

ANABAPTIST-MENNONITE SCHOLARS NETWORK NEWSLETTER

www.AnabaptistScholars.net

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Women in Today's Mennonite Academy

By Ryan Schellenberg, editor

This issue of the newsletter grew out of a lingering suspicion of my own naivety. As a white, middle-class male, I am privileged in ways I seldom even notice—a point driven home recently by observing my landlord's treatment of the new tenant who was to be taking over my apartment. Whereas he and I had always spoken man-to-man, her questions and concerns were brushed aside in a way calculated to make her feel stupid. My wife wasn't as surprised as I was at the way the new tenant was treated. "He's always spoken to me as if I didn't know anything," she said.

But in the enlightened world of the academy? Surely here gender equality has taken root, and such discrimination is rare. At least, such was my general assumption. But I suspected that scratching under the surface might reveal a more complicated reality. At the Canadian Society of Biblical Studies meeting last spring, while women scholars were meeting to discuss women interpreters of the Bible, I pondered the fact that I've never really considered what it means to be a *male* scholar. Presumably this is because male, like "white," still is deemed neutral—albeit unconsciously. (Is it disingenuous of me to hide behind the passive voice—"is deemed"—in that last sentence?)

This issue of the newsletter includes two very different reflections from two women scholars on their experience of the Mennonite academic world. Ruth Krall (p. 4) describes a "diaspora" of women scholars who fail to find a home in the Mennonite academy. And Irma Fast Dueck (p. 6) shares from her own experience about the "impossible possibilities" of life as a woman theologian. I am grateful for their insight and their candour, and I hope their reflections generate fruitful discussion.

**Mennonite Scholars & Friends
Society of Biblical Literature Annual Meeting
New Orleans, LA**

Reception

Friday, November 20, 7:00-8:30 pm
Gallier A, Sheraton New Orleans

Hosted by Associated Mennonite Biblical Seminary /
Institute for Mennonite Studies

Transitions

Sara Wenger Shenk, currently Associate Dean of Eastern Mennonite University, has been named President of Associated Mennonite Biblical Seminary. She will begin her assignment by October 2010.

Beth E. Graybill received her Ph.D. in American Studies from the University of Maryland this spring. Her dissertation is entitled, "Amish Women, Business Sense: Old Order Women Entrepreneurs in the Lancaster County, Pennsylvania, Tourist Marketplace."

On November 27, **Nathan Loewen** will be convocating from McGill University's Faculty of Religious Studies with a Ph.D. His dissertation is entitled "Rethinking the Problem of Evil with Jacques Derrida." Nathan is currently teaching with the Humanities Department of Vanier College in Montreal.

Tripp York is now teaching at Western Kentucky University in Bowling Green, KY, as well as doing professional theatre in the area.

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The Anabaptist-Mennonite Scholars Network is a project of the Toronto Mennonite Theological Centre, Conrad Grebel University College. The Institute of Mennonite Studies is a co-sponsor.

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Membership dues

1 year: \$25
 3 years: \$65

Dues for graduate students have been waived thanks to a grant from the Faculty Calling Project of the Mennonite Education Agency.

Make cheques payable: "Conrad Grebel University College" and send to the address above.

Members outside Canada and the U.S. may pay via Visa or Mastercard. Contact the editor for details.

Book Notes

- Julian Agyeman, Peter Cole, **Randolph Haluza-Delay**, Pat O'Riley, eds., *Speaking for Ourselves: Environmental Justice in Canada*. University of British Columbia Press, 2009.
- Jeremy M. Bergen** and **Anthony G. Siegrist**, eds., *Power and Practices: Engaging the Work of John Howard Yoder*. Herald Press, 2009.
- Tim Godshall, David R. Bassett, and Steve Ratzlaff, eds., *A Persistent Voice: Marian Franz and Conscientious Objection to Military Taxation*. Cascadia Publishing House and Herald Press, 2009.
- Weyburn W. Groff, *Satyagraha and Nonresistance: A Comparative Study of Gandhian and Mennonite Nonviolence*. Institute of Mennonite Studies and Herald Press, 2009.
- Harold Heie and **Michael A. King**, eds., *Mutual Treasure: Seeking Better Ways for Christians and Culture to Converse*. Cascadia Publishing House and Herald Press, 2009.
- Sandra F. Joireman**, ed., *Church, State and Citizen: Christian Approaches to Political Engagement*. Oxford University Press, 2009.
- Peter J. Klassen, *Mennonites in Early Modern Poland and Prussia*. Young Center Books in Anabaptist and Pietist Studies. Johns Hopkins University Press, 2009.
- James Krabill** and David W. Shenk, eds., *Jesus Matters: Good News for the Twenty-First Century*. Herald Press, 2009.
- Gerald Mast and **J. Denny Weaver**, *Defenseless Christianity: Anabaptism for a Nonviolent Church*. Cascadia Publishing House and Herald Press, 2009.
- Néstor Medina**, *Mestizaje: (Re)Mapping Race, Culture, and Faith in Latina/o Catholicism*. Orbis Books, 2009.
- Albert J. Meyer**, *Realizing Our Intentions: A Guide for Churches and Colleges with Distinctive Missions*. ACU Press, 2009.
- Robert Muthiah**, *The Priesthood of All Believers in the Twenty-First Century: Living Faithfully as the Whole People of God in a Postmodern Context*. Pickwick Publications, 2009.
- John D. Roth**, *Practices: Mennonite Worship and Witness*. Herald Press, 2009.
- Theron F. Schlabach, *War, Peace, and Social Conscience: Guy F. Hershberger*. Herald Press, 2009.

Calls for Papers

"The Martyrs Mirror: Reflections across Time"

The Young Center for Anabaptist and Pietist Studies at Elizabethtown College is soliciting proposals for a study conference **June 8-10, 2010** at Elizabethtown, PA. We welcome proposals for papers on topics related to the historical context and theology of the *Martyrs Mirror*, or topics related to women in the *Martyrs Mirror*, or research related to details of the *Martyrs Mirror* as a book. Proposals can be submitted to Jeff Bach, Director of the Young Center for Anabaptist and Pietist Studies, One Alpha Drive, Elizabethtown, PA, 17022. Proposals may also be submitted by email to bachj@etown.edu. They should be no more than 300 words in length. The deadline for proposals is **January 16, 2010**. For more information, contact Jeff Bach at (717) 361-1467 or by email at bachj@etown.edu.

Conrad Grebel Review Theme Issues:

"Teaching the Bible"

We invite submissions on the theme of "Teaching the Bible" from authors who identify themselves as Anabaptist or Mennonite and are teaching in various institutional settings (public university, denominational college or university, seminary), whether in traditional classrooms or in online modes of instruction. We are looking to provide a stimulating cross-section of views, engender a lively conversation, suggest directions for the future, and even offer helpful guidance for practitioners. Deadline for submissions: **December 15, 2009**.

"Peace, Justice, and Reconciliation: Peace Tradition Perspectives"

While few people within the historic peace church traditions object to building international institutions that accord greater protection and redress to victims of human rights abuse, they often see using coercion and violence to accomplish these objectives as inconsistent with their theological and philosophical principles. Two recent developments contributing to their discomfort are the International Criminal Court (ICC) and the Responsibility to Protect (R2P) doctrine. Prosecution by the ICC of crimes of genocide, crimes against humanity, crimes of aggression, and war crimes can seem to get in the way of reconciliation and peace. The ICC is thus accused of making restoration of peace more difficult even while it claims to administer justice. The underlying issue is sometimes expressed as "justice and peace" or as "justice or peace." In contrast to the ICC's prosecutorial approach, the R2P doctrine outlines when violent military intervention to protect vulnerable populations is appropriate. While R2P intervention may be viewed theoretically as a quasi-police action to protect the innocent, pacifists counter that using violence to do so is never justified and is ineffective as well. Hence, a dilemma: (1) pacifists claim that such intervention is not appropriate, thereby appearing to let massive human rights violations continue, while (2) non-pacifists claim that such intervention is not only appropriate but morally obligatory.

We are seeking to stimulate a fruitful conversation on the discomfort/s and the dilemma/s noted above, and to explore how traditional peace church perspectives can meaningfully interact with the theory and practice of both the ICC and the R2P doctrine. We invite submissions from authors who identify themselves with the historic peace church traditions. Ideally, this special issue of CGR will provide a stimulating cross-section of views, engender a lively conversation, and suggest directions for the future. Deadline for submissions: **January 29, 2010**.

For both theme issues, Essays in the form of either "Reflections" or standard scholarly articles are invited. Reflections are thoughtful, sometimes provocative, pieces that arise out of an author's personal experience and expertise. Generally running to about 3000-4000 words, Reflections must meet the same basic standards as scholarly articles but do not require the extensive research and academic apparatus (bibliography, notes) that are characteristic of such articles. Scholarly articles can be either the same length or longer (max. 6000 words). All submissions will be reviewed by a CGR steering committee.

Female, Feminist, Ethnic Mennonite, Seventy (and counting): Reflections about a Teaching Life in the Mennonite Academy

By Ruth Elizabeth Krall

Receiving Ryan's request to participate in this issue, my initial instincts were to be boorish and to complain about patriarchal systems. But I realized that in choosing to be part of this issue, no one—most especially scholarly members of the Mennonite religious academy—wants to hear an elderly retired woman rant about her personal encounters with sexism. So, what to do?

As part of my retirement activities at Goshen College, I spoke to the campus women's studies community about the history of the women's studies program at Goshen—a program that faculty women defined as a feminist women's studies program. In attendance were faculty, students, program graduates, staff, and a few community women. Only a couple of men sat with their women friends and colleagues. I spoke about the foremothers at Goshen—those feminist women and the not-so-feminist ones as well who had preceded the development of women's studies on Goshen's academic stage. I spoke about the overt and covert hostility these women had faced. I recounted the names and told stories about the very first years of an activist feminist critique at Goshen.

Several of these outstanding women faculty (who had integrated departments and served as department chairs) had retreated into non-academic worlds at a far distance from Goshen. Some moved into the secular academy. Others had not been tenured or given continuing employment. Still others had pursued a life of on-campus activism on behalf of other women faculty and women students. Some were quiet about the prejudice that they had experienced. Some, if they trusted their interviewer, were quite honest about the gender-based intimidation and systematic hazing they had experienced. In being asked about their academic careers, they told stories and named names. Not infrequently, these older retired women faculty shared their residual anger. Others openly cried.

Fast-forward five years to 2009. I am no longer living in proximity to any of the Mennonite religious academies. Former female students, however, having completed their graduate studies, are employed within Mennonite institutions. To my sadness, I hear repeated stories of male hazing and differential gender-based maltreatment inside the academy. I listen as young women talk about leaving the Mennonite academy for the secular academy because they perceive there is more equity and more innate fairness outside church-dominated educational systems.

I often think these days that in retirement I am an unofficial minister to what I call the Mennonite feminist

graduate-prepared-professional academic diaspora—a community composed of both men and women. In this self-initiated diaspora individual academics have fled the church and its religious academy. They usually leave so quietly their absence is never noticed. A former student may quietly ask me by electronic mail, "Did you know that S— has become an Episcopalian and is teaching at Columbia?" These amazing children of the Mennonite church with graduate degrees from America's prestigious universities such as Chicago, Berkeley, Claremont, Vanderbilt, etc. in Church History, Theology, Ethics, Sociology of Religion, Religious Studies, Pastoral Theology, or World Religions have persuaded themselves that there is life, identity, and scholarship outside the Mennonite church and the Mennonite academy.

In some situations with members of this extensive, yet unstudied diaspora of young feminist academics, I help bury family members, pray at weddings, or help welcome a baby into the world. I offer them hot tea and they talk about their personal encounters with patriarchalism and hostile, paternalistic institutional sexism. They talk about the crises in faith and professional identity that pushed them into the secular world.

I am always fascinated when I attend meetings of the larger academy's professional guilds which have a Mennonite form of the institutional cocktail party (non-alcoholic of course, for the serious drinking takes place later outside the social control of an all-Mennonite environment). I look around at the predominantly male, usually middle-aged cohort and silently identify all of the young Mennonite women scholars who have boycotted this meeting because they feel, "I am not comfortable. I don't belong. As a woman I am not valued here. My scholarship is not acceptable." When I later meet them in the halls, I say to them, "It is so good to see you again. I missed you at the Mennonite meeting." It is fascinating how often I hear back, "It is so sexist (or racist or homophobic), I don't know how you stand it."

As the general society has become more open to them in a wide variety of professional roles, the rough edges of Mennonite sexism have become both evident and intolerable to them. They look at the 60, 70, and 80 year-old women who were their former professors and say, "I am not going to put up with the same bigoted hostility that these women did. I am going to live a different life than they did." They leave and they take their magnificent intellectual and personal gifts with them. They are, as my Southern Presbyterian theologian friend Nelle Morton said about herself, *the seed of the church that gets planted elsewhere.*

Several years ago I heard San Francisco physician-educator and oncologist Rachel Naomi Remen lecture about medicine and the medical academy. In her estimation, medicine is a mirror image of the society in which it is located. Changes in the surrounding culture inevitably affect the practice of medicine and medical education. What would heal a deeply wounded medical care system (and its concomitant educational system), therefore, would also help to heal the larger culture (and vice versa). I was intrigued by her theories about medical education as a socio-cultural system where not only could medicine itself be healed, but where a healed health care system could begin to spread and touch the larger surrounding culture, healing it of some of its long-standing pathologies and wounds.

In time, I came to believe this about the church and its religious academy. The religious academy is deeply flawed by its sexist, racist, and homophobic ideologies and practices. Not only women are wounded by these ideologies of gender-based disdain, disrespect, and hate: the search for knowledge and truth—which can never be limited to males—is wounded; the institution and its sponsoring church are wounded.

My thinking is closely aligned with Remen's. When the general society heals the immense inherited wound of patriarchal sexism, racism, and heterosexism, the religious academy will reluctantly and slowly follow suit. Until then, young women scholars who want to work in the Mennonite academy need to develop effective and female-friendly strategies for managing their careers so they are not derailed by institutional or departmental injustices and deeply rooted prejudices against women scholars.

When I returned to Goshen College in 1976 after years of graduate study and employment in the secular academy, I returned with an unspoken mission—to help young Mennonite women grow free and self-secure inside patriarchal cultures. I wanted to teach young women how to become leaders in their own generational cohort. What I found was that there was also a mission in helping young Mennonite men grow free of the burdens of patriarchy that men are *supposed to carry just because they are men*.

I found profound joy in mentoring young undergraduate college students. I found an equally profound joy in mentoring young faculty colleagues through the hoops of tenure and academic life. What astonished me on retirement was the reality that the percentage of fully tenured senior women faculty and female department heads at Goshen was not significantly different in 2005 than it had been in 1985. However, I knew that those decades of feminist faculty activism had participated in opening the doors for women students and women faculty to the sci-

ence building, to religious studies and peace studies programs, to the liberal arts curriculum. Activist women faculty had made significant pedagogical and administrative contributions to the life of the campus during those formative years of the women's studies curriculum.

In the middle of retirement activities, I heard a simple refrain—with your retirement an era is ending at Goshen. Because I was the youngest of the early activist feminist faculty, I felt this was probably true. Younger women scholars, I hoped, would not face the punishing wall of resentment, open hostility, and derision that I had faced after completing theological graduate studies. I hoped that the ten or twelve activist feminist faculty members from 1976 to 2004 (now all of us retired or otherwise moved on) had made a lasting and permanent contribution to equity and equality for the Mennonite women academic professionals who wanted to teach for the contemporary Mennonite academy. I hoped we had changed the campus environment in positive ways for student women who wanted to pursue a wide variety of careers.

Ruth Elizabeth Krall is Professor Emerita at Goshen College.

Journals

Vision: A Journal for Church and Theology 10.2 (Fall 2009) contains biblical, theological and poetic reflections on the theme "Testimony."

Direction: A Mennonite Brethren Forum 38.1 (Spring 2009) is entitled "Toward Anabaptist Political Theology." Edited by Paul Doerksen, it features articles by John E. Toews, A. James Reimer, Travis P. Kroeker, John H. Redekop and others.

Conrad Grebel Review 27.3 (Fall 2009) features Ched Myers and Elaine Enns' 2009 Bechtel Lectures: "Ambassadors of Reconciliation: Biblical and Contemporary Witnesses."

Mennonite Quarterly Review 83.4 (October 2009) highlights an article by Richard J. Klinedinst on "Wendell Berry among the Anabaptists."

Journal of Mennonite Studies 27 (2009) is entitled "Mennonites and Money: Wealth and Poverty in the Past and Present."

'Impossible Possibilities': Reflections on a Woman's Experience in the Anabaptist-Mennonite Academy

By Irma Fast Dueck

For as long as I can remember one of my favourite biblical stories is an account in Genesis about Sarah and her husband, Abraham. It's a familiar story—Sarah and Abraham are old, unable to have children. Sarah is inside her tent; her husband is outside talking to two folks who appear to be angels. Sarah overhears the angel messengers tell her husband that she will be pregnant and have a child in her old age and Sarah, upon hearing the news, laughs out loud. One of the angel messengers hears her laughter and asks, "Is anything impossible for the Lord?" a phrase that has become a personal theme song. I fondly think of my calling both into congregational ministry in the 1980s and into academia in the 1990s as a kind of "jest of God"—what seemed impossible because of both cultural and theological constraints, has in reality become possible, birthing a new sense of vocation in the process.

I entered into the vocation of professor in a somewhat circuitous way. I had just completed my Master of Divinity and was in the process of discerning whether or not I would return to congregational ministry when Canadian Mennonite Bible College asked me to consider a term teaching appointment. I accepted and began teaching at CMBC in 1991 in the areas of Practical Theology and Bible. After two years of part-time teaching, CMBC invited me to apply for a tenure track position in Practical Theology, and following the normal candidacy procedures, I was offered the position on the condition that I would pursue further doctoral studies in practical theology, for which CMBC would give me a leave of absence. While this arrangement is not typical of a university tenure track appointment, the arrangement reflected CMBC's desire to increase the number of women on the CMBC faculty through an intentional discernment of gifts and through facilitating further academic training. After teaching at CMBC a few more years I entered a doctoral program at Toronto School of Theology/University of Toronto in 1997 and returned to teach at the newly opened Canadian Mennonite University in 2000.

I am grateful to CMBC for intentionally having "called" me into a scholarly vocation, a call that in many ways paralleled an earlier calling I experienced into ministry. I seriously doubt that I would have entered into a doctoral program and into an academic vocation if it had not been for the explicit encouragement and foresight of my colleagues at CMBC. The paucity of women in my doctoral program reinforced for me that women continue to experience significant barriers (some self imposed) preventing capable women from entering into doctoral studies in theology.

While I feel fortunate that CMBC "took the risk" on me, entering into an academic vocation in this way has raised questions. In my doctoral program I became keenly aware of the privilege of having been "sent" into doctoral studies and having a tenure track position waiting for me when I returned, while many of my equally if not more qualified male peers struggled to find work even remotely connected to their doctoral work.

Personally, my entry as a woman into academic life has raised questions for me about the expectations of women in academia, since being a woman was what was, in part, what brought me to this profession in the first place. Is there something unique I bring to academic life because I am a woman? Why are women important to the academy? Why is it important that universities have a greater proportion of women included within their faculty? Is it only to provide role models for women students? Are there subject matters that are of distinct interest to women and if so, do I have a responsibility as a woman to engage those subjects (for example, feminist theology)? Are there particular methodologies and approaches to the study of theology that women have a responsibility to engage with? Theological conversation is very different today than it was a generation ago as feminist insights and perspectives have become an important part of the larger theological discourse. Feminist theology in particular has provided helpful categories for considering texts and experience, even as it has also created problems. Yet am I as a woman scholar obligated to use feminist methodologies? And if I don't engage in feminist methodologies or teach subjects that are of particular interest to women, am I *not* a good woman scholar? This of course raises the question as to what it means to be a good woman scholar, and is it different for men? What does the theological tradition expect of a good woman academic? These are questions I cannot reasonably answer but pray that their answers will be somehow lived out in my teaching and scholarly work.

I can say however, that my experience as a woman in academic life has been very positive. I say this fully aware that this has not necessarily been the case for many women, including some close women friends, whose gender has posed significant challenges for them in the academic world. I have been fortunate to work in a university where approximately thirty percent of the faculty are women, though many wish for more. A number of CMU's women faculty meet together once a semester primarily for social reasons (food and laughter) and to offer support to each other as we juggle family life with careers, and reflect on our work in relation to the larger university. We are each other's role models as many of us

never had women mentors in academia. In many ways we're finding ourselves writing and editing the script of what it means to be good women professors.

While I have experienced good support from my women colleagues I can also say I have received remarkable support from my men colleagues. I recall that when I began my work in the early 90s, in the days when there were very few women faculty at CMBC, my colleagues would rarely disagree with me. They were very supportive, listened carefully to my often naïve or ill-informed perspectives, sometimes asked questions, but seldom challenged me. I distinctly recall the first time a male colleague risked disagreement and as we wrangled our way through the dispute I remember feeling a peculiar sense of belonging. It marked another level of entry into the scholarly vocation and I realized that I was now indeed accepted as part of the academic community, both at CMU and beyond. I now recognize that my colleagues' "yes" (affirmation) to me was only as good as I knew they were also able to say "no" to me. As a woman not only did I have the right to be equally right—I was given the right to be equally wrong.

While my experience as a woman in academic life has been remarkably positive there continue to be obstacles. Though I have encountered little resistance from colleagues I have experienced resistance from some students who continue to feel uncomfortable having women in authority "over" them, particularly in the area of theology. Periodically I continue to experience barriers in the pulpit when I haven't been allowed to preach because of my gender despite having had over 20 years of preaching experience. Over my entire working career I have had very few women "bosses" and the administration at my current university continues to be overwhelmingly made up of men, which may also reflect more systemic barriers preventing women from entering into administrative roles.

Despite having very supportive colleagues, I continue to lament not having more women role models in the theological academy, especially since I now find myself among the more experienced, "older" women faculty at CMU (and I am still in my forties!). I had experienced very few (if any) women professors until I entered into my doctoral program, and even there, by far the majority of my women professors were either Catholic sisters, single, married without children, or began their careers in academia after their children were adults. At the same time I am aware of how women have indeed shaped my vocation as a woman professor, despite not having been scholars or academics themselves. Most significant has been the influence of my own mother, who despite her limited grade 6 education has been critical in shaping my imagination for education around notions of homemaking. Themes of hospitality, of building relationships, making connections, sharing work, mutuality, participation, hosting, have significantly shaped my practice of teaching in the university. Homemaking roles feel strangely "natural" to me, perhaps as a result of having been raised and socialized in a "traditional" family, but nonetheless make the university classroom feel like home.

But perhaps most difficult for me has been the challenge of straddling worlds which feel at times disparate—theology *and* feminism; academic life *and* being a mother; reasoned discourse *and* lived experience; the embodied church *and* scholarly engagement—all in their own way birthing impossible possibilities. It is because of these possibilities that I find my work so rewarding and stimulating and feel fortunate to be in a profession where my identity, my sense of vocation and my work are able to correlate so well together.

Irma Fast Dueck is Associate Professor of Practical Theology at Canadian Mennonite University.

Research Notes

I'm working on an intercultural reading of the Bible project that basically looks at the issue of biblical authority and social location—too soon for conclusions but asking whether ascribing authority to the Bible overall is correlated to social location, and finding some surprises there, but also looking at how persons of different social locations suspect or accept characters within the text based on their own social location and the social location of the characters within the text.

Mary Schertz
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Last July, I found a diary on a motorway in Normandy. It obviously belongs to a family who travelled from Toronto to Frankfurt and visited several places in Europe. There is no address or family name, only first names. I'm sure these people are sorry they lost that diary, so I'm trying to trace them in order to mail it to them. From what I read, I understand they are an Anabaptist family from London or Toronto, so I thought maybe I could manage to reach them through Anabaptist contacts. Please contact me if you have any information.

Francis Metier
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Research Notes

My current work concerns the areas and intersections of empiricist philosophy, narrative theology, and the role of the virtues within the interpretation of Scripture and other authoritative texts. In particular, I use William James's radical empiricism to develop a science of interpretation that speaks to particular questions raised within the contemporary theological movement called narrative theology. Specifically, I argue that James's radical empiricism offers helpful details and needed mechanics for problems concerning "reality" and "reference" within Hans Frei's development of "narrative realism." The primary contention of the dissertation is that the virtues of humility, patience, and trust are necessary characteristics and habits of the reader in order for authoritative texts to be interpreted in the terms of narrative realism. This argument serves as a science of interpretation because James himself argues that these virtues are required in order for the experimental method within science to work. Therefore, Frei and other narrative theologians, need not shy away from empiricism and science but rather embrace James's radical empiricism and understanding of science as a fruitful possibility for the development of narrative realism. "

Jacob Goodson
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* * *

I am currently on sabbatical working on a book on Matthew. This project develops Matthew as a book written within the Jewish communities of Galilee both prior to the development of Rabbinic Judaism in an identifiable form and informed by the various trajectories through Judaism which we now understand more clearly due to the impact of the study of the Dead Sea Scrolls and other Jewish texts. It is also informed by the archaeological work on Roman Galilee and the developing perspectives on the impact of empire. I am carrying out this research as the National Endowment for the Humanities Fellow at the Albright Institute of Archaeological Research in Jerusalem. Final touches on a commentary on the Wisdom Texts from Qumran are also being completed.

John Kampen
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I am a co-editor of the new book *Speaking for Ourselves: Environmental Justice in Canada* (University of British Columbia Press, 2009). The book includes 13 chapters, plus a lengthy introduction that I lead-authored, and a prologue authored from prison by Chief Bob Lovelace of the Ardoch Algonquin Nation (whose blockade of nuclear exploration on their traditional territory in Ontario drew Christian Peacemaker Team support in 2007 and landed Lovelace in jail). The book marks the first edited volume on environmental justice in Canada.

Randolph Haluza-Delay
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* * *

I completed my dissertation last summer (2008) entitled "Faculty Ritual, Solidarity, and Cohesion: 35 Years of Change at Eastern Mennonite University" (1965-2000). This qualitative study analyzes shifts in organizational culture through changes to two types of rituals: formal rituals (Durkheim) such as the annual fall faculty conference, and informal interaction rituals (Goffman) such as lunch meetings and social occasions. The related concepts of solidarity (Mead's generalized other) and cohesion (Mead's specific other) provided the conceptual base for analyzing changing relationships, loyalty, and calling as by-products of accumulated ritual events in an fluid environment of altered religious interpretation, faculty professionalism, and broader academic engagement. Results suggest the difficult shift from mechanical to organic solidarity is underway, though I resist linear conclusions in favor of an analysis emphasizing transformations of physical and metaphysical space (i.e., the meanings made of religious, cultural, and educational rituals). Digital copies of the study are available on request.

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* * *

I organized a panel on the topic of "Religion and International Development" at the upcoming AAR annual meeting. I am developing an edited volume on the topic, and would be interested in discussing potential contributions from AMSN scholars.

Nathan Loewen
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Events

"Peace Among the Peoples"

July 18–31, 2010, Associated Mennonite Biblical Seminary, Elkhart, IN

The Decade to Overcome Violence, sponsored by the World Council of Churches, will culminate in 2011 with an International Ecumenical Peace Convocation. "People Among the Peoples," organized by the Institute of Mennonite Studies, will prepare peace scholars, clergy, and activists in North America to contribute to the larger process. Contact information: Kent Yoder: kentjyoder@gmail.com; John D. Rempel: jrempe@amb.edu. Further information will be available on the AMBS web site: www.amb.edu.

"Marginal or Mainstream? Anabaptists, Mennonites and Modernity in European Society"

June 25–26, Bethel College, North Newton, KS

This conference will explore how European history can be better understood by incorporating key aspects from five centuries of Anabaptist and Mennonite history. How did Mennonites experience and help to shape industrialization, urbanization, capitalism, imperialism, feminism, republicanism, nationalism, institutionalization, and Enlightenment rationality? Or were most Mennonites happy to stay on the margins of European modernity? Keynote Speaker: Prof. Dr. Heinz Schilling, Professor of Early Modern History at Humboldt University, Berlin, and co-editor of *Archiv für Reformationsgeschichte*. For more information, see www.bethelks.edu/mennosandmodernity.

Faculty Positions

Baylor University, Department of Religion invites applications for two tenured or tenure-track (Assistant or Associate Professor) positions: **World Religions**, with an emphasis in Asian Religions, and **Constructive Theology**. A faculty member must have completed a Ph.D.; an established research agenda is also required. Teaching experience is desirable. Positions will begin with the 2010 Fall Term. Applications will be reviewed beginning **October 1, 2009**, and will be accepted until the positions are filled. Please submit a letter of application, curriculum vitae, transcripts, and three letters of reference to: Chair, World Religion Search Committee or Chair, Constructive Theology Search Committee, Department of Religion, Baylor University, One Bear Place #97284, Waco, TX 76798-7284. For further details, see www.baylor.edu/religion/index.php?id=67660.

Eastern Mennonite University seeks qualified candidates for a full-time faculty member (9 month extended contract system) to teach **Spiritual Formation and Practical Theology**. The successful candidate will teach courses in Spiritual Formation and Spiritual Direction and direct the Summer Institute in Spiritual Formation. The candidate will be available to teach additional courses in Practical Theology, possibly Preaching, Worship, Christian Education or Leadership and Administration. The particular combination of courses may be negotiated depending on strengths or experiences of the candidate. Qualifications include: Ph.D. or equivalent in Spiritual Formation, Practical Theology, or related field required. Several years of pastoral experience preferred. Familiarity with and support of Anabaptist/Mennonite Christian faith practices; and commitment to the mission of Mennonite/Anabaptist higher education.

To apply send letter of application, curriculum vitae, transcripts (unofficial acceptable), and three reference letters to Dr. Ervin Stutzman, Vice President and Seminary Dean, 1200 Park Road, Harrisonburg, VA 22802 or e-mail to stutzerv@emu.edu. For more information, visit our website: www.emu.edu/humanresources. Position begins Fall 2010. EMU reserves the right to fill the position at any time or keep the position open until the most qualified candidate is found. EMU is an equal opportunity employer with a strong commitment to diversification of its faculty, staff and administration.

Faculty Positions

Eastern Mennonite University seeks qualified candidates for the position of **Dean of the Seminary and University Vice President** to provide leadership and oversight for all seminary programs and faculty. The successful candidate will promote the philosophy, program quality and objectives of the seminary in maintaining academic standards, advancing institutional purposes and leading faculty recruitment. The Seminary Dean supervises all administrative staff in the seminary either directly or through delegation. As University Vice President, the dean is a member of the President's Cabinet and represents the seminary in administrative matters through the regular channels of EMU. The Seminary Dean, along with the President, represents the seminary to the church constituencies and in theological education circles. Qualifications include leadership and administrative expertise; a doctoral degree in a discipline related to theological education; experience in church ministry and teaching in higher education; creative leadership in curriculum development; membership in a Mennonite church; and commitment to the mission of Anabaptist higher education.

To apply send a letter of application and resume to Fred L. Kniss, Provost, Eastern Mennonite University, 1200 Park Road, Harrisonburg, VA 22802 or e-mail to provost@emu.edu. For more information, visit our website: www.emu.edu/humanresources. Position begins on July 1, 2010. Review of applications will begin on **November 1, 2009** and continue until the position is filled. EMU is an equal opportunity employer with a strong commitment to diversification of its faculty, staff and administration.

Bluffton University invites applications for the following tenure-track faculty positions to begin Fall 2010:

Elementary Education Generalist: Doctorate preferred and required for tenure. Minimum 3 years teaching experience in early or upper elementary grades required. Experience teaching in an urban environment and literacy courses in a college-level teacher licensure program highly desirable. Familiarity with Ohio licensure programs and NCATE accreditation also desirable. Teach undergraduate and graduate early childhood (Pre-K to gr. 3) and elementary (gr. 4-5) education courses. Supervise teacher education candidates in various field and clinical practice settings. Serve as academic advisor to teacher education candidates.

Psychology: Ph.D., ABD, or international equivalent required upon appointment. Evidence of excellence in teaching and ability and interest in mentoring students. Areas of specialization are open but preference will be given to candidates with interests in applied social, cross-cultural, community, or industrial-organizational psychology. Responsibilities will include teaching introductory psychology and a variety of courses in the major.

TESOL & English Composition: Ph.D. in rhetoric/composition, linguistics, or English (ABD will be considered), with advanced degree in TESOL. Background or experience in public school teaching desirable. Direct TESOL program (minor and education endorsement). Teach TESOL, language and composition courses.

Review of applications begins **December 1, 2009** for these searches, and continues until an appointment is made. Compensation is commensurate with education and experience within the university pay scale. Send letter of interest, curriculum vita or resume, three letters of reference (submitted directly from referee or if necessary from placement office), and official transcripts to Elaine Suderman, Academic Affairs, Bluffton University, 1 University Drive, Bluffton, OH 45817-2104. Bluffton University welcomes applications from all academically qualified persons who respect the Anabaptist/Mennonite peace church tradition and endorse Christian higher education in a liberal arts environment. All Bluffton students are required to engage in cross-cultural studies and the university is pursuing initiatives to diversify both the faculty and student body. Members of underrepresented groups are encouraged to apply. EOE. See www.bluffton.edu for additional details.