

LILLY  
THEOLOGICAL  
RESEARCH GRANTS

*2011 Conference*

February 25–27, 2011  
Renaissance Pittsburgh Hotel  
Pittsburgh, Pennsylvania



The Association of Theological Schools  
The Commission on Accrediting

# *Acknowledgment*

*The Association of Theological Schools expresses its profound appreciation to Lilly Endowment Inc.  
for its generous support of the Lilly Theological Research Grants program  
and the annual Lilly Conference on Theological Research.*



# WELCOME

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I am pleased to welcome you to the 2011 Lilly Conference on Theological Research. This event is an important part of the ATS Lilly Theological Research Grants program and of the Association's efforts in leadership education for ATS faculty. Our goal for this conference is to increase the capacity of ATS institutions and faculty to engage in theological research. At this event, you and colleagues from other ATS schools will discuss your current research projects and share ideas on how to improve your skills as theological researchers. Presentations this year will include grant seeking, publishing, writing for multiple audiences, and the craft of being a writing theologian in a theological school. In addition, you will participate in three roundtable conversations and have the opportunity to reflect together on best practices in the challenge of balancing all the aspects of faculty life and work.

The list of grantees and the fascinating variety of projects summarized in the abstracts indicates that this gathering includes a highly skilled and diverse group of theological researchers. We are especially pleased to welcome Ellen F. Davis from Duke University Divinity School, Carey C. Newman of Baylor University Press, John G. Stackhouse Jr. from Regent College, and Cheryl Tupper of Arthur Vining Davis Foundations as our plenary speakers. We are certain you will enjoy and profit from these presentations.

A great benefit of this conference is the opportunity to gather for conversation with theological educators from across disciplines, faith communities, and the wonderful variety of ATS schools. I encourage you to share insights you gain from this weekend on the craft of theological research with your colleagues back home. I am looking forward to this year's presentations and our ongoing conversations and am hopeful that what occurs here will have import for the ministry of the church, theological education, and the broader communities in which we live.

A handwritten signature in black ink that reads "Stephen R. Graham". The signature is written in a cursive, flowing style.

**Stephen R. Graham**  
Director, Faculty Development  
and Initiatives in Theological Education

Stephen R. Graham joined the ATS staff in 2008. Prior to ATS, he served as the dean of faculty and professor of American church history at North Park Theological Seminary in Chicago. He holds an MA from Wheaton College and a PhD in the history of Christianity from The Divinity School of the University of Chicago.

# AGENDA

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## Friday, February 25

**2:00 p.m. Welcome** . . . . . Rhapsody Room, 3rd floor  
Stephen R. Graham, The Association of Theological Schools

**Gathering Prayer**  
Dirk G. Lange, Luther Seminary

**2:15 p.m. Introductions**

**2:45 p.m. Plenary Address**  
“The Craft of Being a Writing Theologian within a Theological School”  
Ellen F. Davis, Duke University Divinity School

**4:00 p.m. Roundtable Conversations**

**4:45 p.m. Break**

**6:00 p.m. Reception/Dinner** . . . . . George Benson Room

**After Dinner Address**  
“Nouns, Verbs, and Chocolate Covered Peanuts:  
The ABCs of Academic Book Publishing”  
Carey C. Newman, Baylor University Press

## Saturday, February 26

**8:00 a.m. Breakfast** . . . . . Rhapsody Room, 3rd floor

**8:30 a.m. Morning Prayer**  
Gale Yee, Episcopal Divinity School

**8:45 a.m. Presentation and Conversation**  
“The Pragmatics of Grantseeking”  
Cheryl Tupper, Arthur Vining Davis Foundations

**10:00 a.m. Break**

**10:15 a.m. Research Conversations**

**12:15 p.m. Luncheon Buffet** . . . . . George Benson Room

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- 1:30 p.m.     Research Conversations**
  - 3:30 p.m.     Break**
  - 3:45 p.m.     Conversation on Best Practices**
  - 5:30 p.m.     Please meet in the hotel lobby for dinner at the Grand Concourse**  
Stephen Graham, host

## Sunday, February 27

- 7:15 a.m.     Catholic Mass . . . . . George Benson Room**  
Joseph G. Schner, S.J., Regis College
- 8:00 a.m.     Breakfast . . . . . Rhapsody Room, 3rd floor**
- 8:30 a.m.     Morning Prayer**  
Cynthia Moe-Lobeda,  
Seattle University School of Theology and Ministry
- 8:45 a.m.     Plenary Address**  
“Who is It for? The Publics of Theological Research”  
John G. Stackhouse Jr., Regent College
- 10:00 a.m.    Break**
- 10:15 a.m.    Open Forum**  
“Changing Faculty Roles”
- Closing Remarks / Benediction**  
Stephen R. Graham
- 11:45 a.m.    Luncheon Buffet . . . . . George Benson Room**

# PRESENTERS

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**Ellen F. Davis** is Amos Ragan Kearns Professor of Bible and practical theology at Duke University Divinity School. The author of eight books and many articles, her research interests focus on how biblical interpretation bears on the life of faith communities and their response to urgent

public issues, particularly the environmental crisis and interfaith relations. Her most recent book, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible* (Cambridge University Press, 2009), integrates biblical studies with a critique of industrial agriculture and food production. Davis has long been involved in interreligious dialogue and is now cooperating with the Episcopal Church of Sudan to develop theological education, community health, and sustainable agriculture.



Before joining ATS as assistant executive director, **Carol E. Lytch** served as coordinator of the Lilly Endowment Programs for strengthening congregational leadership and the theological capacity of high school youth. Lytch earned her PhD at Emory University and served as adjunct faculty at Louisville

Presbyterian Theological Seminary. A scholar of religion and society, her research focus is congregational studies. She is the author of *Choosing Church: What Makes a Difference to Teens?* (Westminster/John Knox, 2004); is a member of the board of directors of In Trust, the Association of Boards in Theological Education; and serves on the panel of advisors of Auburn Theological Seminary's Center for the Study of Theological Education.



**Carey C. Newman**, director of Baylor University Press, previously served as senior editor for academic books at Westminster John Knox Press in Louisville, Kentucky; as research professor of New Testament at Southern Baptist Theological Seminary; and as

assistant professor of religion at Palm Beach Atlantic College. Newman has been a strong supporter of the Lilly Theological Research Grants program and a regular contributor to the conference for a number of years.



**John G. Stackhouse Jr.** is an advisory editor for *Christianity Today*, a contributing editor for *Books & Culture*, and a consulting editor for *Christian History & Biography Magazine*. He has published seven books and edited or coedited four more. Stackhouse's commentary has been featured by most North

American television networks, many radio stations, and print media as diverse as *The New York Times*, *The Atlantic*, *Reader's Digest*, and *The Christian Century*. He has also addressed professional conferences of physicians, lawyers, CEOs, journalists, teachers, and professors, among many other audiences. Stackhouse travels extensively to speak to interested groups about issues of both immediate and lasting importance, having lectured in Britain, China, India, Israel, Korea, and Malaysia as well as throughout North America.



**Cheryl Tupper** is program director for religion and health care at the Arthur Vining Davis Foundations in Jacksonville, Florida. A member of the ATS professional staff from 1991 to 1997, she served as director of the faculty resource center, providing information to member schools on sup-

porting theological research and scholarship. In that role, she organized seminars and workshops on issues concerning faculty development and traveled widely to schools to consult with seminary faculty and staff to share her expertise on grant seeking. Tupper has been a regular contributor to the Lilly Theological Research Grants program for several years.

# RESEARCH CONVERSATION GROUPS

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**Group A** . . . . Mary Cassatt Room, 3rd floor

**Ellen F. Davis, *facilitator***

Bill T. Arnold

Mark D. Baker

Cynthia Diane Moe-Lobeda

Brooks Schramm

Eric D. Barreto, *observer*

**Group D** . . . . Rhapsody Room, 3rd floor

**Carey C. Newman, *facilitator***

Michael B. Aune

Forough Jahanbakhsh

B. Diane Lipsett

Arvind Sharma

John DelHousaye, *observer*

**Group B** . . . . Rhapsody Room, 3rd floor

**William Patrick Brown, *facilitator***

Hans Boersma

Russell William Dalton

Joel Marcus LeMon

Matthias Beier, *observer*

**Group E** . . . Henry Mancini Room, 2nd floor

**John G. Stackhouse Jr., *facilitator***

Matthew Levering

Terry Charles Muck

Kirsi Stjerna

Gale A. Yee

Juana Laura Manzo, *observer*

**Group C** . . . . Rhapsody Room, 3rd floor

**Carol E. Lytch, *facilitator***

Frances S. Adeney

David Arthur deSilva

Leo G. Perdue

Jaroslav Z. Skira

Garrett Galvin, *observer*

**Group F** . . . August Wilson Room, 2nd floor

**Cheryl Tupper, *facilitator***

Jennifer Ryan Ayres

Gordon L. Heath

Dirk G. Lange

Max J. Lee

David MacLachlan, *observer*

## 2010–11 Lilly Faculty Fellowship Recipients

### Bill T. Arnold

Asbury Theological Seminary

*The Singularity of God in the Hebrew Scriptures:  
Foundations for Interfaith Dialogue*

The project examines the concept of the singularity of Yahweh/God as articulated in the Hebrew Scriptures, otherwise known as the Hebrew Bible/Old Testament (HB/OT). While God is portrayed in diverse and sometimes contradictory ways in discrete texts of Israel's Scriptures, the final canonical form of the HB/OT creates an impression that is intentionally and self-consciously devoted to the singularity of Yahweh/God, if not to monotheism proper. This project examines the concept "monotheism," as it was defined during the Enlightenment, and compares it to the Bible's emphasis on the singularity of God in an attempt to clarify the nature and origins of the concept. The research problem under investigation is the need to establish the appropriateness of "monotheism" as a modern philosophical construction when applied to the Bible itself and, in addition, to explore the significance of the singularity of God in the HB/OT as it relates to Judaism, Christianity, and Islam. While the three so-called "monotheistic religions" have dramatically different understandings of their relationship to the HB/OT, all three admit at least an historical connection. I believe the significance of this research will contribute to efforts to reinvigorate interfaith dialogue among Jews, Christians, and Muslims.

### David Arthur deSilva

Ashland Theological Seminary

*Neither Tamil Nor Sinhalese:*

*Reading Galatians From a Sri Lankan Context*

Funding this project would represent an investment in three areas of significance to the academy and the church. The project will yield a critical review of biblical interpretation in Sri Lanka during the postcolonial period (1947-present), as practiced in writing, teaching, and proclamation and as related to the distinctive challenges of that much-overlooked social location. The project more particularly engages people in various social and geographic locations within Sri Lanka around a particular text—Galatians. I seek to uncover the facets of Galatians that emerge as particularly important to Sri Lankan readers and the connections these readers make with their particular experience. I also hope to engage

them with readings of Galatians from two different social locations (first century Galatia and present day American contexts) and observe how reading from multiple locations may deepen their reading and how they may deepen American readings. Finally, the project seeks—by means of writing in different venues about this engagement with Galatians—to articulate a hermeneutical model that fully integrates contemporary-historical exegesis with social-location hermeneutics against practices that treat these as essentially separate, even ideologically opposed, pursuits.

### Forough Jahanbakhsh

Queen's Theological College

*The Theological Aspect of Reformed Islam*

Social, political, and legal issues have thus far constituted core themes in modern presentations of Islam. While extremist approaches adhere to literal ahistorical interpretations of scriptures and their legal injunctions, moderate liberals argue for the historicity and contingency of any interpretation. Although this represents a consequential epistemological step, some prominent liberal thinkers are pushing for more profound changes. They recognize that substantial legal changes are unsustainable as long as jurists operate within an inherited conceptual and methodological framework incompatible with modern epistemic paradigms. Cognizant of the interrelatedness of theology and law, they argue that reform on the outward aspects of religion is ineffective without addressing theological aspects upon which the spirit and purpose of the law rest and where key concepts of God, human being, revelation, and their interrelations are defined. It is with this phase of Islamic reform that this project is concerned. What are the main features of this new theological trend, and what is the contribution of specific Muslim thinkers? Further, the project will unravel the new theology's implications for law—looking at how a theologically reformed Islam provides legitimacy and greater ease for formulation of a Shari`ah that espouses tolerance, respect for democratic human rights and values, dialogue, and peaceful coexistence in a global society.

**Dirk G. Lange**

Luther Seminary

*Rethinking Communal Prayer:  
A Baptismal Discipline*

In his letters from prison, Dietrich Bonhoeffer asks “What is the place of worship and prayer in a religionless situation?” This question lies at the heart of my current research. My project will consist in examining the ways in which the underground prayer groups in communist East Germany lived out a testimony that brought them into a significant dialogue with a secular and religionless society. The obedience of faith met the aspirations from the street. This encounter transformed the worship life of these small clandestine groups as it did the hopes of a culture. Together, they brought about the demise of an oppressive, totalitarian regime. The practice of communal prayer, however, not only speaks as a historical phenomenon, but stands as a witness for the church today. My project reflects on the possibilities that a particular Christian practice—communal prayer—can have on the life and witness of communities of faith in North America. How does communal prayer, as it was lived in East Germany, offer a path of renewal for worship and mission beyond a classic framework (contemporary versus traditional)? A new relationship between worship and culture is written.

**Joel Marcus LeMon**

Candler School of Theology of Emory University

*Picturing Divine Violence in the Psalms*

Images of violence against enemies pervade the Psalms—particularly, images of divine violence. This study identifies the patterns and protocols by which ancient psalmists pictured divine violence within various psalmic genres. After first establishing a typology of psalmic depictions of divine violence, I then turn to an analysis of ancient Near Eastern iconography in order to contextualize the images of violence that the Psalms present. Within the ancient Near East, different cultures exhibit unique artistic customs for depicting violence. Egyptian reliefs, for example, typically cast the king in a smiting posture with one arm raised high in the air ready to strike and the other arm outstretched, grasping the hair of the subjugated enemy. This powerful image of potential violence stands in contrast with Neo-Assyrian reliefs, which often picture the king in the midst of dealing a deathblow and depict the concomitant gore. The study examines how the Psalms’

literary imagery accords with these and other ancient Near Eastern iconographic traditions with respect to representing divine violence. Ultimately, an ethical and theological question motivates this study: How can the larger ancient Near Eastern context help modern readers deal with the problem of violent prayers in the Psalms?

**Cynthia Diane Moe-Lobeda**

Seattle University School of Theology and Ministry

*Christian Ethics for the “Uncreators”:  
Morality in the Face of Systemic Evil*

The grant will support research and writing of a book under contract with Fortress Press. *Christian Ethics for the “Uncreators”:* *Morality in the Face of Systemic Evil* responds to a central moral problem facing middle and upper strata US Christians today. It is moral complacency in the face of global economic arrangements producing relative wealth for us while also threatening Earth’s life systems and endangering people impoverished by those economic arrangements and by the political and military forces accompanying them. This complicity with economic and ecological injustice is a form of systemic evil to be faced theologically and practically. This book does so. I ask, “What shifts in how morality is conceived and Christian ethics is done will enable moral spiritual agency to meet the two-fold moral challenge of ecological sustainability and economic justice in the global economy?” In response, I develop theoretical and methodological guideposts for “Earth ethics,” where “Earth ethics” is understood to integrate inseparably the quest for sustainable Earth-human relations and the quest for economic justice. Work on this book is underway; two chapters are written in initial form, and the content of two others has been tested in papers and publications. My intent during the sabbatical is to complete the manuscript.

**Gale A. Yee**

Episcopal Divinity School

*Open Your Hand to the Poor:*

*The Bible and the Millennium Development Goals*

I plan to analyze the biblical foundations of the United Nations Millennium Development Goals, a subject that has been largely treated as economic and political rather than theological. My essential argument is that these are biblically rooted moral goals, not simply benchmarks for economic planners. They offer a comprehensive

# ABSTRACTS (CONTINUED)

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framework that creates a bridge for contemporary Christians at different points along the theological spectrum to work together in their biblical commitments to the destitute in our global world. My recent research on marginal persons in ancient Israel—peasants, widows, wet nurses, corvée laborers, and slaves—provides the foundation for this project. Presently, there are no books that bring the Millennium Development Goals into dialogue with the bible, and thus into a larger

theological framework for dealing with different aspects of global poverty. Moreover, unlike other studies on the poor, my project investigates the structures of biblical poverty inclusively through the lenses of gender, race, class, colonial status, and ecology. It will be a book for use in courses at seminaries, in local congregations, and for educated lay audiences in their ongoing endeavors to make the Millennium Development Goals a reality in today's world.

## 2010–11 Lilly Theological Scholars Grant Recipients

**Max J. Lee**

North Park Theological Seminary  
*Greco-Roman Philosophy of Mind and Paul:  
Mapping the Apostle's Moral Landscape*

This project examines the moral transformation systems of the three major philosophies of mind that dominated the intellectual milieu of the Apostle Paul and his letter recipients during the early Roman Empire: namely, Platonism, Stoicism, and Epicureanism. I examine how the human mind and its cognitive faculties contribute to a person's self-mastery over emotions, ethical action and habit, and character formation for each ancient ethical theory. I then analyze how Diaspora Jewish moralists like Philo and the author of 4 Maccabees assimilated, adapted, and acculturated philosophical tenets to articulate their own understandings of moral progress. The study of Greco-Roman philosophy of mind and Diaspora Judaism provides a framework for an examination of the Apostle Paul. While Paul interacts with—and thinks in—ancient ethical categories, he does not necessarily draw his linguistic currency from any particular philosophical school. Instead, he was part of an ancient ethical tradition common to all within the broadly Hellenistic context of the Roman world. He appropriated this common ancient ethical tradition to convey his gospel as a competing system of moral transformation. At stake is how persons—with their rational faculties—cooperate with God's divine activity to experience moral development and human flourishing.

**B. Diane Lipsett**

Wake Forest University Divinity School  
*Ancient Interpreters of Matthew's Parables:  
Rereading Realism, Rewriting Metaphor*

I propose to study how select second and early third century Christians interpreted key parables from the Gospel of Matthew, analyzing the lively variability of reading practices in this early period. For instance, The Shepherd of Hermas—without explicitly quoting Matthew—draws from a strikingly similar parabolic thesaurus, fluidly refiguring vineyards, fields, slaves, sons, and even virgins into rewritten parables that urge self-scrutiny, repentance, and renewed communal responsibility. Irenaeus of Lyons, at times, argues that parables are too obscure to provide a starting place for certainty in scriptural interpretation, but also ingeniously interprets Matthew's parables to demonstrate that humans are free in their response to God. On the contrary, Clement of Alexandria heightens the language of mystery and secret, holding that parable and metaphor lead to secure meanings for those with the capacity and effort of mind to reach them. Origen, in his Commentary on Matthew, provides striking anagogical readings of some of the most violent elements in Matthew's parables—finding in teeth gnashing, burning, and outer darkness suggestions that intellectual creatures will be restored to a blessed state with God. A disciplined, selective, and comparative study of such early interpretations may invite contemporary readers into more complex encounters with Matthew's parables.

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**Leo G. Perdue**

Brite Divinity School at Texas Christian University  
*Subverting Empires: Postcolonial Biblical Interpretation and Contemporary China*

The concerns of postcolonialism developing during the twentieth and early twenty-first centuries have focused on colonial and postcolonial resistance to the empires' combination of power and control—not only through militant revolution but also by dismantling the claims of cultural superiority that attempted to colonize the minds of the conquered. In addition, postcolonial writings have developed their own world views. The proposed volume consists of four parts: Introduction (a survey of seminal postcolonial interpretations in the Old Testament in nonwestern and western biblical interpretation and an overview of Israel's move from state to empire to colony); Modes of

Postcolonial Discourse that focus on the major theorists who have shaped this approach to interpreting culture and literature (Fanon, Senghor, Said, Spivak, Bhabha, Sugirtharajah, Kwok Pui-lan, and Segovia); Postcolonial Interpretations of Old Testament Texts, particularly Second Isaiah and the Chronistic literature; and Asian Hermeneutics, especially China. I shall draw on insights from Chinese biblical scholars writing in this area such as Archie Lee (Chinese University Hong Kong), You Bin (Central University of Nationalities), and Hui Lang (Zhejiang University). Postcolonial discourse in biblical studies is burgeoning forth with substantial studies of the history and theology of ancient Israel, Early Judaism, and Primitive Christianity. This volume should provide, in a small way, insights that will further stimulate the postcolonial approach to the interpretation of the Hebrew Bible.

## 2010–11 Lilly Research Expense Grant Recipients

**Michael B. Aune**

Pacific Lutheran Theological Seminary  
*All for Love: Conversations about Liturgy and Christology in the Early Twenty-first Century*

I want to explore the liturgical implications of what has been called Martin Luther's "conceptually daring form of Cyrillian theopaschite Christology, with its affirmation of a crucified God and the life-giving, deified flesh of Christ."\* What does such a Christology have to offer to contemporary ritual practices as both content and critique? My project is located in liturgical studies or, more accurately, liturgical Christology because of my interest in how this particular theopaschite understanding of the person and work of Christ might be enacted or performed—"put on" in some sense—by those who worship. One may safely say, however, that a conceptually daring theopaschite Christology is not what comes to most worshipers' minds nor does it describe their felt experience of the liturgical event. Moreover, some contemporary liturgical Christologies gloss over or blunt the central reality of the gospel that unequivocally yokes the human and the divine in a single paradox—"God with us." Hence, the time is right for a renewed appreciation for the depth [and daring] of

a Cyrillian theopaschite Christology and its implications for the various ways people ritually enact and perform their faith in worship as well as in daily life.

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\* David Yeago, "Theological Renewal in Communion: What Anglicans and Lutherans Can Learn from One Another," *Inhabiting Unity: Theological Perspectives on the Proposed Lutheran-Episcopal Concordat*. Ed. Ephraim Radner & R. R. Reno (Grand Rapids, MI: William B. Eerdmans, 1995): 215.

**Jennifer Ryan Ayres**

McCormick Theological Seminary  
*Grounded: Embodied Christian Practices of Food, Earth, and Justice*

This research project examines four social practices through which persons and faith communities respond to environmental, economic, and social challenges posed by the global system of food production, distribution, and consumption. The "food practices" include an international education trip to visit with farmers affected by NAFTA in Mexico (and the religious activists who work with them); student work-study experiences on a sustainable campus farm and garden at a religiously-affiliated liberal arts college; an

# ABSTRACTS (CONTINUED)

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interfaith organization that helps urban congregations located in food deserts build community gardens; and legislative advocacy on farm and food issues. Participants achieve desired effects like growing food for hungry neighbors, witnessing the passage of legislation that improves food stamps benefits, and creating a more environmentally-sustainable local foods cafe on campus through food practices. Concurrently, many of these food practices do not yield immediate tangible results. For example, planting and tending a community garden is a long and arduous process, and complicated trade policies and popular farm subsidies make imbalanced global food systems difficult to change. In light of these challenges, I will use interviews, participant observation, and documentary analysis to ask “Through these long-term food practices, how is moral and religious identity being formed?”

**Mark D. Baker**

Mennonite Brethren Biblical Seminary  
*Contextualizing Galatians in Peru*

The central objective of the project is to provide a resource to help ministry practitioners in Latin America contextualize Paul’s letter to the Galatians. I am writing a commentary on Galatians in Spanish that, in addition to the exegetical task of reading the text in its context, includes sections that contextualize the text in Latin America today. Rather than relying solely on my ten years of ministry in Central America, I would like to broaden and deepen the contextual sections through incorporating the input of Peruvians. They will read the commentary and reflect on the application of each section to their context. I will go to Peru and meet with the group to discuss together the text and the pastoral, ethical, and missional implications of the text in the diverse Peruvian contexts. I will then write the contextual application sections of the commentary based on their input.

**Russell William Dalton**

Brite Divinity School  
*Children’s Bibles in the United States:  
Adapting the Bible for Youth, 1776 to Today*

Children’s bibles have been among the most popular and influential types of religious education publications in the United States. Many individuals’ first formative experiences of the Bible have come from children’s bibles. Through their retellings and

illustrations of Bible stories, children’s bibles both reveal and reinforce America’s changing assumptions about the nature of children, the purpose of religious education, and the nature of the Bible and its role in religious instruction. Numerous authors of children’s bibles indicate, in their introductions, that they believe they are merely simplifying the Bible for children and not changing it in any way. Close readings of these retellings, however, reveal the subtle and not so subtle ways they consciously or unconsciously adapt, revise, and add to the biblical text. These changes reveal the authors’ own assumptions about the Bible and childhood, revealing their varying agendas for the children and parents who read their books. Consequently, children’s bibles offer a helpful source for study of America’s religious history that has, up to now, been largely neglected by scholars. For this study, I will travel to the American Antiquarian Society and the Library of Congress to examine children’s bibles from the late eighteenth and early nineteenth centuries, which is essential to complete my study.

**Wil Gafney**

Lutheran Theological Seminary at Philadelphia  
*Translating God, Translating God’s Words:  
A Womanist and Feminist Biblical Hebrew  
Translation Primer*

I am preparing a manuscript for Fortress Press of a text modeling an individual womanist/feminist approach to biblical translation. In part one, focusing on the Hebrew Scriptures, I will introduce the reader to issues in translation including, but not limited to, grammatical gender, biological gender, gendered nonbiological characters, and the literary genders of God in the First Testament. In part two, I will demonstrate, discuss, and annotate my own translation practices. The bulk of the work will be selected translations from the three sub-canons of scripture: Torah, Writings, and Prophets in their Hebrew canonical order. Some of the translations will be bilingual in parallel English and Hebrew columns. Each translation will be followed by an exegetical reflection (ranging from a single paragraph to a couple of pages). In the final section of the book—part three—I will include technical grammar notes using footnotes rather than endnotes for ease of navigation.

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The outline of the book is as follows:

- I. Translator's Preface
  - A. Translation Matters ~ Gender Matters
  - B. Poiesis ~ The Art and Science of Translation
  - C. Reverse Engineering ~ A Praxis Methodology
- II. Translations and Exegetical Reflections
  - A. Torah
  - B. Prophets
  - C. Writings
- III. Technical Translation Endnotes

**Gordon L. Heath**

McMaster Divinity College

*Baptists and the South African War, 1899-1902:  
A View from Five Countries*

The South African War, from 1899 to 1902 (often referred to as the Boer War), was between Britain and its empire against two Boer republics: the Transvaal and the Orange Free State. This war divided nonconformists in Britain, united Protestants in Canada, excited Protestants in Australia, destroyed churches in South Africa, and scandalized Christians in the United States. This proposed research is concerned with exploring the American, Australian, British, Canadian, and South African coverage of the war in the denominational newspapers. Numerous scholars have recognized the role of the late Victorian secular press in shaping public opinion. At the end of the nineteenth century, many denominational publications were newspapers, and these denominational papers played a role in shaping the convictions of their respective audiences. This proposed research is concerned with a variety of interrelated questions: How and why did these publications seek to shape their reader's perceptions of the war? What unique national pressures and identities shaped their construction of the events? How does the construction of the "other" shift from nation to nation? What does their coverage of the war say about the transnational identity of Baptists and/or evangelicals? How did conceptions of British imperialism differ from those of American or Canadian?

**Jaroslav Z. Skira**

Regis College

*The Second Vatican Council Diaries of the Ukrainian  
Eastern Catholic Metropolitan Maxim Hermaniuk*

This grant request is for research assistance for the publication of an annotated transcription and

translation of Metropolitan Maxim Hermaniuk's (+1996) personal diaries from the Second Vatican Council. Hermaniuk, an Ukrainian Eastern Catholic bishop of Winnipeg, Canada, was the senior most primate of the Ukrainian Catholic Church at the Council and a member of the important and influential Secretariat for Christian Unity. The first part of the grant will thus be for archival research of these diaries and their translations. The second part of the grant will be geared toward research publications focusing on three main themes: ecumenism, the theology of the church, and the church in Canada. I will focus on Hermaniuk's comments, council interventions, and contributions in the relations with the Orthodox churches for ecumenism. Hermaniuk had many contacts with the Eastern Orthodox, though was often critical of Rome's Ostpolitik with Moscow and the Russian Orthodox Church. In terms of the theology of the church, there is a central theme that one could single out: his proposal for the establishment of a permanent and universal synod of bishops for the Catholic Church. Finally, the diaries show Hermaniuk's work in establishing Catholic schools in Canada, relations with other Canadian bishops, and his activities in the wider Canadian cultural context. A substantial part of the work has been completed on the transcription of the diaries with significant translation work. Nevertheless, the grant proposal is intended to bring these projects to final completion.

## 2010–11 Lilly Collaborative Research Grant Recipients

**Hans Boersma**

Regent College

**Matthew Levering**

University of Dayton

*Heaven on Earth?*

*Exploring Catholic-Evangelical Dialogue*

The growing rapprochement between Catholics and evangelicals during the past few decades has recently resulted in the establishment of the Center for Catholic-Evangelical Dialogue (CCED). Supported by an advisory board of prominent Catholic and evangelical theologians, the Center aims to facilitate personal and theological interaction among Catholics and evangelicals. The collaborative grant will serve as a seed project of the CCED, with three purposes:

(1) Informal interaction: We will bring together theologians of the advisory board to get personally acquainted with one another and to explore possibilities of continuing ecumenical discussion within the context of the CCED. The question mark in the project title (“Heaven on Earth?”) indicates both a mutual recognition already present here and now and the desire for increasing convergence.

(2) Public conference: The CCED’s first public activity will consist of four public lectures and responses (by the collaborators and theologians of the advisory board) on the relationship between theological interpretation of scripture and eschatology. Here, the project title alludes to the question of (dis)continuity between this worldly existence and eternal life.

(3) Private working sessions: The public conference sessions will be followed by in-depth discussion in working sessions involving the CCED codirectors and advisory board.

**Terry Charles Muck**

Asbury Theological Seminary

**Frances S. Adeney**

Louisville Presbyterian Theological Seminary

**Arvind Sharma**

McGill University

*Participatory Mission Theology*

We propose a collaborative research project as a model of doing comparative Christian theology. Specifically, our project will be in the area of comparative mission theology. One has only to read the world news each morning to realize that the doing of Christian

mission in the world today often produces conflict. Many suggest that the way to reduce such conflict is for Christians to cease promoting their religion to people of other religions. Even if this were feasible to implement, it would change a mandate of Christian theology that we believe goes beyond the permissible (in the eyes of most orthodox Christian theologians, at least). We propose an alternative idea that maintains Christianity’s right to promote itself, but to do so in a way that dramatically reduces the conflict producing potential of such advocacy. We suggest that representatives of others religions be involved in conceptualizing how Christian mission might be done in the future. A constructive proposal for doing Christian mission will be presented by Christian missiologists (Muck and Adeney) and critiqued by invited representatives of other religions during the course of two face-to-face meetings.

**Brooks Schramm**

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*Martin Luther, the Bible, and the Jewish People*

“Never before has a Gelehrter, a scholar, advocated such tyrannical and outrageous treatment of our poor people” (Rabbi Josel of Rosheim, 1543). “The terrible tragedy of the relationship between Jews and Christians in world history can be studied in concentrated form in the history of this one man [Martin Luther]” (Heiko Oberman). Luther’s inexcusable anti-Jewish attitudes can only, in part, be explained from his context and from the lot of the Jews in sixteenth-century Germany. We will examine the centrality of the “Jewish question” in the great reformer’s inner-logic and theological discoveries, especially in his biblical hermeneutics. By carefully selecting texts in chronological order from throughout Luther’s writing career, we will demonstrate how Luther’s problematic understanding of the Jews and Judaism is inextricably linked with his biblical interpretation, and that this linkage stands at the root of his entire theology of grace and doctrine of justification. Our main interest is to interpret Luther for students in a realistic manner and, in doing so, make a contribution to how Luther is actually taught in a post-Holocaust theological education environment.

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