FROM THE DIRECTORS

The Center for Religion and Media, founded in 2003, has completed its first two years of work. We are proud to announce that The Pew Charitable Trusts has renewed its generous funding, giving us another two years of support for our public events, working groups, and our ongoing seminar, as well as the launch of a new joint graduate program in Journalism and Religious Studies. New York University has also established an endowment for the Center which will ensure its long life. We look forward to continuing to investigate how people use media in their religious lives, how “the media” treat religion and how media forms themselves can function as religion. This second newsletter will catch you up on our activities for 2004-05.

The past year’s theme, Religious Experience: Memory, Media, Marketing, focused on the ways that religious experience itself is given material shape, mobilizing the senses, while also creating the potential for commodification. Guests from the far corners of the world, ranging from the Maori art historian Dr. Rangihiroa Panoho, to the anthropologist Steve Feld’s work on soundscapes and the sacred, broadened our already capacious view of media. The year was capped by “First Nations/First Features,” (see p. 5) a two-week showcase of major feature films by indigenous directors from across the globe, held in collaboration with the Museum of Modern Art in New York, and the National Museum of the American Indian in Washington D.C.

Our working groups continue at the heart of the Center’s vision. They meet on their own, while gathering several times each semester for Bridging Seminars to discuss the work of our distinguished lecturers, invited speakers, and one another. Our members have produced books, articles, websites, and curricula.

We are truly delighted and grateful at the number of wonderful collaborators who have passed through our doors. Working group members, speakers, filmmakers, visiting scholars, and the dedicated audience of students, faculty, media makers, and attentive listeners who have attended events contributed so much to our work. Next year promises to be just as fruitful.

Faye Ginsburg and Angela Zito

2004-2005

Religious Experience: memory, media, marketing

How are different kinds of media—from rosaries and prayer wheels to audiocassettes and the Internet—implicated in creating embodied religious subjects? How do various spiritual traditions, emphasizing different sensory capacities, mediate the everyday as an expression of the divine, valorizing some and excluding other avenues of experience? How does material culture facilitate the transportation of religious experience across time, anchoring memory?

These classic concerns underlie the modern commodification of religious material culture and its circulation across cultural boundaries. Last year we built upon our first year’s work, asking anew how media transform the overlapping domains of secular and religious practice through the lens of material culture.

working groups:

Mediating Asian Religions / Convenor: Angela Zito, Director, Religious Studies
Christianity in New and Old Media / Convenor: Bambi Schieffelin, Anthropology
Indigenous Cosmologies / Convenors: Fred Myers, Chair, Anthropology; Faye Ginsburg, Anthropology

2005-2006

Religion, Media, and Body Politics

Control of the body has always been a central concern of religious life. As possibilities emerge in medicine, sexuality, and biotechnology that have never before been imagined, the status of religious regulation in these novel circumstances has been challenged and has become central to many key debates in contemporary politics and culture in many parts of the world. Media is deeply implicated in how these debates are structured, from what new medical technologies reveal about fetuses, DNA, HIV status, sexuality, etc., to the ways they are imagined and discussed in both secular and religious arenas.

working groups:

The Body, Belief, and Bioethics / Conveners: Rayna Rapp, Anthropology; Faye Ginsburg, Anthropology

This group will address how the mediation of the body—particularly with new pandemics, biotechnologies, genetic knowledge, and the potential for the creation of unprecedented life forms—has become increasingly unstable. The need and desire to understand these new bio-boundaries frames debates in many religious traditions, from the perennial conflict over abortion in the United States to the status of “kosher sperm” in Judaism, or corneal transplants in Islamic law.

Sex, Secularism, and Other Religious Matters / Convener: Ann Pellegrini, Religious Studies/Performance Studies

This group will consider the place of religion in contemporary U.S. public life. How do these dynamics play out in public debates about sex and sexuality, issues that so often seem to stand in as barometers of “moral values”? What role do the media play in shaping and narrowing public discourse about religion, sex, and secularism?
Senior Research Scholar Heather Hendershot’s new book project on right-wing Cold War broadcasting focuses on the fundamentalist radio broadcaster Carl McIntire.

Hendershot spent much of her year at the Columbia University Rare Books and Manuscripts Library, researching McIntire and other figures such as H.L. Hunt, Dan Smoot, and the Rev. Billy James Hargis. She traveled to the National Archives in College Park, MD, to read the lengthy transcript of McIntire’s FCC hearing, and to Chicago to view television programs by Smoot and Hunt, as well as John Birch Society recruitment films. She presented a paper entitled “Panic, Paranoia, and Policy: Problematizing FCC Neutrality and Fundamentalist Irrationality,” at the Society for Cinema and Media Studies conference.

In fall 2004, at the American Academy of Religion meetings, Hendershot introduced the film Hell House and led a panel discussion after the screening hosted by CRM. In spring 2005, she presented a paper entitled “Deciphering The Passion: Mel Gibson’s Holy War vs. Evangelical Modes of Representation” at the “Rhetorics of Holy War” conference at the University of California, Berkeley. Her essay “His Pain, Your Gain: Jesus, Masculinity, and Evangelical Support for The Passion of the Christ” was solicited for Passion Stories, a book to be edited by Lowell Gallagher and Alice Dailey.

In addition to writing book reviews for the Journal for the Scientific Study of Religion and Film Quarterly, Hendershot wrote three essays for the on-line TV Studies journal Flow. She also gave invited seminar presentations at Columbia University and New York University. Finally, she recently learned that her acclaimed book on evangelical Christian media—Shaking the World for Jesus—will be translated into Turkish.

At the Center, post-doctoral fellow Greg Grieve completed a book entitled Retheorizing Religion in Nepal (2006, Palgrave Macmillan). The book uses an ethnographic account of prosaic religious practices in Bhaktapur, Nepal, to invite new ways of rethinking and rewriting such key categories in the study of religion as tradition, divinity, personhood, worship, experience, and agency. Grieve argues that these categories are intrinsically political since they are linked with colonial and postcolonial discourses about what constitutes legitimate and authentic religion.


Grieve is also editing, Historicizing Tradition, with Steven Engler, which will be published in 2006 by Mouton de Gruyter of Berlin. Using a critical comparative framework, the goal of the volume is to historicize and critique “tradition” as a category in the historical and comparative study of religion. He has written the introduction and a chapter entitled “Histories of Tradition in Bhaktapur, Nepal: Or How to Compile a Contemporary Hindu Medieval City.”

Grieve continues work on two projects. The first, “Faithful History: Kamas, Utah’s Pioneer Day,” includes an academic article, website, and video documentary about a commemorative parade that has always acted as a barometer of the Church of Jesus Christ of Latter-Day Saints (LDS), and the Mormon cultural sphere more broadly. The second project, “Mandala: Mediating Asian Religion and the Mystic East,” will become a book-length manuscript and documentary video that will trace how mandalas and Nepalese paintings have been used in the West to re-signify Asian religions as uniquely mystical and otherworldly.
Post-doctoral fellow Jane Iwamura completed revisions for her book, *The Oriental Monk in American Popular Culture: Race, Religion, and Representation in the Age of Virtual Orientalism*. She included additional research key in establishing an audio-visual “library” of images and clips that will be used for a companion website.

Iwamura also spent her year at CRM getting two new projects off the ground. The first, “Altered States: The Japanese American Home Shrine,” has received a start-up grant from the Center for Religion and Civic Culture at USC. The second project, “The Flesh Made Word: Reading Religion in the Literatures of Asian America,” is a volume co-edited with James Kyung-Jin Lee (UC Santa Barbara). During the past year, Iwamura and Dr. Lee have organized two panels—one for the Association for Asian American Studies (April 2005) and the other for the Modern Literary Association (December 2005)—whose papers will comprise the collection.

Iwamura is co-authoring a paper with Janelle Wong (Political Science, USC) entitled “Religion as a Group-Based Political Resource for Asian Americans.” Based on recent data from the Pilot National Asian American Political Survey, it explores the nexus of religion and conservative politics in the Asian American community. It will be published in the volume, *Religion and Social Justice for Immigrants*, edited by Pierrette Hondagneu-Sotelo.

During the fellowship year, Iwamura submitted a new course for approval at USC entitled “Religion and Popular Culture in America,” and she is developing with Nancy Lutkehaus (Anthropology, USC) a graduate course, “Picturing Paradise: Western Visions of Hawai‘i and the South Seas,” for consideration under the Literary, Visual, and Material Cultures Initiative in the spring of 2006.

Finally, Iwamura will also be collaborating with fellow CRM post-doctoral fellow Greg Grieve on a chapter for a volume on teaching religion and film (edited by Gregory Watkins at Stanford University). The piece, “Mediating Liberation: Keanu Reeves and the Ideology of the Middle Way,” will look at the ways in which the popular star and his films (*The Matrix, Little Buddha, Bill and Ted’s Excellent Adventure*, and *Constantine*) mediate contemporary views of spiritual and political liberation, while tapping into romantic notions of Eastern spirituality and ethnic primitivism.

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**Announcing the Fellows for 2005-2006**

**Senior Research Scholar**

**Ann Burlein** (Associate Professor, Religious Studies, University of North Carolina, Charlotte). Project: “When Memory Becomes Molecular: Changing the Biological Body, Changing Religion”

Burlein’s project explores how the genetic body, sexuality, and secularism interact by studying the narrative nexus that links religiosity and medical media practices. Her work asks how attention to the biological body can help us comprehend the role of diverse religions in “global secularisms”; and how understanding the body as molecular has required supplementing the traditional triangulation of the clinical gaze with touch and sound through new media: from MRI’s, sonograms, and karyotypes, to genetic family trees and pharmaceutical ads. Burlein is the author of *Lift High the Cross: Where White Supremacy and the Christian Right Converge* (Duke University Press, 2002).

**Post-Doctoral Fellows:**


Lepinay’s research investigates the world of embryonic stem cell (ESC) research, and the modes of articulation around it, including those adopted by ethicists advocating the presence of Life as well as scientists who spell out the potentialities of stem cell research for the lives—and bodies—of patients suffering a wide range of illnesses, as yet incurable. Because ESC research and debates are taking place worldwide, his work will focus on the use of diverse media, highlighting how the fields of science, ethics, and religion construct narratives around ESC.

**Molly McGarry** (Assistant Professor, History, University of California, Riverside). Project: “Ghosts of Futures Past: Spiritualism and the Cultural Politics of Nineteenth-Century America”

McGarry’s work examines nineteenth-century American Spiritualism, a popular religious movement conducted through communication with spirits of the dead that re-enchanted technologies of modernity for spiritual contact and connection. McGarry explores spiritualism’s links with changing relations of gender, race and citizenship, and its entanglement with battles over sex, science, secularism and the state. McGarry is the author of *Becoming Visible: An Illustrated History of Lesbian and Gay Life in Twentieth-Century America* (Viking/Penguin Books, 1998).

**Visiting Scholars:**

This year, CRM will be hosting two visiting scholars. Artist and activist **Greg Bordowitz** (Assistant Professor, Film, School of the Art Institute of Chicago) will work on a book and full-length video work investigating the history of the idea of volition, in relation to sex education, HIV prevention, and drug harm reduction. **Alisa Lebow** (Senior Lecturer, University of the West of England) will research interconnections between self-representation and its cultural/ethnic context while simultaneously exploring the fictional and mythic aspects of first-person filmic constructions.
Distinguished Lectures

September 16, 2004
Steven Feld, University of New Mexico

October 14, 2004
Judith Weisenfeld, Vassar College
“Projecting Blackness: African-American Religion in American Film”

October 29, 2004
Melanie McAlister, George Washington University
“Evangelicals, Popular Culture, and Mideast Politics”

March 3, 2005
Michael Brown, Williams College
“Who Owns Native Culture?”

Screenings/Discussions

September 10, 2004
Investigation of a Flame
Lynne Sachs, 2001
An experimental documentary about the civil disobedience of the Catonsville Nine, the Berrigan brothers and other religiously inspired peace activists, who burned draft records to protest the Vietnam War. The screening was followed by a discussion with the director and Father Daniel Berrigan. For more information: www.frif.com/new2004/inv.html

October 1, 2004
East Coast Premiere
The Land Has Eyes (Pear Ta Ma ‘On Maf)
Vilsoni Hereniko, 2003
This first feature by a Fiji native premiered at the Sundance Film Festival. Set in the colonial era, it tells the story of a young woman inspired by her tradition of the Warrior Woman to clear her family name and resist the imposition of Christian values. The screening was followed by discussion with director Vilsoni Hereniko and producer Jeanette Paulson Hereniko. For more information: www.thelandhaseyes.com

October 15, 2004
Maria De Los Angeles
Shoja Azari, 2003
This “fictional documentary” provides a behind-the-scenes look at the making of Tooba, performance artist Shirin Neshat’s recent installation, exploring the confluence of Iranian and Western cultures and the blurring of boundaries between fiction and reality. A discussion with the filmmaker followed the screening.

December 3, 2004
The Fence
Alexandre Trudeau, 2004
Filmmaker Alexandre Trudeau spent a season working and living with families in Israel and the Palestinian Territory. The Fence is the intimate tale of two families on the opposing sides of the security barrier in the Jenin-Afula area. A discussion with the filmmaker followed the screening.

February 2, 2005
Control Room
Jehane Noujaim, 2004
This candid look at the Al Jazeera news network at the onset of the Iraq War provides an insightful analysis of how one media outlet provided coverage to the Arab world. The screening was followed by a roundtable discussion with producer Rosadel Varela, director Jehane Noujaim, Jay Rosen (Journalism, NYU), and Khaled Fahmy (Middle Eastern Studies, NYU). This screening was part of the Islamic Visual Culture series presented by the Kevorkian Center at NYU.

March 4, 2005
P.O.V. on Faith and Documentary
The Education of Shelby Knox
Marion Lipschutz and Rose Rosenblatt, 2005
A Christian teenage girl from Lubbock, Texas, begins to question her conservative upbringing when she gets involved in a campaign for better sex education in local public schools, which broadens into a fight for gay rights. The filmmakers and Shelby Knox were present for a roundtable discussion, which was joined by Cara Mertes, executive director of the award-winning PBS series P.O.V., and Macky Alston, director of Auburn Media. For more information: www.pbs.org/pov/pov2005/shelbyknox/

April 1, 2005
A Cinematic Present: Sensing the Sacred in the Real
Experimental filmmaker Nathaniel Dorsky’s personal, meditative films, influenced by Buddhist philosophy, have been shown in museums, galleries and cinematheques internationally. He is also the author of Devotional Cinema (Tuumba Press, 2003). A selection of Nathaniel Dorsky’s films were screened, followed by a discussion between the filmmaker and Deirdre Boyle (New School University), moderated by CRM co-director Angela Zito.

Lectures

February 24, 2005
Robbie Barnett, Columbia University
“The Search for the Panchen Lama: Ritual in the Age of Electronic Reproduction”

March 10, 2005
Birgit Meyer, University of Amsterdam
“Revelation, Secrecy and the Limits of the Visual: Christianity, Tradition, and Ghanaian Popular Video-Films”

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Colloquium

November 4, 2004
Joel Robbins,
University of California, San Diego
“When is a Christian? Belief, Time and the Problem of Christian Culture”
First Nations / First Features: A Showcase of World Indigenous Film and Media
May 12-23, 2005

CRM is proud to have presented, along with the Smithsonian’s National Museum of the American Indian, The Museum of Modern Art, and NYU’s Center for Media, Culture, and History, a film series celebrating the groundbreaking feature films by indigenous directors from around the world.

*First Nations/First Features: A Showcase of World Indigenous Film and Media* was held in May in New York City and Washington, D.C. More than twenty feature-length dramatic films, short fictions, documentary and experimental works were screened in each city. Directors were present to introduce and discuss their works.

Indigenous directors have broken barriers to Native film production over the past two decades, receiving accolades from both Native and general audiences and winning prestigious awards worldwide, from Cannes to Sundance to Kautokeino. Their work represents media production among a host of First Nations communities, including aboriginal Australia, Inuit, Maori, Native North and South American, Nenet, Rotuman, and Sami. Drawing on both traditional and contemporary experiences, the films offer gripping stories—from warrior legends to current dilemmas of family and identity—that bring audiences into the dramas of these very different worlds with their distinctive narratives, aesthetics and cosmologies.

Over 12,000 people attended screenings in New York and Washington, D.C., during the course of the two-week showcase.

Among the featured films were well-known works such as: *Atanarjuat: The Fast Runner*, directed by Zacharias Kunuk (Inuit), *Once Were Warriors*, directed by Lee Tamahori (Maori), *Smoke Signals*, directed by Chris Eyre (Cheyenne), and *Radiance*, directed by indigenous Australian director Rachel Perkins (Arremlte/Kalkadoon).

For complete listings and additional information: www.firstnationsfirstfeatures.org.

A symposium titled *Cultural Creativity and Cultural Rights: On and Off Screen* took place at the National Museum of the American Indian in New York on May 12. It included two panel discussions with indigenous filmmakers. The first explored how traditional cultural worlds present a powerful resource and possible point of tension for creative experimentation in relation to a range of possible audiences. The second panel addressed how indigenous media production and circulation is supported at different levels, from local communities to national initiatives to the international festival scene.
Among the extensive mediations of the Holocaust, Anne Frank’s status is singular. No other victim of Nazi persecution looms so large, thanks to the wide readership of her *Diary of a Young Girl*. First published in Dutch in 1947 (in a version redacted by her father, Otto Frank), it has been translated into dozens of languages and has become one of the world’s most widely read books. Anne’s diary has since inspired a host of mediations, ranging from ballet to rock lyrics, from radio and television adaptations to Broadway musicals, from documentary films to Japanese anime.

A CRM colloquium, *Mediating Anne Frank*, examined Anne Frank’s diary and the various mediations it has inspired—including the Anne Frank House and the revisions and creative adaptations of the diary itself—as a test case for understanding the intersection of Jews, media, and religion in the context of Holocaust remembrance. The colloquium addressed questions such as: What are the consequences of Anne’s singular celebrity? How have mediations of her diary—originally written as a private, confessional work—transformed this work and her life into objects of devotion? How has her Jewishness been configured in these various representations? How has learning about the Holocaust through her diary become an adolescent rite of passage?

The program began with a morning session entitled, *A Young Girl and Her Diary: The Afterlife of Anne Frank*. **Jeffrey Shandler** (Rutgers) discussed the history of the diary as a mediated text, from the revisions made by Anne herself to later editions redacted by her father and others. The session continued with discussions by **Henri Lustiger-Thaler** (Ramapo), **Nicholas Mirzoeff** (NYU); and **Sally Charnow** (Hofstra). The session was moderated by **Judith Goldstein** (Vassar).

*Secrets on Display: Diaries and Hidden Places at the Anne Frank House*, focused on the building in which Anne’s family hid during World War II, which has since become one of the most visited museums in Europe. **Jeffrey Feldman** (NYU) discussed the physical layout of the museum as well as its virtual representation on the Internet, highlighting the mediation of secrecy and revelation that is so central to the diary’s cultural significance. **Barbara Kirshenblatt-Gimblett** (NYU), **Ilana Abramovitch** (Museum of Jewish Heritage) and **Jenna Weissman Joselit** (Princeton) provided additional reflections, and **Barbara Rose Haum** (NYU) moderated the discussion.

The afternoon began with *Anne Frank: Moving Images*, a panel discussion about various filmic representations of the Anne Frank story over the years. **Aviva Weintraub** (Jewish Museum) offered introductory remarks and showed film clips, followed by comments and reflections by **Olga Gershenson** (UMass), **Faye Ginsburg** (NYU), **Faye Lederman** (NYU), and **Leshu Torchin** (NYU). The panel was moderated by **Barbara Abrash** (NYU).

The final session of the day was *Sounds from the Secret Annex: Composing a Young Girl’s Thoughts*. **Judah Cohen** (NYU) discussed the ways that the Anne Frank story has been mediated through musical genres. Additional presentations were given by **Mark Kligman** (Hebrew Union College), **Michael Beckerman** (NYU), and **Edna Nahshon** (Jewish Theological Seminary), followed by a discussion moderated by **Edward Portnoy** (Jewish Theological Seminary).

The colloquium was a project of CRM’s Working Group on Jews/Media/Religion.
CRM in the News

Jeff Sharlet, editor of The Revealer, has written feature articles on evangelicalism and the Christian Right for major publications such as Harper’s Magazine, Nerve, New York Magazine, The Washington Post, and Rolling Stone. He has made numerous appearances on national radio shows, including NPR’s On the Media and Speaking of Faith, Air America’s Minority Report, and international shows such as BBC’s Radio Four and CBC’s Tapestry. He has also been interviewed for articles in The New York Times, Dallas Morning News, Philadelphia Enquirer, Kansas City Star, and other major newspapers in the U.S. and Europe... Angela Zito was interviewed on The Jim Richards Show (April 8) on Toronto’s NewsTalk 1010 radio, in a segment on the media coverage of the death of Pope John Paul II. She was also quoted in an article on the same topic in The San Diego Union Tribune... Jane Iwamura was quoted in a December Los Angeles Times piece called “Giving Tradition a Chance, Shin Buddhists celebrate Little Tokyo temple, but ponder faith’s future.”... In October, Heather Hendershot appeared in a Newsday article about evangelical preacher Joel Osteen. She also did a lengthy interview for a program on Christian music and politics done by World Café, a show on Sirius Satellite Radio.

The Revealer

The last two years have been exciting for The Revealer, the Center’s “Daily Review of Religion & the Press.” To date, the site has revealed 707,853 page views to 396,701 visitors, the vast majority of them repeat customers. 1,500 articles and news blurbs were posted, by a few dozen journalists, scholars, and “others,” and 2,422 comments were posted by visitors. Among The Revealer’s 1,600 subscribers (who receive our daily email newsletter) are reporters and editors from nearly every major secular and religious media organization, scholars from dozens of institutions, and numerous religious leaders. The Revealer has had media appearances in The New York Times, The Philadelphia Inquirer, The Miami Herald, The Detroit Free Press, The Kansas City Star, BBC Radio 4, MSNBC, and National Public Radio, to name but a few examples. In addition, The Revealer has done consulting for NBC Nightly News, ABC Prime Time, PBS Frontline, Time, The Nation, Christianity Today, Orlando Sentinel, Weekend America, and Nextbook.com.

Two of our contributors, Omri Elisha and David Domke, have had their Revealer articles anthologized in mainstream publications. Revealer editor Jeff Sharlet published on religion and media in Harper’s, Rolling Stone, New York, Nerve, The Dallas Morning News, and Oxford American. Former Revealer assistant editor Jesse Sunnenblick published several features in The Columbia Journalism Review. Former Revealer editor Kathryn Joyce received requests for a book proposal from two major trade publishers based on her Revealer writing on women and religious conservatism.

- Jeff Sharlet, Editor.

The Modiya Project

CRM and the Working Group on Jews/Media/Religion are pleased to announce the launch of the Modiya project, an open source resource for exploring the interrelation of Jews, media, and religion as an area of research and teaching. Modiya addresses such issues as: how uses of media figure in Jewish religious practices, how Jews discuss the opportunities and challenges new media pose to religious life, and how engagement with media engenders new notions and experiences of Jewish community, continuity, and spirituality.

In addition to considering mass communications media (newspapers, radio and television broadcasts, films, sound recordings), Modiya considers other forms of mediation ranging from manuscripts to modern recording technologies, including amateur photographic documentaries of community and life cycle events, and mediating practices encountered in live performances, philanthropy, museums, and tourism. Modiya defines Jewish communities broadly to include everything from ultra-Orthodox to ardent secularists. It considers not only the role of media within Jewish community life, but also the role of media in Jewish/non-Jewish relations.

Modiya is organized as a series of units, each of which deals with a different subject. These subjects include genres (music, texts, the Internet), issues (Holocaust, Kabbalah, Jews and Christmas, anti-Semitism, ecumenism), and communities (Lubavitcher Hasidim, young hipster Jews). The units are designed to provide teachers and scholars with a set of conceptual possibilities and rich resources for pursuing a course of study or as a basis for further research. The subjects and case studies are accompanied by annotated sources: readings, media works, websites, etc. Wherever possible, links to websites, online media works, and downloadable texts are provided, as well as selected images, texts, video clips, and sound files accompanied by information and suggestions for how they might be analyzed and used in the classroom.

Modiya is a model of collaboration for scholarship and research-centered pedagogy, using customized open source software (Ospace). It is designed to grow as new resources are located, new questions are formulated, and new ideas arise. Users are invited to offer their own resources and feedback, particularly in relation to their efforts to teach this material.

Modiya is still under construction, scheduled to launch in December 2005. The URL is http://modiya.nyu.edu.
Mission Statement
The Center for Religion and Media seeks to develop interdisciplinary, cross-cultural knowledge of how religious ideas and practices are shaped and spread through a variety of media. The Center, funded by The Pew Charitable Trusts, is a collaborative project of the Religious Studies Program; the Center for Media, Culture and History; and the Department of Journalism, providing a space for scholarly endeavor, a stage for public educational events, and an electronic interface with media specialists and the public through its innovative web magazine, The Revealer: A Daily Review of Religion and the Press (www.therevealer.org).

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Nam June Park, TV Buddha, 1974, collection of Stedelijk Museum, Amsterdam