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Contributors

Rosemary P. Carbine (MA and PhD, University of Chicago Divinity School) is visiting assistant professor of Religious Studies and director of fellowships at Whittier College. Carbine specializes in historical and contemporary Christian theologies, with a particular focus on theological anthropology, public/political theology, comparative feminist, womanist, and *mujerista* theologies, and teaching theology and religion. She has published widely on these topics in major reference works, scholarly journals, and books, including *Monika Hellwig: The People's Theologian* (2010), *Frontiers in Catholic Feminist Theology* (2009), *Prophetic Witness: Catholic Women's Strategies of Reform* (2009), and *Cross-Examinations: Readings on the Meaning of the Cross Today* (2006). She is currently contributing coeditor for *Women, Wisdom, and Witness: Engaging Contexts in Conversation* (2012). Bridging activism in US Catholic feminist movements with these academic interests, Carbine has served as cochair of the Feminist Theory and Religious Reflection Group within the American Academy of Religion, and presently co-convenes the Women's Consultation on Constructive Theology in the Catholic Theological Society of America. Considering the classroom a site of public engagement to shape undergraduate students for informed and responsible citizenship, she regularly offers courses on women and liberation theologies, comparative religious asceticism and activism, religion and US public life, and Christianity and US social justice movements, which utilize transformative pedagogies (such as theatre for social change and service/community-based learning) to help students find and rehearse their own critical theo-political voices, visions, and praxis.

Paula M. Cooley serves as the Margaret Weyerhaeuser Harmon Professor of Religion at Macalester College. A graduate of Harvard University (PhD), Harvard Divinity School (MTS), and the University of Georgia (BA), she teaches courses in the history of Christian traditions,

Christianity and culture, ethics, and theory of religion. She has written several books and articles; most of her published scholarship focuses on gender, environmental, and race-class issues in religious contexts, and her most recently published work has advocated for children. Coeey's latest book *Willing the Good: Jesus, Dissent, & Desire*, published by Augsburg Fortress Press, was released in summer 2006. Appointed to the Macalester faculty in 1999, she currently focuses her research on what it means to understand religion by examining religious life and practice in contexts of conflict, disruption, and assimilation, compared with other religious traditions and with secularism; her major project on this subject is tentatively titled "Getting Religion." Coeey self-describes as an aging white feminist teacher-scholar-activist who has tried to integrate her religious, political, and economic concerns with her academic training. An elder in the Presbyterian Church (USA), Coeey has taught and published for more than 30 years in different regions of the country—New England, the south/southwest, and the upper middle west. Her activism in the past has varied from work in the Civil Rights movement and in the first battered women's shelter in the country, to protest against nuclear armament and the various wars in which the United States has engaged over the last 50 years.

Teresa Delgado is associate professor of Religious Studies at Iona College, where she also serves as the director of Peace and Justice Studies. The intersection of theology and ethics—what we believe and how we act upon that belief—is where Delgado situates herself as a public intellectual. To fulfill her conviction that she must not only speak a prophetic word informed by the Gospel but also act upon that word in the world, she is involved in her local community, particularly as a board member of the Westchester Peace Action Coalition. In this work, Delgado is committed to embody a justice-centered faith alongside others whose own traditions lead them to seek justice and love in the world.

James H. Evans Jr. is the Robert K. Davies Professor of Systematic Theology at Colgate Rochester Crozer Divinity School. He is the author of *We Have Been Believers: An African American Systematic Theology* (2012; 1993); *Playing: Christian Explorations of Daily Living* (2010); *We Shall All Be Changed: Social Problems and Theological Renewal* (1997); *Black Theology: A Critical Assessment and Annotated Bibliography* (1987); and *Spiritual Empowerment in Afro-American Literature* (1988). Evans appraises social location as one of the most critical aspects of academic work. Intellectual inquiry requires not only that the writer identify the problems and possibilities inherent in his or her subject-matter but

also that the writer clearly identify his or her own point of departure. Undergraduate studies in political science and English literature at the University of Michigan introduced Evans to the joys and problems of textual interpretation, and to the distribution of power in ways that enhance community or are directed only toward personal gain and private aggrandizement. While in college, Evans received a call to ministry and while in seminary at Yale Divinity School and then Union Theological Seminary, he discovered a love for theology. Over the course of his career, he has woven together these varied trajectories in an attempt to understand the world in which we live and the role that faith plays in it.

Ordained in the Presbyterian Church (USA), **Mary McClintock Fulkerson** is professor of Theology at Duke University Divinity School. Convinced that theology must connect to the practices of lived faith, she examined the liberating practices of feminist academics and non-feminist church women in her book *Changing the Subject: Women's Discourses and Feminist Theology*. Her ethnographic study of an interracial church that included people with disabilities, led to *Places of Redemption: Theology for a Worldly Church*, a book on ecclesial practices that resist racism and able-ism. She coedited *The Oxford Handbook of Feminist Theology*, essays on feminist theology and globalization, with Sheila Briggs. In the early 1990s, Fulkerson was part of a group that eventuated in the creation of Durham-CAN, a local organization that is a member of the Industrial Areas Foundation (IAF), a national grassroots network for social change. She has just joined Scholars for a Progressive North Carolina, and is also part of the Pauli Murray Project: Activating History for Social Change, a Duke Human Rights Center project generating conversations in the community about white privilege and the racial dynamics in Durham, North Carolina. The project uses the story of activist lawyer Pauli Murray, the first African American woman Episcopal priest, to get people to recover their own family histories in relation to marginalizing factors that shaped Murray's life, that is, race, gender, and sexual orientation.

A mentor, inspiration, and godmother for us all, **Ada María Isasi-Díaz** was born and raised in La Habana, Cuba. Based on her own experience as a political refugee and her lifelong dialogue with other women-centered theologies and liberation theologies around the globe, she became a tireless activist for the marginalized, not simply acknowledging their needs, but mainly providing a platform for their voices. The inventor of *mujerista* theology, which recognized the agency and creativity of

Hispanic women, Ada wrote many groundbreaking books. Among them are *Hispanic Women—Prophetic Voice in the Church: Toward a Hispanic Women's Liberation Theology* (1988), *Women of God, Women of the People* (1995), *Mujerista Theology: A Theology for the 21st Century* (1996), *En la lucha = In the Struggle: Elaborating a Mujerista Theology* (2004), and *La Lucha Continues: Mujerista Theology* (2004). Following her experience of solidarity with the poor as a missionary in the Order of St. Ursula in Lima, Peru, she became part of the feminist movement, inspired by the first Women's Ordination Conference. After earning both a master's of divinity degree and doctoral degree in Christian ethics at Union Theological Seminary, Ada served as professor of Ethics and Theology in the Theological School and Graduate Division of Religion at Drew University from 1991 to 2009. Between 1997 and 2004, Isasi-Díaz visited Cuba annually to participate in workshops, give lectures, and teach at the Protestant seminary in Matanzas. When Isasi-Díaz died in May 2012, she was at work on a book titled *Justicia: A Reconciliatory Praxis of Care and Tenderness* regarding the central role of reconciliation to justice, to discovering, together with those from whom we have been apart, how to build a common future. Her employment of such themes as *lo cotidiano* (the everyday), *la lucha* (the struggle), and *fuerzas para la lucha* (God-given strength for the struggle) shape this book and continue to impact the wider world of religious public intellectuals.

Stephanie Y. Mitchem is professor and Chair of Religious Studies at the University of South Carolina, where she lives out a commitment to liberatory educational practice. She teaches contemporary theology and women's studies, emphasizing the experiences and perspectives of Black women, both in the United States and in the African Diaspora. Her research focuses on the intersections of social class, gender constructions, racism, and religions. Mitchem is a contributing editor of *Crosscurrents*, author of *African American Women Tapping Power and Spiritual Wellness* (2004), *Introducing Womanist Theology* (2002), and numerous essays. Her most recent books include: *Faith, Health, and Healing Among African Americans*, coedited with Emilie M. Townes (2008), *African American Folk Healing* (2007), and *Name It and Claim It? Prosperity Preaching and the Black Church* (2007). Mitchem self-describes as an African American woman from the working class, and thus her scholarship on African American women's religious lives begins by asking questions based on the cognitive dissonances between lived life and theories posed across many disciplines that do not speak of the realities of Black lives, women's experiences, and oppressed situations; this is especially

true of those scholars who try to use white American / European life as some standardized measurement. Integrated into Mitchem's research and work on African American and women's religious lives are companion issues of human rights, education, and politics. Therefore, Mitchem uses tools of intellectual history, social theory, and ethnography/anthropology to analyze nation, race, class, ethnicity, and gender. Writing about and teaching from these parameters are critical forms of activism, especially in this time of bumper sticker philosophies.

Keun-Joo Christine Pae is assistant professor of Religion at Denison University's Department of Religion (Granville, OH). As a transitional diaconate, she is currently serving Trinity Episcopal Church in Newark, Ohio and expecting to be ordained a priest at her home diocese of Newark, New Jersey in December 2012. Through adult and youth education programs, Pae has been sharing her commitment to social justice and spiritual activism with ordinary Christians. During doctoral work at Union Theological Seminary in the City of New York, she volunteered at Rainbow Center, the first nonprofit organization for ex-Korean military wives. Since then, her research has focused on faith-based organizations' global peacemaking, the militarized sex industry, and the US military foreign policy. Her work is seeking effective communication between society and academia for global justice and peace. Taking the classroom as a site for social transformation, Pae has encouraged her students to critically engage social media, and religious teachings, and to interview social activists. She regularly writes an essay for *Ecumenian*, a Korean website for progressive Christians. Her essays include women and peacemaking, the US-Korea Free Trade Agreement, and Palestinian and Israeli conflict from a woman's perspective. Recent publications include: "A Solidarity-Talk among Women of Color: Creating the 'We' Category as a Liberative Feminist Method" in *Faith, Feminism, and Scholarship: Next Generation*, edited by Melanie Harris and Kate Ott (2011).

Anthony B. Pinn is the Agnes Cullen Arnold Professor of Humanities and Professor of Religious Studies at Rice University, where he also serves as the director of Graduate Studies. His studies of the nature and meaning of Black religion culminated in *Terror and Triumph: The Nature of Black Religion* (2003). In addition, Pinn is also the author/editor of 15 other books, including *Varieties of African American Religious Experience*; *The Black Church in the Post-Civil Rights Era*; *Why, Lord?: Suffering and Evil in Black Theology*; and *African American Humanist Principles: Living and Thinking Like the Children of Nimrod*. Pinn self-

describes as a middle-class African American male, committed to the ability of lived ideas to transform thought and life. Much of Pinn's activism revolves around the promotion of humanistic ethics and praxis as a means by which to better live out democratic principles within the public arena. This involves work with African Americans for Humanism, the American Humanist Association, the Humanist Institute, the Unitarian Universalist Association, and the Institute for Humanist Studies.

Joerg Rieger is the Wendland-Cook Endowed Professor of Constructive Theology at the Perkins School of Theology at Southern Methodist University. Recent publications include *Traveling: Christian Explorations of Daily Living* (2011), *Globalization and Theology* (2010), *No Rising Tide: Theology, Economics, and the Future* (2009), and *Christ and Empire: From Paul to Postcolonial Times* (2007). For many years, Rieger has been actively involved in issues of religion and labor. He is co-convenor of a Workers' Rights Board in the North Texas area, through Jobs with Justice, which supports mainly those workers who do not have the opportunity to unionize, particularly immigrant workers. In the past, he has been involved in community organizing, in protection of the environment, and he continues to be involved in matters of women's liberation. Convinced that all forms of oppression are inter-related, Rieger argues for the deep solidarity of the liberation struggles that mark our age.

Andrea Smith is associate professor in the Department of Media and Cultural Studies at University of California, Riverside. Smith received her PhD in History of Consciousness at University of California, Santa Cruz in 2002. Previously, she taught in the Program in American Culture at the University of Michigan. Her publications include: *Native Americans and the Christian Right: The Gendered Politics of Unlikely Alliances* and *Conquest: Sexual Violence and American Indian Genocide*. She is also the editor of *The Revolution Will Not Be Funded: Beyond the Nonprofit Industrial Complex*, and coeditor of *The Color of Violence, The Incite! Anthology*. She currently serves as the US Coordinator for the Ecumenical Association of Third World Theologians, and she is a cofounder of both Incite! Women of Color Against Violence and the Boarding School Healing Project. Smith has been involved in the anti-violence movement and indigenous rights struggles for over 20 years; she recently completed a report for the United Nations on Indigenous Peoples and Boarding Schools.

Mark Lewis Taylor is Maxwell M. Upson Professor of Theology and Culture at Princeton Theological Seminary. His newly completed book is *The Theological and the Political: On the Weight of the World* (2011). Taylor received the Best General Interest Book Award of 2001 for *The Executed God: The Way of the Cross in Lockdown America* (2000), which proposed a Christian theology resistant to US empire in light of the prison-industrial complex, police brutality, and the death penalty. He is also founder of Educators for Mumia Abu-Jamal, a group of teachers from all levels of education, organizing since 1995 for a new trial on behalf of Abu-Jamal, a journalist who was on Pennsylvania's death row for 30 years, until 2011, when activists got him moved off death row to general population. Taylor has also been an activist in other movements to end US war (cofounder of the Coalition for Justice in Iraq, Princeton, NJ), for abolition of the death penalty, for immigration rights and reform, and for change in US policy toward Mexico and Latin America. Among his other books are *Religion, Politics and the Christian Right: Post-9/11 Politics and American Empire* (2005), and *Remembering Esperanza: A Cultural-Political Theology for North American Praxis* (2005 edition). Taylor now lives in Evanston, Illinois, since 2009, and commutes to Princeton where he remains a full-time professor.

Sharon Welch is professor of Religion and Society and the provost at Meadville Lombard Theological School. Welch is a social ethicist and public intellectual. Welch is the author of five books: *Real Peace, Real Security: The Challenges of Global Citizenship*; *After Empire: The Art and Ethos of Enduring Peace*; *A Feminist Ethic of Risk*; *Sweet Dreams in America: Making Ethics and Spirituality Work*; and *Communities of Resistance and Solidarity*. In her research and activism, she has worked primarily on four issues: strategic peacebuilding, racial justice, democratic dialogue, and moving from political critique to institutional transformation. Welch is a member of the International Steering Committee of Global Action to Prevent War, and a member of the Unitarian Universalist Peace Ministry Network; she has written widely on the practical measures that can build peace and prevent war. She has worked for racial justice through the development of curricula for teachers and seminarians and through shaping institutional policies and procedures. She has worked with undergraduates and seminarians to develop the skills of democratic deliberation, and with social change agents to amplify their power to shape sustainable, just institutions.

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