Ordained by Pope John Paul II on February 14, 1982, he now serves at St. John De La Salle Parish on Chicago's South Side. He has been instrumental in strengthening vocations in his native Nigeria, while simultaneously teaching in Illinois, at the University of St. Francis in Joliet and Benedictine University in Lisle. His transcontinental ministry has resulted in the tremendous growth of the Obowu Religious Vocations Association, in the Diocese of Okigwe.

Greg Schmidt Goering, MDiv '96, ThD '06, presented a paper entitled "Election and Knowledge in the Wisdom of Solomon" at the Fourth International Conference on the Deuterocanonical Books in Pápa, Hungary, in May. In the fall, he will begin working at the University of Virginia as Assistant Professor of Religious Studies.

Nurya Love Parish (née Lindberg), MDiv '96, recently completed four years of service as associate minister with Fountain Street Church in Grand Rapids, Michigan. She is now consulting to congregations and nonprofits as a team member with Venture International (www.vicrisis.com) and caring for her children, Claire, 5, and Nathan, 2. She married David Parish in 2000, and they've since lived on Plainsong Farm, their 10 acres just north of Grand Rapids.

SoHyun Bae, MTS '97, received the 2007 Guggenheim Fellowship in the field of Visual Arts. She has won numerous awards

Call For Nominations: HDS Alumni/ae Awards and Alumni/ae Council

Harvard Divinity School is now accepting nominations for the 2008 Rabbi Martin Katzenstein Award, First Decade Award, and Preston N. Williams Black Alumni/ae Award. The HDS Alumni/ae Association is also soliciting nominations for the Alumni/ae Council and other volunteer opportunities. For details, visit www.hds.harvard.edu/alumni. The deadline for all nominations is November 15, 2007.

for her painting and sculpture, including the New York Foundation for the Arts Fellowship and the National Endowment for the Arts Fellowship in conjunction with the Virginia Center for the Creative Arts. Her website is www.sohyunbae.com.

Bob Linscott, MTS '97, is outreach and education coordinator for the LGBT Aging Project, based in Jamaica Plain, Massachusetts (www.lgbtagingproject.com), and has founded a Jamaica Plain gay men's group (www.jpmsgroup.com), a neighborhood social group, which is looking for event ideas and volunteers.

Gloria White-Hammond, MDiv '97, and her family were featured in the December 10, 2006, issue of *Boston Globe Magazine*, which also highlighted her roles as chair of Million Voices for Darfur and co-founder of My Sister's Keeper. Of the Hammond family, the *Globe* asked, "Is there a more important family in Boston today than this one?" citing her advocacy work and that of her husband, **Ray Hammond**, AB '71, MD '75, and daughters, Mariama and Adiya White-Hammond, as extremely influential.

Joshua Rose, MTS '99, was ordained as a rabbi on May 6 in New York City. He will be the assistant rabbi at Congregation Har HaShem in Boulder, Colorado. His wife, **Channah Rose** (née **Christiana King**), MTS '00, will finish her law school studies at the University of Colorado at Boulder. They

are thrilled to be moving to Colorado, and closer to many family and friends on the West Coast.

An art installation by **Katarina Wong**, MTS '99, is featured in "The Missing Piece: Artists Consider the Dalai Lama," an exhibition that opened at the SVA Gallery in New York City in July. This traveling exhibition opened at the Fowler Museum in summer 2006, and will go to the Yerba Buena Gallery in San Francisco following its stay in New York. Ms Wong's work has been mentioned in reviews in *The New York Times*, *Chicago Tribune*, and *Shambhala Sun*.

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Terrence Johnson, MDiv '00, and Jill Gibson were married on June 17 at the Mother Bethel A.M.E. Church in Philadelphia. The service was presided over by the Rev. Jeffrey Leath. The couple first met at the Summer Leadership Institute when Mr. Johnson was coordinator for the program.

Amy Zucker Morgenstern, MDiv '00, is parish minister of the Unitarian Universalist Church of Palo Alto, California. She married Joy Morgenstern in 2005 and gave birth to their daughter, Indigo, in March 2007. She is co-author of a forthcoming adult religious education curriculum on bisexuality.

Matthew Fraser Burt, MDiv '01, and Patrick Shuao-Chung affirmed their partnership on June 16 in Harvard's Memorial Church, with the Rev. Peter J. Gomes leading the ceremony. Mr. Burt is the director of music ministry at Christ Episcopal Church in Portola Valley, California, and liturgical project director of All Saints Company, a nonprofit organization in San Francisco that collaborates with churches on congregational revitalization programs. He is managing editor of a new edition of *The Harvard University Hymn Book*, to appear in October from Harvard University Press.

Ryan Jimenez, HDS '01, EdM '02, is a producer for CNN's *Larry King Live*. He is based in the Los Angeles office and man-

ages entertainment and arts segments and booking for the show.

Brent Landau, MDiv '01, and Elizabeth Thompson Bangs were married on June 10 at the Memorial Church of Harvard University. The Rev. Peter J. Gomes officiated, and Canon Mark W. Shier took part. Mr. Landau is a doctoral candidate in New Testament and early Christianity at HDS and a candidate for ordination as a Presbyterian minister.

Precious Muhammad, MTS '01, has launched a new website, www.precious-speaks.com, a research resource on Islam in America and the Muslim American experience. The site also exhibits her work as an author, lecturer, publisher, researcher, and independent historian. She is now a weekly columnist for the *Muslim Journal*, and was a guest blogger on BET's "Meet the Faith," August 6–11. The archives of this discussion may be accessed on the web at betintroduces.com/shows/meetthefait.

Alejandro Rojas Salazar, MTS '01, was named executive director of Madison Galleries in La Jolla, California, in May 2007. For over 10 years, he has advised collectors internationally. More recently, he served on the Board of Trustees for El Centro Cultural de la Raza in Balboa Park, California.

Sarah Stewart, MDiv '01, and her husband Andrew Morrow became parents to Benjamin George Morrow on May 2, 2006. She is minister of Starr King UU Fellowship in Plymouth, New Hampshire.

Jon Stokes, MDiv '01, ThM '02, married Christina Wojcicki on August 28, 2006, at Ida Noyes Hall on the University of Chicago campus. He is currently a PhD candidate at the University of Chicago and is co-founder and CPU editor of *Ars Technica* (arstechnica.com). He is the author of *Inside the Machine: An Illustrated Look at Microprocessors and Computer Architecture*.

Cameron Warner, MTS '01, married Sarah Schorr on July 23, 2005, on the campus of Phillips Academy in Andover, Massachusetts. The Venerable Pema Wangduk



Letty Mandeville Russell, A Leading Feminist Theologian, Dies at 77

Letty Mandeville Russell (STB '58), one of the world's foremost feminist theologians, died Thursday, July 12, at her home in Guilford, Connecticut. She was 77. A longtime member of the Yale Divinity School faculty and a leader for many years in the ecumenical movement, she remained active in ecumenical circles until her death, working for the World Council of Churches and the World YWCA.

She was born in Westfield, New Jersey, in 1929. She graduated with a BA in biblical history and philosophy in 1951 from Wellesley College and was in the first class of women to be admitted to Harvard Divinity School, where she received an STB, in theology and ethics, in 1958. She earned an STM from Union Theological Seminary in 1967 and two years later received a ThD in mission theology and ecumenics, also from Union.

Letty Russell was one of the first women ordained in the United Presbyterian Church and served the East Harlem Protestant Parish in New York City from 1952 to 1968, where she focused her ministry on equipping her congregation of mostly black and Hispanic people to claim their voices as leaders in the parish and the community. She joined the faculty of Yale Divinity School in 1974 as an assistant professor of theology, rose to the rank

of professor in 1985, and retired in 2001. In 1998 HDS awarded her its Rabbi Martin Katzenstein Award, for showing that "love is not so much a way of feeling as a way of acting," and in 1999 the Presbyterian Church (U.S.A.) bestowed Russell with its Women of Faith award.

Elisabeth Schüssler Fiorenza, the Krister Stendahl Professor of Divinity at HDS, said, "Letty was not only a great liberation theologian but also a great church woman. She knew how to utilize the resources of church and university for nurturing a feminist movement around the world." The author or editor of over 17 books, her book *Church in the Round: Feminist Interpretations of the Church* and her co-edited work, *Dictionary of Feminist Theologies*, characterized her commitment to feminist/liberation theologies and to the renewal of the church.

Margaret Farley, the Gilbert L. Stark Professor of Christian Ethics at Yale Divinity School until her retirement July 1 and a friend and colleague of Russell for three decades, said, "There is perhaps no other feminist theologian who has been more dedicated to ecumenical, interfaith, and international theological dialogue. Hers has been the influence not of imposition but of partnership. Yet her work has challenged everyone, not only because of its substance but because of her own commitment to making the world both more just and more hospitable."

In one of her last major public addresses, the Paul Tillich Lecture delivered at Harvard in May 2006, Russell was as forceful as ever in denouncing injustices. She said, "Our struggle is to overcome the fear of difference and to break the bars that keep us apart. [Others] want what we want. They want to work, they want to change the social structure. They want hospitality with justice."

A memorial service was held on July 28 in the First Congregational Church, Guilford, and a graveside service was held August 24 at Mt. Auburn Cemetery in Cambridge, Massachusetts. On October 23, a memorial service will be held at Yale Divinity School.

This obituary was adapted for Harvard Divinity Today from an obituary prepared by Yale Divinity School, July 16, 2007.

of New York City officiated at the Tibetan Buddhist ceremony. **Sumi Loundon**, MTS '01, and **Ilmee Sunim (Hwansoo Kim)**, MTS '02, PhD '07, were among those in attendance. Mr. Warner, who will be teaching at Middlebury College beginning in 2007–08, is currently a doctoral candidate at Harvard, and has recently joined the HDS Alumni/ae Council.

Jeremiah (Jeremy) Bird, MTS '02, was named field director in South Carolina for Barack Obama's presidential campaign.

Katherine Shaner, MDiv '02, was ordained as a pastor in the Evangelical Lutheran Church in America on June 8, 2007, and will be associate pastor at University Lutheran in Harvard Square in the fall.

Willie Anderson, SLI '03, recently launched ChurchpreneurTV.com, a site that provides a social networking portal with real-time webstreaming. Anderson describes it as a new type of ministry—one which will soon be on the road with its own television crew, offering demonstrations so that others can learn the process. The website is www.churchpreneur.org.

Cornelia Holden, MDiv '03, has been serving as a sports psychology consultant to the U.S. Women's Ice Hockey Team. She writes that in this new role, she is drawing from studies in comparative religion and from her understanding of what it means "to minister," and from experiences as a psychotherapist and pastoral counselor. She lives on the Yale campus with her husband, Kevin Hicks, dean of Berkeley College at Yale.

Kathryn Lohre, MDiv '03, and Tim Seitz were married at Faith Lutheran Church in Cambridge, Massachusetts, on May 12, 2007. Presiding at the service was **Tim Stein**, MDiv '96. Guests included **Jeremy Bird**, MTS '02; **Anne Gardner**, MDiv '05; **Zach Hoover**, MDiv '04; **Beverly Foulks**, MDiv '03; **Leila Kohler-Frueh**, MDiv '02; **Kathryn Koliss**, MDiv '04; **Nicole Lake**, MDiv '03; **Saskia Pallais**, MTS '02; **Katherine Shaner**, MDiv '02; and **Joe Wiinikka-Lydon**, MDiv '03.

Kendrick Weaver, MDiv '03, was recently appointed lead pastor of Glenn Dale United Methodist Church in Glenn Dale, Maryland.

Brady Banks, MDiv '05, is running for councilman in Nashville, Tennessee. His metro council-at-large campaign may be viewed via the website www.bradybanks.com.

Branden Grimmett, MTS '05, and Jeffrey McHugh were married on May 19 at First Church in Cambridge (UCC), Congregational in Harvard Square. The Rev. Molly Baskette and the Rev. Jerry Troyer officiated at the ceremony. Mr. Grimmett is the organist at Arlington Street Church and began working with HDS's Career Services in July. His website is www.BostonOrganist.com.

Brent Was, MDiv '05, and his wife, Windy, welcomed Hannah Maeve on March 18. The family is thriving and living at Emery House in West Newbury, Massachusetts.

Bob Bell, MDiv '06, is undertaking research in Western Kenya to harness science and technology for development, in coordination with the African Centre for Technology Studies (ACTS), Western College of Science and Technology in Kakamega, Kenya, and Professor Calestous Juma of Harvard's Kennedy School of Government.

Roberto Mata, MDiv '06, and his wife, Noemi, were married on May 11. They honeymooned on the Mayan Riviera, visiting ancient Mayan sites, swimming in underground rivers, and exploring the coral reefs near the coast. Mr. Mata writes that the highlight of the trip was the daily interactions with the people and learning from them about the direct and indirect impact of the tourist industry on state and local economies.

Obituaries

Harold O. J. Brown, AB '53, BD '57, ThM '59, PhD '67, died July 8, 2007. Having earned multiple degrees at Harvard, in areas from biochemistry to church history,

Brown spent a long career on the faculty of Trinity Evangelical Divinity School, in addition to having been an ordained Congregationalist pastor. In 1975, he co-founded Christian Action Council (now Care Net) with former surgeon general C. Everett Koop to work for legal and political solutions against abortion. He was a prolific writer whose books include *The Protest of a Troubled Protestant* and *Sensate Culture*. In addition, he served on the editorial staff of *Human Life Review*, *Christianity Today*, *The Religion and Society Report*, and *Chronicles*.

Diane Glass, MTS '94, died July 30, 2007, less than a month after being diagnosed with cancer. She was a columnist for the *Atlanta Journal Constitution's* "Woman to Woman" column, and was recently named the newspaper's director of business development in the internet department. She also wrote *Stalking the Stalker*, a self-help book for stalking victims.

Algirdas Jurenas, ThD '67, died March 2, 2007. He was born on March 1, 1919, in Puikiai, Lithuania. Having fled to Germany toward the end of World War II, he studied theology at the University of Tübingen from 1945 to 1949. He then emigrated to the United States, and continued his studies at the University of Chicago, and then at HDS. In Maine, Mr. Jurenas served as pastor of the China Baptist Church from 1962 to 1967, Port Clyde Baptist Church from 1967 to 1983, and Paris Hill First Baptist Church from 1988 to 1991. He was Professor of Philosophy at the University of Maine at Augusta from 1967 to 1984 and also taught at the Bangor Theological Seminary and Unity College. One of his major works was the translation of the Bible from its original languages into Lithuanian. His translation of the New Testament with Psalms was published by the British and Foreign Bible Society in 1961, and an updated version was issued by the Gideons International in 1996. Both Testaments were published under one cover in 2000 by World Wide Printing. He is survived by his wife of 60 years, Tabea Klara; son Remy; daughters Astra and Galinda; and four grandchildren.

Richard Kimball, MDiv '59, died June 23, 2007. He was born in Fitchburg, Massachusetts, and received his BA from Tufts

University, MDiv from HDS, and a master's degree in education from Boston University. A life-long Unitarian Universalist, he was ordained in 1959 at Arlington Street Church in Boston, where he interned during his studies at HDS. He served a number of churches in the Boston area, and was pastor at First Universalist of Essex from 1990 to 2001. He taught behavioral science, history and other subjects at Bunker Hill Community College for the past 10 years, and he tutored students in any subject. He is survived by his former wife, Deirdre, and their son Jordan, who works for Action Against Hunger in Kissidougou, Guinea, West Africa.

Anne Lally Milhaven, MTS '89, died March 25, 2007. She was born on June 11, 1924, in Ireland. There, she attended Garbally and Tiaquin National Schools, and later went to Presentation College in Athenry. At age 15, she joined the Sisters of the Incarnate Word Order in Dunmore, County Galway, and traveled as a member of the order to San Antonio, Texas, in 1946. She left the order in 1963. She had a master's degree in nursing, and was a well-known registered nurse administrator and teacher who practiced in Texas, New York, and Rhode Island. She was employed by Rhode Island Hospital as an education coordinator and brought Margaret Mead to Rhode Island

as a guest speaker in 1971. Annie served as president of Rhode Island State Nurses Association and later as the executive director. She taught nursing at Rhode Island College and, more recently, was an adjunct faculty member in women's studies at the University of Rhode Island. She was the author of two books, *The Inside Stories* (1987) and *Sermons Seldom Heard* (1991). She is survived by her daughter, Shelly; her brother, Denis, and his wife, Mona; three sisters-in-law, Sheila, Bridie, and Bridie; three grandchildren, Lewis, Stephanie, and Holly; several cousins, nieces, nephews, grandnieces, and grandnephews.

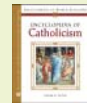
Recent Alumni/ae Books



Noah's Other Son: Bridging the Gap Between the Bible and the Qur'an
by Brian Arthur Brown (SLI '00)
Continuum



Many Voices: Pastoral Psychotherapy in Relational and Theological Perspective
by Pamela Cooper-White (MDiv '83)
Fortress Press



Encyclopedia of Catholicism
by Frank K. Flinn (BD '66)
Facts on File



Religious Education in the African American Tradition: A Comprehensive Introduction
by Kenneth Hill (MTS '77)
Chalice Press



Biotechnology and the Human Good
by C. Ben Mitchell, Edmund D. Pellegrino, Jean Bethke Elshtain, John F. Kilner (PhD '83), and Scott B. Rae
Georgetown University Press



Wayward Christian Soldiers: Freeing the Gospel From Political Captivity
by Charles Marsh (MTS '83)
Oxford University Press



Bhagavad Gita: The Beloved Lord's Secret Love Song
trans. by Graham M. Schweig (MTS '80, ThM '84, PhD '98)
Harper San Francisco



Inside the Machine: An Illustrated Introduction to Microprocessors and Computer Architecture
by Jon Stokes (MDiv '01)
No Starch Press



Pre-Reformation Religious Dissent in the Netherlands, 1518-1530
by J. Alton Templin (PhD '66)
University Press of America



Christ, Creeds and Life: Conversations About the Center of Our Faith
edited by Anne T. Thayer (PhD '96) and Douglas Jacobsen
United Church Press



Understanding Youth: Adolescent Development for Educators
by Michael J. Nakkula and Eric Toshalis (MTS '01)
Harvard Education Press



When Thomas Met Abraham: Sermons for the Skeptic and the Believer
by Kendrick Weaver (MDiv '03)
Mustard Seed Press



Claude and Medea: The Hellburn Dogs
by Zoe Weil (MTS '88)
Lantern Books

Calendar

JUNE 6

Alumni/ae Day

Harvard Divinity School
campus



JUNE 7

Commencement

Harvard University and
HDS campus

SEPTEMBER 17

4 PM

Convocation

On the Question of Relevance: Why Twelfth-Century India and Haitian Voodoo Matter

Anne Monius

Sanders Theatre, Memorial Hall

SEPTEMBER 25

5-7 PM

Islam in the West Seminar

An Approach to the New Muslim Citizenship Within a Secular State: The Case of France

Christian Loochon

Minda de Gunzburg Center for European Studies, 27 Kirkland Street



OCTOBER 11

2 PM

Presidential Inauguration

Incoming President Drew G. Faust will be formally installed as Harvard's 28th president.

Tercentenary Theatre, Harvard Yard



NOVEMBER 8

5:15-7:15 PM

Rethinking the Human

"Or What's a Heaven For?" Bioscience and the Alteration of Human Limits

A lecture by Laurie Zoloth, with respondents William LaFleur and Dan Brock, and moderator David Lamberth. Reservations are required.

CSWR Common Room, 42 Francis Avenue

NOVEMBER 14

5:15 PM

American Transcendentalism

Philip F. Gura

Sperry Room, Andover Hall

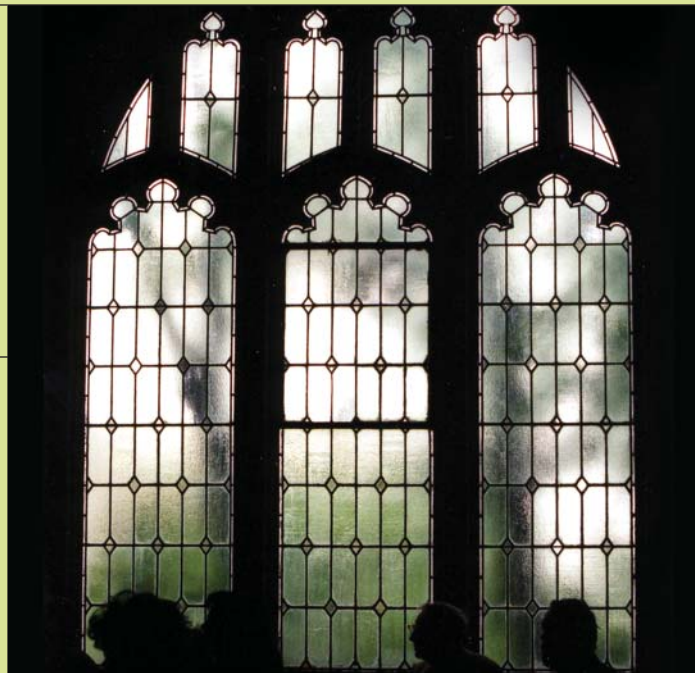
NOVEMBER 29

5:15 PM

Alonzo L. McDonald Professorship Inaugural Lecture

David N. Hempton

Sperry Room, Andover Hall



DECEMBER 5

5-6 PM

Seasons of Light

Andover Chapel

DECEMBER 6-7

Finding Our Way

A conference on the progressive church organized by Dudley Rose. Speakers include Diana Butler Bass, Marcus Borg, and Brian McLaren.

First Church in Cambridge, 11 Garden Street

For the most up-to-date information on all Harvard Divinity School events, please check the Public Events Calendar at www.hds.harvard.edu.