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Department of Religion

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Newsletter

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A Note from the Chair

This year, with so much that speaks for itself, the chair's letter will be brief. We lead off with an essay by Professor Yeide on Peacemaking and the Arts as indicative of one of our initiatives. I call attention also to the two very successful Buddhism Colloquia, described on page 9, which were run by the department thanks to a donation from Dean Willard and the Yeshe Dorje Foundation. We will also be missing Tom Michael and wish him well at his new job at Boston University; please note his productive and happy description of his time here. Otherwise, since this has hardly been a routine year, read on. ❖

-Alf Hildebeitel

PEACE-MAKING AND THE ARTS:

*essay by Harry Yeide, Jr.*

Many of the movies that we watch feature cruel power-mad artists who seem rather violent, and these movies are not entirely beside the point. We should never forget that Adolf Hitler can plausibly be seen as a frustrated artist who intended to replace destroyed cities with his aesthetically better ones. Nonetheless we tend to regard as less violent those who wield brushes, pen poetry, make beautiful music or pursue the arts in some other way, when we compare them with soldiers or criminals with guns. Also, while there are works of art that condone or encourage violence --but less often "do" violence -- many artists become advocates of peace through their work. Thus it has been argued that many of those working on sculpture for the medieval cathedrals felt that they were unjustly treated by their bosses -- the Bishops, usually -- and invented a kind of artistic "nonviolent protest" by sculpting their statues with less polite parts of the anatomy pointing to the Bishop's palace.

In many cities of the world we now have organizations that call themselves "poets for peace." They are successors of the English poets who wrote such numbing descriptions of their experiences in World War I. Certainly many of the paintings that we celebrate by hanging them in cathedral scale buildings are there because they bring peace to us. I recall a fellow graduate student who once confessed that when his world became too raw for him to tolerate, he would closet himself and listen to some Beethoven music. And because of my professional interest in the Religions of the world, I am very much impressed with the religious use of the Arts to create places where one may practice the piety of peace. It may well be the case that currently, we most readily think of Iraq as the most violent part of the world. By coincidence, we recently attended a choir concert by an upper mid-west college group conducted by a man who had recently been to Poland. There he met a refugee from Iraq who suggested to him that we would all feel better about our world if, instead of sending soldiers with guns, we sent groups of artists who could prompt dialogue rather than destruction. While I am sure that he was thinking of musicians, I believe that the insight could be applied to many art forms.

We have many theories regarding the arts taken together, of for each of the arts considered one at a time. And no doubt we will need more than one to help us understand the world of the arts. But among those theories one finds many that argue for a deeper grasp of the human experience through the arts. Such theories are not confined to those who turn to the arts for religious reasons. Great paintings, writings and music are not only sense experiences, but seem to touch inner, deeper senses of which we remain unaware much of the time. Friedrich Schleiermacher even wondered if it was always a mistake to put words with music; he felt that this tempted us to miss the depth of the music per se. And it can sneak up on us.

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Dewey Wallace

Book Reviews

Paul Duff

**“In Lieu of a Reader’s Report: Missionaries, Cultural Exchange, and the Founding of George Washington University”**

By Dewey Wallace

In spite of the title, this is a thematic essay about my reading and book recommendations, beginning with Daniel Defoe’s *Robinson Crusoe*, an exciting book which I read in my childhood and have reread as an adult—it is much more than a children’s story. Defoe’s narrative is about cultural exchange and experience of the other, as Crusoe eventually shares his lonely island with indigenous representatives of an alien culture—cannibals. Defoe based his story on Alexander Selkirk, rescued in 1709 from an island where he had been marooned for five years. But Defoe made his fictional version an account of Crusoe’s religious awakening and missionary activity, as Crusoe rescues a native of another island from cannibals, names him “Friday,” and converts him to Christianity. Adventure and mission go hand in hand.

Tom Hiney and John Taliaferro are contemporary writers who have recognized that. Biographers of the author of detective fiction Raymond Chandler and of Tarzan author Edgar Rice Burroughs respectively, they know a good adventure story when they see it, and they both saw it when they discovered buried tales of missionary adventure. Hiney found his in an archive stored in a house near Russell Square, London, which contained the records of the defunct London Missionary Society, and Taliaferro came upon his in the papers of the McKinley presidency in the Library of Congress and in letters and documents preserved by a Minnesota family and in the library of the University of Oregon. Both published accounts of missionary adventure though neither showed any sign of sharing the faith of their subjects. Both books are among those I have read during the past year and recommend to readers of this newsletter.

Tom Hiney’s *On the Missionary Trail: A Journey through Polynesia, Asia, and Africa with the London Missionary Society* (New York: Grove Press, 2000) has as its protagonists Daniel Tyerman, a minister, and George Bennet, bookseller and philanthropist. Both of these English Congregationalists were in 1821 chosen and sent by the London Missionary Society, founded in 1795, to visit and report on the missionaries of the society who were scattered in remote stations; some of these missionaries had not been in contact with the London headquarters of the society for many years, not least because of the disruptions of the Napoleonic

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**The Formation of Christianity in Antioch: A Social –Scientific Approach to the Separation between Judaism and Christianity.**

BY MAGNUS ZETTERHOLM. London and New York: Routledge, 2003. Pp. xiv + 272. £ 50.00 (hb). ISBN 0 415 29896 2.

In this work, Magnus Zetterholm attempts to document and explain Christianity’s separation from Judaism in the ancient Syrian city of Antioch. Although he focuses only on this one particular place and time, Zetterholm nevertheless aspires to illuminate the process by which the whole of Christianity came to view itself as a religion separate from (and even antithetical to) its parent faith.

As Zetterholm freely acknowledges, the attempt to document the separation of these faiths in Antioch is hampered by both the paucity of extant sources about Judaism in that city and the biased character of those few texts that have survived. In fact, Zetterholm acknowledges that his task would be well nigh impossible if it depended only upon these ancient texts. Consequently, he lays out a strategy of supplementing the meager material found in the extant documents with information gleaned from other contemporary texts about Judaism in different parts of the Greco-Roman world. He further suggests that conclusions from sociological studies of twentieth century communities should be used as valid sources of information.

Zetterholm proceeds by reviewing the history of Antioch, one of the largest cities in the world at that time, paying particular attention to the role that the Jewish community played there. One important conclusion that he draws concerns the high mortality rate in Greco-Roman Antioch. Because of rampant disease, urban fires, and natural disasters like earthquakes, Zetterholm suggests that Antioch owed its continued existence to a steady stream of immigrants. But, at the same time, this stream of immigrants also brought instability. In short, Antioch (like other large urban centers) was a city constantly teetering on the brink of social chaos.

Social stability and order in Antioch (as well as the other massive cities of the empire) was maintained, in part, because of the stabilizing effects that the various *collegia* (e.g., religious organizations, associations of laborers, drinking clubs, etc.) had throughout the city. Included among the city’s *collegia* were Antioch’s thirty-some synagogues. These Jewish *collegia* served as a focal point for the resident Jewish community as well as a kind of “welcome center” for the many newly-arrived Jewish immigrants.

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### Berz Lecture, 2008

On April 17<sup>th</sup>, Kwok Pui-lan, William F. Cole Professor of Christian Theology and Spirituality at the Episcopal Divinity School in Cambridge, MA, delivered the department's annual David and Sherry Berz lecture. Dr. Kwok is a prominent and prolific theologian who has written on biblical hermeneutics, postcolonial criticism, feminist theology, and Asian and Asian-American women's religion. Her recent publications include *Empire and the Christian Tradition: New Readings of Classical Theologians* (Fortress Press 2007), and *Postcolonial Imagination and Feminist Theology* (Westminster Books 2005). The title of her discussion was "America, Empire, and Prophetic Christianity." In it, Dr. Kwok discussed the historical and contemporary connections between empire, colonialism and the composition and interpretation of the New Testament. Pointing out that as subject of the Roman Empire, Jesus himself represented the point of view of the subjected colonial, Dr. Kwok pointed to the need for a return to Prophetic Christianity to help solve some of the most pressing global concerns of the 21<sup>st</sup> century. ❖



### Ziffren Memorial Lecture 2008

Each year, the GW Religion Department holds a commemorative lecture to honor Abbie Ziffren, deceased friend and colleague of the department. These lectures are delivered on topics about which Abbie cared deeply, including Peace Studies and South Asian Religions.

Our annual Abbie Ziffren Memorial lecture was given this year by Renee Garfinkel, who is a visiting scholar on the faculty of George Washington University's Institute of Crisis, Disaster, and Risk Management. Her talk was titled "'Beyond Reason: The Psychology of Religious and Political Conversion.'" She used her experiences working with the U.S. Institute of Peace to inform her discussion, particularly of the challenges that face persons trapped in violent situations (civil wars, feuds, etc.) to turn away from such attitudes and "convert" to a nonviolent, tolerant way of life.



### Report on Conference at Georgetown University by Dr. S.H. Nasr

This year coincides with the 40th anniversary of the announcement of the papal encyclical *Nostra Aetate* that opened the door to dialogue between Catholicism and other religions. To celebrate the occasion, the president of Georgetown University invited me to give the memorial lecture celebrating the occasion. I delivered the lecture on April 2nd, 2008, its being *The State of Religious Dialogue: Forty years after Nostra Aetate*. This lecture was in a sense part of a wider set of events on the relation between Catholicism and Islam in which I have been much involved. In November 2007 on the basis of the invitation of the Italian government I gave a lecture to a closed door session of the Italian senate on Muslim-Christian relations and the future of Islam in Europe.

I have also been very active in the preparation of the text signed by a number of well-know Muslim scholars and sent to the Vatican as basis for mutual understanding. The text entitled *A Common Word* has been very well received by Protestant and Orthodox churches in addition to Catholics. In the earlier days of July a major conference is being held at Yale (with the cooperation of Harvard and Princeton) on the text and its significance for future relations between Islam and Christianity. I am to deliver one of the key-note lectures. Finally, it is hoped that a meeting will take place in early November of this year at the Vatican with a small number of leading Islamic and Christian scholars and religious authorities including the Pope to establish a solid foundation for continuing dialogue between Christianity and Islam. I have also accepted to participate in that dialogue.

## Faculty Updates

**Paul B. Duff** gave a paper entitled "Transformed 'from Glory to Glory': Paul's Appeal to the Experience of his Readers in 2 Cor 3:18" at the Society of Biblical Literature annual meeting in San Diego last November. Since that time, the paper has been transformed into an article that has been accepted for publication in the *Journal of Biblical Literature*.

**Robert Eisen:** During this past academic year, I was on sabbatical working on a book tentatively entitled *Peace and Violence in Judaism: A Dialogue on Jewish Ethics from the Bible to Modern Zionism*. Sabbaticals in general are a great privilege, and this one has been particularly rewarding for me. My project grew out of the nexus of my academic interests and activities that I have been pursuing outside the university for some time. In recent years, I have been active in interfaith dialogue between Jews, Christians, and Muslims on the premise that the future well-being of our planet may very well depend on how well religious communities throughout the world deal with their differences. One only has to read the newspaper each day to recognize that religion is at the center of the most dangerous conflicts in the world and that more understanding between religious communities is sorely needed.

The book I am writing is an attempt to deal with this issue vis-à-vis one particular religious tradition. Its focus is Judaism, but my hope is that it will be of interest to scholars and students of other religions as well. The premise of the book is that when it comes to issues of peace and violence, Judaism is inherently ambiguous. The very same sources that seem to encourage violence toward outsiders can also be read as encouraging peaceful relations with them and vice versa. While it has become fashionable in recent years to speak about ambiguity in religious traditions regarding peace and violence, few studies have actually examined any one religion to show how and why this is the case in a particular religious tradition. Since each tradition has its own dynamic, it is important that each one be examined with respect to this issue.

The debate between those who attack religion as violent and those who defend it as peaceful is often of no utility because the two sides do not understand this issue, and therefore they do not really listen to each other. I hope my study will help change that. I will demonstrate that one and the same individual can argue both positions, and that it is possible to see the merits of each point of view. The lesson I hope to impart is that those who attack religion as violent need to see the peaceful dimension of religion, while those who defend religion as peaceful have to come to terms with its violent side.

**Alf Hildebeitel** was "Profiled Professor" of the GW Sigur Center in its *Asian Studies Newsletter*, 2<sup>nd</sup> edition, Deepa Ollapally ed., Fall issue. This past year he published "Krishna in the *Mahabharata*: The Death of Karna." in Edwin F. Bryant, ed. *Krishna: A Sourcebook* (New York: Oxford University Press, 2007), pp. 23-76, and "Among Friends: Marriage, Women, and Some Little Birds" in Simon Brodbeck and Brian Black, eds. *Gender and Narrative in the Mahabharata* (London: Routledge, 2007), pp. 110-43. He gave presentations at the Annual South Asia Conference in Madison, WI, October 2007; the American Academy of Religion Annual Conference in San Diego, November 2007, at which he also chaired a panel on hair-practices in Hinduism and Judaism; the American Oriental Society Annual Meeting in Chicago, March 2008; and the GW Colloquium on "Bringing Buddhism to Varied Lands" in April 2009. While preparing a book on Dharma for the University of Hawaii press, he wrote an 11,000 word article titled "Draupadi and Sita" for a forthcoming *Encyclopedia of Hinduism*, to be published by Brill in Leiden.

**Tom Michael:** Well, this looks like the last piece that I will write for the Department of Religion Newsletter, as I have accepted a full-time tenure-track position in the Department of Religion at Boston University. It is with a lot of mixed feelings that I pack up to head off to my new home: great excitement for the new possibilities offered at BU, and great sadness from leaving all of the excellent students, colleagues, and friends at GWU that I have become close to over these last six years. My time in the Department of Religion will always stay with me, both in memory (how could I ever forget the beautifully creaky and constantly dust-ridden office large enough for my pet elephants if ever I wanted to house them in it in the corner of the second floor?) and in actuality, because I have forged some enduring friendships that I know will stay strong over the coming years. I reflect back on the very first day I arrived in DC, when Paul Duff mobilized his two sons to help me unpack a fully loaded U-Haul truck. Then, about two years later, Alf Hildebeitel found out that I love to play basketball, which he had been doing every Thursday night, and invited me to play one night, after which I was accepted as a member of this very special basketball gathering, and I developed a very deep friendship with his son who also played. Of late, I think of the arrival of Ane Kunga, and the several Buddhist events we organized during which I was blessed to meet her spiritual father, Venerable Dr. Thanat Inthisan. And, of course, every year during Winter Break, I always looked forward to getting my own Finnish coffee bread, baked by Harry Yeide's wife, there was one for each member of the Department. And I remember the many times that I walked past Dewey Wallace's open door on the way to my office, and all of our conversations of Oregon, where I am from and where his son now lives. My point in all of this is that to be a part of the Department of Religion is to be a part of a family. And it is a very good family. And this was brought home to me not long ago when the members of the Department and more than a few family members and friends gathered at Alf's house for a going away celebration in my honor. Even my mother and son and partner flew in from various cities to be there...

And I will miss the many excellent students that I worked with very closely. Beginning with my first participation with a graduate student as a reader for Greg Mahoney's dissertation, continuing with my advising of Chris Gross's MA Degree, and ending with Perundevi Srinivasan's MA Degree on my last actual day on the job, I experienced once again the joys of graduate work with students who were also friends. And I especially remember the handful of Religion major students that I advised and

oversaw their BA Thesis, notably Evan Young, Megan Dunkelberg, and Ian Sullivan. Finally, I am very proud of my teaching record in all of my Religion classes, because there is something very special about having such high levels of student interest and effort in the field of Religion Studies. And to this day I still receive messages about their on-going journeys through life.

I could mention the publications completed during my years at GWU, or the research trips to the Far East amply financed by GWU, but that seems somehow less important, at this moment to me, than just recognizing the most important aspect of what it is I am leaving, namely the human relationships of family and friendship that make the Department of Religion the great place it is. And for that, I am grateful beyond words.

**Kelly Pemberton** has been working on several publications this year. First, her volume, co-edited with Professor Michael Nijhawan of York University in Toronto, and titled *Shared Idioms Sacred Symbols and the Articulation of Identities in South Asia* (Routledge), will be available this fall, 2008. She is also completing a final round of revisions to her monograph, *Women Mystics and Sufi Shrines in the Indian Subcontinent*, for University of South Carolina Press. This fall she presented papers at three academic conferences. At the *Annual South Asia Conference* at the University of Madison, Wisconsin, and the *American Academy of Religion*, held in San Diego this year, she presented a paper titled "An Islamic Discursive Tradition on Reform as Seen in the Writing of Deoband's Maulana Taqi Uthmani". The paper will be published in an upcoming special issue of the *Muslim World* journal this fall. Another paper, "An Assembly of Love Songs: Gender, Genre, and Performance in Contemporary Sufi Practice" was presented at the University of Florida at an event in honor of the noted scholar of Hinduism, Jack Hawley of Barnard College. Professor Pemberton will be away on fellowship leave for the 2008-09 academic year. Her tenure, as a Larson Fellow in Health and Spirituality at the Library of Congress' Kluge Center, will enable her to work full-time on a monograph about the revival of Islamic medicine in contemporary India, Pakistan, Turkey, and Egypt.

**Dewey Wallace** reports the following activities during the past academic year: besides the usual activities of teaching, writing, and advising, his book reviews of Peter Kaufman's *Incorrectly Political: Augustine and Thomas More* (University of Notre Dame Press, 2007) and of James Sharpe's *Remember, Remember: A Cultural History of Guy Fawkes Day* (Harvard University Press, 2005) appeared in the journal *Church History*. Two entries by him were published in reference works. The first, "Alleine, Joseph," is a very brief entry on an English Puritan in both the original German and later English versions of the multi-volume *Religion in Geschichte und Gegenwart* and "Whitby, Daniel," a fairly lengthy entry in the *Dictionary of Major Biblical Interpreters*. In October he participated in a panel at the Cosmos Club on "Lincoln and God." In January he organized and led a religious sites tour as part of the program for the annual meeting of the American Society of Church History in Washington, DC. The tour visited three historic churches and a synagogue in Georgetown.

**Harry Yeide** My recent activities have revolved around the Department's responsibility for the Peace Studies Program. The short essay on nonviolence and the arts is an example of the work that is entailed by Peace Studies that results in our trespassing into areas more at home in other departments, but it is difficult to imagine -- at least for me -- any human activity that does not present choices of being nonviolent, less violent or violent in varying degrees. Thus this essay will appear with others on that theme in the Newsletter published by Global Peace Services - USA.

One other activity merits special mention. On April 19, our University hosted the 21st annual student conference of CAAPS, or the Capitol Area Association for Peace Studies. We have been joined together with other DC area colleges in this organization for some two decades, and have taken turns hosting our annual student conference. While we were smaller this year than some years, we had to compete not only with papers and exams -- an annual problem -- but also with the Pope's visit and student Passover plans. But the Marvin Center proved a good place for many fascinating intellectual exchanges from the different perspectives represented at the different colleges and universities.

While these are not the only things that I am engaged in, these seem most prominent and special among recent efforts. ❖

## Special Thanks

We thank the following people for their contributions and support

Mrs. Dolores Bedford  
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Mr. and Mrs. David R.  
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The Rev. Irving W.  
Lindenblad

Dr. Jonathan A.  
Lindsey

Dr. Wesley  
Scholtzauer, Jr.

Mr. Dean M. Willard



## Theta Alpha Kappa Congratulations to our 2008 Inductees!

Mehek Akbar  
Mohammed Butt  
Ann Finch  
Jessica Lowenthal  
Kayla Parker  
Marcus Rubenstein  
Ian Sullivan



The Religion Department proudly mentions the work and artistry of its Executive Aide. Please visit Allison Taylor's online shop: [astichtowear.etsy.com](http://astichtowear.etsy.com)

**Wallace Reader's Report**, continued from page 2

wars. The journey of Tyerman and Bennet took eight years, and only Bennet got back to England, Tyerman having died in Madagascar on the return trip. The two intrepid travelers visited the Kalahari Desert of southeast Africa, Serampore, Calcutta, and Benares in India, Malacca, Singapore, and Java in the East Indies, the southern coast of China, Australia (near Botany Bay), New Zealand, Tahiti, Hawaii, and many other places. They bore up under wretched conditions on shipboard, weathered storms, courted danger from pirates in the South China Sea, were witnesses of sati in India, and were nearly killed by Maoris in New Zealand.

John Taliaferro's *In a Far Country: The True Story of a Mission, a Marriage, a Murder and the Remarkable Reindeer Rescue of 1898* (New York: Public Affairs, 2006) tells the stories of Tom Lopp and Harrison Thornton, who responded to a call for persons willing to serve as missionaries in Alaska for the American Missionary Association, an organization of American Congregationalists sympathetic to abolition founded in 1845 that helped Blacks plant churches in the south after the civil war, and founded schools and colleges there as well, including Fiske University. It was also active in work with Native Americans, and under its auspices Lopp and Thornton established a mission station on the tip of the Seward Peninsula and learned to live with the Eskimos. But Lopp was more successful in adjusting to the harsh environment and unfamiliar ways of the Eskimo than Thornton; the pair can be characterized as good missionary/bad missionary, bad missionary Thornton ending up a victim of murder. A love story comes in with the arrival from Minnesota of Ellen Kittredge as a teacher for the station, and her marriage to Lopp; four children were born to them at the station. But Lopp was called away from his responsibilities at the mission to lead a rescue of hundreds of stranded denizens of whaling ships iced in at Cape Barrow. Their rescue, much publicized in the sensational American newspapers of the time, was authorized by the United States government and engineered behind the scenes by well-known Presbyterian missionary Sheldon Jackson as part of his program for the importation into Alaska of reindeer from Siberia as an economic boon for the native Alaskans (Jackson also recruited a few Laplanders from Scandinavia who knew how to manage reindeer). Read this book in the summer. I read it last winter, shivering and thinking of Jack London's classic story "To Build a Fire."

One hears much these days about missionaries as agents of imperialism, disrupters of indigenous cultures, and despisers of the "other," much of it no doubt true enough (although there were contemporary missionary theorists who cautioned against assuming that the religion and culture of the sending country came as a package), and the very notion of seeking to convert others is not at the moment a favored idea, however much it has been a significant component of at least three of the world's major religions, Christianity, Buddhism, and Islam. But there is another side to the story. I tried to balance these sides in the course I taught this spring on Christianity since the Enlightenment and I alluded to the books of both Hiney and Taliaferro because they helped me describe missionary activity, witting or unwitting, as cultural exchange. In particular I shaped the class session in which I mentioned these two books around William Carey, the self-taught English Baptist minister who, with marginal support at best, set out for India in 1793, translated

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**Duff Book Review**, continued from page 2

As mentioned above, Zetterholm supplements the picture of Antiochene Judaism with conclusions drawn from the field of sociology. Particularly important for Zetterholm's argument are several recent analyses of Muslim immigrants to Western European countries. According to these studies, immigration to Western Europe changed the religion of these Muslims in one of three ways: 1) the immigrants' religious commitment intensified and became a focal point for their identity; 2) their religious commitment diminished and the immigrants assimilated into the society of the majority; or 3) the immigrants' religion changed in such a way as to produce a new and different kind of religious expression.

The various changes in the Muslim immigrants' religion came about because they had moved from an environment containing only one religious system (i.e., a universally shared reality) into a pluralistic environment with competing realities. Zetterholm suggests that Palestinian Jews moving into Antioch during Greco-Roman times experienced something similar (i.e., they moved from an environment with one religion to an environment with competing religious systems). Consequently, they would have adapted their religious commitment and expression in one of the three above-mentioned ways and they would have attached themselves to synagogues with like-minded individuals. Some of the immigrant Jews would have embraced a kind of Torah-based traditionalism, others would have rejected Judaism in favor of Greco-Roman paganism, and still others would have created new ways of being Jewish. Of the three types of religious adaptation mentioned above, most important for Zetterholm's study is the third. For this type, the innovative religious manifestation, Zetterholm points to Hellenistic Judaism and messianic Judaism (specifically Jesus-believing Judaism). Of course, his primary concern is with the latter.

Zetterholm next addresses both the interaction between Jews and Gentiles in Antioch and also the effect that this interaction had on the Jesus movement in that city. He focuses in particular on table fellowship, specifically in regard to the incident in Antioch narrated by Paul in Gal 2:11-14, where Jewish followers of Jesus—including Peter—refused to eat with Gentile Jesus followers. Paul, of course, strenuously objected to such a separation. . The Galatian episode is of vital importance to Zetterholm because in it, he sees "the embryo of what would later become a virtual separation between Jews and Gentiles, between Judaism and Christianity" (166). Zetterholm believes that, from the perspective of the Jews who refused to eat with the Gentile Jesus followers, the abolition of the distinctions between Jews and Gentiles—advocated by Paul—threatened Jewish identity and could lead to Jewish apostasy (as had been the case in Jerusalem under Antiochus IV).

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**Wallace Reader's Review**, continued from page 6

the whole Bible into Bengali, produced grammars and dictionaries needed for learning various Indian languages, and ended up as Professor of Sanskrit, Bengali, and Marathi at Fort William College in Calcutta.

Carey was far from the last missionary to become a scholar of the language and culture of the place where missions were established. A generation of American and European scholars of Asian culture had missionary roots and ambience, often enough as missionary children who knew the requisite languages, and disseminated knowledge of the hitherto "other." Norman Girardot's big book, which I have not read, though one of these days I am going to borrow Alf Hiltebeitel's copy and do so, *The Victorian Translation of China* (Berkeley: University of California Press, 2002), tells the story of James Legge, who started as a missionary but ended up as the most important Western scholar of the Chinese classics of his era. Bennet and Tyerman's report greatly increased the knowledge of Europeans about the places they had visited, as did the oft-delivered speeches of returned missionaries and later the missionary films shown in churches in the United States and elsewhere during the past century. The detailed letters home of Ellen Lopp kept a circle of family and friends abreast of an alien place. Countless other missionary letters did so as well. Lawrence B. Davis, in *Immigrants, Baptists, and the Protestant Mind in America* (Urbana: University of Illinois Press, 1973) argued that the missionary cause as promoted by Northern Baptists in the United States, especially in relation to China and Chinese immigrants, was an important factor in developing a more internationalist outlook in certain sectors of the sending country. A more recent book by John F. Piper, Jr., *Robert E. Speer: Prophet of the American Church* (Louisville: Geneva Press, 2000) points out how Speer, general secretary of the Board of Foreign Missions of the Presbyterian Church from 1891 to 1937, became an ardent proponent of the ecumenical movement because of his distaste for sectarianism on the mission field and of racial integration because of his perception of the outrageous inconsistency of converting those of darker races abroad who might not be able to join in worship alongside of white Americans in a segregated society. *Gospel of Gentility: American Women Missionaries in Turn-of-the-Century China* (New Haven: Yale University Press, 1984) by Jane Hunter, shows how American women exercised more expansive leadership roles abroad as missionaries than they could in the United States. In all these ways  
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**Duff Book Review**, continued from page 7

This, according to Zetterholm, leads us to the principal reason for the split between Judaism and Christianity. From his vantage point, the Jewish revolt and Rome's subsequent imposition of the *fiscus Judaicus* (the punitive Roman tax placed upon Jews throughout the empire) put Jesus-believing Gentiles in a difficult position. In his words, "the possibility of retaining a Gentile identity and at the same time refraining from cultic duties could lead to accusations of atheism and result in the death penalty" (223). Jesus-believing Gentiles therefore paid the *fiscus Judaicus* and, in effect, passed as Jewish. But, according to Zetterholm, this resulted in a dilemma for the Jesus-believing Gentiles. Jesus-believing Gentiles were, on the one hand, pushed into the synagogue(s) of the Jesus-believing Jews by the *fiscus Judaicus*. But, on the other hand, Jesus-believing Gentiles were kept out of the synagogue(s) by the Jesus-believing Jews (because the leadership of the Jesus movement had previously decided that Jesus-believing Gentiles should remain Gentiles and not become Jews [cf. Gal 2:1-10; Acts 15: 1-29]). Consequently, the Jesus-believing Gentile community, probably appealing to a Pauline (or Pauline-like) ideology, separated itself from the synagogue(s) of the Jesus-believing Jews.

Overall, Zetterholm has produced a book that is both well written and thought provoking. One of the strengths of the work is its success in shifting the conversation from the typical anachronistic discussion about the split between *Christianity* and *Judaism* to a more historically credible narrative about the split between Jesus-believing *Gentiles* and Jesus-believing *Jews*. In addition, Zetterholm's combined use of historical sources and studies of twentieth century Muslim immigrants has helped to shed light on what Judaism might have looked like in Antioch in the first century. I found his conclusion that Jesus-believing Jews would have tended to gather in one or more of the many Antiochene synagogues both persuasive and illuminating.

But there is a significant difficulty with the book as well. Because there are so few extant sources focused on either the Jesus movement or Judaism in *Antioch*, Zetterholm's results are necessarily speculative. While the scenario that Zetterholm proposes is certainly plausible and perhaps even likely, nevertheless, other possibilities cannot be excluded. Despite this criticism though Zetterholm's book is one that is worth reading. It should appeal to anyone interested in first century Judaism, Christian origins, and/or Jewish-Christian relations. ❖

**Book on Gender and Islamic medicine by 2008-09 Larson Fellow, Professor Kelly Pemberton**

Next year Professor Kelly Pemberton will be on fellowship leave at the Library of Congress, working on a book-length manuscript tentatively titled *Gender and the Institutionalization of Islamic Medical Knowledge*. This study will investigate the intersection between the production of didactic "spiritual and moral development" texts for Muslim women since the late nineteenth century and broader Islamic perspectives on health, particularly the moral and spiritual health of Muslims living in increasingly pluralistic societies. Focusing its comparative analysis on a series of texts that have been produced by Islamic scholars, medical practitioners, and reformers since the 1970s, and distributed from four of the major print capitals of the Muslim world – Lahore, Pakistan; Delhi, India; Cairo, Egypt, and Istanbul, Turkey – the project will assess how perceptions of the "proper" place of women in the wider public arena, particularly in the medical field, have shifted. The study works from a perspective that understands the medical field as comprising a diverse network of different kinds of physicians, psychologists, spirit curers, herbalists, and the kinds of traditional-culture medical practitioners popularly referred to as "doctors of the spirit". In so doing, it will demonstrate the ways in which contemporary Muslim religious scholars' and preachers' efforts to facilitate women's entry into the medical field have been integral to broader, global efforts to systematize the content of Islamic medical teaching, elevate its status as a symbol of Muslim scientific and cultural achievements, and demonstrate the dynamism of Islam as a force for global moral and spiritual change. The David B. Larson Fellowship for Health and Spirituality that supports this research is one of the library's Kluge Center fellowship programs. Named in honor of the founder of the Center for the Integration of Health and Spirituality (ICIHS), the fellowship supports advanced scholarly research that investigates the relationship of religious belief and spirituality to physical, mental, and social health.

**Wallace Reader's Review**, continued from page 7

the missionary movement had transforming effects on the sending country, whatever its effects on the receiving one.

Cultural exchange and the negotiation of differences was a two-way street: the missionaries and the sending countries not only received but also gave, which, after all, had been their intention. They went to make converts and found congregations. But their impact was felt in other ways too: Tyerman and Bennet opposed slavery and the slave trade; the Loppes protested the exploitation of Alaskan natives. By the time of the "Hocking Report" (*Rethinking Missions*, 1932), so-called because it was edited by William Ernest Hocking, longtime professor of Philosophy at Harvard, missionary activity as social service was both acknowledged and redefined as the future of Christian missions. By that time also it was recognized by many in the sending countries that "foreign" missionaries should take a backseat to indigenous leadership.

What has this to do with George Washington University? Its founder, Luther Rice, was caught up in the enthusiasm for foreign missions along with other young men at Williams College in 1806 in the famous "haystack meeting" and set out for India in 1812. There, conferring with Adoniram Judson (more famous as a missionary than he), Rice and Judson became Baptists, although sent by New England Congregationalists. Rice returned to the United States to organize Baptist support for Judson, who moved his activities to Burma; Rice also became involved in founding a college in the District of Columbia for the education of Baptists, resulting in the opening of Columbian College in 1821-22. The University's administration building is named after him. The details of the story can be found in Elmer Louis Kayser, *Bricks Without Straw: the Evolution of George Washington University* (New York: Appleton-Century Crofts, 1970).

In Wilkie Collins' Victorian detective story *The Moonstone*, a family caught in the midst of intrigue has a faithful servant who, when worried, reads *Robinson Crusoe* for comfort. There is also comfort in *Robinson Crusoe* for those interested in overcoming the clash of culture with benign cultural exchange. Crusoe noted that in his little kingdom on the island its four inhabitants represented three different religions: he and Friday were Protestants, Friday's father (also rescued from cannibals) a pagan, and a shipwrecked Spaniard who had joined them a Roman Catholic. And, Crusoe added, they all lived in harmony. ❖

**Yeide Essay**, continued from page 1

One of the most famous paintings of Casper David Friedrich shows only the back of a man looking out a window, but many report learning about human inquisitiveness, and adventure into the unknown, in a new way and with a new depth after viewing that painting.

But we also tell one another that one picture is worth a thousand words, that it renders our world more concrete, that it exercises more influence than "mere" words ever will. Clearly those who are experts in advertising operate on the principle. But is not only those who are crassly commercial that display this insight. Sometimes it is artistic writing that will "draw" a picture for us. Anyone who has read *THE RED BADGE OF COURAGE* probably finds it impossible to perceive the Civil War as she or he had previously -- a reminder that in the hands of the artist, even words can become "pictures." It is not only in advertising that we encounter the power of the picture. As one of my more famous professors once confessed to us, it was only after he viewed Picasso's *GUERNICA* that he finally understood the reality of war, despite his having participated in the First World War.

It is especially true that younger persons live and learn from pictures. There have been periods of Western History in which reading was not a universal skill, and most of what we would classify as education was done by pictures. One of the other essays in the GPS Newsletter will talk about the extraordinary witness to peace found in pictures created by younger minds. In part this is because younger minds respond to concreteness more than to abstraction, but it has led many to the suspicion that a special kind of wisdom seems at work here, one that many adults lose.

Having said that, it is time to move in the direction of more concreteness in the other essays and pictures that will be part of this Newsletter.

Harry Yeide, Jr. ❖

**New Full-time Position in Hebrew Bible Added**

*report by Robert Eisen*

The new position in Hebrew Bible will fill a critical need in the Religion Department. Most importantly, the Hebrew Bible is sacred in both Judaism and Christianity, and therefore students interested in the study of these two religions will greatly benefit from courses taught in this field. The Hebrew Bible also influenced the development of Islam, and therefore students of Islam will benefit from these courses as well.

The new position will also serve the university curriculum in general. Courses in the Hebrew Bible fulfill basic curriculum requirements for undergraduates because few books have had as much impact in shaping the cultures of the world as this text. Thus, regardless of one's religious affiliation or interests, learning about the Hebrew Bible is necessary for a well-rounded college education. This is especially the case in a world in which religion has become increasingly important and influential.

### Exciting Recent Buddhist Studies Events

The GW Department of Religion organized four exciting Buddhist-studies related events during the 2007-08 academic year

#### Two Consortium-wide Colloquia

Under a generous grant from the Yeshe Dorje Foundation to the GW Department of Religion arranged by Professor Ane Kunga Chodron, the Religion Department organized two successful colloquia of recent work by faculty, colleagues, and students of the Consortium of Universities of the Washington Metropolitan area. The first colloquium, held December 3<sup>rd</sup>, was titled *The Bodhisattva Path*. The second, held April 14, was titled *Bringing Buddhism to Varied Lands*. Both events were held at the George Washington University Marvin Center, and were well attended by faculty, alumni, students, Buddhist monastics and practitioners. Peg Barratt, Dean of the GW Columbian College of Arts and Sciences and Alf Hildebeitel gave opening remarks at the colloquia, followed by presentations of research and discussion by a variety of local scholars. Over ten local scholars from various Consortium universities, including American, Catholic, George Washington, George Mason, and Georgetown Universities, presented research, as did monastic scholars from local Mahayana and Theravada temples.

The grant included funds for an undergraduate student research paper competition, and at each conference first and second prize-winning students presented original empirical research papers and received cash awards. Five other students received certificates for honorable mention. All were impressed with the quality of the student work.

The GW website <http://www.gwu.edu/~religion> contains video clips of the conference and copies of many of the papers presented.

#### Exhibition of Buddhist Ritual Objects at the Luther W. Brady Art Gallery

As part of their coursework, students in Professor Ane Kunga Chodron's spring 2008 Tibetan Buddhism class researched and assembled an exhibition of Tibetan Buddhist ritual artifacts which was displayed from April 14 through the end of May at the Luther W. Brady Art Gallery second-floor exhibit cases. Titled *Bringing Tibetan Buddhism to America: An Exhibition of Buddhist Ritual Objects*, this eye-catching exhibition was co-sponsored by the Luther W. Brady Art Gallery and the GW Department of Religion, and the gallery director, Lenore Miller, provided invaluable consultation on the project. The exhibition featured Buddhist religious objects in daily use in religious practice in monasteries in Tibet and in the United States, particularly from the Sakya Order of Tibetan Buddhism and was designed to coordinate with the April 14 colloquium topic and to enhance students' hands-on experience of Tibetan religious culture and its manifestation in daily life.

#### Celebration of the Arrival of the English Translation of the Pali Canon in Gelman Library

On April 14, the Department of Religion and Gelman Library co-sponsored a celebration of the arrival of the English Translation of the Pali Tripitaka Canon at the Melvin Gelman Library. The Gelman Library's purchase of the complete collection of 47 volumes of the Buddha's teachings, was a significant literary and academic event, and Gelman is the first university library in the Washington DC area to possess a complete English Canon. The event was celebrated with a traditional ceremony, similar to those performed in monasteries when a new Canon arrives. Preceded by monks playing ritual instruments and faculty who teach Buddhism at various universities in the consortium, a procession of students carried the new Canon into the library. Following the chanting of traditional prayers, Professor Alf Hildebeitel, Professor Ane Kunga Chodron, and a representative of the library made remarks. The ceremony concluded with a ritual opening and reading of the Canon by all in attendance. Access to the complete English translation of the Pali Canon will substantially improve opportunities for student and faculty research in Buddhist studies, and exciting plans are underway for use of this collection in future Buddhist studies courses.

### M.A. Thesis Dan Rudmann

Dan Rudmann will be graduating this summer from the department's M.A. program in Hinduism and Islam. His thesis, tentatively titled "Rishis and Authority in Epic Literature", assesses the roles of two *rishis*, or sages, named Narada and Markandeya, within the Hindu epic tale, the *Mahabharata*. The *rishis* appear at a crucial position in the narrative and, Dan argues, hold the work together and permit the progression of plot. In order to gain a better sense of their impact on the epic, Dan maps out their appearances up to and including the Great War, and analyzes the common threads that run through these scenes. He posits that these two figures add further dimension to the notion of a sage, agreeing with Professor Alf Hildebeitel's assessment in his book, *Rethinking the Mahabharata*, that they represent a new type of *bhakti rishi* who is able to travel between divine and terrestrial realms. He hopes that the study will draw further attention to the artistry of the epic, and the question of its authorship, by highlighting the confluence of multiple comprehensive and purposeful discourses and perspectives throughout the *Mahabharata* narrative.

## Congratulations to our 2008 Graduates!

Mehek Akbar  
 Mohammed Butt  
 Adeel Chowdhry  
 Leigh DeCotiis  
 JuDonn DeShields  
 Danielle Duff  
 Prashast Gandiga  
 Anne Gilberg  
 Tamim Khaddash  
 Laila Khalid  
 Jessica Lowenthal  
 Michael McDonough  
 Mohammed Razvi  
 Dan Rudmann  
 Melissa Stern  
 Sarah Stone  
 Ian Sullivan  
 Sarah Van Auken  
 Dustin Wright

The Religion Department welcomes news and updates from students and alumni, including address changes. Please direct correspondence to:

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On the web: [www.gwu.edu/~religion](http://www.gwu.edu/~religion)



Professors Alf Hildebeitel and Ani Kunga Chodron, with prize-winning student paper-writers, at Spring Colloquium on Buddhism

### Updates from Distinguished Alumni

**Jason L. Anthony**, Class of 1999, received a Master of Arts degree in Higher and Postsecondary Education from Teachers College-Columbia University in the Spring of 2006. During the summer of 2007 he was appointed Associate Director for Religious, Spiritual and Humanitarian Student Organizations in the newly created Office of Student Group Advising at Columbia University. Jason currently is enrolled in the Ed.M. program at Teachers College and plans to continue his study examining the religious college student experience in the Ed.D. program.

**Anisah Bagasra** (BA Psychology and Religion 2002) is an instructor of psychology at Claflin University in Orangeburg, South Carolina and is entering the dissertation stage of her PhD program in Psychology at Saybrook Graduate School & Research Center. She completed an MA in Psychology with a concentration in consciousness and spirituality from Saybrook in 2005. Her thesis work examined ritual and its meaning in an American Sufi community and her dissertation will examine Muslim Americans beliefs and attitudes towards mental illness. She recently developed and taught a psychology of religion course at Claflin. She also has recently presented papers at the Association for Conflict Resolution conference on interfaith dialogue and at the American Academy of Religion's SouthEast regional conferences on Muslim College students in America and Sufi shrines in Sindh, Pakistan. She will be presenting a paper at the AAR annual conference in November 2008 on the Dehumanization of Muslim Americans post 9/11.

**Ernest Corbin** graduated from GWU with a BA in religion in 2004, and went on to receive a Master of Theological Studies degree from Boston University in 2007. He is currently working on a Master of Sacred Theology (second-level masters degree) in historical theology at Boston University where he is focusing on the evolution of Christian Neoplatonism.

**Daven N. Doshi** graduated in 2001 from GW and had a B.A. in Religion and graduated in 2005 from GW School of Medicine. Currently, I am in my Dermatology Residency at Albert Einstein School of Medicine in NYC.

**Emily Filler** (BA, 2003) is the Morgenstern Fellow in Jewish Studies at the University of Virginia, where she is a PhD candidate in modern Judaism. After graduating from GW, she received a master's degree from Harvard, and spent a year in Jerusalem, Israel.

**Stephen Fisher Moch** graduated in 1973 with a BA in Religion from GWU.

He received his Master in Hebrew Letters, his Rabbinic ordination and later his Doctor of Divinity, *hc*, at the Hebrew Union College - Jewish Institute for Religion in Cincinnati, Ohio. He has served congregations in Winston-Salem, NC, Springfield, IL, St. Petersburg, FL and now currently serves Congregation B'nai Emmunah in Tarpon Springs, FL, where he has completed his seventh year. He also completed four units of Clinical Pastoral Education at Tampa General Hospital and then continued working there part time for five more years.

**Michael Zito**, Class of 2001, is currently teaching English at an all boys boarding school in Asheville, NC. Would like to send greetings to Paul Duff, Harry Yeide, Dewey Wallace, and Max Ticktin—"I think about you guys all the time (you'd not believe how often you come up in my conversations and lectures! Why, just the other day, I was telling a student...)"

# Department of Religion Contribution Form

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