

Editor's Introduction

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I never had a chance to speak with Dr. Ann Ulanov when she taught at Union. But the sheer number of people I know who have been deeply influenced by her, who have such glowing and remarkable things to say both about her work and her ability to make people feel heard, appreciated, and even loved (even alongside what has sometimes been characterized as a searing wit), reveals a person of irresistible creativity, intelligence, and personal dynamism. The essays found in this issue speak to all of these qualities of Dr. Ulanov, from the perspectives of generations of her students, colleagues, and students-become-colleagues.

Pia Chaudhari explores the concepts of eros, aggression, and the classical theological concept of theosis in the context of marriage, arguing that eros and aggression, properly construed, need greater recognition and appreciation.

Elizabeth Berne DeGear reflects on the psychoanalytic concept of mirroring in the child-maternal relationship, and asks how it might pertain to or enrich thinking about the Immaculate Conception.

Tiffany Houck Loomis engages strains of the Deuteronomistic history and Job, using depth psychology insights to bring a fresh perspective to the competing voices found in the Hebrew Bible.

Heather Wise offers a narrative case study of a man in hospice who had a powerful effect on her as a chaplain and allowed her to think through her own relationship with transference and her own development as a professional at the intersections of ministry, analysis, and academics.

Amy Bentley Lamborn rethinks the imagination in the context of postmodernity in the light of Ulanov's theorizations and explorations of the same. She makes a case for and offers an approach to an "imaginative transcendence of the postmodern binary" between the given and the made.

Jessica Van Denend applies Ulanov's work to contemporary questions and critiques of neoliberal economics. In particular, she engages the idea of dependency, recovering it against neoliberalism's rejection.

Stewart James Everett, Guest Editor of this festschrift, relates his work on humor both to Ulanov's work and to her personal humor. He highlights the importance of laughter throughout Ulanov's work, as it points to the work of the divine.

Finally Lisa M. Cataldo tells of Ulanov's challenge to find "what's new" in relational psychoanalytic theory, a challenge that helped both to clarify Cataldo's own thinking and to appreciate the work of Ulanov and its enduring importance.

The sum of these contributions testifies to Dr. Ulanov's breadth of knowledge as well as its depth. Her classes and work made not only for more educated seminarians but more fully realized people. Her reputation far precedes her, and it's certainly impressive. I envy those who had a chance to work with and learn from her, but these articles and tributes give me a sense of having met her, through

her influence and her generosity refracted through friends, peers, and colleagues' words about and in conversation with hers. I hope they come as reminders for those who have encountered Dr. Ulanov and cherish those encounters, resonances for those who are still in conversation and collaboration with her, and as an introduction and commendation for those who, like me, haven't (yet perhaps) had the opportunity to engage in a conversation with her.