

Harvard Divinity Today

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The Varieties of an HDS Experience

Throughout the semester, members of the HDS community take advantage of numerous opportunities for enrichment.

On a sweltering late August evening, Peter Machinist, Hancock Professor of Hebrew and Other Oriental Languages, delivered HDS's Convocation Address, marking the start of the School's 187th year. And what a year it has already been. The newest faculty members, Aisha Beliso-De Jesús, Jonathan Walton, and Mayra Rivera Rivera, are already making their mark on campus, and all faculty continue to publish books and articles, deliver papers at national and international conferences, receive awards and grants, and contribute, more broadly, to theological and religious studies around the globe. Read more about recent faculty activities and accomplishments in "Faculty and Staff Notes," beginning on page 4.

Throughout this 2010 fall semester, hardly a day passes without numerous opportunities for the HDS community to be enriched—intellectually, physically, and spiritually. From large academic events like the annual William James Lecture, to intimate gatherings, such as Yoga Yog-aahhh, to the informal social Community Tea, the School offers a vast

array of experiences to its members and to the broader public.

MDiv candidate Zack Guiliano started the Daily Office at HDS, a service from the Book of Common Prayer held each weekday morning and evening in Divinity Hall as a new opportunity for the community to begin and end every day in prayer, confession, meditation on scripture, and the singing of psalms and canticles.

MTS candidates Tim Severyn and Grace Egbert, along with the rest of the HDS Community Garden group, have been exceptionally active this past summer and into the semester, and on October 8, the group joined with Harvard's Food Literacy Project to host a harvest party in the HDS garden. Members of the community gathered crops, and Martin Breslin, director for culinary operations in Hospitality and Dining Services at Harvard, used the vegetables for an outdoor cooking demonstration. On October 18, best-selling author Molly Katzen gave another cooking demonstration in Rock Café using produce from the HDS Community Garden. And, this semester, Uni-



ROSE LINCOLN/HARVARD STAFF PHOTOGRAPHER

As part of the events surrounding HDS Convocation on August 31, faculty members gather on the steps of Andover Hall for the traditional faculty portrait.

versity Dining Services unveiled a pilot program at the Rock Café called Community Table, where people are encouraged to sit together and share a family-style meal. Community Table has garnered much attention around Harvard and is, as of now, offered twice weekly.

Student Services at HDS continues to host and sponsor activities to help students refine their professional skills and to nourish their spiritual lives. The Offices of Student Life and Career Services provide writing and editing consultations and career planning workshops, and a new Student Services Resource Center opened this semester in Divinity Hall

and features a collection of career-related resources.

The Office of Religious and Spiritual Life continues to provide religious and spiritual resources within and beyond HDS, and this semester students have had the opportunity to volunteer in preparing and distributing a Saturday meal in Harvard and Central squares on the fourth Saturday of each month as part of a collaboration with the Outdoor Church. 🍴

Selected images of some of these events may be found on page 7. Also, you can stay on top of what is happening at the School by visiting www.hds.harvard.edu/news.

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MESSAGE FROM THE DEAN

Harvard Divinity School's greatest resource has always been its people, and our faculty, staff, students, and alumni have risen to the challenge posed by the recession of the last two years to maintain and improve one of the world's greatest programs in religious and theological studies.

As we embark on yet another journey this academic year—one of scholarly and academic rigor and of spiritual, religious, and ethical inquiry—it is important to remind ourselves of the overarching mission that guides our work.

To help in building a world in which people can live and work together across religious and cultural divides, we strive to be a primary resource in religious and theological studies for the academy, for religious communities, and in the public sphere.

These words constitute a portion of the HDS Mission and Vision statement, which, in addition to five long-standing goals, can be found on the HDS website. Looking ahead, I want to lift up several other objectives of renewal at HDS. First, we wish to increase significantly both the number of contributors of any amount and the dollar results of fundraising—particularly in leadership gifts—as both are important to position HDS well for a coming University campaign. Second, we are looking to establish long-term space and program requirements in order to complete planning for the renovation of Andover Hall and to evaluate the need for a future new building in the long run. Third, HDS has maintained its commitment to a financial aid policy that ensures that no student is unable to attend the School purely because of the cost of attendance. We will continue monitoring the goals of the financial aid program and planning for its expansion as resources allow. Fourth, since the renovation in 2008 of Rockefeller Hall, which is now one of the University's most energy-efficient buildings, HDS is recognized in the University as a leader in sustainability efforts. We will continue a high level of effort to meet School and University sustainability goals and to model innovations in support of these goals. Fifth, we are preparing for reaccreditation with the Association of Theological Schools, which should culminate in a 10-year renewal of accreditation. Sixth, we will continue to address the longer-term implications of constrained revenue, meeting annual operating budgets, and making annual adjustments as required and as part of multiyear planning. Last, we wish to enhance our students' experience by engaging faculty and staff in ways that cultivate the strengths and interests of all three constituencies.

As we move forward, the foundation laid during the last several years should serve us well. Religion permeates the lives of so many people around the world. At HDS, we have brought together a wealth of resources and talents to help advance the scholarly understanding of how this happens, and which can also help communities outside Harvard better understand themselves and each other in pursuit of a better world. We continue to keep this vision clearly before us as we go about our work at HDS.

William A. Graham

News From Around the School

Opening of CSWR Meditation Room

The Center for the Study of World Religions at Harvard Divinity School dedicated its new non-denominational meditation room in a ceremony on Monday, October 4. New CSWR director Francis X. Clooney, S.J., presided over the event, which drew a large audience from across the larger University community.

HDS faculty members Janet Gyatso, Hershey Professor of Buddhist Studies, and Susan Abraham, Assistant Professor of Ministry Studies and CSWR managing director, provided reflections on meditation and the spiritual and intellectual life.

“For me, meditation is the practice of ‘unselving,’ but not in a modern sense of self-flagellation,” said Abraham. “It is the idea that I am but a speck in the universe—a divinely reflected speck—but not the most important thing in the universe. There is a role I have to play, and perhaps that role is to be a channel, to use a Franciscan metaphor, for a divine energy.”

Harvard graduate students and CSWR residents Michael Klinger, Matt Lyons, and Rory Lindsay performed two musical pieces.



From left, CSWR residents Matt Lyons, Rory Lindsay, and Michael Klinger perform a musical meditation piece during the meditation room dedication.

After the musical reflections and the faculty remarks, Swami Tyagananda, a member of the Harvard chaplaincy and a Hindu monk (*sannyasi*) of the Ramakrishna Order, shepherded the crowd to the entrance to the meditation room. As people gathered around him, he untied a decorative ribbon across the doorway and then led into the space as many people as could fit. After removing their shoes, some participants sat on rugs while others stood to listen to him deliver a Sanskrit blessing. The meditation room, available during normal business hours, is open to all members of the Harvard community.



ON SEPTEMBER 30, AS A WAY OF CELEBRATING Harvard Divinity School's ongoing initiative in Latino/a religious studies, HDS professor David Carrasco sponsored and hosted “A Small Nation to Remember: Performance and Xicana Indígena Resistance,” an evening and creative encounter with the Chicana feminist poet, cultural theorist, and playwright Cherrié Moraga, also artist-in-residence at Stanford University. View this event online at www.hds.harvard.edu/news/events_online.

Panel Discusses Religion And Sexuality

Harvard Divinity School hosted “Queer Youth and Religious Debates Over Sexuality,” a panel discussion held October 7 on queer youth in the United States and their relationship to religion and the church. Cheryl A. Giles, Peabody Professor of the Practice in Pastoral Care and Counseling at HDS, moderated the conversation, which featured prominent gay rights activists and leaders from across the country.

HDS professor Mark D. Jordan—a prolific author on how American churches debate over homosexuality around adolescents—explained that, while much has changed during the last half-century in church debate, one thing that has not changed is that queer youth are regularly talked about, but almost never allowed to speak for themselves.

“Queer youth are at once featured and erased, or displaced, by simplistic views of them, and the fights about them often try to claim them for one camp or another—either religious or queer, but rarely both,” Jordan said. “So the debates keep cycling, powered by these unchallenged habits of speech.”

Jordan, speaking in front of a large

audience inside Andover Hall on the HDS campus, explained how homophobic Christian discourses damage all queer youth, but they are especially damaging to queer youth in Christian homes and, worse, for youth who believe.

“We have to get them better news about God,” he said. “We have to present them with convincing pictures of their own queer futures as believers. We have to open for them actual spaces in which they can be queer and religious. Exile from religion cannot be the cost of admission to queer life, especially for the young.”

Fellow panelist Harry Knox, director of the Religion and Faith Program at the Human Rights Campaign, implored the audience, composed largely of students, to pick up the vision of the older generation and to utilize resources available to them as the struggle for equality continues.

Grace Sterling Stowell, executive director of Boston Alliance of Gay, Lesbian, Bisexual and Transgender Youth, has worked for gender justice for 30 years. She called attention to the drastic need for conversations about religion that include transgender youth. Other participants included writer and activist Irene Monroe and Pam Garramone, executive director of Greater Boston Parents, Families, and Friends of Lesbian, Gay, Bisexual, and Transgender People.



From left, moderator and HDS professor Cheryl Giles, HDS professor Mark Jordan, Grace Sterling Stowell, Harry Knox, Irene Monroe, and Pam Garramone.

Recent Faculty Books



Islamic and Comparative Religious Studies: Selected Writings
by William A. Graham (Dean of the Faculty of Divinity, John Lord O'Brien Professor of Divinity, and Murray A. Albertson Professor of Middle Eastern Studies)
Ashgate

Graham's work in the comparative history of religion has focused in particular on the "problem" of scripture as a cross-cultural religious phenomenon that is more complex than simply "sacred text." This collection gathers together writings in three sections: History and Interpretation of Islamic Religion; The Qur'an as Scripture; and Scripture in the History of Religion.



Dancing Theology in Fetish Boots: Essays in Honour of Marcella Althaus-Reid
edited by Lisa Isherwood and Mark D. Jordan (Richard Reinhold Niebuhr Professor of Divinity)
Hymns Ancient and Modern Ltd.

This collection draws together a number of scholars and others who engage with the main themes of Marcella Althaus-Reid's work in postcolonial queer liberation theology and show how the critical and controversial conversations which she began can and do continue.



From Roman to Early Christian Thessalonikē: Studies in Religion and Archaeology
edited by Laura Nasrallah (Associate Professor of New Testament and Early Christianity), Charalambos Bakirtzis, and Steven J. Friesen
Harvard Theological Studies, Harvard Divinity School

In this interdisciplinary investigation, international scholars of religion, archaeologists, and scholars of art and architectural history investigate social, political, and religious life in Roman and early Christian Thessalonikē, an important metropolis in the Hellenistic, Roman, and early Christian periods and beyond.



Planetary Loves: Spivak, Postcoloniality, and Theology
edited by Stephen D. Moore and Mayra Rivera Rivera (Assistant Professor of Theology and Latina/o Studies)
Fordham University Press

No critic has been more emblematic of the challenging and contested field of postcolonial theory than Gayatri Chakravorty Spivak, and in this volume theologians and biblical scholars engage with her thought in order to catalyze a diverse range of original theological and exegetical projects.

Faculty and Staff Notes

Giovanni Bazzana, Assistant Professor of New Testament, published "Cucurbita super caput ionae: Translation and Theology in the Old Latin Tradition" in *Vetus Testamentum* 60, no. 3 (2010). He presented the paper "Be Good Moneychangers: The Role of an Agraphon in the Battle for the Canon of Scripture" at the colloquium "Invention, Rewriting, Usurpation: Discursive Fights over Religious Traditions in Antiquity," in Aarhus, Denmark, and "Apelles and the Pseudo-Clementine Doctrine of the False Pericopes: A Hypothesis of Religious-Historical Contextualization" at the annual meeting of the Association pour l'étude de la littérature apocryphe chrétienne, in Dole, France, at the end of June. **Ann Braude**, Senior Lecturer on American Religious History and director of the Women's Studies in Religion Program, was a Fulbright Distinguished Lecturer in Morocco in May, where she delivered a series of lectures on religion and women's rights in American history.

Francis X. Clooney, S.J., Parkman Professor of Divinity and Professor of Comparative Theology and director of the CSWR, was elected a corresponding (foreign) fellow of the British Academy in July. Corresponding Fellows are scholars outside the United Kingdom who have "attained high international standing in any of the branches of study which it is the object of the Academy to promote." **Harvey Cox**, Hollis Research Professor of Divinity, was inducted into the American Academy of Arts and Sciences at an October 9 ceremony in Cambridge on welcoming the 230th class of Fellows. He gave the Massachusetts Bible Society's 2010 Harrell F. Beck Lecture Series, titled "Coming to Grips With the Bible." The series consisted of five lectures in five locations across Massachusetts: Newton Centre, Stockbridge, Weston, Worcester, and Boston. **Cheryl Giles**, Peabody Professor of the Practice in Pastoral Care and Counseling, presented the paper "Beyond the Color Line: Practicing Cultural Competency in Health Care Chaplaincy" on October 1, at the International Conference on Medical

Ethics in Health Care Chaplaincy at Dana Farber Cancer Institute in Boston, and on October 7, she moderated the discussion "Queer Youth and Religious Debates Over Sexuality" at HDS, with **Mark D. Jordan**, Richard Reinhold Niebuhr Professor of Divinity, as one of the panelists (see page 3). **Amy Hollywood**, Monrad Professor of Christian Studies, presented "Thinking Experience" at Fordham University in April; gave the Foley Family Lecture, "Religiously Queer, Queer Religiously," at the University of Georgia; gave the keynote address "The Book of Experience" at "The Beguines and the Book" conference in July in Antwerp, Belgium; and participated in the conference "From Rock Creek to Chartres: Henry Adams and the Medievalism of Place" at the New Chaucer Society in Siena, Italy, also in July. She gave the keynote lectures "A is for Antigone: Reading Derrida's 'Différance' Again" and "Jacques Derrida: *hospitalidades y hospitalidades*" at the Universidad de los Andes, Bogota, Colombia, in September, and gave the first again as a keynote at the 2010 Biennial Conference of

the International Society for Religion, Literature and Culture Conference, University of Oxford. Her article "Spiritual But Not Religious" appeared in the Winter/Spring 2010 issue of *Harvard Divinity Bulletin*. **Baber Johansen**, Professor of Islamic Religious Studies, organized the workshop "Islamic Law in the National States in the Middle East and South East Asia," in March 2010 at Harvard Law School, and his review of the workshop appeared in the Islamic Legal Studies Program's August 2010 newsletter. He participated in the panel discussion "The Rise of Intellectual Reform in Islam" in New York in April at the Graduate Center, CUNY, organized by the Great Issues Forum; the discussion has been televised and can be viewed online at fora.tv/2010/04/20/The_Rise_of_Intellectual_Reform_in_Islam. **Karen King**, Hollis Professor of Divinity, published the article "Toward a Discussion of the Category 'Gnosis/Gnosticism': The Case of the *Epistle of Peter to Philip*" in *Jesus in apokryphen Evangelienüberlieferungen. Beiträge zu außerkanonischen Jesusüberlieferungen aus verschiedenen Sprach-*

und Kulturtraditionen, edited by Jörg Frey and Jens Schröder. In August, **Jon Levenson**, List Professor of Jewish Studies, gave a presentation and a discussion on creation and redemption in a two-day seminar for college students, “Jewish Thought and Enduring Human Questions,” sponsored by the Tikva Project at Princeton University. **Peter Machinist**, Hancock Professor of Hebrew and Other Oriental Languages, gave the mini-course “Between the Ancient Near East and the Classical World: The Case of the Biblical Book of Ecclesiastes” at the 28th Annual Summer Institute of the Classical Association of New England at Dartmouth College in July, and gave the faculty address at HDS’s Convocation on August 31, titled “An Eleventh Commandment: Thou Shalt Defamiliarize” (view the address online at www.hds.harvard.edu/news/events_online). **Kevin Madigan**, Winn Professor of Ecclesiastical History, won the 2009 Associated Church Press Award of Merit for a Theological or Scholarly Article for “The Redeemed Life,” which appeared in the February 2009 issue of *Commonweal* magazine. The article is an excerpt from his and Jon Levenson’s book *Resurrection: The Power of God for Christians and Jews* (Yale University Press, 2008)—which will be published in a Chinese translation. He also directed Scott Michael Uva’s (ALM ’10) thesis, “The Genesis of the Holocaust and the Motivations of Its Perpetrators: Two Decades of Creeping Radicalization,” which won the Dean’s Prize for Outstanding ALM Thesis in the Social Sciences at the Harvard Extension School. **Dan McKanan**, Ralph Waldo Emerson Unitarian Universalist Association Senior Lecturer in Divinity, published three articles during the summer: “Unless a Seed Falls: Cultivating Liberal Institutions,” *Harvard Theological Review* 10, no. 3 (July 2010); “The Dialogue of Socialism,” *Harvard Divinity Bulletin* 38, nos. 3-4 (Summer/Autumn 2010); and “The Implicit Religion of Radicalism: Socialist Party Theology, 1900–1934,” *Journal of the American Academy of Religion* 78, no. 3 (October 2010). He was also part of a team of theologians who participated in drafting the Unitarian Universalist Association’s new Statement of Conscience on Creating Peace. **Laura Nasrallah**, Associate Professor of New Testament and Early

Christianity, and **Elisabeth Schüssler Fiorenza’s** *Prejudice and Christian Beginnings: Investigating Race, Gender, and Ethnicity in Early Christianity* (Fortress Press) has been released in paperback. **Kimberley C. Patton**, Professor of the Comparative and Historical Study of Religion, received the 2010 AAR Book Award for Excellence in the Study of Religion in the Analytical-Descriptive category for her book *Religion of the Gods: Ritual, Paradox, and Reflexivity* (Oxford University Press, 2009). In July, she returned for the second of three summer research trips to the archaeological site at the Neolithic city of Çatalhöyük in central Anatolia, where she is working with a group of scholars on the history of

religions, archaeology, and anthropology, funded by a Templeton Grant, to collaborate with the excavation and scientific teams under the direction of Stanford University’s Ian Hodder on the religious and social interpretation of some of the most recent finds. Her publication project, which she is undertaking with forensic specialist Lori Hager at Berkeley, concerns the ritually treated, headless burial of a woman who died in childbirth, discovered in 2006 in a so-called history house, a larger dwelling with multiple burials, from around 7,000 BCE. The seminar traveled afterwards to study the older sites of Aşıklı Höyük and Göbekli Tepe outside the city of Urfa, near Syria.

Mayra Rivera Rivera, Assistant Professor of Theology and Latina/o Studies, published “Ghostly Encounters: Spirits, Memory, and the Holy Ghost” in her co-edited volume, *Planetary Loves: Spivak, Postcoloniality, and Theology* (see “Recent Faculty Books”); and she also published “Unsettling Flesh” in the *Journal of Feminist Studies in Religion* 26, no. 2 (Fall 2010), and “Corporeal Visions and Apparitions: The Narrative Strategies of an Indecent Theologian” in *Dancing Theology in Fetish Boots: Essays in Honour of Marcella Althaus-Reid*, edited by Lisa Isherwood and **Mark D. Jordan** (see “Recent Faculty Books”).

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Johansen, Clooney Begin New Leadership Roles

Two members of the HDS faculty took on new leadership roles for two centers for research at Harvard this semester.

Barber Johansen, Professor of Islamic Religious Studies, is the new director of the Center for Middle Eastern Studies (CMES). Johansen has also taught in the Department of Near Eastern Languages and Civilizations since 2007, and from 2006 to 2010, he was acting director of the Islamic Legal Studies Program at Harvard Law School and an affiliated professor at the Law School.

As director of the CMES for the next three years, Johansen will continue to advance its mission of promoting the study of the Middle East at Harvard. The Center will support the creation of new courses, convene seminars and lectures, invite guest speakers, host visiting researchers and faculty, and provide a hospitable home base for graduate and undergraduate students. In the realm of new activities at the CMES, Johansen will chair the project “The Protocol of the Gaze,” supported in part by the Center’s United States Department of Education Title VI grant and jointly sponsored by Harvard’s Committee on Degrees in Studies of Women, Gender, and Sexuality.

Building on his previous work on the subject, the project will focus on the role that the ritual of purity and “protocol of the

gaze” have played in Muslim religion and culture in the development of gendered concepts, rules applying to free women and slaves, and distinctions between the private and the public spheres.

This fall term also marks Francis X. Clooney’s first semester as head of the Center for the Study of World Religions at HDS. Clooney was named the Center’s new director in January 2010, following the announcement of Donald Swearer’s retirement after six years at HDS as CSWR director and Distinguished

Visiting Professor of Buddhist Studies.

Clooney joined the HDS faculty in 2005, as the Parkman Professor of Divinity and Professor of Comparative Theology, after teaching at Boston College since 1984. He served as acting director of the CSWR during the 2008 spring term and began a long and active relationship with the Center even before coming to HDS, participating in many CSWR programs and events.

On October 20, Clooney marked his new appointment with the lecture “Studying Our Religions in the Particular and Meaning Something By It,” which can be viewed online at www.hds.harvard.edu/news/events_online. 🐦



Justin Knight
Barber Johansen



Pat Westwater-Jong
Francis X. Clooney

Notes

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In May, **Elisabeth Schüssler Fiorenza**, Krister Stendahl Professor of Divinity, participated in three panel discussions at the Ökumenischer Kirchentag in Munich, gave a lecture at the University of Reykjavik, and took part in a two-day workshop in Skalholt, Iceland. In June, she chaired the “International Colloquium on Feminist Biblical Interpretation in the 20th Century” in Oslo, Norway, and presented the four-day workshop “Die Würde von Frauen” in Mainz, and in August, she gave four lectures in Guatemala City and the keynote address at the celebration of the 90th birthday of Catharina Halkes in Nijmegen. Her chapter “A Rhetoric of Inquiry” appeared in *Rhetorics in the New Millennium: Handbook of Rhetoric*, edited by James and David Hester (Continuum Publishers). **Charles Stang**, Assistant Professor of Early Christian Thought, traveled to Kerala, India, in May on a research trip funded by a CSWR faculty grant, where he met with representatives of several branches of the Mar Thoma Christian community, and, also in May, he presented the paper “Apophatic Angelology and the Ontology of ‘Dissimilar Similarities’ in Pseudo-Dionysius” and convened and chaired a book panel on Jason David BeDuhn’s *Augustine’s Manichaean Dilemma*, vol. 1 (2009) at the North American Patristics Society’s annual meeting in Chicago. He has recently been named a faculty affiliate of the Weatherhead Center for International Affairs at Harvard. **Andrew Teeter**, Assistant Professor of Hebrew Bible/Old Testament, participated in the joint congresses of the international organizations for: the Study of Old Testament (IOSOT), for Qumran Studies (IOQS), for Targum Studies (IOTS), and for Septuagint and Cognate Studies (IOSCS), in Helsinki, Finland, in August, as well as the International SBL meeting in Tartu, Estonia, in July. He is spending the 2010–11 academic year as Hugo-Greifmann-Fellow in the Theological Faculty of the Humboldt-Universität zu Berlin, Germany. **Jonathan Walton**, Assistant Professor of African American

Religions, has been featured extensively on CNN and in other media outlets, writing and commenting on the controversy surrounding Atlanta-based minister Eddie Long, and his article “The Preachers’ Blues: Religious Race Records and Claims of Authority on Wax” appeared in *Religion and American Culture: A Journal of Interpretation* 20, no. 2 (Summer 2010).



Zary Amirhosseini, disability services coordinator, left HDS in July to become the disability program manager at Massachusetts General Hospital. **Carol Benoit**, student services administrative manager, left HDS in June. **Al Janik**, MTS ’86, a member of the Andover-Harvard Theological Library community since his start as a student worker in 1982 while completing his MTS degree, left HDS in late June. **Angela Counts**, assistant director of admissions, left HDS in August to follow her passion for the arts, by beginning a one-year postbaccalaureate studio art program at the School of the Museum of Fine Arts in Boston, and **Lad L. Dell** joined the Office of Admissions as admissions officer, coming to HDS with more than seven years of college admissions experience at both private and public institutions, including Tufts University and Occidental College. **Elizabeth Pfahler** joined HDS in June as the new student services systems officer, coming from Caturano and Company, where she was senior consultant and project manager. **Drew Daly**, network and systems manager, left Harvard in June to consult, coach soccer, and spend more time with his kids. **Hicham Hassan** and **Ben Rota**, MTS ’98, took on new roles within Harvard’s University Information Systems organization, Ben in the Business Operations Group and Hicham in the Server Operations Center. **Kimberly O’Hagan**, MTS ’09, joined the HDS staff on June 14 as the new faculty and events assistant, coming from the Pluralism Project at Harvard, where she worked for three years as a senior research associate. **Elizabeth Sutton** left her position as coordinator of the Women’s Studies in Religion Program in August to assume a new role at George

HDS Announces the New ‘Seminar on Debates Over Religion and Sexuality,’ Directed by Mark D. Jordan

From June 6 to 15, 2011, Harvard Divinity School will host the Seminar on Debates Over Religion and Sexuality. This seminar, for advanced doctoral students, recent recipients of the doctorate, and writers working outside the academy who are hoping to change the terms of current debates about religion and sexuality, aims to help participants write their first large project (such as a dissertation or a book) while encouraging them to collaborate with others in the field.

The seminar understands both “religion” and “sexuality” broadly. Though its staff will have done specialized work mostly in “Western” religious traditions and expressions of sexuality, participants’ projects may cover a wide range of religions and sexual cultures. The seminar welcomes various methods in religious studies and theology, from the most focused ethnography or local history to the grandest normative proposal. It is also interested in projects about media communication, public policy, and religious advocacy. It especially seeks the participation of writers from outside the United States.

The seminar will be directed by Mark D. Jordan, Richard Reinhold Niebuhr Professor of Divinity, Harvard Divinity School. Faculty from Harvard University and other institutions or organizations will lead sessions in their areas of expertise. Large portions of the seminar’s time will be devoted to discussing

Washington University in Washington, D.C., and **Jacob Rhoads**, MTS ’07, is the new WSRP coordinator, returning to HDS after completing a postbaccalaureate certificate in studio art at the School of the Museum of Fine Arts. **Carol Luongo** is the new part-time receptionist/assistant in the Office of Ministry Studies, coming from Harvard’s Graduate School of Education, where she worked for over 30 years in the Academic Appointments Office. **Deirdre Joyce** is the new coordinator for development operations and donor rela-



Mark D. Jordan

participants’ writing in workshop format.

The Seminar on Debates Over Religion and Sexuality is limited to 12 participants. HDS will pay for their travel to Cambridge and their lodging and meals during the seminar. Applicants to the seminar should be working on a dissertation, a first book, or a similar large-scale writing project that is centrally concerned with religion and sexuality.

The application deadline is February 1, 2011. Applications must be received by that date or they will not be considered. Invitations to the seminar will be issued by February 15. Questions may be directed to rsseminar@hds.harvard.edu. Visit www.hds.harvard.edu/rsseminar for more information or to download the application. 

tions. She has previously held positions at Habitat for Humanity International and Starwood Hotels and Resorts. **Jennifer TumSuden** left her position as assistant director of donor relations in August to become director of annual giving at the Walnut Hill School for the Arts, in Natick, Massachusetts. **Ginny Wise**, HDS associate dean for development and external relations, left HDS in July and returned to her hometown, New Orleans, to become vice president, leadership giving at Tulane University.

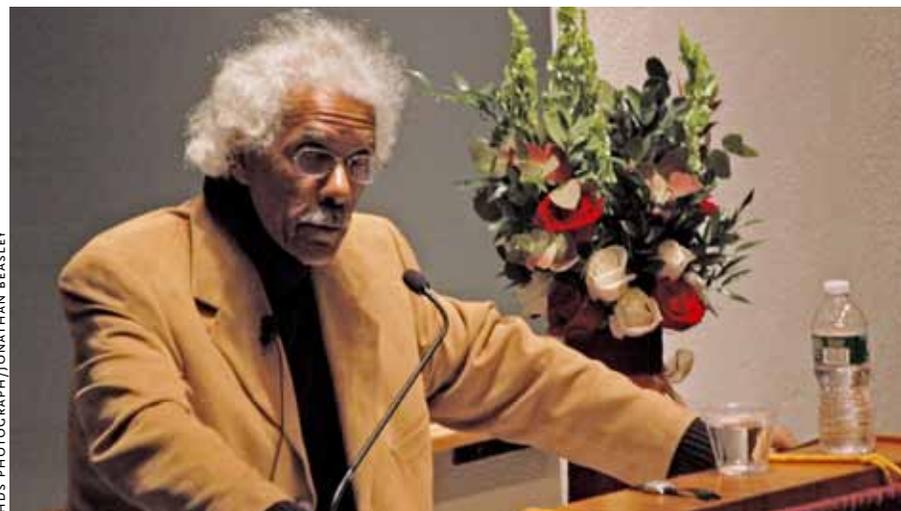
Images From Fall 2010



STEVE GILBERT



STEVE GILBERT



HDS PHOTOGRAPH/JONATHAN BEASLEY



HDS PHOTOGRAPH/JONATHAN BEASLEY



HERATCH EKMEKJIAN

Clockwise from above, award-winning poet Elizabeth Robinson gave a poetry reading and a talk on the craft of poetry at HDS on September 30 as part of the year-long project, "A Poetics of Difficulty: Attention and Engagement in Contemporary American Poetry," led by professor Amy Hollywood and sponsored by the CSWR; Linda Simon, center, and Dean William A. Graham speak after Simon gave the William James Lecture on October 27; students working in the HDS Community Garden during the Harvest Party on October 8; an outdoor cooking demonstration during the Harvest Party; Albert Raboteau delivers the 2010 Ingersoll Lecture on Immortality on November 4; MDiv candidate Jack Davidson playing the tabla during Convocation; Professor Peter Machinist delivers the 2010 Convocation address.



HDS PHOTOGRAPH/JONATHAN BEASLEY



HDS PHOTOGRAPH/JONATHAN BEASLEY

THE CENTER FOR THE STUDY OF WORLD RELIGIONS

Not Knowing What to Expect, and Diving in Headfirst

The Center for the Study of World Religions awarded two Greeley International Internships to HDS students for the 2010 summer. Adam Ortman, an MTS candidate, spent the summer with Sarvodaya, an organization in Sri Lanka with an interfaith perspective that works for peace and in community building. Maytal Saltiel, an MDiv student, worked at the Henry Martyn Institute, International Center for Research, Interfaith Relations and Reconciliation, in Hyderabad, India. Here, Maytal recounts her experience living and working in India this past summer.



Maytal Saltiel on a train on the way to Aurangabad.

Monsoon season hits India around the middle of June, just about the time I arrived in Hyderabad, located in central India, where it is said that “North meets South.” The heavy rains would come and go, providing lush greenery and muddy, torn-up roads that were periodically impassable by rickshaw or car. I was spending my summer in Hyderabad working at the Henry Martyn Institute (HMI): International Centre for Research, Interfaith Relations and Reconciliation. I had been fortunate enough to be named an international intern by the Center for the Study of World Religions and provided a grant that made my travel and work in India possible. I was to work with the Conflict Transformation Team, helping to run activities and to develop programs and curriculum for their workshops in different conflict-affected regions around India.

I arrived in India not knowing what to expect, having only a vague idea of the cultural context, the work I would be doing, and what my community would look like. I dove headfirst into the work; being busy helped the adjustment go faster. There were seven other members on the team, from diverse parts of India and abroad, with many interesting stories and reasons for doing this work. Some had been victims of armed conflict, some had been fueled by religious convictions, and others came from work in rural development. Team members traveled to work-

shops aimed at peacebuilding in diverse communities, taught a postgraduate diploma program in conflict transformation, and worked on future programs based on incorporating creative arts with peace.

HMI works with communities going through diverse conflicts: political, economic, religious, tribal, and caste-based. My first week I helped run a workshop for Indian Mennonite Christian pastors and community leaders who came to learn dialogue, mediation, and negotiation skills. Some of our participants were not able to make it because the areas they were coming from were under curfew due to political unrest. Most of the participants traveled for at least 24 hours by train, bus, or both, in order to come, which gave me an entirely different conception of time and travel. I was confronted by my own privilege of having easy access to travel—the thought of spending 24 or 36 hours on a train would not have occurred to me at home.

Throughout the summer I would joke with my American friend that we are very bad at India—there was some kind of secret code we just were not in tune with. Everything seemed to be so much more difficult than it needed to be: riding an auto-rickshaw into the city, walking down the street, buying anything, going to the ATM—things I always take for granted in the United States. The Internet gods seemed determined to teach me a lesson in impermanence and equanimity. I could never be sure when the electricity would work and when we would be forced to wander around by candlelight. These moments made me reflect on my own assumptions and reevaluate how communities function and find comfort. While spending long nights with friends in the hostel engrossed in conversations and candlelit board games, necessities like electricity or hot water no longer felt so necessary.

After a year of divinity school, living in Hyderabad provided ample opportunity to reflect on the religious diversity of India and how large a role religion plays in society in a much different sense than in the United States. Every day in the op-ed section of the newspaper there was an article about spirituality or something that religion has to teach. The articles were diverse and insightful. Religion is not presented in a negative light, but as a

guiding factor of life. These articles also incorporate messages from multiple religions, showing the readiness and ability to envelop different teachings in the goal of bettering the heart and mind. I spent the summer at a Christian interfaith institute, but the presence of diverse religions in the country is alive and palpable. The plethora of roadside temples and mosques, the presence of images of gurus plastered over slums, religious messages in neon paint on the back of auto rickshaws, the presence of religious figures in store names, and the diversity and constant appearance of religious garments are the mark of a truly spiritual country.

Much of my work during the summer and my theological reflections revolved around the idea of safe space. How do we go about creating safe space? How does this differ in varying contexts and cultures? In a country where there is much religious violence, how can these safe spaces be created? Somewhere in this dichotomy between religious violence and pluralism, people find the ability to experience and truly learn from their neighbor. I am still unclear about how exactly this magic happens, but I felt it—both in my work and walking around the city.

I spent a lot of time thinking about issues of identity. How do we create our own identities, and does this affect where we find safe spaces? The term “my place” is often used in India to describe someone’s home town. This ownership of the place creates a strong identity with where one is located in the world. People are closely connected to their own regions and states, as Indian culture and customs are incredibly diverse. Often at HMI, I found people negotiating multiple identities in order to exist both in this space and in their place. Maybe this idea of simultaneous transience and groundedness aids in the creation of safe space and an intrinsic quality of wanting to learn from the other and share important parts of their inner selves.

My time in India provided me space to experience a land saturated with the religious and spiritual, a space to practice ideas of conflict transformation and interfaith work beyond academia, the space to learn and reflect, and the ability to allow these impressions to shape “my place” as I have come back home. 🌿

Through Outreach, A Call for Alumni Engagement

Dear HDS alumni,

As president of the HDS Alumni/ae Council, I am inviting our members (who are the elected representatives of the alumni body) to engage in an examination of the motivations and values each brings to the Council and how the expression of these values supports our mission and activities. This introspection and its function as a guide for action are consistent with the reexamination many in society are undertaking due to the serious economic and social upheaval at home and globally. The standing committees of the Council will be working this year on outreach and programming to the alumni community that reflect these values and encourage dialogue.



COURTESY RUTH PURTILLO

All HDS alumni can help provide leadership in this time if we remain grounded in core values that really matter and long have sustained the best of Harvard Divinity School's mission.

Council members come from many walks of life, but several themes have emerged related to why they want to be involved. Almost all expressed the desire to be of service—to the larger community, fellow alumni, and students—and saw Council membership as one vehicle. Many felt gratitude for their educational preparation and now want to give back to HDS, using their acquired skills and experience. Another person responded: “to build bridges and turn diversity into productive synergy.” Several also emphasized the privilege to be advocates for an institution that provides intellectual acumen and a wide array of experiences in preparation for ministry.

These are just a few of the motivations that our members bring to our work. I look forward to learning about yours.

Warm regards,

Ruth B. Purtilo

Ruth B. Purtilo, MTS '75, PhD '79
President, HDS Alumni/ae Council

Alumni Briefs

The programs of alumni relations and annual giving at HDS seek to connect graduates with one another and with the School in mutually beneficial ways. We focus our efforts in three key areas:

- **Leadership:** We work with elected alumni leaders of the HDS Alumni/ae Council.
- **Networking:** We build informal alumni networks in various regions of the country and bridges to the Harvard Alumni Association (HAA).
- **Philanthropy:** We aim to increase support for The HDS Fund.

Get involved today!



HDS Fall Gatherings

Fall gatherings were held in several cities November 1–10, 2010. If you are interested in getting involved with local alumni efforts, or if you are willing to host a regional event in your area, please contact us at alums@hds.harvard.edu.



Nominations for the Alumni/ae Council—Coming Soon!

The HDS Alumni/ae Council will soon begin online nominations for several open seats. If you are interested in joining this elected group of volunteer leaders, please consider nominating yourself. If you know of ideal candidates, please encourage them to apply. Watch your email for further details.



The HDS Fund

The School's annual fundraising drive is underway, and Dean William A. Graham has made financial aid the priority for this year's HDS Fund. Please support our students and make your gift today by visiting www.hds.harvard.edu/gifts.



Can we reach you?

HDS is increasingly “keeping it green” by communicating with our alumni via email. If you are not currently receiving email messages from HDS, please send your updated email address to alums@hds.harvard.edu.

In Troubled Times, Offering Safe Haven

By Jonathan Beasley

The statistics are nearly too jarring to be true: globally, one-third of women report being physically or sexually abused by an intimate partner, according to the United States Department of Justice. Another one-third of all female homicide victims are killed by their intimate partners. The data on domestic violence and its impact reveals these and other horrifying truths about abuse within relationships.

And, in the face of such traumatic events, each year more victims, perpetrators, and family members seek help—though not always from law enforcement officials or even from a violence prevention shelter. Instead, people seek help from clergy and religious leaders more than from all other helping professionals combined.

It is no wonder, then, that Anne Marie Hunter, MDiv '86, has devoted nearly

three decades of her life researching issues around domestic violence and helping victims and survivors by building bridges between faith communities and domestic violence service providers to end violence in the home.

The founder and director of Safe Havens, a Boston-based, interfaith partnership against domestic violence, Hunter's passion for helping abuse victims began its steady crescendo when she was a student at HDS in the mid-1980s.

She recalls enrolling in every course she could that Diana Eck, Professor of Comparative Religion and Indian Studies, taught, and the classes she took on women and religion and on world religions have been, she says, especially helpful in her work. Yet, one of the most formative experiences of her time at

HDS came from her field education requirement at HarborMe—now called HarborCOV—a domestic violence shelter in Chelsea, Massachusetts.

“Back then, I would go to the shelter and hear things like: ‘I turned the other cheek and turned the other cheek until I ran out of faces.’ Or, ‘I told my priest 27 years ago about this abuse and he told me to pray harder. Now my husband still hits me, and I have calluses on my knees from praying.’”

At HDS, Hunter focused her senior project on domestic violence and faith. She created a survey and sent it off to United Methodist clergy members in New Mexico, where she is from. The survey asked such questions as: “Have you ever been trained on domestic violence? Has anyone ever reached out to you for help? If so, what did you do?”

Hunter received a positive response rate and a few things, she says, became clear from the survey: There was a group of church leaders who said that domestic violence was happening somewhere, but not in their congregation. There were a few leaders who had some training around domestic abuse. And, consistent in all the responses was their distancing from the issue.

“They thought that abusers could not possibly look like us,” she said. “So when we started Safe Havens, we were overcoming all of that denial and distancing.”

After graduating from HDS in 1986, Hunter followed Karen McCarthy Brown, who was then a visiting scholar at HDS and Professor of Sociology and Anthropology of Religion at Drew University, to New Jersey for her PhD in sociology and religion. It was there that Hunter began to look even closer at violence against women.

While at Drew, Hunter worked as a court advocate at a battered women's shelter, where she began to see problems with the legal system and its handling of cases dealing with domestic violence. She thought that more training for court personnel and judges was needed on matters of domestic abuse, so she came back to Boston in the early 1990s, hoping to start an agency that provided that type of training.

“Instead, I realized that the people who were not being trained at all were members of the faith community,” she explained. “So, I had to admit that it was my own community that was further behind everyone else on understanding domestic violence.”

Hunter, who was ordained as a deacon in the United Methodist Church in 1985 after her second year at HDS, was also doing parish ministry in Saugus, Massachusetts, when she founded Safe Havens in 1991.

“I think the reason I was able to start Safe Havens was because I was so ignorant and didn't realize that this was going to be so hard,” she explained from Safe Havens' offices in downtown Boston. “We decided we were going to start talking about faith and domestic violence, because at that time nobody talked about it. So, I listened to people talk about what was going on, and one of the things I noticed again and again was finger-pointing among the various conservative, liberal, and orthodox congregations.”

Hunter's passion for these issues comes from personal experience, having been a victim and survivor of domestic violence. Yet, even as she was becoming an important resource for a growing number of voiceless victims and survivors of domestic abuse, she was battling her own doubts about whether she could continue to shepherd Safe Havens. She was not simply the director of a growing nonprofit; she was also the leader of a parish and mother to two young children.

“I thought, ‘I simply don't have time for this.’ And every time I went to speak or preach about domestic abuse, I thought that it would be the end, but what kept me going were the victims and survivors who would catch or call me afterward. I even got letters from people who would say, ‘The whole time you were talking, I wanted to stand up on my chair and say,

Harvard Divinity School

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PHOTO: Tony Rinaldo

Support The HDS Fund.

Visit www.hds.harvard.edu/gifts or contact Anissa Potvin, annual giving coordinator, at 617.495.5084 or giving@hds.harvard.edu.

The Outdoor Church in Cambridge ministers to chronically homeless men and women. Emma Crossen, MDiv '10, serves as executive director and the Reverend Jedediah Mannis, MDiv '04, is the founder and a minister of the church.



HDS PHOTOGRAPH/JONATHAN BEASLEY

that it's right here; it's happening to me!"

The organization received initial seed money from the United Methodist Church and from the Coolidge Foundation, whose funding allowed Hunter to relinquish her post at her congregation and to become the full-time director of Safe Havens.

"It was a very difficult decision, because I loved parish ministry," she said. "I went to my bishop for help with the decision making. In the Methodist church, you are appointed by your bishop to do whatever it is you are doing. So I am now appointed to direct Safe Havens as my ministry."

The first few years at Safe Havens were about raising awareness and fostering relationships with congregations. When Safe Havens staff decided that more in-depth training was needed, they developed the Family Violence Prevention Project, which was, in its original form, a 22-hour, interfaith training program that incorporated a team approach for each congregation that participated. Each team consisted of at least one clergy member or senior staff member and lay people.

At the beginning, Safe Havens mostly served churches, but it quickly began to branch out to include synagogues and, recently, mosques. One of Safe Havens' beliefs is that the faith community can address the spiritual and faith issues around domestic violence, but often, victims and survivors need service providers,

such as a sexual assault response center or a domestic violence shelter.

"What we are trying to do is help faith community leaders and members and to be that bridge between victims and helpful services. This is one of the best proactive services—to get a victim or survivor to an advocate somehow," Hunter explained.

Since conducting the training associated with the Family Violence Prevention Project, the organization has been noticed on a national level and has been asked to provide technical assistance to chaplains at family justice centers around the country. Even though family justice centers often have chaplains, those ministers, Hunter says, may have little knowledge about how to respond to domestic violence. As a result, Safe Havens has developed protocols for faith-based persons who are in that role.

"A large part of that is figuring out what we should say to victims and survivors of domestic violence," Hunter said. "We cannot preach that sermon anymore that broad forgiveness is a wonderful thing, because we now know that forgiveness can hook someone into a domestic violence relationship that just goes on and on."

As the organization's impact has risen, so have its challenges. In recent years, local funding has dried up. Safe Havens is no longer supported by the Department of Public Health and the Executive Office

of Public Safety, which provided the organization with key operating funds. At one point, Safe Havens had six staff members, but today, on the heels of the economic collapse, there are just two: Hunter and Alyson Katzman, director of the organization's Family Violence Prevention Project.

Hunter and Katzman have weathered these rough times, however, and are looking toward a bright future. They are still doing outreach and training, and the Family Violence Prevention Project has transformed its extended training into a shorter, nine-hour session for faith congregations.

Safe Havens is now receiving most of its funds on a national level, having secured two major contracts with the United States Department of Justice. One will look at faith and elder abuse, and Hunter and Katzman have been working for a couple of years on resources for service providers, as well as for faith communities, around this issue. Safe Havens has also been partnering with the National Clearinghouse on Abuse in Later Life and the Office on Violence Against Women, which have been major funders for coalitions and local services to address violence against women.

Working with the National Clearinghouse on Abuse in Later Life, Safe Havens conducted focus groups across the country and met with service providers and faith leaders and survivors and asked what resources each needed and how they are connecting. Hunter is getting ready to launch this initiative with a webinar. She will then send out resource materials, such as a special bookmark, booklet, and checklist, to people nationally.

"Say you are a domestic violence advocate and you need to reach out to your faith community but you have no idea where to start. This checklist will help you figure out what to do. What are the sacred texts of a particular religion called? What are its basic beliefs? It would help, for example, when I'm talking to a victim or survivor if I know that she's Catholic, because often Roman Catholics have a hard time encompassing divorce."

In addition to its work with the elderly, Safe Havens is also engaged in a project that has taken the staff out to rural areas in Massachusetts, where they have been able to help by talking to faith communi-

ties about domestic violence.

According to Katzman, breaking the silence is one of the best ways that faith leaders can help victims of domestic abuse, but they also need to understand the importance of confidentiality and safety for victims.

"Preaching about domestic violence is great, but if you do not understand some of the issues around safety and confidentiality, then the victim could be in terrible danger," she said.

Faith leaders can sometimes find it difficult to go beyond the walls of their congregation for help, and reaching out to service providers can be, according to Hunter, a tough but necessary step. Another challenge for ministers is to be nondirective—to avoid telling someone what to do. This can be especially difficult because, when a victim approaches a faith leader, she often wants to understand decisions in terms of her faith, and is seeking guidance. But, Hunter says, "It's all about laying out options and resources and helping victims and survivors decide for themselves."

Another issue for faith communities is how to deal with the abusers.

"Say it is safe, somehow, to talk to the abusers. How do I help them connect to their own spiritual roots and to their own faith in God at the same time that I hold them accountable for the abuse and make sure they know this has to change?" Hunter asks. "What could separate you more from God than abusing your partner?"

When she arrived at Harvard Divinity School and then began working at HarborMe, Hunter kept hearing the same stories of how a person's faith was being misconstrued to hold her in an abusive relationship. Nearly 25 years later, she is still motivated to help victims and survivors of abuse.

"I have always said that I started doing this work for me. I've continued doing it for all the people I have met at my congregation and at shelters, and now I'm doing it for my daughter—for the next generation. It's not just abusers who need to know what a healthy relationship is or what resources are out there; everyone needs to know. Any of us can be victims; abuse is equal opportunity. But as our slogan reads: No one should have to choose between faith and safety." 🐾

Alumni News Highlights

Grace Cathedral Names Jane Alison Shaw as Its Eighth Dean

On November 6, the Rev. Canon Dr. Jane Alison Shaw, MDiv '88, was installed as the eighth dean of Grace Cathedral Episcopal Church in San Francisco.

Shaw joins Grace Cathedral from the University of Oxford in England, where she has served as the dean of divinity and a fellow of New College, Oxford. In addition, she has taught history and theology at the university.

Serving with distinction as a priest, academic theologian, and historian, Shaw brings powerful preaching and deep expertise in liturgy, management and administration, program development, teaching, community building, and fundraising to Grace Cathedral. She is known internationally for her exceptional talents in the communication of Christianity in the public sphere. In Great Britain, she has been successful in bridging differences in governance and policies pertain-



ROBERT TAYLOR

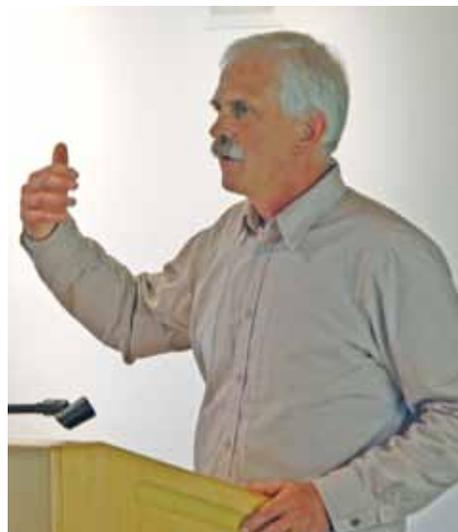
ing to inclusion, and she has served as theological consultant to the Church of England House of Bishops. Shaw is canon theologian at Salisbury Cathedral and an honorary canon of Christ Church Cathedral, Oxford.

In addition to the MDiv degree from HDS, she holds a PhD in history from the University of California at Berkeley. In 2006, she was awarded an honorary doctorate from Episcopal Divinity School. She has been a visiting professor at Berkeley, Emory University, and Florida Atlantic University.

Kurt Hoelting Speaks at HDS

Kurt Hoelting, MDiv '77, commercial fisherman, wilderness guide, meditation teacher, and founder of Inside Passages (a sea-kayaking outfitter and guide business in Alaska), spoke at HDS on October 14 as part of the Praying Our Lives series, sponsored by the Office of Religious and Spiritual Life.

During the hour-long presentation, Kurt spoke about the connections between the ecology of the planet and the ecology of the soul, and he read passages from his new book, *The Circumference of Home*, which was published in April by Da Capo Press and named a "notable book" by IndieBound, the independent booksellers association.



HDS PHOTOGRAPH/JONATHAN BEASLEY

Alumnus Joins Resource Center Dallas

Resource Center Dallas, one of the primary LGBT and HIV/AIDS service organizations in north Texas, has hired Lee Taft, MDiv '99, as associate executive director of LGBT programs and strategic partnerships.

In the position, Taft will be directly responsible for creating and maintaining programs at one of the largest LGBT community centers in the United States. He will also research emerging and ongoing gaps in community services, identify opportunities for fundable and sustainable programming and services, and identify and develop opportunities for collaboration between health and LGBT programs.

With others, Taft led the first federal challenge to the Texas sodomy statute in 1982, as a board member and chair of the Texas Human Rights Foundation. He is also a former board member and chair of AIDS Interfaith Network, a former board member of the Gay and Lesbian Fund for



COURTESY LEE TAFT

Dallas, a former board member for Lambda Legal, and co-chair of the Leadership Lambda Seminar Series.

Taft also received a bachelor's degree with honors from Michigan State University and a law degree from St. Mary's University School of Law, San Antonio, Texas. He lives in Dallas.

Obama Appoints S. Alan Ray to Key Post

President Barack Obama has appointed Elmhurst College President S. Alan Ray, MTS '80, to the National Advisory Council on Indian Education. He was one of four individuals named to serve on the Council, which advises and makes recommendations to the U.S. Department of Education on federal issues, services, and programs relating to the education of Native American children and adults.

Ray has served since 2008 as president of Elmhurst College. He is a citizen of the Cherokee Nation, and serves on the Tribe's Cherokee language immersion school advisory board. An attorney, teacher, and scholar, Ray previously held the position of senior vice provost for the University of New Hampshire. Prior to that, Ray was associate dean for academic affairs at Harvard Law School, in charge of administering faculty hiring and curriculum planning, and also served in a variety of leadership roles in the Harvard University Native American Program. Working at the intersection of Native



COURTESY ELMHURST COLLEGE

American studies, religious studies, and federal Indian law, Ray has taught at Boston College, HDS, and Harvard Law School, as well as at the University of New Hampshire and Elmhurst College.

He is a 1978 graduate of St. Thomas Seminary in Denver, earned a master of theological studies degree from HDS in 1980, and went on to earn an MA and a PhD in the study of religion from Harvard's Graduate School of Arts and Sciences and a JD from the University of California, Hastings College of the Law.

HDS Welcomes Hannah Peters as New Development Dean

Hannah Peters joined HDS as associate dean for development and external relations on September 8. Hannah is a well-established member of the Harvard community, most recently having served as associate dean for external relations at Harvard's Graduate School of Design, where she directed and established the strategy for the School's development and outreach efforts. In her new role, Hannah will be working at HDS for 80 percent of the time, while also serving as director, schools development, for the University Development Office for the remaining 20 percent of her time. This dual appointment will allow HDS to continue to benefit from being more closely tied to Harvard-wide fundraising plans, initiatives, and best practices. After serving for three years as director of corporate and foundation relations at New England Medical Center in Boston, she entered into university development and fundraising, where she has progressively advanced over the course of the past 16 years. In 1999 she joined Harvard Business School as director of corporate and donor relations where she worked to develop strategies and engagement opportunities to reflect the changing realities of philanthropy. Hannah has a BS from Georgetown University and a master's degree in international affairs from Columbia University. 🦋



Hannah Peters

HDS Alumni/ae Council Annual Fall Meeting

The HDS Alumni/ae Council gathered in Cambridge on October 22 for its fall business meeting. Members of the Council met with and greeted students, staff, and faculty at different points during the day, including at a special Community Table lunch in Rock Café. The Council is a group of elected alumni volunteer leaders, which oversees traditional initiatives like the alumni awards process, new programs (such as a series of regional gatherings for alumni that took place this November), and partnership initiatives with the Harvard Alumni Association.

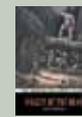
Back row, from left: Craig Phillips, MDiv '79; Josh Thomas, MTS '02; Samuel Nixon, Jr., MDiv '91, SLI '01. Middle Row: Diane Miller, MDiv '76; Rebecca L. Neumann, MTS '05; Sheila F. Winborne, MTS '93, PhD '05; Michael Goetz, associate director of development, annual giving and alumni relations. Front: Dennis R. Koehn, MDiv '78; Rosemary Lloyd, MDiv '03; Richie L. Butler, MTS '96; Ruth B. Purtilo, MTS '75, PhD '79; Anissa Potvin, ALM '10, annual giving and alumni relations coordinator.



Recent Alumni Books



The Word of God for the People of God: An Entryway to the Theological Interpretation of Scripture
by J. Todd Billings (ThD '05)
Eerdmans



Valley of the Dead: The Truth Behind Dante's Inferno
by Kim Paffenroth (MTS '90)
Permuted Press



Holistic Healing in Byzantium
edited by John T. Chirban (ThM '76, ThD '80)
Holy Cross Orthodox Press



Missionaries in Hawai'i: The Lives of Peter and Fanny Gulick, 1797-1883
by Clifford Putney (MDiv '98)
University of Massachusetts Press



The Circumference of Home: One Man's Yearlong Quest for a Radically Local Life
by Kurt Hoelting (MDiv '77)
Da Capo Press



Pentecostalism in America
by Roger G. Robins (MDiv '84)
Praeger



An Introduction to Jewish-Christian Relations
by Edward Kessler (MTS '87)
Cambridge University Press



The Surprising Election and Confirmation of King David
by J. Randall Short (MTS '00, ThD '06)
Harvard Theological Studies



Hidden Mark: Exploring Christianity's Heretical Gospel
by John Killinger (BD '59)
Mercer University Press



Searching for God in the Sixties
by David R. Williams (MTS '75)
University of Delaware Press



Revelation of the Magi: The Lost Tale of the Wise Men's Journey to Bethlehem
Brent Landau (MDiv '01, ThD '08)
HarperOne



Capitalism as Religion? A Study of Paul Tillich's Interpretation of Modernity
by Francis Ching-Wah Yip (ThD '04)
Harvard Theological Studies

Share Your News

Harvard Divinity Today publishes class notes and notices of alumni publications in each issue. Due to the overwhelming number of requests we receive, we can only print announcements that are sent via email to alums@hds.harvard.edu (books can be shipped to Harvard Divinity School Office of Alumni Relations, 45 Francis Avenue, Cambridge, MA 02138). Harvard Divinity Today reserves the right to edit items and, because of space limitations, to delay the appearance of some notices.

Calendar



NOVEMBER 30

6:15 PM

Seasons of Light

Andover Chapel



DECEMBER 2

5:30PM

The Alphabet: Its Origins and Early History

Peter Machinist, Hancock Professor of Hebrew and Other Oriental Languages at Harvard Divinity School, is the featured speaker.

Geological Lecture Hall, 24 Oxford Street

DECEMBER 2

Last day of fall classes



DECEMBER 13

8 PM

101st Annual Christmas Carol Services

The Memorial Church, Harvard Yard

DECEMBER 22

Winter recess

JANUARY 24

Spring semester begins

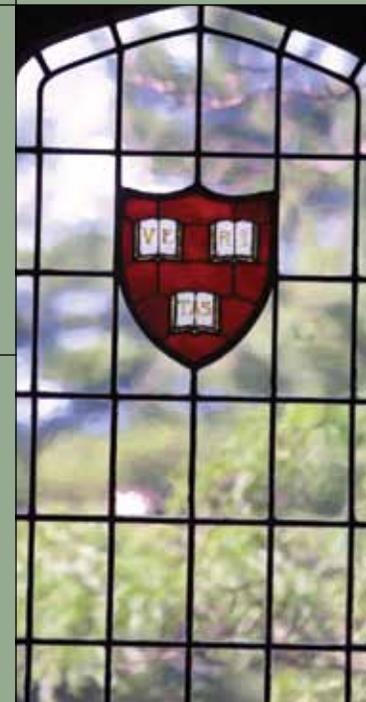
FEBRUARY 17

4:15 PM

Dudleian Lecture

Scott Appleby

Braun Room, Andover Hall



MARCH 7

4 PM

Plumbing *The Heart of Thorny Shrubs: Women, Religion, and Cultural Nationalism in Republican China*

Zhange Ni

Common Room, Center for the Study of World Religions, 42 Francis Avenue



MARCH 12-20

Spring recess

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