



Newsletter Spring 2019

From the chair:

Greetings to everyone in our Department of Comparative Religion and Humanities community!

We are finishing the first year of our new B.A. in Religious Studies Online Degree Completion Program as well as the first year of students completing our new Certificate in Inter-religious and Intercultural Relations. We are excited about the growth of our new programs and look forward to welcoming more students in them next year.

Along with these new beginnings, we are also saying farewell to our long-time colleague Joel Zimbelman, who will be retiring at the end of this semester. Joel has dedicated so much energy and care to the department, and more than anyone, he has shaped it into the successful, collegial department it is today through his many years as department chair and his ongoing generous mentorship.

We wish him well on his adventures traveling around the world and hope he will return frequently to visit. We will miss you Joel!

I hope you all have a wonderful summer--
Sarah

Dr. Sarah M. Pike

spike@csuchico.edu

INSIDE THIS ISSUE

Remembering the Ridge.....	2
To the Rescue.....	4
CRHSS visits Abbey of New Clairvaux	4
Reflections on Academic Senate.....	5
What People Think About Religion and Science	6
Ecology, Ethics, and Jive of the Sunshine.....	8
Building Bridges Between Humanities and Finance.....	9
Early Churches at the Chico History Museum.....	10
Joel Zimbelman Passes the Torch after a Distinguished Career.....	11
Announcements.....	12
Graduates.....	13

Remembering the Ridge

Sarah M. Pike

Car keys dangled on the white chain link fence. A note next to them read “These keys made our lives so fabulous...Cars and a house—it’s time to say goodbye.” Nearby, other mementos were attached to the fence: a singed cat collar; a photo of stumps where trees once stood; melted pieces of glass and aluminum, transfigured by fire; and rocks with messages like “faith,” “hope,” and “love” rested on a shelf along the bottom of the fence. The burnt husk of a guitar teetered close by. “Remembering the Ridge,” an installation consisting of two rectangular memorial fences, was constructed outside Meriam Library, at the heart of campus. The installation was inaugurated with a short ceremony, during which people wrote messages on stones and pieces of paper, arranged flowers on the fence, left offerings, wishes, and remnants of their lives after the deadly Camp Fire in which 85 people died and over 18,000 structures were destroyed in the fall of 2018.

In December 2018, Kate McCarthy, former CORH department chair and current Interim Dean of Undergraduate Education sent an email to Comparative Religion faculty noting that “we do not seem well equipped to help move the whole campus through a collective process of grief, healing, and reaffirming of community.” She wondered out loud, “Do you think RELS might have anything to offer here?” Several of us met with Kate to brainstorm what a ritualized but non-religious campus event might look like and members of our department were instrumental in planning the ritual and art installation that became “Remembering the Ridge.” Following Kate’s initial suggestion, she and I coordinated the group and other department faculty—Micki Lennon, Sarah Gagnebin, Greg Cootsona, and Laura Nice—were involved with the planning. Our department was one of the sponsors, along with the Office of Undergraduate Education, Meriam Library and the Valene L. Smith Museum of Anthropology. The planning group grew to include staff and faculty from across campus, including twelve employees from Facilities Management and Services (FMS) who built most of the structure for the installation.

On the day of the opening ritual, students from our classes helped set up stones, paper, pens, ties, clothespins, and other materials for attendees to contribute to the memorial fences. After brief remarks from President Gayle Hutchinson, Kate McCarthy, and Joe Wills (a retired Chico State employee, local therapist and Camp Fire survivor), and a song by local musician [John-Michael Sun](#), anyone who wanted to participate began writing messages on stones and paper and placing photos and other items on the fences. Others stood by quietly and watched as Sun played soft music in the background. After a time, Wills invited people to speak a word or phrase about what they had lost or how they had been affected by the fire. For a few minutes, voices punctuated the silence with words of loss. Wills then asked us for words or phrases about what we hoped or wished for and after this chorus of voices ended, the ceremony came to a close.

In the days that followed, the fences took on a life of their own, as more messages and objects were added, including tiny paintings by a Chico Jr. High art class. As I write this, the installation is in its second week and still growing. It will be dismantled on April 26, but a digital archive, hosted by Meriam Library at <http://rememberingtheridge.org/>, will remain for anyone who wants to contribute writings or photos.

Spontaneous and temporary memorials have become an international idiom for public responses to large-scale tragedies: school shootings, terrorist attacks, and now wildfires. They appeared in Columbine, Colorado, after the 1999 school shootings at Columbine High School, in New York City after the September 11, 2001 terrorist attacks on the World Trade Center, in Oslo after the 22 of July, 2011 terrorist attacks, in Mexico City after the 2017 earthquake, in Christchurch, New Zealand after the 2019 shootings in two mosques, and in many other contexts around the world. They exemplify what Erika Doss calls “the material culture of grief” that allows us to collectively negotiate tragic losses.



There is a generic quality to these memorials; they offer a sacred space unconnected to faith or creed, a universal idiom of loss: flowers, ribbons, messages. But they are local too, specific and personal. They may include the names and stories of people who were killed. They move from the abstract, “we’ve all been impacted by the fire” to the specific: a cat’s collar, car keys. Participants in “Remembering the Ridge” memorialized the nonhuman as well as the human, which makes this installation stand out from other temporary memorials: messages about beloved pets lost to the fire, photos of lone chimneys, thank you notes to cars that were burned up in the fire, and elegies for homes that once offered warmth and comfort.

Images of absence on the fences act on viewers, making what is lost even more present. A photo of stumps makes us think of the loss of trees at the same time that we imagine what they once looked like. One photograph at the installation included before and after photos: on the left are shelves of bright green potted plants, on the right are the same shelves, twisted and burnt, everything turned to grey. Another photo shows a blackened swing set in a

yard that has been destroyed, and another an ash-covered foundation next to all that remains: a burnt metal sign reading “home.”

Memorials like Remembering the Ridge interrupt the taken-for-granted reality of daily life, reminding us of rupture, of tragedy. A memorial is a chance to pause. As Kate McCarthy, who spoke at the opening of installation put it, “standing here together we affirm what our ancestors have known in every time and culture. That a simple ceremony—placing a stone, observing silence—interrupts the pace of ordinary time that tells us to move on.” These memorials create a sense of intimacy among strangers who share their most personal and heartfelt thoughts. In this way, temporary memorials transform private grief into public loss, so that the larger community can take on some of the burden of grief.

To the Rescue—Jason Clower

On April 8, while my colleagues were remembering the Camp Fire disaster, I was training to join one of the units that responds to such disasters, the Butte County Search and Rescue team (BCSAR).

In this part of the state, if you go missing in the mountains, have a boating accident, or need to be evacuated from flood or fire, the folks who arrive with helicopters and search dogs will be BCSAR. A self-funded, all-volunteer effort, they welcome new recruits, so this spring I am going through their search and rescue academy. Thus it was that as my colleagues were adorning the memorial pillars in the Meriam Library breezeway, I was learning to use police radios and attending a class entitled “Lost Person Behavior.” (Did you know that, when lost, Alzheimer’s patients typically travel a straight line until they meet an insuperable obstacle? Or that an adult and child lost in the wilderness are more likely to be found alive than a pair of adults?)

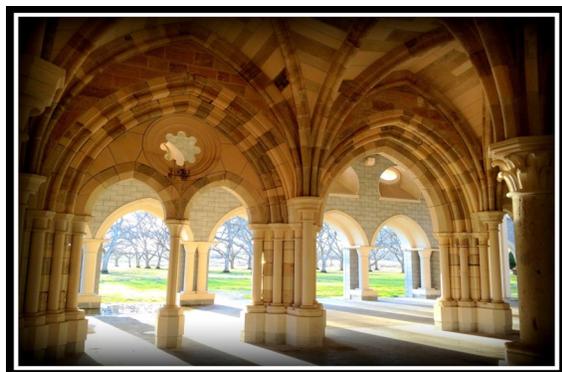
Still to come this month: orientations to ropes and knots, helicopters, land navigation, and K9s. Faithful lap-dog Snoot, who used to accompany me to classes when he was younger and healthier, hoped to volunteer as a rescue dog but had to be gently dissuaded on the grounds that he is old, half-blind, and bumps into furniture. He concluded that he can best serve the people of Butte County by sitting on their laps once they are safe and warm by a fire and eating any cookie crumbs they might drop.



Student Club Trip to the Abbey of New Clairvaux in Vina Kailey Land

The smell of incense filled our noses as we walked into the church for mass as the calm and beauty of the surroundings coaxed us into a peaceful state of mind. A little display table stood near the entrance to the church, and on it were maps of the grounds and information regarding the monastery that we were about to explore. There were five of us from the Comparative Religion and Humanities Society (CRHSS) who attended that morning of April 7 for the service. We were all very excited to go to this event, because most of us had never been to a Catholic service before. After everyone was finished looking at the pamphlets, we went into the main space and sat down. The Abbey of New Clairvaux was a very small church but there were many windows allowing in the light and there was also plenty of seating. After a little time we heard the organ start to play as the monks walked in; it reminded me a lot of the organ in the church where I was baptized which gave it some comforting vibes. Song filled the church as people began to sing. The nice part was that they had books in which we could follow along (I kept getting lost with the page numbers but it was fun nevertheless). The service was short and sweet and everything was done within an hour, and the communion ritual involving the transubstantiation of the bread and wine was particularly moving.

Afterwards, we went and explored the grounds a bit. We visited their chapel made out of medieval stones that were brought from Europe and reassembled here and then we went to their bookstore, which offered not just books, but other items from homemade jams and olive oil to shirts and mugs. Overall, the student club had a wonderful time at the Abbey of New Clairvaux in Vina and we all learned many things while visiting.



Reflections on the Academic Senate

Jed Wyrick



I joined the Academic Senate of California State University, Chico in the year 2000, a year after my arrival on campus as an assistant professor. That stint lasted for 9 years in total. After a considerable break, I returned to Senate, and was shortly voted in as its Chair, a position I have occupied for the past two years.

Attending formal meetings is only part of the bargain, however. Then come the consultation meetings with the faculty officers of the Academic Senate, including heated group emails and frequent texts (and I am not a fan of texting). In addition, I had to schedule fairly regular consultations with the President, Provost, and other Vice Presidents on issues of concern to the faculty of the university (and you should know that faculty think that EVERY issue of the university is of concern to them). These meetings could be chatty and relaxed or tense, depending on the topic, but I think the university leaders appreciated my Comparative Religion and Humanities calm and ability to engage in reasoned dialogue about our deepest differences, a skill that I believe I share with my departmental colleagues and our graduates.

Exactly what does a senate chair do, you might well ask?

Basically, the main responsibility is to run bi-monthly Senate and Executive Committee meetings, quarterly University Budget Committee meetings, and set agendas for those meetings. But in addition, it is expected that the senate chair participate in a variety of other regular meetings including (and please don't all volunteer at once after seeing this mouth-watering list): the Provost's Academic Council; the Enrollment Management Committee; the University Diversity Committee; the Academic Affairs Diversity Council; the Graduation Initiative Advisory Team, together with several subcommittees; the Associate Deans and Support Unit Coordinators Space Utilization Committee; the Calendar Work Group; the Strategic Planning Council; the Master Planning Council; the University Chairs Committee; the Accessibility Technology Initiative Steering Committee; and various steering committees on university reaccreditation. Fun, right? To be fair, I've always enjoyed participating in meetings; but some of them did tend to lead to a distinct feeling of tedium.

The Faculty Constitution grants the Senate Chair the status of head faculty member (at least when this position is not taken by the President). This means I have been required to speak at every undergraduate commencement ceremony (there are five!), unless I can scrounge up a designee for one or two ceremonies. It also means that everyone asks for my input (when they want to know what "the faculty" think or make some sort of a nod to consultation and shared governance). One problem I found connected to this was that often when I tried to make a decision on the spot without asking the Senate or its officers, I got into trouble. So the lesson is: don't ever try to represent the faculty, even when asked.

I have learned a lot about our university (and possibly universities in general) from my experiences. I continue to love the intricacies of policy writing, Robert's Rules, and working on a variety of projects that can help improve the lives of students, faculty, and staff. I have enjoyed working to improve the efficiency and cost-effectiveness of our institution, and really meant to do my best to enhance its intellectual offerings (though I suppose my efforts only rarely went in that direction). There are so many great people to work with at Chico State! But I also now realize that I am ready to appreciate them from a distance! I am looking forward to teaching full time and returning to my office in the Department of Comparative Religion and Humanities.



What do People Think about Religion and Science

Greg Cootsona



Elaine Howard Ecklund

Over the past five years, I have convened religion and science conferences on behalf of the Comparative Religion and Humanities department to address the key question of how these two important cultural forces relate.

On January 24-26, 2019, Elaine Howard Ecklund (<http://www.elainehowardecklund.com>), Herbert S. Autrey Chair in Social Sciences and Professor of Sociology at Rice University, spoke about the findings from her research, including her book (co-authored with Christopher Scheitle) *Religion vs. Science: What Religious People Really Think* (Oxford, 2018), <https://global.oup.com/academic/product/religion-vs-science-9780190650629?cc=us&lang=en&>.

Over the past two years, I've participated in several meetings at Rice as part of a group of advisors to discuss the findings from the research in this book with Elaine.

On Thursday evening, January 24, she discussed “What Scientists Think about Religious People” at Zingg Recital Hall. Elaine, who is married to a world class physicist, Karl Ecklund (also at Rice), livened her talk with personal stories gathered from Karl's life as a scientist as well as her team's interviews with six hundred biologists and physicists across eight national contexts (supplemented by 9,422 survey respondents). She emphasized new or surprising findings, one of which is that scientists are not uniformly against religion—which is a popular misconception—and in fact there are many scientists who are religious but who may, however, feel isolated because of their beliefs.

Friday afternoon, January 25, Elaine met in a more informal conversation with members of CORH and discussed her work and how it related to the various projects we're involved in. We then had a fabulous dinner together at Grana in downtown Chico.

On Saturday morning, January 26, Dr. Ecklund presented “What Religious People Think about Scientists” and described some perhaps unexpected findings from her research. As part of the American Association for the Advancement of Science Dialogue on Science, Ethics and Religion program, she has studied how four different U.S. religious groups understand science and found that most religious people are actually very enthusiastic about science. After her talk, Brian Oppy (chair of Sociology at Chico State and Professor of Psychology) and I responded to and dialogued with Elaine, after which we all answered questions from the participants.

SPONSORED BY THE COMPARATIVE RELIGION & HUMANITIES DEPARTMENT

JANUARY 24-26, 2019

SCIENCE & RELIGION CONFERENCE

CALIFORNIA STATE UNIVERSITY, CHICO

ELAINE HOWARD ECKLUND
AUTHOR OF *RELIGION VS. SCIENCE: WHAT RELIGIOUS PEOPLE REALLY THINK* AND HERBERT S. AUTREY CHAIR IN SOCIAL SCIENCES AT RICE UNIVERSITY

THURSDAY, JANUARY 24TH @ 7:00PM ZINGG RECITAL HALL
“WHAT SCIENTISTS THINK ABOUT RELIGIOUS PEOPLE”
A talk by Elaine Howard Ecklund

SATURDAY, JANUARY 26TH @ 8:30-11:00AM ARTS & HUMANITIES 111
“WHAT RELIGIOUS PEOPLE THINK ABOUT SCIENTISTS”
A talk by Elaine Howard Ecklund in dialogue with Chico State faculty, Greg Cootsona (Comparative Religion and Humanities) and Brian Oppy (Psychology)

NO COST | FOOD PROVIDED

This event was made possible through the support of a grant from the John Templeton Foundation.

What do People Think about Religion and Science (cont.)

Elaine is a truly distinguished scholar in the field of the sociology of science and religion. She is the founding director of The Religion and Public Life Program (<http://rplp.rice.edu>) at Rice, where she is also a scholar at the Baker Institute for Public Policy. Among other leadership roles, she is President of the Society for the Scientific Study of Religion (SSSR). Her research uses social scientific methods to explore the public relationship between science and religion and she launched the Network for the Social Scientific Study of Science and Religion (N4SR) in 2011. In addition, Ecklund is the author of four books and over sixty research articles, as well as numerous op-eds. She has received grants and awards from organizations including the National Science Foundation, Russell Sage Foundation, John Templeton Foundation, Templeton World Charity Foundation, and Society for the Scientific Study of Religion. Her work has been cited over 3,000 times by national and international media outlets.

These were thought-provoking events with almost one hundred attendees participating. You can watch videos at <https://rce.csuchico.edu/connect-learn-engage/religious-studies>.



Ecology, Ethics, and Jive in the Sunshine State

Bruce Grelle

During the first week of April, I visited the Department of Religion at Florida State University in Tallahassee. I had been invited by my friend and colleague, Sumner B. Twiss, with whom I've collaborated on several projects over the years, including *Explorations in Global Ethics: Comparative Religious Ethics and Interreligious Dialogue* and *The Practices of Global Ethics: Historical Backgrounds, Current Issues and Future Prospects*.

On Thursday April 4, I visited with Ph.D. students in FSU's Religion, Ethics, and Philosophy Program. Later that day I gave a public lecture titled "Religion, Ecology, and the Question of Sustainability," a variation on a book chapter that I published in a volume titled *Values, Human Rights and Education: Contested Grounds*.

The concept of "sustainability" highlights connections between the long-term well-being of our natural environment, our economies, and our societies. Drawing on ideas from Native American and Biblical traditions as well as from such thinkers and movements as Aldo Leopold and Deep Ecology, the lecture considered three themes that emerge at the intersection between religion, ethics, and ecology. The first has to do with the difference between quantitative and qualitative ways of thinking about human well-being. The second has to do with our understanding of the relationship between our own self-interest and the interest of the ecosystem as a whole. The third has to do with viewing the crisis of sustainability as a crisis of character rather

than as a series of practical problems that can be resolved by technology.

On Friday April 5, I participated in a faculty and graduate student colloquium discussing "Religion, Ethics, and the Discourses of Social Change," which is chapter 5 of my recent book on Antonio Gramsci and the Question of Religion.

Early Saturday morning in the Tallahassee airport on the way back home, I noticed a small group of energetic and eccentric individuals carrying musical instrument cases and dressed in matching outfits – short blue jackets and high waisted red pants. They had short haircuts, and a couple of the men sported pencil thin mustaches. Something was embroidered in small letters on the front of their jackets, but I couldn't quite get a close enough look to read it. It turns out that they were on the same flight to Atlanta that I was on, and when they boarded the plane, I asked them their name. Speaking in an English accent and pointing to the name on the jacket, a band member said that they were the Jive Aces, and they were travelling to New York City to play at Birdland, a legendary jazz club in Manhattan. Once back home I looked them up on You Tube, where they have several videos that demonstrate their virtuosity as musicians, singers, and entertainers. A bit of additional internet research reveals that they're also prominent members of the Church of Scientology! Perhaps that's a topic for a future newsletter.



Chico Alum Gary Bedford on Building Bridges Between Humanities and Finance

On April 4th, 1977 CSU Chico alum Gary Bedford, along with his wife Anna, visited campus and discussed his wide-ranging career with the CORH faculty and students in RELS 323, Religion and Nature. Gary also addressed the students and faculty of the Center for Excellence in Finance in the CSU Business School, discussing trends and entrepreneurial opportunities in financial and wealth management.

Gary received his B.A. in Religious Studies and Philosophy. His CSU experience was highlighted with participation in the 1976-77 International School of America Honors Program's global tour led by famed religion scholar Huston Smith, studying on-site alongside local scholars, living with families and exploring three faith cultures - Islam in Morocco and Iran; Hinduism in India; Buddhism in Nepal, Sri Lanka, and Japan.

He eventually pursued a career in finance and wealth management and has resided in Boulder, Colorado since 1982. While achieving professional certifications, including Certified Investment Management Analyst (CIMA) and Chartered Financial Consultant (ChFC), Gary has also tracked a deep interest in the study of philosophy and religion, receiving an M.A. in Religious Studies at Denver University in 2011, where his work focused on post-modern critical theory and faith traditions, and how such studies may illumine key challenges facing global societies today. Emerging and far reaching opportunities invite the Academy to open its "siloe'd" departmental structures to cross-disciplinary conversations, projects, and "on-the-street" education, particularly in the interface of Humanities and Business-Finance. The business world is now keen on graduates with communication and critical thinking skills, who emerge with a more complex "liberal arts" appreciation of Western culture, including history, the arts, and critical thinking skills, in addition to technical skills. In particular, Gary shared how a co-major in a more practical field might have worked well into his career path, commenting that the CORH Minor offerings (Religious Studies, Ethics, Humanities, Classical Civilization, Cinema Studies, Modern Jewish and Israel Studies, and Medieval and Renaissance Studies) are on track to cultivate a more enlightened CSU experience, and are intriguing complements to many other fields.

Mr. Bedford has written about the problems arising in today's complex, globalizing economy. His article "Beyond the 2008 Financial Crisis: Global Capital After Marx and Modernism" (<http://www.jcrt.org/archives/12.3/index.shtml>) in the *Journal for Cultural and*

Religious Theory, observes how these events were triggered by a number of "hybrid" emergencies: errant public policy, hyper-technical derivative investment instruments, regulatory laxity, and consumer and business excess. Here he observes the fascinating similarities between post-modern language theory and the emergence of IT-driven, indefinitely variable "derivative" instruments. Also trending is what economists term "behavioral finance," the study of how human behavior-culture work as non-quantifiable feedback loops which interface inextricably with markets. However, rather than spurring discord, these developments invite conversations and even team-teaching opportunities between the Humanities and economic disciplines. For example, we might recall how Adam Smith's original disciplines were philosophy and ethics, or consider Nobel Laureate (1993 Economics) Robert William Fogel's germinal study, *The Fourth Great Awakening*, which examines how American egalitarianism was inspired by economic developments and expressed by evangelical movements.

Gary suggested that Humanities graduates always need more "legs" ("jobs") while business grads are always seeking a marketing edge (e.g., creative-critical thought and emotional intelligence). On the street, "EQ+IQ" are more in demand than mere "IQ." Both discipline sets live in the expression of values-driven "cultural market." "Religion," Gary suggests, may be more of an Enlightenment construct – it enables the term "secular," but also the schisms between, e.g., Humanities and Economic disciplines. "Faith," rather, may be more germane to both disciplines though in differentiated expressions. A famous Sufi saying says "It is not a question of seeing God when the veil is lifted, but of seeing God in the veil itself."



(source: <https://www.garybedford.com/our-firm>)

Early Churches at the Chico History Museum

Sierra Mahan



I am a graduating senior in the CORH department and for my spring internship, I have enjoyed working with the Chico History Museum on the research, data collection, design, marketing, and construction of my exhibit, titled "Early Chico Churches, Practicing by 1871: A Bird's Eye View."

The exhibit includes a map of old Chico that is 6 feet tall and 9 feet wide. The map labels six different church congregations that were practicing in the late nineteenth century - Roman Catholic Church, Methodist Episcopal Church North and South, Bidwell Memorial Presbyterian Church, and The Brown Chapel Congregational Church. Unique to my exhibit, I have digitally added Wood's Hall to the map, and am excited to present on its significance to the early Chico churches in addition to those labeled. My presentation will include details about the history of Chico leading to the emergence of the churches, John and Annie Bidwell's role, and each church's influence on Chico's religious history.

Throughout this process, I have worked closely with many knowledgeable and inspiring mentors from the museum and the university to bring my vision for this exhibit to life. It has been one of my most valued and cherished experiences at Chico State. Thank you for joining me for the opening of my exhibit!

<https://chicohistorymuseum.org/>



Chico History Museum Presents:

CHM **Early Chico Churches, Practicing by 1871: A Bird's Eye View**

Presented by CHM Student Intern, Sierra Mahan, of the California State University, Chico
Department of Comparative Religion and Humanities

MAY 4, 2019 @ 6:30PM • 141 SALEM ST. CHICO CA • SUGGESTED \$5 DONATION
Refreshments will be provided.

Joel Zimbelman Passes the Torch after a Distinguished Career



“Living the Dream”

I started teaching for the Religious Studies program in 1987, with the idea that I might be at Chico State for a few years, and then move on to another position somewhere. Two years became five, then ten, then twenty-five, and here I am after thirty-two years looking at retirement in a few weeks! It has been a wonderful career at Chico State, in large part because of the energy and enthusiasm of students, and a chance to teach a subject that I love. But my colleagues in the Department have been the greatest source of enjoyment, companionship, and support over these decades, and are the ones who have assured that this is the best place to work on campus! I know that those of you who have taught here and done courses with these folks will agree.

So, while I certainly relish the idea of having more time to read and travel and volunteer and hike Upper Park, I'll miss the daily fix of classes and conversations--and above all I'll miss grading those incredibly insightful student papers! I hope to keep some connection to the Department--book readings together; an occasional guest presentation; end of year potlucks; maybe a summer class. But making sure that one's timing is right getting into a career has to be matched by choosing the right exit date. The timing is right to "pass the torch to the next generation"--to teachers and writers with new perspectives, ideas, and strong connections to the very interesting students that we serve these days. The world is a complicated place, and providing scholarly and practical insights into how religion functions in this messy environment has been a great vocation. My best to you all as you continue those conversations with the people in your lives.

ANNOUNCEMENTS

Congratulations to **Heather Altfeld**, whose essay "Obituary for Dead Languages," originally published in *Conjunctions Literary Magazine Vol 70* has been selected for inclusion in the Best Essays of 2019, edited by Rebecca Solnit and Robert Atwan. This is a huge honor, unprecedented for Chico State--there isn't a much higher award in essay writing except the Pulitzer Prize. She has also published a number of poems and essays recently including:

Poem, "Late Atonement, Lower Sierra" in *The Cortland Review*

Poems, "Obituary for Silence" and "The Ancestors Remain Unhelpful in the Recent Tide of Events" in *The Georgia Review*, Summer/Fall 2018

Poem, "Earth Obituary" in *The Georgia Review*, Winter 2019

Poem, "903" in *ZYZZYVA*, Winter 2019

Short Story, "Disneyland Dad" in *Nostos Magazine*, Winter 2019

Essay, "A Scribe in the Double House of Life" in *Conjunctions Magazine*, March 2019

Essay, "Photography, Storytelling, and the Inhospitable World" in *ZYZZYVA*, Spring 2019

Essay, "The Behemoth of Loss: Man, Mammoth, and Melancholy" in *Orion Magazine of Nature, Culture, and Place*, April 2019

Congratulations to **Joel Zimbelman** on his retirement. Besides his many years as a professor specializing in biomedical ethics, Joel has served as Chair of the Department of Religious Studies as well as Dean of Humanities and Fine Arts and Interim Director of the Office of International Education.

Troy Jollimore published a paper called "Love, Romance, and Sex," in *The Routledge Handbook of Love in Philosophy* (edited by Adrienne Martin).

Sarah Pike's book, *For The Wild: Ritual and Commitment in Radical Eco-Activism* was named a Choice 2018 Outstanding Academic Title. Pike also gave a talk at UC Riverside's Department of Religious Studies on Holy War for the Wild: Environmental Protests as Rites of Sacrifice and Mourning and published "Fire and the Transfiguration of Paradise," a blog for "Counterpoint: Navigating Knowledge."

Jason Clower's paper "The Supreme Penultimate: Mou Zongsan on the Awakening of Faith" was presented in a conference on "The Awakening of Faith and New Confucian Philosophy," in Hanoi.

Caitlin McKinnon, one of our Humanities majors, will receive the University's highest honors at graduation: Summa cum laude.





**RELIGIOUS STUDIES &
HUMANITIES GRADUATES**



Jennifer Bennallack

Julian Bermudez

Muriel (Ellie) Birdwell

Charles Cain

Mark Campos

Blake Coppock

Annie Hegarty

Kevyn Labbe

Kailey Land

Garrison Linforth

Sierra Mahan

Melissa Martinez

Caitlin McKinnon

Mauricio Mendez

Alexandra Metcalf

Amber Schenk





Have a great Summer from CORH!

**DEPARTMENT OF
COMPARATIVE
RELIGION AND
HUMANITIES**

Please check out our
new website:

[http://
www.csuchico.edu/
corh/](http://www.csuchico.edu/corh/)

**SPREAD the WORD about
CRHSS**

[https://www.csuchico.edu/corh/
crhss.shtml](https://www.csuchico.edu/corh/crhss.shtml)

**Join our CORH
Social Media:**

Facebook:

[https://www.facebook.com/
CSUCORH/](https://www.facebook.com/CSUCORH/)

Instagram:

[@corhchicostate](https://www.instagram.com/corhchicostate)

Twitter:

[@CORHDept](https://twitter.com/CORHDept)



Comparative Religion and Humanities

377 Arts and Humanities Building

California State University, Chico

Chico, CA 95929-740

Phone: 530-898-5661

Fax: 530-898-5468

Email: corh@csuchico.edu

CALIFORNIA
STATE
UNIVERSITY

Chico