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Deadlines for submissions:

January: October 15
March: December 15
May: February 15
October: July 15

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Annual Meeting 2005 Important Dates

May 16
Registration and Housing opens for the 2005 Annual Meeting.

June 15
All AAR Annual Meeting participants must be current members and registered for the Annual Meeting, or else their names will be dropped from the Program Book.

August 1
Membership dues for 2005 must be paid and address changes must be noted with AAR Member Services in order to receive an advance copy of the Annual Meeting Program Book.

September 16
Pre-registration packets mailed to those who registered from May through September 15.

October 11
EIS candidate resumés due for inclusion in binders. After October 11, CRFs may be filed onsite by candidate’s last name.

October 16
Third- and final-tier registration rates go into effect.

October 21
EIS Center pre-registration deadlines.

October 25
Special housing rates end. (Continue to contact Conferon for housing throughout the meeting.)

November 5
Pre-registration refund request deadline. Contact Conferon for refunds. (See Pre-Meeting Registration Form for details.)

November 8
Online preregistration ends at 5 p.m. EST. All registrations received after this date will be processed and the materials will be available in Philadelphia at the Pennsylvania Convention Center.

November 19–22
Annual Meetings of AAR and SBL, Philadelphia, PA.

Notice

Religious Studies News—AAR Edition is the newspaper of record for the field especially designed to serve the professional needs of persons involved in teaching and scholarship in religion (broadly construed to include religious studies, theology, and sacred texts). Published quarterly by the American Academy of Religion, NSF is received by some 10,000 scholars, by departments enrolled in the Academic Relations Program, and by libraries at colleges and universities across North America and abroad. Religious Studies News—AAR Edition communicates the important events of the field and related areas. It provides a forum for members and others to examine critical issues in education, pedagogy (especially through the biannual Spotlight on Teaching), research, publishing, and the public understanding of religion. It also publishes news about the services and programs of the AAR and other organizations, including employment services and registration information for the AAR Annual Meeting.

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

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Annual Meeting 2005

Registration and Housing Open May 16

FAX: +1-330-963-0319
WEB: www.aarweb.org/annualmeet
MAIL: Annual Meetings of AAR and SBL
Registration & Housing
to Conference Registration and Housing Bureau
2451 Edison BLVD
Twinsburg, OH 44087
USA

Questions
E-MAIL: aarblog@conferon.com

Membership
Don’t forget to renew your membership dues before you register, or else you will not be able to get the lower member registration rates. If you are not certain about your current 2005 membership status, please see www.aarweb.org/mem- bership or call 404-727-3049.

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

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

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

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

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

For more information about the Additional Meetings or to obtain a request form, please see www.aarweb.org/annualmeet. Questions should be directed to:
Kim Becker
Conferon, Inc.
tel.: 314-997-1500
e-mail: aarblog@conferon.com

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

AAR Annual Meeting Online Services
At www.aarweb.org/annualmeet you can:
• Register for the Annual Meeting
• Reserve your hotel room
• Find a roommate
• Retrieve your Additional Meeting requests/forms
• Register for EIS
• Download EIS Center Forms
• Search the Online Program Book.

Philadelphia History

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

Betsy Ross House, 239 Arch ST
This historic house commemorates the life and accomplishments of Betsy Ross, the Philadelphia believed to have made the first American flag. An excellent example of Colonial “middling” class architecture, the Betsy Ross House brings to life the working and living conditions of an 18th-century artisan.

Congress Hall, 6th and Chestnut STs
Between 1790 and 1800, Philadelphia served as the capital of the United States. The House of Representatives and Senate met at Congress Hall. This building was the site of George Washington’s second inauguration, and of the transfer of power to John Adams as second president.

Pennsylvania Academy of the Fine Arts, 118 N. Broad ST
Founded in 1805, the Pennsylvania Academy has been home to America’s artists for 200 years. The Academy collects and exhibits the work of distinguished American artists, and is renowned for training fine artists. Opened in 1876 to cele-
brate the centennial, the museum building is a National Historic Landmark.

Liberty Bell Center, 6th and Market STs
Visitors are able to see an exhibit about the Liberty Bell that focuses on its origins and its modern-day role as an international icon of freedom. The exhibit illuminates the bell’s storied past, with an emphasis on both liberty attained and liberty not yet realized. There are special rooms for foreign visitors to hear tapes in a dozen languages, and a new film on the Liberty Bell pro-
duced for the National Park Service by the History Channel.

Independence Hall, 5th and Chestnut STs
This historic site was originally built as the Pennsylvania State House, and it is where the Declaration of Independence was first adopted and where the U.S. Constitution was written.

Tour Reservation Form

<table>
<thead>
<tr>
<th>NUMBER OF PERSONS IN PARTY</th>
<th>DATE</th>
<th>TIME</th>
<th>COST/PERS</th>
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<tr>
<td>Sacred Sites of Philadelphia</td>
<td>Monday, 11/22</td>
<td>1:00 pm</td>
<td>US$10</td>
</tr>
</tbody>
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Name: ____________________________________________
Organization: AAR    SBL    Nonmember
Address: ____________________________________________
City, State, Country, POSTCODE: ____________________________

Payment Method: (check payable to “Annual Meeting Tour”)
• Visa • MasterCard • Discover
• Check

Credit Card Number: ____________________________
Exp. Date (mm/yy)

Cardholder Signature: ____________________________
Name on Card (please print)

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

May 2005 AAR RSN • 3
Eating

Amazon Café, 1101 Market ST
Amazon Café offers a healthy alternative to fast food for Philadelphia’s visitors and tourists alike. It offers a variety of soups, salads, coffee, fresh-baked goods, gourmet sandwiches and wraps, and all-natural chocolates.

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

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

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

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

House of Chen, 932 Race ST
The newest addition to Chinatown restaurant, established in 1973, serves lunch, dinner, and late-night dinner until 5 a.m. It is loved by students, families, and business people. $$

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

Independence Brew Pub, 1150 Filbert ST
With its pub lunch, dinner, or happy hour, you’ll love the fun atmosphere and reasonable prices. Try a game of pool or darts in the spacious game room. $-$

Jones Restaurant, 700 Chestnut ST
First spotted at Jones! Feast on classics like macaroni and cheese, meatloaf with mashed potatoes, and Thanksgiving dinner. Sip Irish tea and bug juice by our roaring fireplace. Enjoy brunch Saturday and Sunday from 10:30 a.m. until 3:00 p.m. DJs spin nightly Wednesday through Saturday! $

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

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

Maggiano’s Little Italy, 1201 Filbert ST
Maggiano’s Little Italy offers delicious, authentic Italian cuisine in an elegant dining atmosphere. The extensive menu features lavish portions of homemade Italian classics served family style. $-

Pasion Restaurant, 211 S. 15th ST
Award-winning chef Guillermina Trujillo and partner Michael Domikoski have teamed with the brilliant design team from Mendenhall Rodgers, Ltd. to present a sensational Nuevo Latino dining experience complete with music and art from Cuba to Argentina. Signature dishes include Chilean sea bass with cilantro and sun-dried tomato crust in wild mushroom tamarind sauce. $$-

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

Ricks Philly Steaks, Reading Terminal Market
In 1932, Pat Oliveri opened America’s first “steak shop” in south Philadelphia. Through the years, the Philly steak sandwich has grown to be an American staple. Pat’s grandson Rick has opened his location at the Reading Terminal to carry on the family tradition for a third generation.

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

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

A great place to grab a quick and cheap bite to eat is the Reading Terminal Market, located next to the Convention Center at the corner of 12th and Arch Streets. Considered by many as the best farmers market in the U.S., it demonstrates state-of-the-art systems technology without sacrificing its historical integrity. More than 80 merchants offer fresh produce, meats, fish, flowers, coffee, baked goods, crafts, books, and clothing, as well as half-dozen to find spices and fresh ethnic foods. Shopping and dining become a pleasure in this warm, inviting, and welcoming atmosphere.

Future Annual Meeting Dates and Sites

2006
November 18–21
Washington, D.C.

2007
November 17–20
San Diego, CA

2008
October 25–28
Chicago, IL

Royal Museum of Fine Arts, Antwerp, Belgium
The Royal Museum of Fine Arts, located next to the convention center, is one of Europe’s most important museums, housing an incredible collection of European art from the 14th to the 19th centuries. The museum’s collection includes works by Rembrandt, Vermeer, and van Gogh.

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

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

National Liberty Museum, 321 Chestnut ST
A new “home for heroes” on the Liberty Trail celebrates America’s ideals of freedom by honoring more than 500 outstanding individuals of all ethnic backgrounds. Seven galleries of exhibits, interactive displays, and videos include Dale Chihuly’s 30-foot glass “Flames of Liberty,” a White House china display, and much more. Closed Mondays.

National Museum of American Jewish History, Philadelphia, 701 Arch ST
Established since 1976, the National Museum of American Jewish History is the only museum in the nation dedicated exclusively to collecting, preserving, and interpreting artifacts pertaining to the American Jewish experience. It serves as an important resource for information about Jewish life and culture, exposing visitors to American Jewish history through its changing exhibitions and complementary programming. The museum’s collection, numbering only 40 objects in its first year, has grown to more than 10,000 artifacts which resonate with the history of more than 300 years of American Jewish life. Closed Saturdays.

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

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

Antique Row, Pine ST
Between 9th and 11th Streets on Pine Street is Philadelphia’s Antique Row. Collectors and casual shoppers alike find a world of treasures here, such as Colonial-era furniture, custom-designed glass, rare books, and vintage clothing.

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

Liberty Place, 1625 Chestnut ST
This landmark Center City location under an inviting glass dome features 70 high-end shops including The Coach Store, The Tiffany & Co. Store, House of Hocks, and the European-inspired Parfumette Douglas.

Shopping
Where to Stay in Philadelphia

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

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

**Boutique Hotels**

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

Latham Hotel Center City, 135 S. 17th ST
This is a classic boutique hotel that measures up to the finest European tradition of small, elegant, professionally staffed hotels. Built in 1907, it offers the latest amenities, while the hotel’s wood paneling and marble lobby continue to evoke the elegance of a simpler age. Amenities: fitness center, business center, coffeemaker, hair dryer, iron/board, free wireless Internet access, and complimentary newspaper. $128 single/$154 double/$169 triple/$185 quadruple.

**Luxury Hotels**

Crowne Plaza Philadelphia City Center, 1800 Market ST
The 25-story Crowne Plaza Philadelphia City Center is a first-class, full-service hotel set in the heart of the Philadelphia downtown business district, and is just seven miles from Philadelphia Airport. One of the city’s leading hotels, it harmoniously blends efficiency with comfort and elegance, and is committed to guest satisfaction at every level. Amenities: airport shuttle, iron/board, business center, fitness center, coffeemaker, dataport, hair dryer, newspaper, and dry-cleaning/laundry. $125 single/$151 double/$164 triple/$174 quadruple.

Hilton Garden Inn Center City, 1100 Arch ST
Located 25 steps from the Pennsylvania Convention Center and adjacent to the historic Reading Terminal Market, the Hilton Garden is a short walk from the Liberty Bell, City Hall, and the Franklin Institute Science Museum. The hotel offers a great location to explore the heart of Philadelphia, and is a convenient place to stay for meetings and conventions. Amenities: fitness center, complimentary breakfast, in-room refrigerator, microwave, coffeemaker, and iron/board. $123 single/$144 double/$164 triple/$184 quadruple.

Loews Philadelphia Hotel, 1200 Market ST
This luxury hotel is located in the landmark historic PSFS bank building across from the convention center. Built in the early 1930s, its Art Deco design is highlighted by architectural features from its days as a bank. For guests who can’t bear to leave their pets at home, Loews loves pets and there is no charge for bringing one. Amenities: spa, fitness center, business center, safe, in-room printer/fax/copier, coffeemaker, and iron/board. $135 single/$165 double/$180 triple/$195 quadruple.

**Headquarters Hotel Philadelphia Marriott Downtown Hotel, 1201 Market ST**
The headquarters hotel is a world-class facility designed to exceed the expectations of guests. Commanding a towercing presence at the hub of Philadelphia’s business and historic districts, it is connected to the Pennsylvania Convention Center. Amenities: coffee/tea in-room, business center, newspaper, toll-free local phone calls, laundry service, room service, dry-cleaning, fitness center, hair dryer, and high-speed Internet access. $132 single/$162 double/$177 triple/$190 quadruple.

Radisson Plaza-Warwick Hotel, 1701 Locust ST
Listed on the National Register of Historic Places, the Radisson Plaza-Warwick Hotel was constructed in 1926 and features fashion- able English Renaissance architecture. It is located just off Rittenhouse Square, the city’s most prestigious residential, commercial, and business district. Amenities: high-speed Internet access, fitness center, business center, dataport, coffeemaker, iron/board, and complimentary newspaper. $125 single/$144 double/$164 triple/$184 quadruple.

**Economy Hotels**

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

Doublettree Hotel Philadelphia, 237 S. Broad ST
This high-rise hotel occupies an ideal location on the Avenue of the Arts, with a spectacular view of the Kimmel Center for the Performing Arts. Amenities: airport shuttle, fitness center, indoor pool, dataport, iron/board, and coffeemaker. $123 single/$154 double/$164 triple/$174 quadruple.

Embassy Suites Hotel Center City, 1776 Ben Franklin PKWY
This premier all-suite, full-service hotel is located just off historic Logan Square in the heart of downtown Philadelphia. Amenities: complimentary breakfast, dataport, and complimentary newspaper. $135 single/$165 double/$180 triple/$195 quadruple.

Holiday Inn Express Midtown, 1305 Walnut ST
The hotel is in walking distance of Philadelphia’s historic, shopping, theater, business, and government districts. Amenities: complimentary breakfast, high-speed Internet access, free local calls, and passes to Bally Total Fitness. $118 single/$138 double/$138 triple/$138 quadruple.

Hotel Windsor, 1700 Ben Franklin PKWY
This all-suite hotel offers spacious studio, one-bedroom, and two-bedroom suites. Amenities: 24-hour fitness center, kitchen, free-high-speed Internet access, complimentary continental breakfast, and iron/board. $123 single/$144 double/$164 triple/$184 quadruple.

Courtyard by Marriott Downtown Philadelphia, 21 N. Juniper ST
The flagship Courtyard Marriott, this hotel is luxurious at an economy price. The historic City Hall Annex was built in 1926 and transformed into this unique 17-story Courtyard Hotel in 1999. Amenities: fitness center, indoor pool, room service, free high-speed Internet, coffeemaker, and iron/board. $123 single/$154 double/$169 triple/$184 quadruple.

Wyndham at Franklin Plaza Hotel, 17th and Race STs
Located just four blocks from the Pennsylvania Convention Center, the Wyndham is close to everything you need. Each room features pillow-top mattresses with luxurious bedding, high-speed Internet access, and ergonomic chairs. Amenities: fitness center, indoor pool, coffeemaker, iron/board, and dataport. $113 single/$138 double/$159 triple/$185 quadruple.

CONSTRUCTIVE THEOLOGY
A Contemporary Approach to Classical Themes, with CD-ROM
Edited by SERENE JONES and PAUL LAKELAND

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

—PETER C. HODGSON, Vanderbilt Divinity School

The CD-ROM with Libronix Digital Library System contains the fully searchable text, chapter summaries, discussion questions, a glossary, weblinks, and a guide to writing research papers in theology.
Job advertisements registered for the EIS Center will be given a special icon on the EIS Center Web site. Candidates will be able to find out which jobs are interviewing at the EIS Center will be given a special job advertisement. Candidates will be able to find out which jobs are interviewing at the EIS Center will be given a special job advertisement. Candidates will be able to find out which jobs are interviewing at the EIS Center will be given a special job advertisement. Candidates will be able to find out which jobs are interviewing. The new information about AAR's committees, task forces, and juries, visit this link from our website.

**NEW THIS YEAR**

Enlarging the Pie: Strategies for Managing and Growing Departmental Resources

**ANNUAL MEETING CHAIRS WORKSHOP**

Friday, November 18, 2005, Philadelphia, PA

9 AM—4 PM

**PRELIMINARY PROGRAM**

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

**TO REGISTER**

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

Name

Department

Institution

Serving as Chair since

Number of faculty in department

**CONTACT INFORMATION**

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

Fax

E-mail

Surface Mailing Address

Registration is limited to the first 75 participants. Send your registration form and payment of $75.00 **before** October 31, 2005 ($100.00 on site).

**PAYMENT INFORMATION**

Check (payable to “AAR Annual Meeting Chairs Workshop”)

Credit Card (Check one):

- Visa
- Mastercard
- American Express
- Discover

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

**PAYMENT INFORMATION**

For more information, contact Kyle Cole, Director of College Programs, at kc@aarweb.org, or by phone at 404-727-4725.

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For more information, contact Kyle Cole, Director of College Programs, at kc@aarweb.org, or by phone at 404-727-4725.
EACH ANNUAL MEETING of the AAR now includes a focus on a specific international region. Initiated by the AAR’s International Connections Committee (ICC), the purpose is to engage members of the academy with scholarship on religion by scholars in different regions of the world. The international focus is an important part of the AAR, which has included the enhancement of the international dimension of the academy as one of its strategic objectives during the next four years leading up to its centennial. AAR has over 9,000 members, of which 13 percent are international members. More than 700 international scholars registered to attend the Annual Meeting in San Antonio last year, and when the AAR convenes in Washington, D.C., in 2006, we expect that number to be even larger.

The international focus has added a new dimension to my experience of the Annual Meeting by helping me focus on the worldwide community of scholars of religion who come to the meetings every year. As a member of the ICC, I have enjoyed going to the annual breakfast honoring our international colleagues, attending the special sessions on the program, and building valuable contacts. Participating in these events in San Antonio last November was very meaningful for me. In addition to the breakfast, I attended a session organized by the Religion, Race, and the Caribbean Group titled “Transmodern Dialogues: A Panel in Celebration of Enrique Dussel’s 70th Birthday.” I went to this session for two reasons. One was to hear the panelists: Tariq Ramadan (although I knew he would not be there); Marc Ellis of Baylor University; Eduardo Mendieta of SUNY; Stony Brook; Lewis Gordon of Temple University; Walter Mignolo of Duke University; LaRosa Perez of UC–Berkeley; and Enrique Dussel himself. My second reason was to meet Enrique Dussel personally and thank him for his contribution to the study of religion. The panelists highlighted Dussel’s engagement with the crisis of modernity and its civilization of conquest through historical, philosophical, and theological analysis. He has done this with an interdisciplinary focus that has challenged scholars from a variety of disciplines to rethink the project of modernity and its capitalist logic through a conceptual framework animated by the philosophies of Heidegger and Levinas and sharpened by his own conceptual framework for ethical praxis, which Dussel calls the anatetical method. This method sharpens the pretensions behind universals that have submerged the discourse of the “other” for a long time. Dussel, a key figure in liberation theology and philosophy, has carried on an ongoing dialogue with major philosophical thinkers and theologians by helping to create the “other” and by writing a Latin American perspective of the human face to which we are called to respond. The speakers from different disciplines celebrated Dussel’s remarkable contribution to the question of “the other” because it has opened the doors for many to think of the human other in politics, history, literature, the arts, religion, theology, and critical theory. As things often happen, I left that session to attend another meeting about a future international focus before Dussel himself responded to the presentations. Although I did not hear him respond, I was fortu- nate to meet him and some of his friends at a dinner celebrating his 70th birthday hosted by Professor Lewis Gordon. It is at this dinner that I talked for the first time about the ethics of liberation, democratic theory, the fate of democracy in different parts of the world, the academic freedom and the loss of freedoms around the world, even in the U.S., after the events of September 11th. It was an opportunity for us to share stories, to hear Dussel’s stories, and to realize that his own life reflects the “underside of modernity” even in his own country. This informal gathering gave me an opportunity to learn from scholars such as Walter Mignolo and Laura Perez, who work in different fields but who came to the Annual Meeting to celebrate Dussel because his work has transcended their own research and writing. During a discussion about one of his texts that I have used in class, I pointed out to Dussel that I was very surprised when I learned that book is out of print. With an infectious smile on his face, he reached into his briefcase and handed me a CD-ROM. When I looked at it, I realized that it contained nearly all of Dussel’s publica- tions. I hesitated because I thought he should keep his life work, but he told me to accept them and use the materials for my classes as needed.

I know we all have different agendas when we attend the Annual Meeting, but I invite you to attend at least one international focus event while at the Philadelphia meeting. Make an effort to meet a colleague from a different part of the world, get acquainted with him or her, share stories, and discuss his or her work. These events and conferences are as invigorating as they are sometimes in difficult circumstances.

Justice in the Making
Feminist Social Ethics

Justice in the Making
Feminist Social Ethics

Beverly Wilding Harrison
Edited by Elizabeth M. Bounds, Pamela K. Brubaker, Jane Colburn, Marlyn J. Legge, Rebecca Todd Peters, and Traci C. West
Paper • $24.95 (Canada $38.00) • 0-664-22774-0
Beverly Wilding Harrison has long fought for women and others at the margins, challenging the subjugating ways in which leadership, and their reproductive capacity and sexual identity have been defined. This collection of essays and lectures presented over the course of her birthday. I went

International Focus at Upcoming Annual Meetings

2005 – Central and Eastern Europe

The international focus of the 2005 Annual Meeting in Philadelphia is Central and Eastern Europe. The study of religion is growing in Central and Eastern Europe where new departments are emerging from the former communist countries, particularly sociology and anthropology. We know some coming out of more theologian-oriented programs. As noted by Shaun Landres, co-chair of the Religion and Eastern Europe Consultation of the AAR, “many of these religious studies departments are sites where engaged scholars are developing new models of religious pluralism. A good example of this is in Sarajevo, where in fact the U.S. Embassy is helping to support the establishment of a religious studies department at the University of Sarajevo. AAR is fortunate to engage in an ongoing dialogue with major philosophical thinkers and theologians by helping to create the ‘other’ and by writing a Latin American perspective of the human face to which we are called to respond. The speakers from different disciplines celebrated Dussel’s remarkable contribution to the question of ‘the other’ because it has opened the doors for many to think of the human other in politics, history, literature, the arts, religion, theology, and critical theory. As things often happen, I left that session to attend another meeting about a future international focus before Dussel himself responded to the presentations. Although I did not hear him respond, I was fortunate to meet him and some of his friends at a dinner celebrating his 70th birthday hosted by Professor Lewis Gordon. It is at this dinner that I talked for the first time about the ethics of liberation, democratic theory, the fate of democracy in different parts of the world, the academic freedom and the loss of freedoms around the world, even in the U.S., after the events of September 11th. It was an opportunity for us to share stories, to hear Dussel’s stories, and to realize that his own life reflects the ‘underside of modernity’ even in his own country. This informal gathering gave me an opportunity to learn from scholars such as Walter Mignolo and Laura Perez, who work in different fields but who came to the Annual Meeting to celebrate Dussel because his work has transcended their own research and writing. During a discussion about one of his texts that I have used in class, I pointed out to Dussel that I was very surprised when I learned that book is out of print. With an infectious smile on his face, he reached into his briefcase and handed me a CD-ROM. When I looked at it, I realized that it contained nearly all of Dussel’s publications. I hesitated because I thought he should keep his life work, but he told me to accept them and use the materials for my classes as needed.

I know we all have different agendas when we attend the Annual Meeting, but I invite you to attend at least one international focus event while at the Philadelphia meeting. Make an effort to meet a colleague from a different part of the world, get acquainted with him or her, share stories, and discuss his or her work. These events and conferences are as invigorating as they are sometimes in difficult circumstances.

2006 – Africa and African Scholarship

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

In preparation for the horizons focus on Africa, Professor Marc McCle, Chair of the ICC, hosted a meeting of African scholars of religion during the AAR Annual Meeting in San Antonio on November 21, 2004. Participants expressed appreciation to the ICC for designating Washington, D.C., as the host city to focus on Africa because it offers other attractions important to the study of religion in Africa, such as the Museum of African Art. Participants also pointed out that having an African focus while in Washington would give the Academy an opportunity to invite members of the African diplomatic corps to some of the events. Acting as a preplanning committee, those at the meeting drew up a list of possible speakers to feature in 2006 and also discussed program units within the AAR that could devote one or more panels to a focus on Africa (e.g., Study of Islam; Women and Religion; Section; Ritual Studies Group; Indigenous Religious Groups; Religions, Medicines, and Healing Consultation). A brief report will be generated to continue the planning process. Since panel presentations highlight members’ research and are a central feature of the Annual Meeting, participants encouraged the findings of the think tank. Authors of reflections and comments, Professor Elia K. Bongmba, Rice University (elia@rice.edu); and Kip Eliopa, Emmanuel School of Religion (elilo@emmanuel.edu). We welcome your suggestions.
CONTROVERSY OVER Mel Gibson’s movie The Passion of the Christ and related arguments, as did registration efforts of some churches.

Gibson also was selected as the RNA’s Religion Newsmaker of the Year by 51 percent of those voting, while Bush garnered 40 percent to take runner-up. Gibson’s movie, released last February, drew record crowds and DVD sales, spurring discussions about its possible anti-Semitism, violence, faithfulness to scripture, and interpretation of the atonement.

The issue of gay marriage — as reported in some churches.

Arguments pro and con, as do registration efforts by some churches.

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

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

No. 5: The Anglican Lambeth Commission criticizes both liberals and conservatives, pleases neither, and apparently does nothing to heal the rift caused by last year’s installation of a gay bishop in New Hampshire. Churches in a number of states leave the Episcopal Church and some affiliates with third-world diocesan links. A new network of dissenting churches forms.

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

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

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

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

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

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

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

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

Kyle Cole will assume Carey’s current position in Academic Relations, which we are renaming Director of College Programs (for the sake of parallelism with the theological programs position). Kyle has been with us since 2001 as Associate Director of Religioussource, so he too knows the AAR and the executive office well. He has a PhD in journalism from the University of Missouri, and was an assistant professor at Baylor before joining the AAR staff. With his knowledge of statistics, he has been a valuable resource for us in our survey work. He also understands issues facing college and university schools and departments. He will serve as editor of RSN as well. Kyle’s work with Religioussource was scheduled to end this summer.

Cynthia Walsh joins the staff of the AAR as its new Director of Development. She comes to us with extensive experience editing an ACLS-affiliated journal, heading up publications for the Federal Reserve Bank of Atlanta, and serving as humanities librarian and Japanese bibliographer at Emory University. A graduate of Mount Holyoke College, Cynthia earned her MA in English from Duke University, as well as a master’s degree in Library Science from Emory when not reading or writing, she is more than likely to be found on a tennis court. ♦
The American Academy of Religion announces a major new program aimed at serving the scholarly and professional needs of faculty in theology and religious education. The purpose of the Theological Programs Initiative is to address the need adequately to train theological and religious educators for their scholarly and professional needs of our members in theology and religious education.

Executive Director Barbara DeConinck recently appointed Carey J. Gifford to this new position. Gifford previously served as Director of Academic Relations.

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

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

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

Guiding Students into the Graduate Study of Religion and Theology

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

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

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

Once that survey was completed, we commissioned a separate Web-based survey that supplemented the first one. The results of both surveys were then turned into an online searchable finding list of these programs. This searchable database can be viewed on the AAR Web site at: www.aarweb.org/department/census/graduate-latr. How do I use this service?

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

Key Word: For instance, by

• Name of the institution (e.g., “Harvard” or “Syracuse”)
• Name of the Academic Unit (e.g., “Biblical Studies”)
• City (e.g., “Toronto” or “Vancouver”)
• Department Head (e.g., “Gamble” or “Rowe”)
• Type of Academic Degree: PhD, STD, STTh, DPhil, DTh, or DThL

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

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

Institution Type: Public or Private/Nonprofit

Religious Affiliation: Catholic, Protestant, Jewish, other

Carnegie Classification: 

• Baccalaureate Colleges
• Doctoral/Research Universities/Extensive
• Doctoral/Research Universities/Intensive

Thological Seminaries

You can also modify the search by any of the ten AAR Regions.

If you need additional help, please email Kyle Cole at kcole@aarweb.org with any new information (please include “Find Graduate Programs Update” in the subject line).

May 2005 AAR RSN • 9
AAR Joins Scholars at Risk Network

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

Scholars at Risk also organizes lectures, panels, and conferences to educate the public about attacks on academic freedom, and undertakes research and advocacy aimed at deterring attacks and improving conditions of respect for academic freedom everywhere. SAR has attracted attention to the importance of academic freedom, to the scholars themselves, and to the institutions hosting scholars and events through television, radio, print, and Internet media, and through major articles in the Chronicle of Higher Education, the Times Higher Education Supplement (UK) and the New York Times. This attention educates thousands of persons around the world about the vital role academic communities play in free societies; about the grave threats faced by scholars every day, including arrest, torture, and even death; and about the urgent need to respond to these threats before it is too late.

Currently the network consists of nearly 100 institutions in the U.S. and abroad, including universities and NGOs. In 2002, SAR partnered with the Institute for International Education in the creation of the Scholar At Risk Network (SARnet), which awards partial fellowships for threatened scholars from any discipline and any country. SAR works with the fund to arrange temporary visits by fellowship recipients to network-member universities and colleges.

Follow-up Survey of Undergraduate Programs

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

One of the continuing needs these surveys will fill is to allow the field to continue to acquire knowledge of its own institutions. The more data we can gather about the study of religion in the U.S. and Canada, the better we will be able to provide you and all participating institutions with accurate, reliable, and useful fieldwide information that will help promote and advance the academic study of religion. Once this data is gathered, we will share it with you, your colleagues, and your department for your strategic decisions and institutional advancement.

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

Over the course of the next few weeks we will contact all eligible departments regarding the survey. If you believe you are eligible, please contact Kyle Cole, Director of College Programs, at kcole@aarweb.org.
### Chart A. Undergraduate courses offered in 1999–2000

<table>
<thead>
<tr>
<th>Course</th>
<th>Number of Institutions</th>
<th>Total Courses Offered</th>
<th>% of Total Courses Offered</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction to Bible</td>
<td>541</td>
<td>3,451</td>
<td>11.0%</td>
</tr>
<tr>
<td>Christianity – New Testament</td>
<td>693</td>
<td>3,292</td>
<td>10.5%</td>
</tr>
<tr>
<td>Christianity – Old Testament</td>
<td>525</td>
<td>2,958</td>
<td>9.4%</td>
</tr>
<tr>
<td>Introduction to Religion</td>
<td>423</td>
<td>2,727</td>
<td>8.7%</td>
</tr>
<tr>
<td>Christianity – Theological</td>
<td>653</td>
<td>2,627</td>
<td>8.4%</td>
</tr>
<tr>
<td>Introduction to World Religions</td>
<td>539</td>
<td>1,720</td>
<td>5.5%</td>
</tr>
<tr>
<td>Christianity – Historical</td>
<td>579</td>
<td>1,689</td>
<td>5.4%</td>
</tr>
<tr>
<td>Other (Miscellaneous)</td>
<td>217</td>
<td>1,931</td>
<td>6.4%</td>
</tr>
<tr>
<td>Christian – Ethics</td>
<td>427</td>
<td>1,384</td>
<td>4.1%</td>
</tr>
<tr>
<td>Ethics</td>
<td>360</td>
<td>1,060</td>
<td>3.4%</td>
</tr>
<tr>
<td>Introduction to Western Religions</td>
<td>244</td>
<td>1,037</td>
<td>3.3%</td>
</tr>
<tr>
<td>Judaism</td>
<td>308</td>
<td>973</td>
<td>3.1%</td>
</tr>
<tr>
<td>Introduction to Eastern Religions</td>
<td>276</td>
<td>762</td>
<td>2.4%</td>
</tr>
<tr>
<td>Comparative Religions</td>
<td>359</td>
<td>760</td>
<td>2.4%</td>
</tr>
<tr>
<td>Arts, Literature, and Religion</td>
<td>239</td>
<td>740</td>
<td>2.4%</td>
</tr>
<tr>
<td>American Religion</td>
<td>328</td>
<td>608</td>
<td>1.9%</td>
</tr>
<tr>
<td>Christian – Cultural</td>
<td>234</td>
<td>541</td>
<td>1.7%</td>
</tr>
<tr>
<td>Philosophy of Religion</td>
<td>369</td>
<td>503</td>
<td>1.6%</td>
</tr>
<tr>
<td>Introduction to Sacred Texts</td>
<td>148</td>
<td>412</td>
<td>1.3%</td>
</tr>
<tr>
<td>Buddhism</td>
<td>244</td>
<td>938</td>
<td>1.3%</td>
</tr>
<tr>
<td>Islam</td>
<td>244</td>
<td>397</td>
<td>1.3%</td>
</tr>
<tr>
<td>Women's Studies</td>
<td>235</td>
<td>366</td>
<td>1.2%</td>
</tr>
<tr>
<td>Gender and Sexuality</td>
<td>220</td>
<td>331</td>
<td>1.1%</td>
</tr>
<tr>
<td>Hinduism/Jainism/Sikhism</td>
<td>199</td>
<td>264</td>
<td>0.8%</td>
</tr>
<tr>
<td>Social Scientific Study</td>
<td>176</td>
<td>259</td>
<td>0.8%</td>
</tr>
<tr>
<td>Racial and Ethnic Studies</td>
<td>144</td>
<td>222</td>
<td>0.7%</td>
</tr>
<tr>
<td>Confucianism/Taoism</td>
<td>136</td>
<td>185</td>
<td>0.6%</td>
</tr>
<tr>
<td>Indigenous Religions</td>
<td>117</td>
<td>170</td>
<td>0.5%</td>
</tr>
<tr>
<td>Ritual and Performance</td>
<td>105</td>
<td>160</td>
<td>0.5%</td>
</tr>
<tr>
<td>New Religious Movements</td>
<td>126</td>
<td>115</td>
<td>0.4%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>31,422</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Course</th>
<th># of Institutions teaching course</th>
<th>% of Responding Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianity – New Testament</td>
<td>750</td>
<td>83.6%</td>
</tr>
<tr>
<td>Christianity – Old Testament</td>
<td>704</td>
<td>78.5%</td>
</tr>
<tr>
<td>Christianity – Theological</td>
<td>638</td>
<td>71.1%</td>
</tr>
<tr>
<td>Introduction to Bible</td>
<td>619</td>
<td>69.0%</td>
</tr>
<tr>
<td>Introduction to World Religions</td>
<td>613</td>
<td>68.3%</td>
</tr>
<tr>
<td>Christianity – Theological</td>
<td>582</td>
<td>64.9%</td>
</tr>
<tr>
<td>Introduction to Religion</td>
<td>500</td>
<td>55.7%</td>
</tr>
<tr>
<td>Christian – Ethics</td>
<td>481</td>
<td>53.6%</td>
</tr>
<tr>
<td>Philosophy of Religion</td>
<td>418</td>
<td>46.6%</td>
</tr>
<tr>
<td>Ethics</td>
<td>417</td>
<td>46.5%</td>
</tr>
<tr>
<td>Comparative Religions</td>
<td>414</td>
<td>46.2%</td>
</tr>
<tr>
<td>American Religion</td>
<td>380</td>
<td>42.4%</td>
</tr>
<tr>
<td>Judaism</td>
<td>362</td>
<td>46.4%</td>
</tr>
<tr>
<td>Introduction to Eastern Religions</td>
<td>352</td>
<td>39.2%</td>
</tr>
<tr>
<td>Introduction to Western Religions</td>
<td>322</td>
<td>35.9%</td>
</tr>
<tr>
<td>Other (miscellaneous)</td>
<td>304</td>
<td>33.9%</td>
</tr>
<tr>
<td>Women's Studies</td>
<td>294</td>
<td>32.8%</td>
</tr>
<tr>
<td>Buddhism</td>
<td>291</td>
<td>32.4%</td>
</tr>
<tr>
<td>Islam</td>
<td>290</td>
<td>32.3%</td>
</tr>
<tr>
<td>Christian – Cultural</td>
<td>287</td>
<td>32.0%</td>
</tr>
<tr>
<td>Arts, Literature, and Religion</td>
<td>278</td>
<td>31.0%</td>
</tr>
<tr>
<td>Gender and Sexuality</td>
<td>263</td>
<td>29.3%</td>
</tr>
<tr>
<td>Hinduism/Jainism/Sikhism</td>
<td>245</td>
<td>27.3%</td>
</tr>
<tr>
<td>Introduction to Sacred Texts</td>
<td>241</td>
<td>26.9%</td>
</tr>
<tr>
<td>Social Scientific Study</td>
<td>210</td>
<td>23.4%</td>
</tr>
<tr>
<td>Racial and Ethnic Studies</td>
<td>186</td>
<td>20.7%</td>
</tr>
<tr>
<td>Confucianism/Taoism</td>
<td>183</td>
<td>20.4%</td>
</tr>
<tr>
<td>Indigenous Religions</td>
<td>166</td>
<td>18.5%</td>
</tr>
<tr>
<td>New Religious Movements</td>
<td>164</td>
<td>18.3%</td>
</tr>
<tr>
<td>Ritual and Performance</td>
<td>146</td>
<td>16.3%</td>
</tr>
</tbody>
</table>

Note: 897 institutions responded to the survey.

Source: AAR Survey of Undergraduate Religion and Theology Programs in the United States and Canada. Further Data Analysis: Summary of Results. The full survey and analysis is available at www.aarweb.org/department/census/undergraduate.
RSN: What does your committee do?

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

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

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

To make this space possible, SWP has strongly emphasized mentoring. A very successful event has been the Mentoring Roundtable at each AAR Annual Meeting. SWP, in cooperation with the Women’s Caucus, organizes the yearly brown-bag lunch sessions, which is open to all women in the Academy. Each year several midcareer and senior AAR scholars gather with newer and emerging scholars in the field to discuss pertinent issues such as choosing an adviser, getting published, contract negotiation, and the challenge of balancing work and personal commitments. Attendees are asked to bring questions and a lunch. Previous participants have included Katie Cannon, Elizabeth Castelli, Susan Henking, Judith Plaskow, and Emalie Townes. SWP has also played a unique role in the Academy by drafting the organization’s Sexual Harassment Policy, which was adopted in 1996, and by offering an online academic advice column, “Academic Abby,” which is accessible on SWP’s home page on the AAR Web site.

RSN: What contributions have different members made?

SWP: Everyone cheerfully pitches in!

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

SWP: A key initiative is SWP’s Special Topics Forum at each AAR Annual Meeting, which SWP has designed to increase the visibility of feminist scholars of religion in the field of religion on issues of public concern. Recent topics that have been discussed by panels of international scholars include mapping religious diversity within the American Academy of Religion, supporting and encouraging diversity within the American Academy of Religion, and advances publication and scholarly communication in the field of religion, religion on issues of public concern. Recent topics that have been discussed by panels of international scholars include mapping religious diversity within the American Academy of Religion, supporting and encouraging diversity within the American Academy of Religion.

Through bringing together diverse scholars in a public forum for critical discussion, the SWP Special Topics Forum promotes research and scholarship in the field of religion, advances publication and scholarly communication in the field of religion, contributes to the public understanding of religion, and encourages diversity within the American Academy of Religion. Through its emphasis on personalizing the experience of teaching and scholarship by creating a supportive network, SWP’s Mentoring Roundtable “supports and encourages members’ professional development, including fostering excellence in teaching in the field of religion, and helps to advance and secure the future of the academic study of religion.”

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

What would you say to someone interested in your committee?

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

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

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

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

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

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

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

The SWP home page is accessible on the AAR Web site, www.aarweb.org — click on “About the AAR” and then click on “Board & Committees.” “Academic Abby” is accessible on the SWP home page, and can also be bumped to immediately by a search for “Academic Abby” (use the quotation marks).
My research took me next to the department of Roman antiquities in the major archaeological museums of Köln, Bonn, and Trier, where I was confronted with quite the opposite problem — a “mother lode” of finds dating from the Roman Imperial period. These objects included not only ceramic and glass drinking vessels (with and without inscriptions), but also cathedrae (stone funerary chairs), women’s and men’s jewelry, and funerary headware closely resembling the objects depicted in the Marcellino and Pietro banquet scenes. While all of these finds were published, their exact location when discovered was frequently not recorded. And, while I could not link any of these artifacts to a specific early Christian catacomb in Rome, it would be difficult not to conclude that the existence of these objects, right down to the Toastie Roll-shaped beads in a third-century necklace closely resembling the one worn by a female figure in Marcellino and Pietro, argued for a much stronger interpretation of realism, especially with regard to the figures, than previously allowed.

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

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

I would like to thank the American Academy of Religion for the research grant that enabled me, a Canadian scholar with no other source of funding, to complete this phase of my research on the Marcellino and Pietro banquet scenes. Frau Sigrid Müller of Köln must also be thanked for the generous use of her apartment at no cost. Some of this research will appear as a special chapter in A Woman’s Place: Early Christian House Churches by Carolyn Osiek and Margaret MacDonald with Janet Tulloch (Fortress Press, forthcoming 2005) and in my own book, Speaking the Words: SCAPE and IRENE: Women and Hospitality in Roman Christian Funerary Art (Wilfrid Laurier University Press, Canada, forthcoming).
The College of the Holy Cross was founded in 1845. By the Society of Jesus (Jesuits) in Worcester, Massachusetts. Holy Cross is a highly selective undergraduate institution, and it is ranked among the nation’s leading four-year liberal arts colleges. The student population of approximately 4,700 comes from 48 different states (65 percent from outside of Massachusetts) and 18 countries. Somewhat over 90 percent of students are identified as Catholic. The original Department of Theology was renamed the Department of Religious Studies in the mid-1960s, recognizing its increasing critical focus, both on Catholic theology and on diverse religious traditions and phenomena, including today Judaism, Eastern religions, biblical and post-biblical studies, and ethics. The Holy Cross curriculum requires a single course in Religious Studies. Still, some 600-700 students enroll in Religious Studies courses each semester, a reflection of the department’s reputation and of students’ interest in a wide range of religious phenomena and issues.

Avery-Peck: We have 14 full-time faculty at the College of the Holy Cross, Department of Religious Studies, with a focus on theology. I know that it is distinctive about the College of the Holy Cross for ten years, I think our combination of Catholic, Eastern religions, biblical and post-biblical studies, and ethics. The Holy Cross curriculum requires a single course in Religious Studies. Still, some 600-700 students enroll in Religious Studies courses each semester, a reflection of the department’s reputation and of students’ interest in a wide range of religious phenomena and issues.

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In the Public Interest

Religion, Surveillance, and National Security
Michael Barkun, Syracuse University

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

In keeping with their original purpose, the Guidelines were sensitive to issues such as religious free exercise and individual privacy. However, the pressures that developed after 9/11 resulted in a significant loosening of restraints. On May 30, 2002, then-Attorney General John Ashcroft issued revised Guidelines, and although the revision left earlier references to the sensitivity of religion intact, changes in other provisions altered the situation of religious groups. The principal change in the Ashcroft Guidelines was permission for FBI agents to attend any “places or events which are open to the public” in the course of their inquiries. On the surface, this provision appears innocuous, for it seems to merely place Department of Justice personnel on the same footing as the general public. However, a closer examination reveals that this is not the case. Unlike earlier procedures, where such official visits could be undertaken only for appropriate reasons and under supervision, agents may now attend such events for purposes of observation with little or no prior approval or evidence of a crime.

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

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

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

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

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

These fluctuating currents of public hostility suggest that law enforcement agencies do not simply relate to religious groups on the basis of legal doctrines. Their conduct and policies are also a reflection of broader societal attitudes, pressures, and prejudices. Formally, the rules may reflect popular sentiment, but it is quite obvious that the rules may not be set by the Attorney General’s Guidelines. Standards may appear to be “reasonable” because they are set by government.

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

However, these norms are clearly being strained, not only by security concerns, but by such other factors as increasing religious diversity and “culture wars” about the proper role of religion in public life. This evolving consensus about the social contract makes the Attorney General’s Guidelines even more problematic, for they exist in a legal gray zone of departure from the clear rules that existed before September 11th, and in effect “rules of engagement” for federal law enforcement.

It is difficult to know how the rules are being applied to religious organizations. Only a few months have passed since they were announced, and, in any case, monitoring FBI practice is extraordinarily difficult. But despite their low visibility, they are being watched and dessert public debate.
Since 1995, Tom F. Driver has been the Paul F. Tillich Professor of Theology and Culture Emeritus at Union Theological Seminary in New York. His writings include books about theater, theology and ritual, while his many articles treat other aspects of literature as well as peace and justice. He was the former editor of The Christian Century magazine. His most recent book is Liberating Rites: Understanding the Transformative Power of Ritual (1997).

Tell us about the types of activities you have been involved in since you retired?

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

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

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

The slide show that Anne Barstow (my historian wife) and I made about Colombia in 2001 was so popular that we were persuaded to put it into VHS format for wider distribution. When we went back to Colombia in 2003, I used a digital camcorder and came back with ten hours of tape, which I spent the next seven months editing down to a 30-minute video called “Colombians Speak Out about Violence and U.S. Policy.” Anne and I did the scripting and narration together, and I did all the technical work. Imagine our surprise when a human rights film festival wanted to show it and asked us to be present for discussion with the audience. That was the Mountaintop Film Festival in Watschtld, Vermont, in January 2004. Many copies of both videos are now in circulation, and it’s just been licensed by a DVD distributor.

Who have been your role models during your retirement?

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

Others who loom large in my imagination are William Sloan Coffin Jr., George W. (Bill) Webber, and my wife, Anne Barstow. Bill Coffin is one year older than me, and I’ve always taken heart from his prophetic, controversial, and activist Christianity. Bill is a doctor (who is even more prophetic, terms run to never do run to what you can believe that) led the first WFP delegation I went on, to Nicaragua in 1988. In his senior years he has shown great originality in bringing theological education to prison inmates. Farmer’s too young to retire, and Webber doesn’t seem to believe in it, but they, along with Coffin, are people whose lives mean a lot to me in my own retirement. As for Anne, she retired from teaching one year before I did, and I had the benefit of watching her determination to get out there and do something.

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

Driver: I can answer in one word: intentionality. Luckily, I had all my major health problems before I retired. Since then, thank God, I haven’t had to worry about health or money. My advice about retirement is: never let it come to you; instead, go to it. A tamed academic is in the great position of being able, pretty much, to determine the time and the terms of his or her retirement. Go for it.

Remember Shaw’s Don Juan: “To be in love with when I was fresh out of college) and the other half in the Berkshire hills of Massachusetts. I do things that interest me. I have time for intentional work and for spiritual growth. How much better could it be? I’m very fortunate.

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

Driver: There are days when I wish that I was rich and famous — some kind of academic star. (There are plenty of these role models around.) If I had been career about that when I was young, I would have confined my academic interests to a single track, and I would have devoted less of my time and energy to classroom teaching. As it was, I was writing about theater, literature, theology, culture, ritual studies, and I forgot what else. The public doesn’t know what to expect from you next, so they lose track. In the classroom I was experimenting with teaching modes, always looking for ways to link book learning with life experience. In academia you don’t get many brownie points for loving to teach. So I sometimes wonder if my choices were wise. But you didn’t ask what I should have done differently, only what I might have done. Knowing me, if I did it all over again it would probably come out the same.

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

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

Could you give advice to your younger colleagues who are still teaching, what would it be?

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

The Committee on Teaching and Learning seeks nominations for the 2005 AAR Award for Excellence in Teaching.

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

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

Charles H. Lippy, University of Tennessee at Chattanooga

Charles H. Lippy received his education at Dickinson College (BA), Union Theological Seminary (MDiv), and Princeton University (MA, PhD). Since 1994, he has been the LeRoy A. Martin Distinguished Professor of Religious Studies at the University of Tennessee at Chattanooga. Lippy received a Rhodes Scholarship to study at Clarendon College, West Virginia Wesleyan College, and Oberlin College; served as a visiting professor at Emory University and Miami University; and held appointments as a visiting research scholar at Emory and at the University of North Carolina at Chapel Hill. His books include studies of American religious life in the colonial period, a small religious movements (the Quakers and the Shakers), religious periods in the U.S., American popular religion, religion in the South, and pluralism in 20th-century American religious life.

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

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

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

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

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

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

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

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

Lippy: Not too long ago I was chairing a friend about our days as graduate students, and I commented that sometimes I then sometimes anguished about where the ideas would come from to sustain as active a scholarly life as my professors were doing. I’m still not looking too far for something new to pursue. Right now, I’ve just finished a book, Do Real Men Pray?, that represents the kind of serious foray into gender studies in American religion. It takes a look at clusters of images American Protestantism has offered to the world about what it means to be religious or a Christian man. I owe a lot of friends and colleagues who write from a feminist perspective in pushing me to examine gender closely. Then I’ve had the honor of working with Sam Hill to co-edit a second edition of the Encyclopedia of Religion in the South that we hope will finally go into production before the end of the year. Over the next several months, I’ll be editing a three-volume collection of invited essays tentatively called Faith in America: Changes, Challenges, and a New Spirituality. I’m excited about that project because it brings together an amazing group of scholars — some at early stages of their careers, some the “names” on particular topics — that reflect the current state of the field of American religion. A lot of my lecturing in the past year has come from insights in my book on pluralism in the 20th century. Two highlights were speaking at symposia at the Hannahs Arendt Institute in Dresden, Germany, and the University of Chicago. I’m always amazed at how much interest there is in serious exploration of religious topics among nonacademics. For the past several years during term time, I’ve averaged more than one presentation a week for religious and civic groups in the Chattanooga area, and found that I love doing that. And I’ll be doing that again this summer at Bay View, a Chautauqua center in Michigan.

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

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

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

Lippy: Well, working with Peter Williams, my co-editor, was a sheer delight. I think we both learned more than we anticipated about the whole sweep of American religious life in designing the encyclopedia and recruiting writers from nearly 100 of them. We even wore a booklet sketching for authors the thrust of the individual essays in order to keep overlap to a minimum. Peter and I proved to be extraordinarily compatible, although I may have been the one more consumed by administrative coordination. I’ve kept daily lists of things to do since I was in the fifth grade! I know for sure Peter was more diplomatic and patient in negotiating with authors as they saw it. I’m no different and frankly if someone was late in getting material in, I was the one who would try to crack the editorial whip. Sometimes I think I’m overly consumed with organizational detail. But the encyclopedia represented our effort 20 years ago to bridge more traditional approaches, with their emphases on institutions and traditions, with the newer ones. So has editions on gender, popular culture, visual culture, and even the increased visibility of groups like Muslims, Buddhists, and Muslims in American religious life. When we were done, I think we had a real feel for the character of the field and for the amazing number of folks who were doing first-rate work on American religion. Both of us, I think, have appreciated comments over the years from graduate students and scholars who have said that the encyclopedia was their key to studying for comprehensive exams and from scores of students and scholars who still go to the encyclopedia to get initial, but serious, coverage of topics and issues. Yet so much has changed since the encyclopedia came out. Peter and I had hoped to bring out an expanded, updated version, but unfortunately the publisher is unwilling to do so. But it would be a useful challenge to see if we could help define the field for yet another generation of students and scholars.

AVERY-PECK: from p. 14

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

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

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

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

my own mentoring of people — I hardly have a monopoly on that in my department — but making certain, as chair, that all of us are working together to help people get what a faculty member needs. And on the other side, that the heart of the story rests with the people on the street and in the pew, not those of us who looked at the world from the proverbial ivory tower.

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