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From the Chair John Kloppenborg

Since the last newsletter, there have been many developments in the CSR. Four of our colleagues successfully gained tenure: John Marshall (Christian Origins), Shafique Virani (UTM, Islam), Jennifer Harris (Medieval Christianity), and Reid Locklin (Hinduism and Christianity). The reception of tenure depends on recognition of 'excellence' by peers within the U of T and by multiple appraisers from major research universities around the world. It is recognition of one's success in research and teaching that makes tenure so important.

We extend congratulations to our colleagues and look forward to their future research and teaching success.

In addition to the tenuring of outstanding colleagues, we welcome two colleagues to the Department. Simon Coleman, now of Sussex University, will join us as a Chancellor Jackman Professor, only the fifth such appointment made in the University. This position is due to the generosity of the Honourable H.R. Jackman, former Lieutenant Governor of the Province of Ontario, and former Chancellor

of the U of T. Coleman is an internationally recognized scholar of anthropology of religion with an impressive record. He has published an important study of the globalization of charismatic Christianity (2000, 2007) and he has co-authored a volume on pilgrimage and edited numerous volumes on a variety of topics in anthropology. He is the editor of the prestigious *Journal of the Royal Anthropological Society* and moderates the "Anthropology of Religion" listserv. With Coleman's arrival, the DSR

From the Graduate Director Pamela Klassen

At the moment we are in the midst of this year's admissions process, which is always an eventful and revealing time in the life of graduate studies in the Centre. As the number and diversity of our graduate applications continues to grow, it's clear that our faculty hires in recent years have allowed for key areas of strength to grow into attractive hubs for prospective graduate students. With students applying to study everything from medieval Islamic law, to identity formation in ancient Judaism, to the print culture of Burmese Buddhist monasteries, we continue the CSR's tradition of being a place for students to pursue their particular intellectual interests and methodologies within a culture of shared theoretical discourse and debate. This year's incoming class included 14 Ph.D. students and 11 M.A. students, with students coming from graduate programs in Canada, the United States, India, and Great Britain, and the class of 2010-11 seems likely to follow this pattern.

We are also in the process of proposing a new Professional M.A. program in Religion in the Public Sphere, for graduate students who wish to combine the study of religion and religious diversity with careers in such areas as

public policy, museums, law, or journalism. Check our website for updates on this new program.

The move to the Jackman Humanities Building has helped to facilitate a new sense of intellectual community for faculty, staff, and students. In addition to the CSR's regular Thursday morning coffee time in our lounge, our large and small seminar rooms are regularly full of people attending events within one of our many research networks, including the Seminar in Cultures and Religions of Antiquity, the Numata Program in Buddhist Studies, the Hindu Studies Colloquium, and the Religion in the Public Sphere Initiative. Our first set of graduate students to fulfill the new requirement of presenting at the CSR Colloquium is stepping up to present their dissertation research - in February, Ph.D. student Kate Gibbons presented on her research in late ancient Christianity, prompting an ongoing discussion in the CSR's hallways and offices about the nature of demons, and how to spot them. If you haven't yet seen our new space, and you're in town, please feel free to stop by for a visit.

Our success in achieving SSHRC/OGS and other grants has continued thanks to the excellence of our students and the support of our faculty. Since last March, 8 Ph.D. students successfully defended their dissertations, 8 achieved candidacy (with many more on the cusp) and 7 M.A. students graduated. You'll find their names and topics listed on page 19. Several of these recently graduated Ph.D.s have gone on to jobs across North America, including Lincoln Blumell at Tulane University, Santiago Slabodsky at the University of Saskatchewan, and Atif Khalil at the University of Lethbridge. In addition, Jonathan Crane will be going to Emory University next year. If you are a graduate of the CSR who has news to share with us about publications or employment, please email us at religion.grad@utoronto.ca

This is my last year as the Director of Graduate Studies, and I'd like to take this opportunity to thank my colleagues, the students, and the staff of the CSR for making this administrative role not only congenial, but also unfailingly educational. I'd especially like to thank Fereshteh Hashemi, our Graduate Administrator, for her exceptional skill and sagacity, and for her ongoing support.



At a Taoist temple in Xining, Qinghai Province, Western China.

Planning for the Dead Sea Scrolls

By Eva Mroczek

Before I entered graduate school, I imagined the life of a scholar to be cerebral and solitary and expected to spend days locked in a library pouring over manuscripts. But being a Ph.D. candidate in CSR and the Centre for Jewish Studies has taught me that academic life is far more dynamic and social than that. Being part of a scholarly community requires skills far beyond what we learn in class, skills that many of us had the opportunity to hone, under the guidance of Hindy Najman, during the intense flurry of activity at CJS in the last few months.

CJS students are not only intellectually challenged in our field by attending the many events sponsored by CSR and CJS, but we are also actively involved in the behind-the-scenes work of making such scholarly conversations possible in the first place. The Dead Sea Scrolls conference in November gave a group of us the chance to learn what goes into organizing an international gathering of scholars, a project that began a full two years before the event itself and involved careful planning, superhuman attention to detail, and collaboration between several U of T departments, the ROM, and two universities. Chad Stauber of CJS and



The cave at Qumran where the Dead Sea Scrolls were discovered.

NMC, Nicole Hilton of CJS and CSR, and I were called upon to help the conference organizers (Hindy Najman, CJS Director, Sarianna Metso of NMC and CSR, and Eileen Schuller of McMaster U.) put together 3 days featuring scholars from N. America, Europe and Israel. What we learned was that conferences do not run themselves: every minute of every event is carefully orchestrated, from checking that the technology works to making sure that participants can find their way around. When something goes right, it is only because all the details were put in place months earlier, and a well-oiled

machine of leaders and volunteers has made it so. While having a chance to interact with the visitors was certainly exciting, the collegiality among student volunteers from U of T (including CSR, NMC, CJS and TST) and McMaster was also a highlight.

Being heavily involved in the conference required all of us to develop multi-track minds: we were thinking through arguments while craning our necks to make sure Prof. So-and-So knew where to find the coffee. Complicated schedules competed with charts of Qumran scribal variants for space in our

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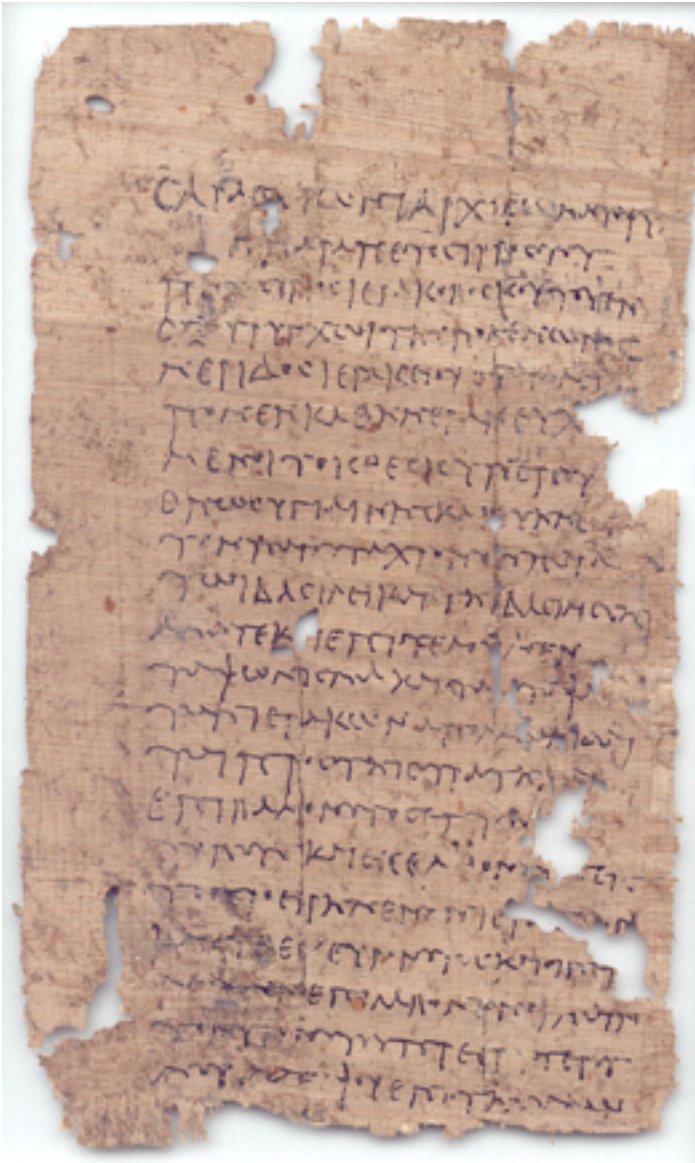
As a Tikvah Fellow

By Paul Nahme

Last summer I was invited to join graduate students from Columbia, Princeton and NYU to engage with a younger generation of students and facilitate discussions in Jewish Thought and Philosophy at Princeton University. It was one of the most enriching experiences of my life. Over the span of two weeks, we engaged hotly debated political, moral and legal questions and asked how it is that Jewish thought can contribute to these contemporary concerns. I'll return this summer, and meanwhile I've spent the year as a TA for Ken Green's course, *The Jewish Religious Tradition*, working on pedagogy and developing systematic approaches to difficult concepts in Jewish history and thought, such as election, messianism, political and historical suffering and redemp-

tion. This year I also won a fellowship in the Centre for Jewish Studies. As a Tikvah fellow, I've not only been able to focus intensely on my own project, I've also used my own classes as a springboard for engaging new students and encouraging their continued interest in perennial questions that Judaism has offered to the Western tradition. Applying many of the methodological approaches to the study of religion that our program is known for, I have been able, I believe, to shed some light on these Jewish questions while encouraging students to consider the more general methods and insights that the critical study of religion can yield.

Paul Egan Nahme is a 2nd-year PhD student in CSR and CJS.



Sarah Rollens, below, explains that the first century BCE Egyptian papyrus on the left is an official petition to a *strategos* (a region's highest official) regarding some provisions that had been taken or stolen from a shrine by another official. The petition requests financial restitution. The document is provided by the Advanced Papyrological Information System (APIS).



Graduate student-faculty research partnerships in Religion

On top of their regular coursework, many CSR students are conducting exciting and original research in collaboration with faculty. Doctoral candidate **Sarah Rollens**, for example, is one of several students of early Christianity doing papyrus research with **John Kloppenborg**, as part of a project whose goal is to produce a papyrological commentary on the Synoptic parables. The team will assemble contemporary documentary papyri, as opposed to literary papyri, that provide contextual information about the situations and concepts in the parables. Rollens's role is to accumulate papyri that are related to the ancient legal system, as presupposed in Lk 12:58-59 // Mt 5:25-26, among other places in the Synoptic tradition. One way to do this, she explains, is to search for papyri that contain Greek vocabulary terms that

would be common in ancient legal documents; another way is to delineate conceptual domains (e.g., crime, legal petitions, or surety) that might point to helpful contextual material. These vocabulary items and conceptual domains are used to search for specific papyri in the archives. There are four main sources to search for these papyri: (1) the Advanced Papyrological Information System (APIS), an online database; (2) Heidelberg Gesamtverzeichnis, a German online archive; (3) the Packard Humanities Institute (PHI) CD-ROM of Greek Documentary Texts; and 4) the papyri collection of Robarts Library. The research requires considerable language skill: although some databases are in English or provide English translations of papyri, the Heidelberg Gesamtverzeichnis database, for example, requires one to enter search terms in

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Research Partnerships, continued from last page

German, papyrus editions in Robarts may be published in French, German, or Italian, and the PHI collection must be searched using ancient Greek. Rollens writes, “This research has been useful in helping me clarify my own project. I am interested in analyzing the rhetorical strategies of the Q document (a source for the Gospels of Matthew and Luke), and by looking at these papyri, I have been able to see that the authors of Q share some of the same attitudes about the socio-economic world and presuppose some of the same situations as people represented in the papyri.”

Rollens is also one of five CSR students (including **Nicholas Schonhoffer**, **Jade Weimer**, **Callie Callon**, and **Brigidda Zapata**) accompanying Kloppenborg this summer to Israel to dig at Bethsaida-Julias. They will dig at a site at the top of the Kinneret (Sea of Galilee), and then spend a week in Jerusalem examining archaeology there. Says Rollens, “I am really looking forward to it! The dig at Bethsaida, which is located on the northern side of the Sea of Galilee, will be especially interesting. Although Bethsaida is mentioned in biblical texts, it’s also important because it might yield information about social and economic activities in ancient Palestine. This is particularly exciting for me because a large part of my MA thesis (at University of Alberta) focused on urban-rural relations in first-century Galilee and dealt with villages that were only a few kilometers from Bethsaida.”

Doctoral candidate **Aldea Mulhern** has recently completed a research assistantship on new comparativism in the study of religion, together with **Reid Locklin**, with support from the University of St. Michael's College President's Research Fund. While exploring the history of the study of religion and critiques of the category of religion, the project focuses on the use and misuse of comparison since the 1980s (oft conceived of as ‘post-Eliadean’). The work of Jonathan Z Smith on comparison has been central, as is the conversation taking place in *Method and Theory in the Study of Religion* among comparativists like William Paden, Robert Segal, and Jeppe Jensen, and their respondents and critics, including our own Marsha Hewitt and Donald Wiebe. “This project has allowed me to begin to deepen my knowledge of my field by mapping questions of theory, method, and knowledge production that are central to the academic study of religion,” Mulhern comments, “and it builds directly on the groundwork laid in graduate classes in method and theory at the Centre.”

MA student **Raj Balkaran** is working on a project spearheaded by Walter Dorn, Associate Professor of Defense Studies at the Royal Military College of Canada and the Canadian Forces College. Dorn teaches officers in the fields of arms control, peace operations and international security, and his project compares justifications of warfare promoted in religious texts of major world traditions. Balkaran's role

was to survey Hindu texts, identifying relevant passages. He writes, “This project complements my own academic interests in the ethics of violence in the Hindu epic Ramayana. So rich was the epic in its discourse on war and peace that we decided to publish our findings separately. I am thus working on a paper entitled ‘Valour and Virtue in the Valmiki Ramayana: Western Just War Criteria Prefigured in an Ancient Indian Epic.’”

As this edition of the CSR Newsletter is being printed, doctoral candidate **Matt King** is in Tibet with **Frances Garrett** as part of her 2009 SSHRC Image, Text, Sound and Technology grant on “Interpreting Visual Representations of Tibetan Ritual.” A team of several CSR students (including King and MA students **Barbara Hazelton** and **Andrew Erlich**) is working with Tibetans in Toronto and Tibet to develop a cross-cultural collaborative model for the interpretation of visual media. With case-studies focused on footage of a major medical empowerment ritual and a Western Tibetan wedding, the project is examining how new technologies may facilitate the application of theoretical models in visual studies to video archives. King writes, “I’m excited not only to access diverse Tibetan perspectives on these ritual performances, but also to explore how a digital interface which simultaneously supports multiple interpretations of a ritual event (from participants, local people, outside observers, Tibetologists, foreign experts, etc.) draws into question the idea of an ‘expert’ and the validity of a single scholarly interpretation.”

Religion major (soon to become CSR MA student) **Nicholas Field** has also worked as an RA for Frances Garrett. About this experience, he writes, “There are many important skills that you don’t learn in the classroom. While I’ll admit that manuscript comparison and compiling scholarly databases may not be critical skills for most people, I couldn’t be an aspiring Tibetologist without them! Working as an RA has helped me develop many skills I now take for granted. Among them are Tibetan language skills (obviously) and learning to access Tibetan-language resources (not so obviously), analyzing video footage of Tibetan rituals, preparing Tibetan texts for online preservation, and learning to navigate the labyrinth of citations and bibliographies common in the study of religion. I’ve come to learn a bit about how academics do research, and to appreciate the amount of effort even a modest article requires. Just as importantly, I’ve become familiar with the recurring names of the field (vague yet powerful beings with names like Tucci, Cabezon and Sharf) and the recurring faces around the department. The faculty and grad students are friendly, approachable people with much humble and human advice, and I never would have made these connections without my research position.”

See pages 7 and 13 for additional stories on research partnerships in the CSR.

Visiting the Dead Sea Scrolls This year at the Centre for Jewish Studies

By Tim Langille

The 2009-10 academic year has been an eventful one for the Centre for Jewish Studies. The first event of the year was the orientation and student awards night. The development and growth of what is now a more robust and thriving program was evident at this event, which seemed to set the tone for the remainder of the year. In addition to opening remarks from Director Hindy Najman and Associate Director Leo Livak, Vice-dean Baker and Vice-dean Klausner also spoke about the growth and direction of CJS. Not only did 09-10 mark a year of exponential growth in CJS, with a significant increase in students and course offerings, but it was also a year with a great line-up of distinguished guests and speakers, many of whom were drawn to Toronto by the Dead Sea Scrolls exhibition at the Royal Ontario Museum. For a student working in the area of Second Temple Judaism, this year has been full of opportunity and intellectual stimulation.

Our first guest of the academic year was Israel Knohl, who is best known for his work on the *Gabriel Revelation*. In addition to hearing him lecture twice, I had the opportunity to escort him to the ROM to view the Dead Sea Scrolls. I was honoured to see the exhibit with Knohl. It was an informative and invaluable experience to have such a prominent scholar explain the significance of what was on display. Perhaps most interesting was Knohl's incredible interest in the Egyptian Book of the Dead exhibit. What a challenge it was to pull him away from the exhibit that morning! Another notable moment with Knohl was the chance meeting with one of the producers of *Naked Archaeologist* on the corner of St. George and Bloor - she called out to him, and after a brief conversation he explained that he had worked with her in Jordan

when the *Naked Archaeologist* devoted an episode on the *Gabriel Revelation*. My experience with Knohl was the first of many tours of the Dead Sea Scrolls exhibition with world-renowned scholars.

The exhibit of the Dead Sea Scrolls brought excitement to many people in the city, the university, CSR, and CJS. CSR and CJS played a role in the organization of a world-class conference on the Dead Sea Scrolls entitled "Dead Sea Scrolls: Transmission of Traditions and the Production of Texts." Hindy Najman and Eva Mroczek of CSR, Sarianna Metso and Chad Stauber of NMC, and Eileen Schuller of McMaster University organized the event, which featured leading scholars in the field: James VanderKam, Carol Newsom, George Brooke, Eibert Tigchelaar, Eugene Ulrich, Charlotte Hempel, James Kugel, Pnina Shor, Emmanuel Tov, Florentino García Martínez, Mladen Popovic, and John J. Collins.

On the eve of the conference, participants and guests broke into groups mixing prominent scholars and graduate students for a visit to the Dead Sea Scrolls exhibit. Students not only had the opportunity to hear papers given by luminaries in the field and take part in discussions, but also the chance to eat and socialize with these guests. It was an intimate setting and the visiting scholars were accessible and congenial. One of the main highlights of the event for me was the dinner on the last day when I sat at a table with John J. Collins, whose work on Hellenistic Judaism initially drew me to my current area of research. Collins led a graduate seminar the next morning, a truly invaluable experience for many. The graduate seminar was followed by the graduate student section of the conference at Brennan Hall. Personally, at first,

I felt intimidated when presenting my paper, but the experts in the audience were gracious and encouraging and provided all of us with valuable feedback. Another highlight for me was receiving an email a week after the conference from George Brooke, who gave me additional feedback on my work. We exchanged a few emails, and Brooke gave me insight and direction for future drafts of my paper. Many of the sources he recommended have been added to my comprehensive exams reading list.

Other notable scholars who visited us this year include Jodi Magness, Ross

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CSR Staff Appreciation Day celebrated the invaluable contributions made by staff members (shown left to right) Fereshteh Hashemi, Siri Hansen, Marilyn Colaco, and Sally Holton. (Sally Holton replaced Irene Kao while Kao was on leave in 2009.)

Visiting the Dead Sea Scrolls, continued from last page

Kraemer, David Nirenberg, Michael L. Morgan, Allan Nadler, and Omer Bartov. The Seminar for Culture and Religion in Antiquity (SCRA), which is funded by CJS and co-sponsored by CSR and Classics, brings many of distinguished speakers to Toronto. On top of all of that, the Shoshana Shier visiting scholar this year was Daniel Schwartz from Hebrew University; his presence at the U of T has been amazing for me, given my interests in Josephus and historiography. I heard several of his public lectures, attended his Josephus course, and worked as his research assistant.

The academic year will conclude with the graduate student conference and lecture by Maren Niehoff, a Philo scholar with cutting-edge methodology. Overall, the year has provided students with many opportunities to meet leading scholars, share in their wealth of expertise, and become more inspired to pursue our own scholarly paths.

Tim Langille is a 3rd-year doctoral student at CSR and CJS working on research about collective memory, mnemonic communities, memories of trauma, and identity formation in Post-Destruction Jewish Diaspora.

Before an audience of 400, Shafique Virani (far right) served as moderator for a visit to the UTM campus by Zarqa Nawaz (left), the creative genius behind CBC's hit TV show, "Little Mosque on the Prairie," and Zaib Shaikh (middle) the comedy's award-winning star.



Photo by Gregory Zapasek

Testing Methods and Teaching Islam Shaftolu Gulamadov



I worked this year as RA for Shafique Virani, assisting with his courses at the UTM campus. Virani is a lively and inspirational teacher of Islamic history who uses various

teaching styles to encourage students to think critically. The aim of the course I worked with was not just to communicate facts, but to help students achieve competency in locating, analyzing, synthesizing, evaluating and applying knowledge in real-life, complex situations. I was responsible for

creating weekly multiple-choice tests in such a way that they could both test and develop students' higher order thinking skills. Before I began designing the tests, I was under the impression that multiple-choice test items were only good for measuring simple recall of facts, i.e., lower-level objectives such as those based on knowledge of terms, methods, procedures, principles and so on. The multiple-choice tests I had seen and taken before seemed only to assess these limited types of well-defined or lower-order skills. This research opportunity has given me the chance to do some serious research on testing methods and how to make them useful for promoting higher order thinking skills. Among many other things, I have carefully studied Bloom's taxonomy of educational objectives and categories of cognitive behaviour, Robert Gagne's hierarchy of learning, Royer Cisero's

theoretical analysis of cognitive behaviour, Thomas Haladyna's classification of higher order thinking skills and methods of developing and validating multiple-choice test items. Learning about the methods of creating tests and theories of higher order thinking, and then creating the tests and seeing their positive impact on students' learning, has been a truly rewarding experience. The help and guidance of Professor Virani throughout the research and work on the tests has been beyond measure. Not only has this unique research opportunity allowed me to gain practical experiences for a future teaching career, it has also allowed me to enhance my knowledge of Islamic history.

Shaftolu Gulamadov is a 2nd-year doctoral student in the CSR, studying the intellectual history of Ismaili Muslims of Central Asia.

FACULTY NEWS

Pablo Argarate spoke on “Les traditions anciennes sur la Dormition et Assomption de la Mère de Dieu dans les homélies de Jean Damascène sur la Dormition” at the St. John of Damascus Institute of Theology in Lebanon; “Repentance in the Book of Lamentations of Grigor Narekatsi” at the Canadian Society of Syriac Studies; “The Holy Spirit in the Theological Orations of Gregory of Nazianzus” in Romania; “Wie rezipiert das Decretum Aquisgranense die Kirchenväter?” in Germany; and “4th-c. Pneumatological Controversy in Alexandria: Athanasius’s Epistulae ad Serapionem” at U of T’s 2nd Annual Coptic Studies Symposium.

Joseph M. Bryant published a chapter in *Sacred Schisms: How Religions Divide*, Cambridge University Press, bearing the title “Persecution and Schismogenesis: How a Penitential Crisis Over Mass Apostasy Facilitated the Triumph of Catholic Christianity in the Roman Empire.” He also completed “The Sociology of Early Christianity,” to appear in the *New Blackwell Companion to the Sociology of Religion*, and “Decius & Valerian, Novatian & Cyprian: Persecution and Schism in the Making of a Catholic Christianity,” to appear in a Festschrift volume for U of T’s recently retired Timothy Barnes. An ardent Philo-Hellene, Bryant has been favoured by Tyche, working her purpose through the Onassis Foundation, in the form of an invitation to present a paper for the inaugural Athens Dialogues, with a workshop and conference in 2010. CSR faculty **Jennifer Harris, Reid Locklin, John Marshall, and Shafique Virani** were awarded tenure and promotion to the rank of Associate Professor this past year.

Frances Garrett has two new articles: “Tapping the Body’s Nectar: Gastronomy and Incorporation in Tibetan Literature” in *History of Religions* 49.3 (2010) and “Eating Letters in the Tibetan Treasure Tradition” in the *Journal of the International Association of Buddhist Studies*

(in press). She also received (with **Jennifer Purtle**) a new SSHRC RDI grant (see story on page 15).

Abraham H. Khan is one of the editors of *Acta Kierkegaardiana*, now in its fifth volume. He is also a steering committee member for the AAR’s Kierkegaard, Religion, and Culture Group; and is associate chair of the Congress Secretariat of the XXth IAHR Congress in Toronto (see page 17). He is an executive member of the International Assn. for the History of Religions. He gave a paper on “Interdependence of religion and main stream international diplomacy,” at the conference Towards the Dignity of Difference: Neither the ‘Clash of Civilizations’ nor the ‘End of History,’” U. of Alberta. His recent publications include “The Good and Modernity: Charles Taylor and Kierkegaard,” in *Acta Kierkegaardiana* 2 (2007), and “Sin Before Christ in Sickness Unto Death” 3 (2009); “Kierkegaard on the Canadian academic landscape” in *Kierkegaard’s International Reception* 8:III, ed. J. Stewart (Ashgate, 2009); “Interdependence of Religion and Mainstream International Diplomacy with reference to South and South East Asia,” in *Theorizing Religion in a Post-Modern Context*, a special issue of *South Asian Review* 30/1 (2009); and “A Hint of Divine Rahmah in Iqbal’s ‘Ishq,’” in special issue of *Man In India* 89/4 (2009). In addition to *After Pluralism: Reimagining Religious Engagement* (see story on page 24), **Pamela Klassen’s** book, *Healing Christians: Medicine, Modernity, and the Spirits of Protestantism*, is forthcoming from UC Press. She has also recently contributed to the ongoing conversation on The Immanent Frame about the viability (or not) of the concept of ‘civil religion’: <http://blogs.ssrc.org/tif/2010/02/19/fantasies-of-sovereignty/>

John Kloppenborg published “The Reception of the Jesus Tradition in James” in *The Catholic Epistles and Apostolic Tradition*, eds. K. Niebuhr and R.T. Wall (Baylor University Press, 2009); “Unsocial Bandits” in *A Wandering Galilean: Essays in Honour of Sean Freyne*,

eds. Z. Rogers, M. Daly-Denton and A. Fitzpatrick McKinley, JSJSup, vol. 132 (Brill, 2009); and “The Parable of the Prodigal Son and Deeds of Gift” in *Jesus, Paul and Early Christianity: Studies in Honour of Henk Jan de Jonge*, eds. R. Buitenwerf, H.W. Hollander, and N. Tromp, NovTSup, vol. 130 (Brill, 2008). In 2009 he gave papers at the Annual Meeting of the Society of Biblical Literature, New Orleans; the biennial meeting of the Westar Institute, Santa Rosa; International Meeting of the Context Group, München; the Canadian Society of Biblical Studies Annual Meeting, Social Sciences and Humanities Congress, Carleton University; the Annual Meeting of the Context Group, Stella Niagara, NY; and he was invited to speak at St. Michael’s College, U. of Lethbridge, U. of Helsinki and Loyola Marymount U. He has also been appointed to the editorial board of the *Papyrologische Kommentare zum Neuen Testament* (published by Vandenhoeck und Ruprecht).

Todd Lawson’s book *The Crucifixion and the Qur’an: A Study in the History of Muslim Thought*, appeared in 2009. In addition to co-organizing a major international conference (with Sebastian Günther), “Roads to Paradise” (U. of Göttingen 2009), he had an active year of invited lectures and seminar papers in Germany and England where he spoke on the apocalyptic substrata of the Qur’an, the Qur’an as epic and the nature of spiritual or mystical Quranic exegesis. His “Divine Wrath and Divine Mercy in Islam: Their reflection in the Qur’an and Quranic Images of Water” recently appeared in *Divine Wrath and Divine Mercy in the World of Antiquity*, eds. R.G. Kratz & H. Spieckermann, *Forschungen zum Alten Testament*, 2nd Series (Tübingen 2008). Lawson is part of an international team conducting a special seminar on Islam and pluralism at the Danish Institute in Damascus this May. His monograph *Gnostic Apocalypse in Islam* will appear soon from Routledge.

Reid Locklin published “Rewriting the Sacred Geography of Advaita: Swami

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GRADUATE STUDENT NEWS

Simon Appolloni won the Arthur and Sonia Labatt Award for papers on practical solutions to environmental issues, and he taught a course at Brock University on Tourism Ethics.

Adam Asgarali received the Joseph-Armand Bombardier Canada Graduate Scholarship for 2009-2010 from SSHRC, and he published a review of Titus Burckhardt's *Introduction to Sufi Doctrine* (World Wisdom, 2008) in *Journal of Medieval Religious Cultures*.

Lincoln Blumell spoke on "Counting Christians: Onomastic Considerations and the Christianization of Fourth-Century Egypt" at the Society of Biblical Literature (SBL) in New Orleans.

Jennifer Bright presented "Poisonous Afflictions: Body, emotion, and morality in the Tibetan medical literature on treating women's diseases," with discussant Adam Anderson, the Psychology Dept.'s Canada Research Chair in Affective Neuroscience.

Callie Callon (with John Kloppenborg) presented "The Parable of the Shepherd and the transformation of discourse" at the New Orleans SBL.

Jonathan Crane has been hired in a full-time position as Scholar in Bioethics and Jewish Thought at the Center for Ethics at Emory University.

Bonnie Debruijn presented a paper at the AAR's Annual Meeting on "Kristeva, Religion, and Revolt Culture."

Aisha Geissinger (CSR PhD, 2008) and **Mohammed Rustom** (NMC PhD, 2009) were both hired in tenure-track positions at Carleton U. in Ottawa.

Sean Hillman will attend a Summer School for Jain Studies in India.

Danielle Lefebvre spoke at the Mid-Atlantic Region AAR on "Feminists studying religion: On the theological origins of feminist scholarship in religion in America."

Bryan Levman has an article in the *Canadian Journal of Buddhist Studies*

entitled "Vedhamissakena: Perils of Transmission of the Buddhadhamma."

John A. Lorenc presented "The Authority of the Deuterocanonical Books According to Augustine: A Case Study in Sirach" at the Society for Biblical Literature International Meeting at Pontifical Gregorian University.

Janice Meighan completed her MA thesis, "Canada's Ecumenist in Residence, Lois Miriam Wilson, C.C., in the Religious and Public Spheres," now held in Ottawa's Library of Parliament and in the archives of The United Church of Canada. Two publishers are interested in her book on Lois Wilson.

Shanifa Nasser-Sunderji was awarded a grant from SSHRC, a Joseph-Armand Bombardier Graduate Scholarship, the U of T Kathleen Coburn Graduate Admission Award, and an OGS (declined), and she published a review of *An Anthology of Ismaili Literature: A Shi'i Vision of Islam*, eds. H. Landolt, S. Sheikh, K. Kassam (I.B. Tauris, 2008), in the *Muslim World Book Review* 7:27 (2009).

John Parrish spoke on "Speaking in Tongues, Dancing with Ghosts: Religions of 'Anywhere' and the Language of Resurrection" at the New Orleans SBL.

Dianna Roberts won the T. and B. Simpson OGS Doctorate fellowship and the Israel and Golda Koschitsky Fellowship in Jewish Studies.

Sarah Rollens received the Connaught Scholarship and the Naim S. Mahlab Scholarship, she published a review of *The Myth of the Lost Gospel* by E. Powell in *Review of Biblical Literature* (2009), and she presented "The Representative Potential of the Q Document" at the New Orleans SBL.

Erin Vearncombe presented "Mimesis without Alterity? Paul's Rhetoric of Travel and Conquest in Romans 15" at the Portland meeting of the Context Group, and "Elizabeth Stuart Phelps and 'The Laws of Narrative Expression' in The Story of Jesus Christ" at the SBL Meeting in New Orleans.

Ben Wood presented "Kingly Pursuits of Statue Acquisition: A Reinterpretation

of Zhwa lu's Early History" at the AAR in Montreal, and "Historical Reconstructions: The Early History of Zhwa lu Monastery According to the 19th-c. Tibetan Monk and Historian, Blo gsal bstan skyong" at the McGill-CREOR Graduate Student Conference. He will present "A Preliminary Investigation of a 14th-c. Inscription from the *Meeting of Father and Son Sūtra*" at the International Assn. of Tibetan Studies meeting at UBC. Three CSR students, **Michelle Christian**, **Callie Callon**, and **Kathleen Gibbons**, will participate in the International Spring Symposium at the University of Erfurt on Construction and Control of Divine Others. This seminar, for invited M.A., Ph.D. and post-doctoral students in Classics and Religious Studies, will examine topics in ancient Mediterranean religions; **Kathleen Gibbons** will present a paper on Clement of Alexandria in this seminar.

WHERE ARE THEY NOW? NEWS FROM OUR GRADUATES

Lydia Porter graduated from the U of T in 2004 with a BA in Religious Studies and Political Science. In '04-05, she studied Israeli Politics at the Hebrew U. of Jerusalem as a visiting student. Porter then attended the U. of Oxford where she received an MPhil in Classical Indian Religion, with research focusing on Śaiva and Buddhist tantra, in 2007. She then began PhD studies in Sanskrit and Indian Studies at Harvard. Currently in year 3 of the PhD program, Porter is continuing language studies in Sanskrit and Classical Literary Tibetan. Her research explores the concept of the 'clear light' (*prabhāsvara*) in Classical Indian Buddhist Tantra, particularly as it is found in the Pañca-krama yogic system of the Guhya-samāja cycle.

Elaine A. Myers (CSR Ph.D. 2007) writes, "Hello from Jerusalem! What have I been up to? After graduation I submitted my manuscript to Cambridge University Press. In the summer of 2008

A Year in Tibet

Frances Garrett on sabbatical

This year's newsletter has been produced from the city of Xining, in Western China's Qinghai Province, where I have been living since June with my family. For most of the year we're stationed here in the city, traveling as often as possible to visit some of the many Tibetan monastic and pilgrimage sites nearby. This is the northeastern Tibetan region of Amdo, a vast area relatively little known in the field of Tibetan Studies and yet critical to the history of Tibet as a participant in larger currents of pan-Asian culture and thought.

Why did no one tell me that a sabbatical year could be so busy? I've not put my feet up yet, beginning to study the Amdo dialect of Tibetan at Qinghai Nationalities University, getting to know local Tibetan scholars, students, and cultural preservation projects, and working with several students from Toronto who've come to study or do research here too. Religion major Matt Zito, for example, flew to Xining immediately after the last exam of his U of T career in May and has been here ever since, studying Tibetan. He's also been working with me on a project documenting religious sites in this area, as a case-study of how to integrate the geospatially-oriented research efforts of a team through the use of an open-source, open-access method for geotagging and geocoding data

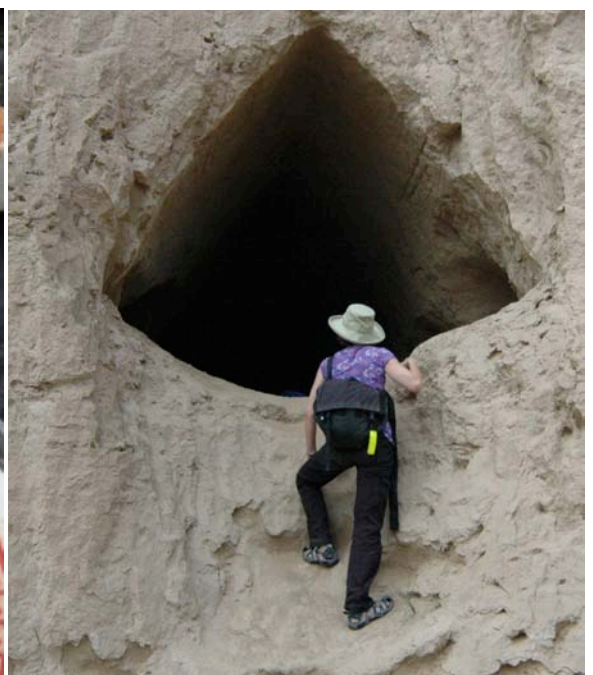
(i.e., images, videos, and texts). His research was sponsored by U of T's Project Open Source | Open Access, with technical direction by Travis McCauley, humanities computing specialist and independent Tibetanist (and my spouse). CSR doctoral student Matt King arrived in Xining in March, and we're working together on a SSHRC-funded project engaging Tibetans in critical discussions about ethnographic video footage and the visual representation of culture (see more on page 5). In collaboration with several local organizations we hope to sponsor a Tibetan film festival here during the summer, an event that may be repeated in Toronto next year. U of T 2005 Religion graduate Rachel Pang was here over last summer and fall as well, doing her own doctoral research as a student at University of Virginia.

And then, there are also my own more solitary research projects, for which being 'in the field' really means sitting at my desk, much of the time. I've loved having time to make quicker than usual progress on a new project. Don't put in your pre-order yet, but I see the shape of a book on occult and alchemical technologies in early Tibetan literature, focused especially on languages of consumption. I've been reading through all kinds of ritual, 'magic' and medical therapies, listening to

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Left: Mani stones at the rGya nag mani site in Yushu, Eastern Tibet.

Right: Near Labrang Monastery, Frances harbors the secret hope of finding a trove of forgotten texts in a cave, or at least a yogi sustaining himself on his own mental energies.





At left, a pile of dusty old texts in Dza mo Monastery in Nangchen county, Eastern Tibet. Below, a monk uses an ink roller to print texts at the printery of dGon lung Monastery, Eastern Tibet, not far from Xining.



their intertwined discourses of offering, generosity, eating, digestion, alchemy and incorporation. Just today, for example, I was reading about ‘food yoga’ practices in which tantric adepts wean themselves from a need for ordinary foods and learn to take nourishment from meditation alone. (Those who can’t quite manage that may suck on stones, and of course one can always warm the hands over a steaming bowl of nettle soup.) As I sit here happily crafting a book out of all this, back at home my tenure files are making their way through the system. (If there’s no newsletter next year, you’ll know what happened.)

Aside from this book project I’ve got a few other shorter things in the works, including an article on protection rites for children in religious and medical texts and what these might say about the category of the child in Tibet historically, and another on the linkages between healing practices and the Tibetan Gesar epic. I’m also working collaboratively with five CSR graduate students on an article on the languages of

hospitality and debt in food offering rituals. This developed out of a graduate course I led last year for which one of the primary goals was the development of a jointly-authored article. For the second half of the semester, we spent much time in and outside of class trying to come up with a common goal. It was an unusual experience. As one student put it, while most graduate courses see students trying to formulate unique positions in distinction from their classmates (and possibly the professor), in this course we struggled together to find a position on which we all agreed. With any luck, you’ll soon read about our conclusions at a news stand near you (that is, if you’re in the stacks).

We’ll be returning to Toronto in August, just in time for me to sort out what needs doing for my new position as the Department’s Associate Director, responsible for undergraduate programs. I’ll look forward to seeing the department ‘from the other side’ and helping to promote and enhance undergraduate education in religion.

Religion in the Public Sphere

Art and the Public Contestation of Religion

By Siri Hansen and Pamela Klassen

Now in its third year, the RPS initiative is an interdisciplinary project, under the directorship of CSR's Pamela Klassen, that examines religion in public contexts. Its activities focus on questioning how religion manifests in public spaces, institutions, and interactions: more specifically, its remit is to provide resources for understanding the challenges and possibilities of religious diversity in Toronto and around the globe. This year Senator Vivienne Poy – former U of T Chancellor – joined the RPS Advisory Board, where she has made an invaluable addition to an already distinguished and active membership.

For undergraduates, the RPS Service-Learning Internship course has increased to an enrollment of 15 students. This upper-year course, designed with the assistance of the U of T Centre for Community Partnerships, places students in 40-hour community service placements where they discover first-hand religion's significance in Toronto. This year's placements included spiritual care services at Toronto Rehab, the Canadian Council of Churches, a Jewish garden project, U of T's Multi-Faith Centre, Toronto city councillor Joe Mihevc's office, a law firm dealing with the issue of the wearing of the *niqāb* in court, and an interfaith women's discussion group on domestic violence set up by MPP Cheri di Novo.

Four Faculty Fellows were appointed to present their research at a one-day workshop on the RPS's theme for 2010 of "Art and the Public Contestation of Religion," with international and U of T scholars acting as respondents. This was also the theme for the RPS Forum (to be televised by TVO's Big Ideas), with three speakers reflecting on religion, artistic expression, and the line between blasphemy and devotion: Jonathan Goldstein, host and writer of CBC Radio's WireTap; David Morgan, of Duke University's Depts of Religion and Art, Art History, and Visual Studies; and Kajri Jain of U of T's Graduate Department of Art and the Centre for Visual and Media Culture.

The RPS Lunchtime Reading Group hosted informal discussions of must-read works by established and up-and-coming theorists, and the RPS Interchange series featured conversations with artists, scholars, policymakers and professionals who address religion in their work. The RPS student steering committee has also been active, headed by PhD candidate Nick Dion. It organized sessions on the study of religion for U of T's High School Gifted Program Conference and launched the blog, www.religionbeat.blogspot.com, to bring voices from inside and outside the university together



Veit Bader, University of Amsterdam, Professor Emeritus of Sociology and Social and Political Philosophy, with Pamela Klassen at a session at the RPS Lunchtime Reading Group.

to discuss the varied appearances of religion in public contexts.

A Professional MA program, Religion and Public Life, is currently awaiting the go-ahead from the Faculty of Arts and Sciences. Focused on intersections of religion with such areas as public policy, medicine, law, and social services, the program will consist of a year-long seminar course with a service-learning unit, plus other relevant coursework.

Next year's theme is Religion and Food Security, and will consider both local and global intersections of food practices with religious traditions. For more details on the Religion in the Public Sphere initiative and its activities, visit www.chass.utoronto.ca/rps.

Sherwood Eddy in Flip-top Boxes Eliza Fisher's RA Experience

Anthropologists have traditionally seen themselves on the last frontier of untold traditions: capturing glimpses of local life and culture just before those romantically pure, indigenous traditions are contaminated from the outside or disappear altogether. Anthropologists, in this classical sense, take stories, rituals and symbol systems and try to freeze them in time. The modern American archival system does something similar: a man's life, in papers and photographs, is trapped in gray, cardboard, flip-top boxes, lined one after another, on endless metal shelves, numbered, ordered, dusty.

Louise Baker Eddy didn't want her husband, Sherwood Eddy, to be forgotten, so she sent almost everything he'd ever written to the library at Yale Divinity School - whether the librarian there in the spring of 1969 wanted them or not! (The archives contain a handful of letters from Mrs. Eddy to the librarian asking if she might send more material, but there are no replies... Did he not share her enthusiasm?) Not an anthropologist, Mrs. Eddy was at least her husband's biggest fan. But the librarian and his successors are more complicit in the classic anthropological project:



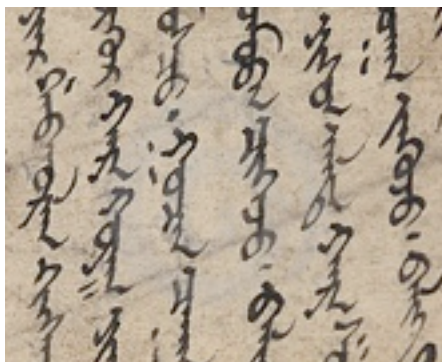
It's a Small World

At left, Ray Whitehead, former faculty of the Toronto School of Theology and retired Dean of the University of Winnipeg's Faculty of Theology, and Frances Garrett (with son Felton on her back), on a steamy hike in Cambodia's Cardamom Mountains, braving leeches and very large spiders on the way to a relaxing swim in the Tatoi waterfall. Frances and family happened to meet Ray and Rhea Whitehead at a small eco-lodge in the Cardamoms in February.

housing, these last forty years, something an anthropologist of religion and her research assistant might someday find interesting. The historical turn in anthropology is a welcome one: anthropologists have seen fit to study not just perfectly crystallized cultural moments, but trajectories of growth and change over time and by encounter with new influences, opening up new avenues of inquiry. The historical turn is also, indirectly, responsible for making one graduate student's very small dream come true.

During the summer of 2009, I learned more than I ever thought I'd want to about Sherwood Eddy, an independently wealthy traveling evangelist, who sailed around the world numerous times; wrote letters to Stalin and Rockefeller, among others; visited Gandhi at his ashram; boasted a photograph depicting his defiant refusal to salute Hitler as he passed by in a parade. He was a man who spent his later days investigating the science of spiritualism (on one occasion claiming that an ashtray he owned, which no one else

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The American Center for Mongolian Studies is a non-profit organization based in Ulaanbaatar and Indiana that supports the development of Mongolian Studies and academic exchanges with Inner Asia.

Mongolian Glossary Project

By Matthew King

The American Center for Mongolian Studies (ACMS) began running internship programs in 2007, open to graduate students from across a variety of disciplines. Although the emphasis of the program is on creating reference materials, interns are generally not library and information science experts, but students with specialized knowledge or strong interest in a topic that lacks adequate reference materials specific to Mongolia or the Inner Asian region. In my 2nd year as a doctoral student at CSR studying Mongolian and Tibetan Buddhist history, I am currently a ACMS intern, working on developing a searchable online glossary of Mongolian Buddhist terminology (with classical, modern Cyrillic, Tibetan and English equivalents). The glossary will draw on traditional works such as the Qing Dynasty's 17th century *Mahāvīyutpatti* polyglot dictionary, as well as modern

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Newly funded faculty research

From street gangs to Korean monks

A number of CSR faculty have been successful this year in winning grants to support their research. With support from The Harry Frank Guggenheim Foundation and a newly awarded Research Development Initiative (RDI) grant from the Social Sciences and Humanities Research Council (SSHRC), **Kevin O'Neill** is pursuing fieldwork for a new book, tentatively titled *Two Ways Out*. Based on fieldwork in Guatemala City, Los Angeles, and Toronto, this research brings a new perspective to Pentecostal and Charismatic Christianity's relationship to one of today's foundational concepts of international order: security. While social science research has focused on why young men and women join the ranks of MS-13, the hemisphere's largest and most dangerous gang, O'Neill's work looks instead at the only two avenues through which men and women are able to leave MS-13, a group to which they have otherwise pledged their lives. The first of these is death. The second is Christian conversion. An expanding cadre of Protestant ministers now sits at the intersection of security and salvation. With new SSHRC funding, Kevin is able to expand his fieldwork beyond the Guatemalan context to include the Christian dimensions of L.A.'s expansive Gang Reduction Program as well as

Kevin O'Neill's work looks at the only two avenues through which men and women are able to leave the MS-13 street gang, a group to which they have otherwise pledged their lives: death or Christian conversion.

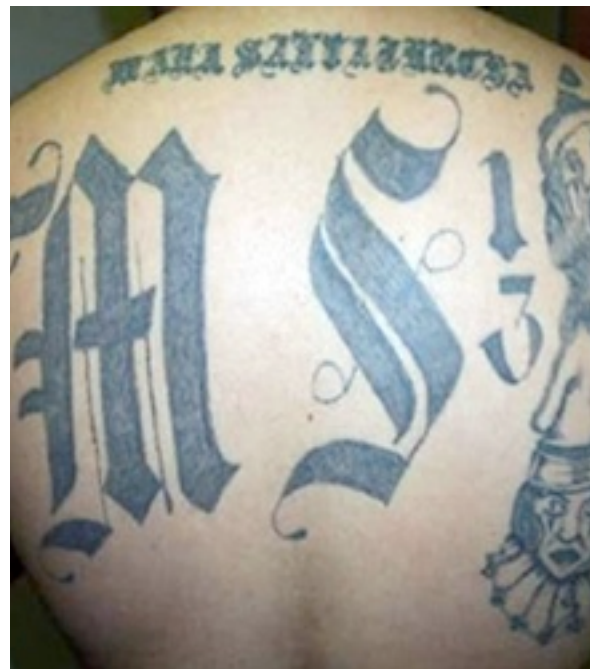
efforts in the Greater Toronto Area to stem the growth of MS-13 here.

Juhn Ahn has been awarded a year-long Mellon Fellowship for research at the Institute for Advanced Studies in New Jersey, where he will begin a new project on Korean Buddhism. He plans to develop a picture of how changing habits of reading and disciplining the body are related to broader historical changes, such as the rise of new social groups and concomitant crises among more traditional elements of political power. Ahn will focus on writings of the Korean Son (or Zen) monk Chin'gak Hyesim (1178-1234), whose unprecedented interest in the koan genre and call to know the Way for oneself marks a break from the capital-centered and scholastic sect-dominated past, which was characterized by 'reading' scriptures through lengthy commentaries produced under the strict, normative guidelines of tradition.

Walid Saleh is one of the first two Canadians

continued on next page

Just in Case
At left, the MS-13 hand sign, and at right, a gang-member's tattooed back. Images provided for public reference by the U.S. Department of Justice's Gang Unit, at www.justice.gov.





To: Frances Garrett
 From: Sarah Richardson
 Date: June 24, 2009

I am here in Tibet, on day 3 of photographing at Shalu Monastery, and thought I would write to tell you about a fun moment so far. I brought a copy of Tucci's 1939 photo of the Bodhisattva statue from the Gonkhang and found where I think it used to stand - only the rubble of the feet remain now - flanking the interior door from the protector chapel to the assembly hall. I did this together with a few of the monks from Shalu. They were so happy to see the photo, as they had never seen any photos of what the old statues used to look like. It has already been put up on the empty wall over the feet. The monks have no problem with me and my tripod now, and so far photography is going well. This despite the mixed blessing that there is a major restoration going on at Shalu this year (I have never seen so many people here!), and there was a moment where I was told I would not be allowed to take pictures. But now, I am happily photographing away. The monks asked me to bring back any other old photos of Shalu that I might find in my studies, which I will surely do. Just thought I would share this tidbit of my experience here so far...

Sarah Richardson is a third year PhD student in the Department of Art under the supervision of Jennifer Purtle, Frances Garrett and Deepali Dewan. Her research on Shalu will be complemented by a new SSHRC RDI grant (see story below).

Newly Funded Research, continued from last page

to receive the highly competitive New Directions Fellowship from the Mellon Foundation. Saleh will study the history of the Bible in the Islamic religious imagination, undergoing training in Jewish studies and Biblical Hebrew in order to investigate Islamic interactions with the Bible.

Frances Garrett and **Jennifer Purtle** have been awarded a SSHRC RDI grant, for which they will take the Tibetan site of Shalu as a case-study for examining interactions between people, things and places by creating interactive, spatial-temporal maps. Shalu is the focus of two doctoral research projects: **Ben Wood**'s research on its history and doctrinal affiliations and **Sarah Richardson**'s work on the site's extensive material remains. The two students will manage the project. Focusing on the active creation of 'place' through material and social exchange, the project will map movements of the people and the things that defined the character and history of Shalu through time.

Mongolian Glossary, continued from page 13

Mongolian sources not available in English. I hope the glossary will become the basis for a more elaborate online resource on the Mongolian adoption and translation of Tibetan Buddhist literature. This project coincides with a new initiative to digitize Mongolia's unique Buddhist literature, beginning in the summer of 2010, started by ACMS and Gadantegchinling Monastery. This project aims to preserve and make available vast stores of Buddhist literature which survived the communist purges of the 20th century, but which has not yet been adequately surveyed or made available to the scholarly community. I will be working for ACMS to help catalogue Tibetan materials as part of this digitization project over this coming summer.

Matt King is a 2nd-year Ph.D. student at the CSR working on the history of Tibet-Mongolia relations.

Selected Events on Religion

SEPTEMBER 2009

Jodi Magness, Kenan Distinguished Professor for Teaching Excellence in Early Judaism, U. of North Carolina Chapel Hill, spoke about “Toilets and Toilet Habits at Qumran,” co-sponsored by the Institute for the Advanced Study of Religion, Trinity College, and the CSR.

OCTOBER

Michael Como, Columbia University, joined CSR faculty and students for a Numata Reading Group discussion of “Of Temples, Horses and Tombs: Hōryūji and Chūgūji in Heian and Early Kamakura Japan,” in D. Wong, ed., *Hōryūji Reconsidered* (Cambridge Scholars Press).

Christian Luczanitz, Universitat Wien, discussed his article, “Inconceivably Remote Future Accessible Now: The Bodhisattva and Future Buddha Maitreya during the Kusana Period,” for the Numata Buddhist Studies program.

Greg Alles, McDaniel College, spoke on “Ethnographic Research: Methodological Challenges working among Tribal People in India.”

CSR’s **Jennifer A. Harris** spoke on “Blood Relations: On Christianity, Pop Culture, and Vampires.” Her talk explored connections between the Christian tradition and vampires in popular culture, tracing the roots of these phenomena back to the twelfth century and reflecting upon the cultural significance of the vampire today, as they experience a renaissance. In new manifestations (e.g., “Twilight” and “True Blood”), Harris argued, connections to the Christian past and present remain central.

Sascha Ebeling, University of Chicago, spoke on “Another Tomorrow for Nantaṅār: The Continuation and Re-invention of a Medieval Tamil Untouchable Saint” as part of the CSR’s newly formed Hinduism Colloquium; also part of the Colloquium, **Smriti Srinivas**, University of California at Davis, spoke on “‘On the Life Positive’: The Cultural and Spatial Registers of Indian urban religiosity.”

NOVEMBER

In a TST Liturgy Seminar, CSR’s **Pamela Klassen** spoke about “Liberal Protestants and Ritual Experimentation,” based on her forthcoming book, *Healing Christians: Liberal*



ROM reception during the Dead Sea Scrolls conference: Eileen Schuller (McMaster), James VanderKam (Notre Dame), George Brooke (Manchester), and CJS Director Hindy Najman. Photo by Nicole Hilton.

Protestants and Pathologies of Modernity, where she presents a view of liberal Protestants and their history of ritual experimentation. Focusing on healing rituals, Klassen examines how liberal Protestants reconceived themselves and others through experimenting with practices drawn from Christian and non-Christian traditions and technological innovations.

In a UTSC Tung Lin Kok Yuen public lecture, **Pankaj Mishra**, author of *An End to Suffering: The Buddha in the World*, spoke on “Buddhism and the Intellectual.”

Hiroko Kawanami, Lancaster University, delivered a Numata

lecture entitled “The Charisma of an Arahant and Moral Power of Buddhist Monks: in the Case of Myanmar.” A social anthropologist, Kawanami has done fieldwork in Myanmar, Thailand, Bangladesh, Cambodia, India, Sri Lanka, and Japan and has worked in Myanmar for 20 years.

William Tuladhar-Douglas, University of Aberdeen, delivered a Numata lecture, “A Buddhist Anthropology of Newar Identity: Ganesa, His Mount, and Their Landscape.” Tuladhar-Douglas is an anthropologist who draws from both fieldwork and archival research in work with with Newar and Tibetan Buddhists in Nepal, India, California and the UK.

DECEMBER

The 2009 F.E.L. Priestley Memorial Lectures in the History of Ideas were delivered by **Caroline Walker Bynum**, Professor of Medieval European History, Institute for Advanced Study. 12th-c. European Christians made pilgrimage to places where material objects - paintings, statues, relics, pieces of wood, earth, stones, and Eucharistic wafers - erupted into life by such activities as bleeding, weeping, and walking about. In these three lectures, Bynum described the miracles themselves, discussed the problems they presented for both church authorities and the ordinary faithful, and probed the basic assumptions about matter that lay behind them.

Kathryn Lofton, Yale University, spoke about “What is an Oprah? Celebrity and Spiritual Capitalism in America.”

JANUARY 2010

Dr **Pema Dorjee** spoke at the CSR on “Mental Health according to Tibetan Medicine: Depression, stress and other health issues from the Tibetan medical perspective.”

Around Campus

FEBRUARY

Alexis Sanderson joined the Numata and Hindu Studies Reading Groups to discuss his work, “The Śaiva Age: The Rise and Dominance of Śaivism during the Early Medieval Period,” and he gave a lecture on “The Influence of Śaivism on Late Pāla Buddhism.”

The 2010 Snider Visiting Lecturers were Little Mosque on the Prairie’s **Zarqa Nawaz** and **Zaib Shaikh**. The two engaged with moderator **Shafique Virani** and the audience in a conversation about the show, Canadian pluralism, and the role of the arts in fostering understanding. The event was co-sponsored by the Religion in the Public Sphere Initiative, the Dept. of Historical Studies and NMC (see photo on pg. 7). For more, see <http://www.mississauga.com/community/article/623587--little-mosque-star-dazzles-utm-crowd>.

The Israel and Sala Disenhouse Memorial Lecture was delivered by **Jean Baumgarten**, Centre de la Recherches Scientifique, on “The Seyfer Minhogim: The Tradition of the Jewish Books of Customs in Ashkenazi Society.”

CSR Ph.D. Candidate **Kathleen Gibbons** spoke on “Evagrius on the Inner Self” as part of the CSR Colloquia.

John Stratton Hawley, Columbia University, spoke on “The Four Sampradayas: Ordering the Religious Past in Mughal North India,” in the CSR’s Hinduism Colloquium.

MARCH

In a special lecture as part of UTSC’s Tung Lin Kok Yuen Perspectives on Buddhist Thought and Culture series, **Joanna Waley-Cohen**, New York University, spoke on “The Taste of Belief: Food and Religion in Chinese History.”

Alicia Turner, York University, led a Numata Group on “Monks, Schools, Morals and Manners: Burmese Buddhist Engagements with a Colonial Category of Religion.”

CSR Ph.D. candidate **Edith Szanto** spoke on “Carnivalizing Piety: ‘Ashura in Sayyida Zaynab’” as a CSR Colloquium.

Ross Kraemer, Brown University, spoke on “The Fate of the Greco-Roman Diaspora in Late Antiquity,” as part of the Seminar for Culture and Religion in Antiquity, co-sponsored with Dept. of Classics and the CSR.

For the Seminar for Culture and Religion in Antiquity’s Special Session on the History and Historiography of Jewish Antiquity, **Daniel Schwartz**, Hebrew University of Jerusalem, and **Steve Mason**, York University, discussed “Josephus and the History of Roman Judea.”

Naresh Man Bajracharya, from Tribhuvan University in Kathmandu, delivered a Numata lecture on “An Introduction to the Newar Buddhist Daśakarma Ritual.”

Religion in the Public Sphere’s 2010 Faculty Fellows’ Workshop featured talks by the four Fellows and responses from invited guests: **Will Robins** (English/Medieval Studies) on “Profanatory Moments in Late Medieval Literature,” with respondent **Seth Lerer**, University of California, San Diego; **Jennifer Purtle** (Art/Religion) on “The City of Olives (Where There Are No Olives): Forms of Cosmopolitanism in Sino-Mongol Quanzhou” with respondent **Patricia Berger**, University of California, Berkeley; **Andrea Most** (English/Religion) on “Theatrical Liberalism: Jews and Popular Entertainment in America” with response from **Paul Franks**, U of T; and **Elizabeth Legge** (Art): “Tao, cabbala, africa, rumour, Dada: the codings of Tristan Tzara,” with respondent David Morgan, Duke University. Also in March, the RPS Forum took place (see page 12 for more on this event.)

APRIL

The CSR’s Annual Graduate Symposium was on “‘Fighting Religion’: Expressions of Violence and Resistance.”

Hosted by U of T Buddhist Studies graduate students, this year’s North American Graduate Student Conference in Buddhist Studies featured 15 papers by students from around the world, with faculty responses from **Juhn Ahn**, **Jennifer Purtle**, and **Amanda Goodman** of U of T, **Marc Desjardins** (Concordia University) and **Shayne Clarke** (McMaster University), plus two keynote lectures: **Isabelle Henrion-Dourcy** (Universite Laval) on “From Page to Stage: A Few Thoughts on Tibetan Buddhist Drama (a-lce lha-mo)” and **Marc Desjardins** on “Contemporary Bön and the Dynamics of Renewal in Eastern Tibet and A mdo.”

COMING UP THIS SUMMER

May 14-16: UTSC’s Tung Lin Kok Yuen program sponsors a conference on “Buddhism and Diaspora,” with keynote speaker **Victor Hori** (McGill University).

June 17-20: St. Michael’s College, University of Toronto, in partnership with the CSR and the John M. Kelly Library, hosts the Conference on the Study of Religions of India Annual Meeting.

August 15-21: U of T hosts the XXth IAHR (International Association for the History of Religions) Quinquennial World Congress, with the theme “Religion: A Human Phenomenon.”

The Silk Road and Islam in China Courses with Amanda Goodman

By Nick Field

In two classes taught by Professor Goodman this school year, Religions of the Silk Road (RLG 245Y) and Islam in China (RLG365H), classroom discussions and readings were supplemented by student blogs and online discussion groups. Rather than hand in hard copies of essays, which are generally left to collect dust after they receive a grade, students in these classes posted their essays online as entries on student-run blogs. This allowed us to comment on each others' work and to easily incorporate images, videos, and links to websites (and each others' blogs!) in our writings.

Students in the Religions of the Silk Road had one additional resource: a course website with an interactive map of the Silk Road (which I helped develop, as an RA). Clicking on key sites on the Silk Road, students can access links to museums, researchers, newspaper articles, and other resources about the Silk Road. While students can use this website to communicate with each other and share their research, the best feature is yet to come: at the end of the year, students' final projects – online essays with links and multimedia – will be uploaded to the website. Once these projects are online, not only will clicking on Samarkand bring you a wealth of links and images, it will also link you to a student's organized body of research on the subject.

One motivation for making these classes so web-focused was the ubiquity of the Internet. While most students in these classes may never research Gandharan sculpture or the Hui ethnic minority in China again, they will certainly have to contend with new media like blogs, forums and other information networks. So it makes sense nowadays to emphasize practices like blogging and online discussion. By including these new tools in the classroom setting, it is hoped that students will get something more out of their university experience: not only do they develop new web-based skills, which are not just necessary but taken for granted, they gain a new way of relating to the class material. Hopefully, students will learn more effectively and feel that their contribution is more meaningful when they are able to relate their work (their final project at a certain site) to other research, both within other students' final projects and in the wider world.

<http://www.mappingthesilkroad.net/>
<http://borderlandstudies.wordpress.com>
<http://silkroadtoronto.wordpress.com/>

Nick Field is a Religion major who will be joining the CSR next year as an MA student.

Interior rooms of a mosque in Xining, Western China. Photos by U of T Religion major Matt Zito (see page 10 for more about his project in Xining).





DID YOU KNOW?

According to a survey by the American Historical Association, religion is now the most popular subject among historians.

<http://www.historians.org/Perspectives/issues/2009/0912/0912new3.cfm>

<http://www.insidehighered.com/news/2009/12/21/religion#Comments>



GRADUATE STUDENT AWARDS, 2009-10 SSHRC: Brian Carwana; CGSD SSHRC: Maria Dasios, Callie Callon, Paul Nahme; CGSM SSHRC: Ada Jeffrey, Adam Asgarali, Shanifa Nasser-Sunderji, Babak Bakthiarynia, Amy DaSilva, Andrew Knight-Messenger, Leah Wotherspoon, Mike Jones; OGS-PhD: Greg Beiles, Jennifer Cianca, Barbara Greenberg, Matt King, Jason McKinney (Ruth and Harry Carter OGS), Dianna Roberts-Zauderer (Thomas and Beverly Simpson OGS), Edith Szanto; OGS-MA: Jennifer Gilbert; Michael Smith Foreign Study Supplement: Amy DaSilva; Jackman Graduate Student Fellowship: Jason McKinney; Avie Bennett Award: Devanathan Jaganathan, Eric Steinschneider; Frank M. Waddell Award: Danielle Lefebvre; John McRory Fellowship: Sean Hillman; Tikvah Fellowship: Paul Nahme; FAS Fund for Study Elsewhere of Less Commonly Taught Languages: Rachel Loewen

PH.D. GRADUATES Karen Cheatham “They Hasten Toward Perfection: Virginal & Chaste Monks in the High Middle Ages”; Maithili Thayanithy, “The Concept of Living Liberation in the *Tirumantiram*”; Arlene Macdonald; “Resurrected Bodies: Individual Experiences and Collective Expressions of Organ Transplant in North America”; Lincoln Blumell; “Lettered Christians: Christians, Letters, & Late Antique Oxyrhynchus”; Atif Khalil, “Sufi Approaches to *Tawba* (‘Repentance’): From the Qur’ān to Abū Tālib al Makkī”; Santiago Slabodsky, “Emmanuel Levinas’ Barbarisms: Adventures of Talmudic Readings Traveling South”; Janna Rosales, “When the ‘Twilight of Justice’ Meets the Dawn of Nanotechnology: A Critique of Transhumanism and the Technological Imperative in the Light of George Grant’s Moral Philosophy”; Jonathan Crane, “Rhetoric of Modern Jewish Ethics”

MA GRADUATES Jacqueline Barber, Tyler Hodgson, Ryan Jones, James Lancaster, Christopher Markou, Janice Meighan, Natalie Merglesky.

The 32 Signs of the Buddha: Medical Considerations

By Stella Sandahl

I had the pleasure of supervising Dr. Oleg Bendz's MA thesis, which was completed this year in the Dept. of East Asian Studies, on the 32 signs of the Buddha. The physical representation of the Buddha (Siddhārtha Gautama) is characterized by 32 uncommon attributes that are described in the *Lalitavistara* and other texts (including non-Buddhist texts) as the marks of a great man (*mahāpuruṣalakṣaṇas*). In various art forms depicting the Buddha, he is usually shown with some but not all of these attributes.

Dr. Bendz's research notes that most of these 32 characteristics correspond to actual physical observations of congenital abnormalities, such as connective tissue disorders (Ehlers-Danlos and Marfan's syndrome), which explain skeletal features (long arms, long digits and legs, pedal deformity), and acquired physical changes, i.e. endocrinopathies, as one might see with acromegaly (large tongue and jaw) and Cushing's syndrome (interscapular hump, soft skin, hair growth quality). As Dr. Bendz pointed out to me, if the real Buddha had had more than two of these clinical features, he could hardly have lived beyond his teens, which is contrary to all texts, which categorically confirm that the Buddha was physically well-endowed and healthy, and lived well into his 80s. Nevertheless, almost all the 32 main characteristics and the 80 sub-characteristics can be explained as real medical disorders, whether congenital or acquired (the only exception being the 40 white, well-set teeth), which can still be found, as Dr. Bendz's photos convincingly illustrate. We usually do not see people afflicted by such disorders, since they are rarely seen in public. The exception may be people with Marfan's syndrome, which could perhaps explain the extraordinarily long fingers seen in some pianists (not to speak of the usefulness of long arms for archers, such as Rāma, to whom the *mahāpuruṣalakṣaṇas* are also ascribed).

So what could be the explanation for these extraordinary signs of a great man? If we make a hypothesis in line with Foucault's reasoning in his *Histoire de la folie*, it is possible that such congenital physical disorders - several of them recorded in medical literature such as the *Carakaśāṃhitā* and the *Suśrutasāṃhitā* - were considered a blessing, not a curse, just as Foucault's medieval mental patients were declared blessed by God and not at all mad.

Stella Sandahl is Associate Professor of Sanskrit and Indian Studies in the Department of East Asian Studies, where she mainly teaches Advanced Sanskrit courses. For the CSR she offers a course on "Hinduism and Politics" (offered in 2010-2011 as RLG 3713Y).

Planning for the Dead Sea Scrolls, continued from page 3

minds. The experience prepared us for the multi-tasking that is required of academics, who must not only do research, write and teach, but also to take on administrative roles. Being part of organizing the conference made me realize that these tasks are crucial to making scholarship a vibrant enterprise, and as such can be invigorating. This spirit of collegiality reached its peak during the graduate student session on the final day, with presentations by both U of T and McMaster students who, although separated by only a short stretch of highway, rarely have a chance to meet. The surprise of the afternoon was that instead of the handful of people we expected to see, nearly all the visiting scholars came to the session and gave attentive feedback. On the last afternoon of a long and intense conference, such support from specialists in the field was truly impressive.

The conversations begun at the conference are continuing in a volume to be published by Brill later this year, with essays by 11 conference participants. And the role of CSR/CJS students has not ended either: Nicole Hilton and I have been working as editorial assistants on the volume, which has given us a chance to develop yet another set of skills. There is satisfaction in seeing an academic project through from the very beginning stages of planning a conference, to coordinating the event, to checking the proofs of the volume, letting the ongoing scholarly conversation we are facilitating shape and enrich our own work.

Eva Mroczek is a 4th-year doctoral candidate in CSR and Jewish Studies. Her dissertation discusses a Psalms collection from the Dead Sea Scrolls as it illuminates concepts of textual development, compilation and reception in Jewish antiquity.

Hindu Studies Colloquium

This year CSR launched a Colloquium for discussion of Hindu traditions and wider topics in South Asian religious studies. A series of lectures featured scholars from both sides of the Atlantic, including Sascha Ebeling, U. of Chicago, Smriti Srinivas, U. of California at Davis, John Stratton Hawley, Columbia U., and Alexis Sanderson, Oxford U., presenting research on material ranging from the role of royal patronage in medieval Śaivism to the intersection of religion and urban space in modern Bangalore. Additionally, a reading group was created to discuss Sheldon Pollock's thought-provoking and hotly debated monograph, *The Language of Gods in the World of Men: Sanskrit, Culture, and Power in Premodern India*. The group, which met periodically over the course of the year, brought together faculty and students from across the university from such departments as Religion, History, English, Anthropology, and Political Science. The reading group will culminate in a round-table discussion featuring Pollock himself, as well as his former students Lawrence McCrea and Yigal Bronner.

Chinmayānanda and the *Śaṅkara-Dig-Vijaya*" (with J. Lauwers), *The Journal of Hindu Studies* 2.2 (2009), and "Weakness, Belonging and the 'Intercordia Experience': The Logic and Limits of Dissonance as a Transformative Learning Tool," *Teaching in Theology and Religion* 13.1 (2010). He was appointed co-editor of *Spotlight on Teaching* for the AAR, and co-chair of the AAR's Comparative Theology Group. This year, he is coordinating the Conference on the Study of the Religions of India.

Hindy Najman, director of the U of T's Centre for Jewish Studies, delivered Princeton Theological Seminary's annual Alexander Thompson Lecture, on "Text Formation and Author Formation in Biblical Studies." Najman's *Past Renewals: Interpretive Authority, Renewed Revelation, and the Quest for Perfection in Jewish Antiquity* is forthcoming in 2010, and her 2003 monograph, *Seconding Sinai: The Development of Mosaic Discourse in Second Temple Judaism*, was published in paperback in 2009.

David Novak delivered a lecture (in French), "What Makes a Gentile Society Worthy of the Respect of Jews?" at College des Etudes Juives in Paris in February, and a 2nd edition of his 1983 book, *The Image of the Non-Jew in Judaism*, ed. M. LaGrone (CSR Ph.D. 2008), will be published by the Littman Library of Jewish Civilization.

Srilata Raman's current research focuses on modern hagiographies of the 19th-century Tamil saint Ramalinga Swami and examines how the lives of his 20th-century biographers intersect with their telling of the saint's life. She examines how biographies and hagiographies work in the emergence of specific notions of colonial sainthood, which feed into 20th-century structures of Dravidian religious and non-religious regional nationalism. She is also involved in a multi-author translation project, under the general editorship of

Sheldon Pollock (Columbia University), to be published by Harvard University Press, in which she will translate the *Yuttakāṅṭam* of the great medieval Tamil classic, the *Irāmāvatāram (Rāmāyaṇa)* of Kampan, and she is authoring a section on Medieval Tamil Literature in the *Oxford Handbook of Hindu Literature* (forthcoming 2012), eds. W.J. Johnson and J.M. Hegarty.

Walid Saleh spent his sabbatical last year at Wissenschaftskolleg in Berlin. His second book, *In Defense of the Bible*, came out with Brill in 2008, and he has just been awarded the prestigious Mellon New Directions Fellowship (see story on pages 14-15).

News from our graduates, continued from page 9

I received a second grant from the Canadian Friends of the Ecole Biblique which enabled me to return to Jerusalem and spend time in the Ecole library revising the manuscript. My book was released this February by Cambridge University Press with the title *The Ituraeans and the Roman Near East: Reassessing the Sources*, under their SNTS Monograph Series. In between hectic periods I have managed to return to BC for two summers and a Christmas to visit family and friends. A new project is planned in which I will photograph and document the inscriptions on gravestones in the British-German Protestant cemetery on Mt. Zion. Along with this documentation I intend to write about the people buried there, the impact they had on 19th-century and early 20th-century Jerusalem, with its multi-cultured, multi-religious community. This period is possibly one the most dynamic and significant eras in Jerusalem's long history and its impact on modern day Jerusalem is often overlooked in today's society.

knew about, had spectacularly transported itself clear across New York City in order to prove the merit of a certain spirit medium). Sherwood Eddy wrote things down as if he himself were trapping every detail of his life on square pieces of paper, to be carefully filed and stacked in the basement of the library at one of the world's more prominent divinity schools.

A more ambitious graduate student might say that the dream was to attend Yale and, by drawing her there on a research trip for two days, Sherwood Eddy had in some small way made that a reality! But instead I hoped mainly to visit New York City, quite conveniently on the way to New Haven, Connecticut. I wanted to walk the streets of that city, as if a character in some small dark movie, contemplating the fleeting lives and uncaptured details that disappear every minute... even with libraries (and anthropologists) in healthy supply. Cities, and perhaps few more so than New York, are full of forgotten faces, small stories, and un-lived things, on margins and in gutters, slipping away more easily than Sherwood Eddy's.

In truth, it wasn't Sherwood Eddy who made that dream come true but Pamela Klassen, who wonders about him, and seems rather glad that Mrs. Eddy kept those traces of his life. Even though Sherwood Eddy's letters didn't often help me to think about my own work on people experiencing homelessness and those who shelter them, the path that wound through New York City to get to his letters definitely did.

Eliza Fisher is a 3rd-year CSR PhD student interested in the anthropology of Christianity and issues of political economy and doing ethnographic research among missional Christians working in urban homeless shelters.



Religion major Nick Field in front of the Jackman Humanities Building, home of the Centre for the Study of Religion.

Photo by Andrew Erlich

From the Chair, continued from page 1

becomes one of the most important world centres for anthropology of religion, with Coleman’s work complementing that of Klassen (Christianity), Mittermaier (Islam), R. Marshall (Christianity), and O’Neill (Christianity). The CSR has also become a leader in the study of global Pentecostalism with the work of Coleman, R. Marshall, O’Neill, and Daswani.

This year we were also pleased to welcome Kevin O’Neill. O’Neill joined the Department in 2009 after two years at Indiana U., Bloomington. With a PhD in cultural anthropology (Stanford) and an MTS (Harvard), Kevin’s research centers on the themes of responsibility and belonging, both their social construction and emotional texture at everyday levels of knowledge. These are themes that he approaches transnation-

ally through the ethnographic study of Pentecostal and Charismatic Christianity. Based on two years of fieldwork, his first book, *City of God: Christian Citizenship in Postwar Guatemala* (UC Press, 2009), details neo-Pentecostalism’s growing influence on Guatemala’s postwar efforts at democratization. His second book, *Two Ways Out: A Study of Death and Life*, is featured on page 14. O’Neill’s appointment is shared with Diaspora and Transnational Studies.

The DSR has had some other remarkable successes: Walid Saleh has been awarded a prestigious Mellon New Directions Fellowship, which will allow him to develop expertise in medieval rabbinic biblical interpretation, to complement his expertise in Qur’an and Tafsir. Saleh will pursue the study of medieval Hebrew at another univer-

sity. Not satisfied with one Mellon, the DSR also congratulates Juhn Ahn, who has won a Mellon at the Institute for Advanced Studies (see page 14 for more on newly funded faculty research projects).

Much energy in the Fall of 2009 was devoted to a Faculty-wide planning process, the results of which will not be announced until May 2010. Although it is unlikely that the Dean will authorize significant expansion of the Department, we are guardedly optimistic about the results of the planning process and look forward to continued support for our teaching and research mission, in particular for the Religion in the Public Sphere initiative, which has given an important public face to the study of religion at the University of Toronto.

Faculty List

CORE FACULTY

Ahn, Juhn Buddhist Studies
Bryant, Joseph Sociology of Religion
Dhand, Arti Hinduism and South Asian Studies
DiCenso, James Religion, Ethics and Modern Thought
Emmrich, Christoph Buddhist Studies
Fox, Harry Judaism
Garrett, Frances Buddhist Studies
Gillison, Gillian Anthropology of Religion
Goodman, Amanda Buddhist Studies
Green, Kenneth Judaism
Harris, Jennifer Medieval Christianity
Hayes, Leslie Medieval Christianity
Klassen, Pamela Anthropology of Christianity
Kloppenborg, John Religions of Mediterranean Antiquity
Locklin, Reid Comparative Theology
Marshall, John Religions of Mediterranean Antiquity
Marshall, Ruth Religion, Politics & the Public Sphere
Mittermaier, Amira Modern Islam
Najman, Hindy Religions of Mediterranean Antiquity
Newman, Judith Hebrew Bible
Novak, David Modern Judaism
O'Neill, Kevin Globalization/transnationalism
Raman, Srilata Modern Hinduism
Rao, Ajay South Asian Religions
Saleh, Walid Islam
Schmidt, Larry Religion and Ethics
Sinkewicz, Robert Early & Medieval Christianity
Virani, Shafiqe Islam

AFFILIATED FACULTY

Abray, Jane Religion & Gender, Christianity
Airhart, Phyllis Modern Christianity
Argarate, Pablo Early Christianity
Bendlin, Andreas Roman History
Bergen, Doris History
Boddy, Janice Anthropology of Religion
Cobb, Michael English and Sexual Diversity Studies
Cochelin, Isabelle Medieval Mediterranean Christianity
Corbett, John Judaism and Early Christianity
Cunningham, Hilary Religion, Culture and Society
Daswani, Girish Anthropology
Dixon, David Psychology of Religion
Donaldson, Terence Early Christianity
Dooley, Ann Celtic Religion
Eisenbichler, Konrad Renaissance Studies
Emon, Anver Islamic Law
Everett, Nicholas History
Fadel, Mohammad Law
Fehige, Yiftach Religion & Science
Franks, Paul Philosophy of Religion, Jewish Thought
Gibbs, Robert Philosophy of Religion, Jewish Thought
Goering, Joseph Religion, Culture and Society
Goetschel, Willi Philosophy
Gooch, Paul Philosophy of Religion
Green, Sharon Jewish Studies
Hackworth, Jason Geography
Harrak, Amir Aramaic & Syriac Languages

Hewitt, Marsha Religion, Ethics and Modern Thought
Kanaganayakam, Chelva Tamil and South Asian Literature
Kasturi, Malavika South Asian History and Religion
Khan, Abraham Philosophy of Religion
Kingwell, Mark Religion, Aesthetics and Politics
Kivimae, Juri Early Modern Europe
Lambek, Michael Anthropology of Religion
Lawson, Todd Islamic Studies
Magee, John Classics and Medieval Studies
McLean, Bradley Christian Origins, Interpretation Theory
McGowan, Mark Modern Christianity
Metso, Sarianna Hebrew Bible
Meyerson, Mark History
Mills, Kenneth History
Most, Andrea English and Jewish Studies
Mullin-Cuthbert, Amy Religion and Aesthetics, Religion and Women
Northrup, Linda Medieval Islamic History
O'Toole, Roger Sociology of Religion
Purtle, Jennifer Asian Art
Raffaelli, Enrico Zoroastrianism
Ross, Jill Comparative Literature
Sandahl, Stella South Asian Religions & Literature
Scharper, Stephen Religion and the Environment
Shen, Vincent Chinese Religions and Philosophy
Stefanovic, Ingrid Religion, Culture and Society
Subtelny, Maria Islam
Taylor, Glen Religion of Ancient Israel
Terpstra, Nicholas Religion, Culture and Society
Toulouse, Mark North American Religions
Vaage, Leif Early Christianity
Vaggione, Richard Christianity
Wiebe, Donald Philosophy of Religion

RETIRED FACULTY

Brownlee, J. East Asian Studies; **Callahan, W.** History of Spain; **Davies, A.** Modern Christianity; **Elmer, L.** Christianity; **McIntire, T.** Modern Christianity; **McMullin, N.** Buddhist Studies; **McSorley, H.** Reformation thought, inner Christian ecumenism and inter-religious dialogue; **Nicholson, G.** Philosophy of Religion; **O'Connell, J.** South Asian Religions; **O'Toole, R.** Religion, Culture and Society; **Richardson, P.** Religions of Mediterranean Antiquity; **Savory, R.M.** Religion and politics in Islam, Shi'ism; modern Iran; **Stock, B.** Late Antique Christianity; **Vertin, J.M.** Philosophy of Religion; **Watson, G.A.B.** Christianity

OBITUARIES

Michael Elias Marmura, born in Jerusalem in 1929, passed away in September. A scholar of Medieval Islamic Philosophy, Marmura served the U of T for over 50 years as a professor, chair and professor emeritus in the Dept. of Middle East and Islamic Studies. He worked with the University's Pontifical Institute and was a member of the Royal Society of Canada. **Leslie Dewart**, who taught for 30 years at St. Michael's College, also recently passed away, at age 87. Dewart received a PhD in Philosophy from the U of T in 1954. He was Chair of the U of T combined departments of Religious Studies (1970-71), and later became Professor in the Dept. of Religious Studies (1975-88). In '79 he received an LLB from the U of T's Faculty of Law. He published five books: *Christianity and Revolution* (1963); *The Future of Belief* (1963, translated into six languages); *The Foundations of Belief* (1996); *Religion, Language and Truth* (1969); and *Evolution and Consciousness: The Role of Speech in the Origin and Development of Human Nature* (1989).

CSR Faculty Speak About What Comes 'After Pluralism'

After Pluralism: Reimagining Religious Engagement, co-edited by Pamela Klassen and Courtney Bender and forthcoming from Columbia University Press, is based on two workshops held at the University of Toronto and Columbia University in 2007, and features articles by four CSR faculty, including Klassen, Amira Mittermaier, Andrea Most, and Anver Emon.

After Pluralism is an intervention into debates about religion, politics, and secularity that brings together fourteen scholars who question the assumptions and ideologies at work in the notion of religious pluralism. The essays are rooted in historical or ethnographic detail in diverse sites - Broadway plays, Polish Holocaust memorials, Egyptian dream interpretation, German jails, and legal theories - and demonstrate that the ideal of religious pluralism has shaped the possibilities of political and social interaction in surprising and powerful ways.

After Pluralism begins with the understanding that modern practices of religion take place in the wake of a doctrine of pluralism, that is, 'after pluralism' has become a widely recognized social ideal embedded in a range of political, civic, and cultural institutions. Its goal is to examine the grounds upon which religious difference is itself constructed as a problem that has pluralism as its solution. Working comparatively across both national and disciplinary borders, the essays in this volume invite readers into a conversation about the conditions that have made pluralism a dominant frame in which diversity and heterogeneity can be recognized and engaged, especially in North American and European contexts.

Taking this convergence on the doctrine of pluralism as its beginning, but not its end, *After Pluralism* considers what comes after pluralism through twelve episodic and genealogical analyses that explore how pluralism works as a 'term of art,' casting prescriptive norms of identity and engagement, creating new possibilities as well as curtailing others. It inquires into what comes after the recognition that current forms of religious pluralism are not naturally occurring ones, and what comes after scholars begin taking account of the historical emergence and institutional production of religious pluralism. By querying the genealogy and effects of the concept of pluralism within a range of national and transnational contexts, this book generates new sets of questions for engaging and imagining the collective worlds and multiple registers in which religion matters.



Monks do morning alms rounds through the town of Pak Beng, Laos.

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Department and Centre for the Study of Religion
University of Toronto
170 St. George Street, Floor 3
Toronto, ON M5R 2M8 Canada
Phone 416-978-2395
Fax 416-978-1610
<http://www.religion.utoronto.ca/>

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<http://www.cjs.utoronto.ca/>
Seminar on Culture and Religion in Antiquity
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