ANNE PATRICK: CLEANING OFFICES AND COMPLETING CAREERS

By Emily Ho

Cleaning out an office is always hard work. Cleaning out a book-filled professor’s office is a challenge. Cleaning out a professor’s office that holds nearly thirty years worth of books, journals, and teaching supplies is daunting. But Anne Patrick, retiring this year after starting at Carleton in 1980, isn’t fazed. Though I’ve known Anne since I took Intro to Religion with her my freshman year, helping her pack up her office this spring let me get to know her even better.

The first things you notice when going into Anne’s office are the shelves upon shelves of books. Many of these books are in her fields of study - religion and literature, ethics, and feminist theology — but many are not. Copies of the Bhagavad Gita, books on Jewish theology, and books on Native American religions are all taken down and packed up. The destination of each book also tells a little bit more about Anne. Though some are being shipped to her new apartment in Maryland, even more are being given away, some to small and newly started university libraries both here and abroad, some to book projects in Africa. Some books are even staying more local — Anne is careful to set aside books she thinks will interest other faculty and students. Her thoughtfulness and interest in others is apparent.

Of course, before Anne was even thinking about cleaning out her office, she was busy teaching, researching, and writing. In addition to the numerous articles and reviews Professor Patrick has published, she also authored the book Liberating Conscience: Feminist Explorations in Catholic Moral Theology. Since leaving Carleton, Patrick has still been active within the field of religion. In April, she delivered a lecture entitled “Women, Conscience, and the Creative Process” as part of the Madeleva Lecture Series at Saint Mary’s College in Indiana. She is currently working on another book, Conscience in Context: Vocation, Virtue, and History.

Always willing to help, Anne graciously answered a few questions for the NumeNews...

NumeNews: What led you to the study of religion? Your particular interest in ethics and feminism?

Anne Patrick: I was a devout practitioner of Catholicism from childhood, and as I matured intellectually I grew increasingly curious about the tradition and its history, and then about human religiosity more generally. I joined my religious community, the Sisters of the Holy Names of Jesus and Mary, after high school graduation in 1958, and came of age just as the Second Vatican Council (1962-65) was getting underway. During a 30-day Ignatian (Jesuit) retreat in 1967 I had the opportunity to study the conciliar documents as well as plenty of time for meditation and reflection. Earlier that year I had attended my first lecture by a female theologian, Monika Hellwig, who happened to speak in Albany NY where I was teaching high school religion and English at the time. By the late summer of 1967 I sensed a call to become a theologian myself. I realized that the changes coming from the Second Vatican Council had been the result of theological studies, and I wanted to contribute to the further development of my tradition by using

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my intellectual gifts in this way. I think I had been an incipient feminist from early childhood, but the second-wave feminist writings I encountered in the late 60s and early 70s (I was a charter subscriber to Ms.) connected with these long-held views about the need for greater justice for women and girls in a way that led to my first published articles in 1972, “Sex-Role Stereotyping and Catholic Education,” and “Creative Ministry: Apostolic Women Today.”

The struggles for racial justice and against the Vietnam War during that period also catalyzed my interest in ethics, as did the controversy over contraception in Catholicism at the time of the papal encyclical *Humanae Vitae* in 1968. Catholic theologians were divided in their response to the encyclical, and this raised questions for me about Catholic sexual ethics more generally. Also, during 1969-72 I was taking graduate English courses in the evenings (after teaching high school all day) at the University of Maryland, and sometimes classes and exams were adversely affected by anti-war protests. “Tiptoe Through the Teargas” was the theme one memorable spring. Also around that time an activist group of Catholics working against institutional racism accused the school where I taught of denying entrance to a black student because of racism. (Never mind that our school was about 20% African American at the time. Never mind that the school had braved suburban parental nervousness and done an exchange program for a week with a predominantly black public high school in D.C. soon after the 1968 riots in that city. Never mind that the young woman, whose name was Bonnie Love, was going to be accepted, and it was only a matter of waiting for her transcript to determine whether she would be a sophomore or a junior.) The activists told their story to a columnist for the *Washington Post*, and without checking on the facts of the case, he published an article under the headline, “No Love at Holy Names,” leading to negative publicity for the school. The good intentions of these activists and the journalist were commendable—institutional racism is an evil to be opposed—but their methods were questionable. Such questions led me to study ethics when I left the Washington area to pursue my doctorate in Religion and Literature at the University of Chicago.

NN: What led you to Carleton College?

AP: By 1978 I had completed coursework at the University of Chicago and was appointed a part-time lecturer in Religion and Literature for several terms while working on my dissertation, “H. Richard Niebuhr’s ‘Ethics of Responsibility’: A Resource for Literary Criticism.” The project was well underway when Bardwell Smith visited the university and conducted interviews with Divinity School students in the fall of 1979. Three of us were invited to on-campus interviews, and I was offered the job. My conversations with students and faculty alike had convinced me that this would be a good setting for me to begin to make my contributions as a theologian, and I have enjoyed teaching here ever since, with time away occasionally for sabbaticals and for visiting professorships at the University of Tulsa in 1989 and St. John’s University (New York) in 1997-98.

NN: What have been the biggest changes you’ve noticed at Carleton throughout your career here?

AP: The school has new and expanded buildings, and a much larger staff, especially on account of the advent of personal computers. It was a major advance when it became routine for the College to supply each faculty office with an up-to-date computer, sometime around 1990 as I recall. The library has been wonderfully expanded, and has changed from a print card catalog to the electronic service we can access from anywhere in the world 24/7 today. The faculty and student body are more ethnically and culturally diverse than they were in 1980, and every bit as curious and committed to the intellectual life.

NN: Any advice for new religion majors? Graduating majors?

AP: New Majors: Try out courses on topics that stretch your thinking, and take advantage of faculty office hours to probe topics that interest you, whether or not you are taking a class from that professor or working on a paper on that topic. Graduating Majors: Remember that the skills you
Michael McNally recently had *Ojibwe Singers: Hymns Grief and a Native Culture in Motion*, reissued in paperback. Two additional books, *Honoring Elders: Aging, Authority, and Ojibwe Religion and Art of Tradition: Sacred Music, Dance, and Narrative of Michigan Anishinaabe 1945-55*, are expected to come out this July.

In the last year, Louis Newman co-edited three short volumes for the Jewish Publication Society’s *Jewish Choices, Jewish Voices* series. The series is designed to stimulate reflection on contemporary moral issues from a range of Jewish perspectives. Each volume is devoted to a set of issues (Body, Money, Power) and each includes classical and contemporary sources for study, case studies with questions, and a series of short reflective essays by Jews from across the religious and political spectrum.

Roger Jackson is the editor and co-translator of *The Crystal Mirror of Philosophical Systems: A Tibetan Account of Asian Religions*, brought out recently by Wisdom Publications in Boston. *The Crystal Mirror*, by Thuken Losang Chokyi Nyima (1737–1802), is arguably the widest-ranging account of religious philosophies ever written in pre-modern Tibet. It discusses the historical development, doctrinal outlook, and religious practices of the major schools of India as well as the entire range of Tibetan traditions. It also describes the major traditions of China, Mongolia, and other parts of central Asia. The text is an eloquent, erudite, and balanced presentation of an array of Asian cultures — and offers evidence that the serious and sympathetic study of the history of religions has not been a monopoly of Western scholarship.

Lori Pearson recently published the book *Beyond Essence: Ernst Troeltsch as Historian and Theologian of Christianity*. This book demonstrates the intimate connection between Troeltsch’s philosophical writings on the essence of Christianity and his historical investigations of Christianity’s past, focusing on Troeltsch’s conceptions of Christian origins, historical development, and the ideal types of church-sect-mysticism.

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...have developed as a Carleton student have equipped you to succeed in many areas of endeavor. Before you leave (or very soon thereafter), set up a file in the Career Center so that references can be sent there by faculty who know you well now. Then ask these professors (even before you know what you want to do in the future) to provide letters “for graduate study” and “for employment” for these files, and supply the professors with your current resume. Later, when you have decided to apply for a particular position or graduate program, the professors can adapt the letters they will have kept in their own files and write specific references for you. (Make these requests with plenty of lead time whenever possible). And if in the future the professor should be unavailable for any reason, the Career Center can always send a copy of your confidential reference letter from ‘09 to the place you are applying.

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**NEW COURSES THIS SPRING**

**RELG 241: Envisioning Vodoun: Haitian Popular Religion in Historical Perspective** and **RELG 284: The Virgin of Guadalupe**, taught by Elizabeth Perez. Religion 241 examines Vodoun against its African background, in its practice in Haiti and the Haitian diaspora, and over against its depiction in American popular culture as “Voodoo.” Religion 284 examines the apparition of the Virgin Mary called the Queen of Mexico and Patroness of the Americas, placing particular emphasis on the diverse appropriations of her image. Beginning with her precursors in the Old and New World, the course concludes with a consideration of the Virgin’s contemporary materialization as a symbol to be not only displayed and consumed, but also embodied.

**RELG 244: Prophetesses and Prostitutes, Murderesses and Matriarchs: Gender Roles in the Hebrew Bible**, taught by Beth Kissileff. This course focuses on the roles and activities of women in the Hebrew Bible and finds that women-- as poets, thieves, disguisers, and betrayers--had manifold ways of exercising power. These stories are analyzed through the lens of modern Biblical scholarship and emphasize current feminist approaches to Biblical studies.
SENIOR CLASS 2009

Kate Alper - I Heart Tibet: A Case Study of Modernity and Buddhist Pilgrimage

Katie Berringer - We Began to Live as Human Beings: Liberation and the Contemporary Ambedkar Buddhist Movement

Julia Busiek - Recycling the Myth: Orientalism, Buddhism, and a Modern Tibetan Identity

Hannah Campbell Gustafson - A Comparison of Ecofeminist Theologies in Context: Rosemary Radford Ruether of the United States and Ivone Gebara of Brazil

Kevin Close - Formal Education is the Key to History: Exploring Khoton Muslim Culture in Western Mongolia


Hal Edmonson - Upright Before God: Seeking Job in the Protest Theologies of Elie Wiesel and David Blumenthal

Amy Etzel - Jack Kerouac's Contribution to American Buddhism

David Granzotto - Comparative Religion in the Postmodern Age: An Analysis of Toshihiko Izutsu's Sufism and Taoism

Sarah Hashmall - The Bhikkhuni Debate in Sri Lanka

Emily Ho - Mary Magdalene and Claims to Authority in Early Christianity

Nick Merkelson - Ritual Ecstasy and the Shamans of Prehistory: An Archaeological Approach to the Study of Religion

Amanda Otero - Guadalupe: Devotion, Identity, and Power

Ben Page - The Deconstruction of the Imitatio Christi and the Obsolescence of Christian Martyrdom

Jackie Perlow - Shaheeds, Samyasinis, and Self-Sacrifice: Applying Palestinian Suicide Bombing and Hindu Female Asceticism to Victor Turner's Theory of Sacrifice

Carolyn Schulte - Faith in Suffering: Engaging James H. Cone and Delores S. Williams

Laura Shatzer - Missional, Incarnational, Communal: An Emerging-Church Ecclesiology

Kathryn Sheriff - The Origins of the Buddha Image in Early Indian Buddhism

Drew Weber - Salvation dot com: Modern Paganism and Community Building in Cyberspace


HONORS RECEIVED

Bardwell Smith Prize for Excellence in the Study of Religion
Katie Berringer, '09, Amanda Otero, '09

Mortar Board
Amanda Otero, '09, Jackie Perlow, '09, Abigail Malis, '10

Phi Beta Kappa
Katie Berringer, '09, Laura Shatzer, '09

Carleton Toni Award in the Arts
Hal Edmonson, '09

The Allen and Irene Salisbury Student Fellowship
Caitlin McKimmy, '10

The Maria Wiese Endowed Prize
Amanda Otero

Distinction on Comps
Katie Berringer, Julia Busiek, Hal Edmonson

The Department of Religion is delighted to announce that Lori Pearson was granted tenure by the Board of Trustees and will be promoted to Associate Professor of Religion effective September 1, 2009. Congratulations, Lori!

Congratulations to Roger Jackson on receiving the John W. Nason Professorship in Asian Studies endowed Chair!

For more information, or to contribute to Numenews, call or email Jill Tollefson at (507)222-4232, jtollefson@carleton.edu