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PERSPECTIVES *On Religion*

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Our faculty today

Missing from photo: Jay Holstein and Kristy Nabban-Warren

Looking Back on an Experiment that Began 90 Years Ago

Throughout the 2017-2018 academic year, the department will celebrate the 90th anniversary of its founding, as the first department of religion at an American public university. We asked our **emeritus faculty** to reflect on some of the changes they have observed over the years.

The terms *religion* and *religious* have long been fraught. From one generation to the next they become fraught in different ways. Depending on how people think about *religions* and their impact on societies, they can form distinctive impressions about what the *study of religion* involves and how important it is. **Dr. Kenneth**

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Looking Back (cont.)

Kuntz (1967-2006, plus ten years of online teaching) recalls a change in the department's name, in 2002, from the School of Religion to the Department of Religious Studies. He explains, "Department of Religious Studies' was deemed a more accurate name" because the unit was not like the University's Schools of Music or Art, which train people to become working musicians or artists. "It was not a theological seminary dedicated to the training of Jewish, Catholic, and Protestant religious leaders." It was a unit that was—and is—dedicated to educating people about the many forms that religions can take and the diverse influences they can have. Some students who concentrate on the study of religion in college *do* go on to become religious leaders, but many more pursue paths in medicine, nursing, public health, law, journalism, business management, non-governmental organizations, or international affairs. Dr. Kuntz comments that our department is not alone in needing to think continually about the way in which it labels itself and describe the work it does: "This situation is replicated in many Religious Studies departments in both public and private universities and liberal arts colleges."

Today, the Department of Religious Studies is administered like most other departments in the university. However, the situation was once different. **Dr. James McCue** (1965-2000) notes a change in the way that faculty appointments in the department were made, funded, and managed. "Originally, faculty appointments were to be made and funded by three prominent reli-

gious communities in Iowa—Protestant, Catholic, and Jewish. Each faculty member was to provide instruction principally about his own tradition. Representatives of the same communities were to be appointed to a Board of Directors, which would be responsible for insuring the continued funding and operation of the department. The University administration would also appoint a fourth faculty member, the Director, and the university would be responsible for funding *that* position." However, beginning in the 1960's, in light of some new legal opinions, most appointments were made following the ordinary procedures of other departments. The Board of Directors was renamed the Board of Fellows, which acted not as a group of rule makers, but as trusted advisors. Today we refer to this important group as our Advisory Board. In Dr. McCue's view, by the 1970's, "The School had become on paper what it had already become in reality: a regular department in the College of Arts and Sciences."

Also related to the topic of funding, **Dr. George Nickelsburg** (1969-2000) recalls the department's efforts to raise funds for three endowed faculty chairs: The J.J. Mallon Chair of Judaic Studies, the Daniel J. Krumm Family Chair of Reformation Studies, and the V.O. and Elizabeth Kahl Figge Chair of Catholic Studies. Religious bodies contributed generously to these endowments, and donors thereby ensured that their traditions would continue to be studied at the University of Iowa. However, donors had no control over the people who were appointed or the way their tradi-

tions would be studied. Unlike the earliest faculty appointments, these appointments were made on academic grounds and in light of department and College needs.

Dr. Nickelsburg, who served as Department Chair from 1990-1994, also highlights the diversification of our faculty and curriculum. He recalls, "When I arrived, the graduate curriculum was divided into four areas: Biblical Studies; History of Western Christianity; Theology and Ethics; and Asian Religions, heavily weighted on the Christian side with only two of fourteen faculty on the Asian side. This would change." Over time, the department made new appointments that not only expanded our coverage of the world's religions, but also linked us formally to a growing number of other departments and colleges. We added faculty in South Asian Religions, Chinese Religions, Japanese Religions, Native American Traditions, African-American Religions, Islam, and Ancient Mediterranean Religions. Several of our appointments work across traditions, regions, and disciplines. More than ever, our students, too, are transgressing traditional academic boundaries, building on faculty synergies, and pursuing creative interdisciplinary degrees.

These are just a few of the changes that the department has undergone over the years, but they are important ones. Each of them has shaped our identity, mission, public image, capabilities, and contributions. We are extremely grateful to *all* the professors who have been part of this evolution and have contributed so much to our success.

Remembering Professor Wang Pachow



Professor Wang Pachow was born in 1918 in Szechuan, China, and he died on July 18, 2017 at his retirement residence in Florida, at the age of 99. He is survived by his son Husan, daughter-in-law Tammy, and three grandsons—Cody, Collin, and Cameron. His wife Mavis preceded him in death in 2005. He joined the faculty of the School of Religion at the University of Iowa in 1968 and retired in 1988 (at the age of 70).

Pa's education took place in China and India. In India he joined the China Institute of the Visva-Bharati University at Santiniketan as a research scholar where he focused on the cultural relationships between India and China, with special attention to Buddhist Studies. From 1941 to 1947 he was a lecturer in Chinese Languages and Literature at Visva-Bharati University. From 1947 to 1953 he served as Head of the Chinese Department at the University of Allahabad in India. In 1948 he was awarded the Ph.D. from the University of Bombay, India. In 1954 Professor Pachow became a Senior Lecturer in Buddhist Civilizations and Chinese Studies at the University of Ceylon. Post-doctoral work found him researching at the Universities of London, Oxford, Cambridge, Durhan, Heidelberg, Paris, and Yale in New Haven, CT. In the summer of 1961 he spent time in London's impressive British Museum

examining various documents. In the summer of 1973 he worked in Paris, studying and editing Tunhuang Chinese manuscripts. His editing focused on important texts reflecting Chinese history, literature, and religious and social institutions that illuminate the interaction between religion and society.

In the summer of 1968, Professor Pachow, his wife Mavis, and son Hsuan (then a teenager) arrived in Iowa City. At his first meeting with the School of Religion faculty, Professor Pachow asked his colleagues to address him as "Pa." He was appointed as an Assistant Professor of the History of Religions. In 1975 he was promoted to Full Professor. In 1977 the Canadian Council in Ottawa appointed him to be an assessor of applications for fellowships in Humanities and Religious Studies. In 1978 the University of Delhi in India appointed him to be an external examiner of Ph.D. dissertations on Asian Studies. During his twenty years at the University of Iowa, Pa mainly taught four courses: Buddhism in South Asia, Buddhist Texts, the Religions of China, and the Religions of Japan. He directed five successful dissertations—those written by Thomas Graham, Oak Sook Kim, Scott Lowe, Barbara Reed, and Dale Wright.

Pa wrote five books and nearly thirty articles that appeared in various scholarly journals published in India, Ceylon, Taiwan, and other Asian countries. His books included *Chinese Buddhism: Aspects of Interpretation and Reinterpretation*; *The Works of Professor Wang Pachow* consisting of previously published essays on Buddhism; and *A Hermeneutical Approach to Supernatural Phenomena in Buddhist History*. His published articles included "Buddhism in India and China and its Relation to Sino-Indian Culture"; six articles on Theravada Buddhism in the *Abingdon Dictionary of Living Religions*; "Buddhism in a Changing Society" in the journal, *The Young Buddhist*; "Buddhist Discipline" in the *Encyclopedia of Religion*; and "Tan Yun-shan and Sino-Indian Cultural Relations in Modern Times."

Professor Pachow was a quiet man who listened well and spoke infrequently during monthly faculty meetings. That same demeanor was evident in the classroom. Never did he intimidate a student. Rather, in a welcoming manner he encouraged discussion of the issues at hand.

Finally, a personal word: In October, 1968, after Professor Pachow had lived in Iowa City for merely three months, he attended the national meeting of the American Academy of Religion in Dallas. Due to a lean travel budget, Professor Jim Spalding drove. Also in the car were Professor Robert Baird and [Ken Kuntz] me. Leaving at 1:30 p.m., we arrived in Kansas City at 6:00 p.m. at the home of Jim's parent's. We enjoyed a delicious supper before retiring in their attic where several double beds were available. Bob and I slept in one bed. Jim slept in another while Pa chose to sleep sitting in a chair. After 20 minutes Jim said to Pa (who was merely five feet tall and lean), "Given your size, three of you could sleep in my bed. Come to bed." Pa moved from chair to bed.

On another occasion Pa, Bob, and I were roommates at an American Academy of Religion meeting in Chicago. The last lecture we heard was given by Professor Martin Marty, a perceptive and humorous scholar. Though I forget his topic, I remember Marty's aside: "Once when President Dwight Eisenhower was dedicating a building, he said, 'Things are more like they are now than they've ever been before.'" Admittedly, that made little sense. But as we took a city bus to the airport, the bus had to come to a halt at several stoplights. At one intersection we saw a coffee shop. Bob remarked, "Look at that restaurant—it's more like it is now than it's ever been before." At another I said, "Look at that drug store—it's more like it is now than it's ever been before." We laughed both times. Then Pa said, "Pardon me, but I don't understand the joke." Pa was scarcely conversant with poor American humor but he didn't want to spoil our fun. My wife Ruth and I were in Pa and Mavis' home on several occasions and they were in ours. In sum, I found Pa to be a unique individual whose friendship I continue to appreciate.

The Creative Minds of Religious Studies



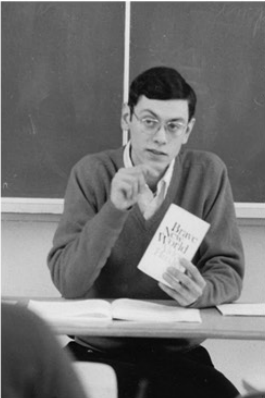
Faculty 1927



Faculty 1944



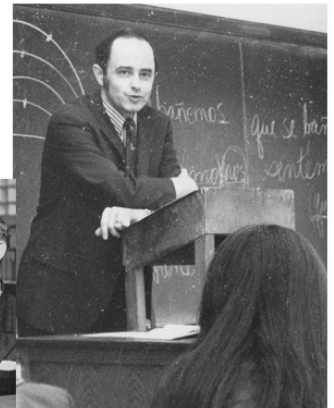
David Belgum



David Klemm



Faculty 1947



George Nickelsburg



Faculty 1962



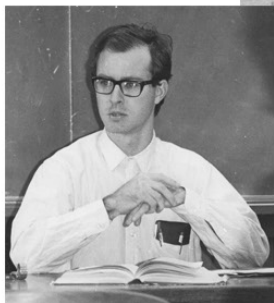
George Forell, Fred Bargebuhr, Father Welch Radio Show



Kenneth Kuntz



Faculty 1977



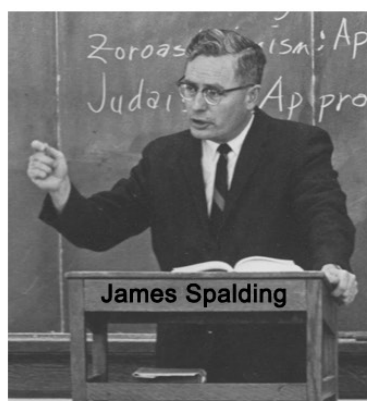
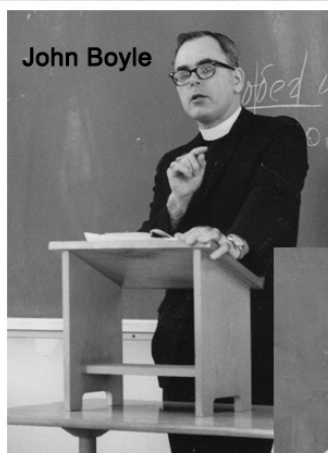
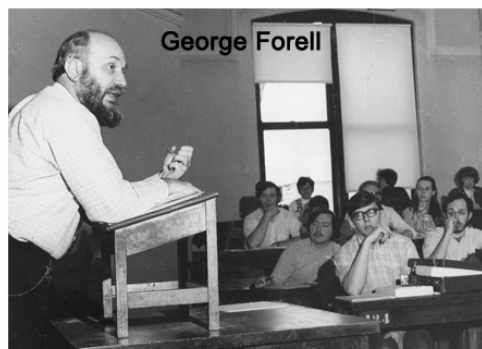
T. Dwight Bozeman



Faculty 1996



M Willard Lampe and O.D. Foster



Reflections from Students Through the Years:

I was a student in the late 90's, and like many undergraduates at the time, my first encounter with the Dept. of Religious Studies was through the class *Quest for Human Destiny* with Jay Holstein. Along with hundreds of students—and despite the woefully inadequate and shoddy MacBride Auditorium—I sat riveted as I listened to every lecture, each one feeling like an exposé of the human condition. I soon enrolled in other courses like *New Testament with Nickelsburg*, *Hebrew Prophets with Kuntz*, *Ethics with Cates*, and too many others to list. I can honestly say I enjoyed every single class I ever took through the department. The coursework helped nurture in me a sympathetic understanding of human beings' attempt to name and narrate their ultimate concerns, hopes, and fears. And the generous, kind, and thoughtful spirit of my professors, indeed of the whole department, is one I remember with gratitude. David Borger Germann, BA '00

A reflection on what the Department of Religious Studies has meant to me (a pleasant exercise): It meant professors who were accessible, engaging, and passionate about their respective fields; a faculty who made a large, public university feel more personalized and private than one might ever expect. It meant feeling consistently excited about attending lecture and discussion section, and learning to nurture an inquisitive mindset around people and cultures whose values and traditions were different than my own. Religious Studies meant earning a degree that is relevant to maneuvering the issues of today's world, and applicable in nearly every facet of my daily life. It meant honing my critical thinking skills and developing in me a greater awareness of, and respect for, religious diversity. It provided me with a strong foundation on which to build my nursing career; and, it meant crossing paths with a professor who started out as my teacher and mentor, and would become a trusted life-long friend. Jennifer Cain, BA '02

With my characteristic insecurity and naiveté, I enrolled in the UI School of Religion in 1990, under the impression that I could continue to study Patristics in the manner I had begun at St. Vladimir's Orthodox Theological Seminary in Younkers, NY. However, having studied the Cappadocian Fathers and completed an M.A. thesis on Maximus the Confessor, the idea of switching to Augustine seemed to lack sufficient allure to sustain me. It was then I decided to fall back in time, so to speak, and pursue Early Judaism and Christianity in the Greco-Roman World. Lacking Iowa residency and any sort of financial aid, I began by taking a course here and there, adding Hebrew to my Greek, determined to prove myself worthy of the paid RA or TA position that would allow me to continue fulltime. Eventually, it all came together; I served out the rest of my years as a T.A. for a few very large classes and managed to persevere to the end. I am deeply grateful for professors who were there for me along the way. They know who they are. Nicolae Roddy, PhD '99

I am extremely fortunate to have studied at Iowa. I arrived in Iowa City in the fall of 1999, and graduated with a degree in Modern Religious Thought in 2005. After having been in a large program for my MDiv, I wanted to find a more close-knit program for my doctorate. Iowa was perfect in that regard: an involved, personal community of scholars. Thanks to the size of the program, I was able to have close interactions with students and faculty outside my core specialization. The breadth of my education has been pivotal for my work in the undergraduate classroom at Ohio Northern University. At the same time, my advisor David E. Klemm and his graduate students—among them Verna Ehret, Sage Elwell, and Dan Boscaljon—created an intellectual community that continues to inform my scholarly work. This cohort was in the midst of reflecting on the ideas of theological humanism, and continues a regular involvement in this conversation to this day. Forrest Clingerman, PhD '05

Several years were spent in Iowa City, both at the University of Iowa Hospitals & Clinics (Clinical Instructor) and teaching in the College of Nursing. My graduate work was done in the departments of philosophy and religious studies. Memories are associated with professors: Gustav Bergman, logical positivism (when the department rated in the top ten graduate programs). However, I was more interested in existentialism and the works of Soren Kierkegaard and found George Forell's instruction in reformation theology and history greatly suited my interests. At the time Professor Forell went around the country celebrating, in the guise of Dr. Martin Luther, the 450th Anniversary of the Reformation. From Professor Kenneth Kuntz, I learned enough of the Hebrew language to read the OT books of Ruth and Jonah in their original language; Dr. Robert Scharlemann brilliantly specialized in the works of Paul Tillich. There were others with expertise in the full range of theological studies which gave a marvelous preparation, above and beyond seminary, for my eventual Ordination to the Ministry of Word and Sacrament in the Lutheran Church in 1989, and subsequent service as a pastor. The Rev. Dr. Arlynne C. Turnquist, MA Philosophy '62

My experiences as an undergraduate student in the Department of Religious Studies at the University of Iowa started rather later than most. The goal was to complete a Bachelor of Arts degree in preparation for attending seminary. I had particular interests in the Hebrew Bible and the New Testament especially in the archeology and history of the Biblical periods. Because of those interests it was a tremendous opportunity to study with the guidance of Professors J. Kenneth Kuntz, Jay Holstein, and George Nickelsburg. The Department of Religious Studies provided a firm foundation for my later work at seminary. More importantly, though, I believe the Department of Religious Studies provides a study of the rich tapestry of historical and current religious beliefs that is integral to a Liberal Arts education. Such an

Reflections (cont.)

education provides the basis for critical thinking, which I also believe, is a skill much needed in modern society. Rev. John Raab, BA '01

I came to The University of Iowa in the fall of 1986. I had applied to the School of Religion—and was honored to be accepted—because of the strength of the faculty and the program of study in my area of interest: Judaism and Christianity in the Greco-Roman World. George W. E. Nickelsburg, Kenneth J. Kuntz, James McCue, and Helen Goldstein were among the finest scholars in their fields, and, as a result, students who worked under them had access to a wealth of insight and knowledge. In that period, the program had a special relationship with Jonathan Goldstein, who taught history and classics at the university and was an outstanding scholar in the history of Second Temple Judaism. Also, the university's strong English department provided me the opportunity to study current literary methodologies, which complemented my work in the School of Religion. The program of study was rigorous and students were expected to perform at a high level. As a result, I left The University of Iowa knowing that I had been offered a first-rate education with top scholars, and that they had prepared me for my profession and a life-long pursuit of scholarship. Rodney A. Werline, PhD '95

I was a student in a specialized graduate program, "Judaism and Christianity in the Hellenistic Age." Four thoughts come to mind as I think back. First, I had the opportunity to learn two important ancient languages, Coptic and Ethiopic. Second, I appreciated the faculty's encouragement to broaden my education by taking courses in other departments. I took classes in the departments of History, Classics, and English. Third, I gained valuable experience by serving as a Teaching Assistant in two rather large courses (Judeo-Christian Tradition and Quest for Human Destiny). I was also asked to teach a course myself (New Testament Survey). Lastly, through all of my coursework, exams, and dissertation writing and defense, I remember with fondness the gracious nature of the faculty. Every faculty member with whom I had the privilege of interacting was a "scholar and a gentleman/gentlewoman." Randy Argall, PhD '92

As I reflect upon my time at the University of Iowa, I can't help but smile fondly as I remember some of the most pivotal moments of my life. Some of my greatest foundational theology and methods of interpretation were honed during my time as an Undergraduate. When I came to Iowa, I wanted take courses which objectively and contextually went through the Bible I loved so much. I wasn't sure what to expect, but my passion for reading the Bible only grew as I learned how to academically read what was written. My husband and I especially loved taking courses with Ken Kuntz as his overflowing passion is wonderfully infectious. Thank you so much for investing in us! Alexandra Knaub, BBA '10

In the Fall of 1970 I began what was to become a 47 year love affair with higher education. As I approach retirement as a Professor of Religious Studies, I call to mind, as I have time and again over these many decades, that I owe it all to my undergraduate years as a student of Religion at the University of Iowa. I have had many fine teachers over the years, and I have had many fine opportunities for learning, but the intellectual and spiritual growth that I experienced at Iowa has never been equaled throughout my journey in intellectual growth. Why is this so? Reduced to one thing, it is because of the fine faculty that I encountered at Iowa. This includes certainly the faculty in the School of Religion: Forell, Holstein, Nickelsburg, Spalding, Kuntz. But also faculty in Philosophy, Classics, History, and English. Further forced to reduce this to a single memory it would be my experiences of office hours with George Forell, at 8am, on cold winter mornings, when I would walk from my house on North Dodge Street to Gilmore Hall, to climb the outside metal stairs to the entry across from Forell's office on the top floor. Some mornings I'd arrive before him, and take in the view of the frosty Pentacrest. But always the jewel was the long conversation with Forell as we discussed some topic, ranging from the Missouri Synod Lutheran Church, to Kurt Vonnegut's *Slaughterhouse 5*, to the virtues and failings of Wittgenstein's *Tractatus* in the light of Hesse's *Das Glasperlenspiel*. Those who knew Forell understood him to be a kindly and fatherlike teacher, but he was also a person of rich life experience, fierce social advocacy, and keen intellect. He gently guided my adolescent mind towards intellectual adulthood in a way that none other could, and he set me firmly on the life of learning. I have for over 30 years modelled my own use of office hours on his, and my approach to teaching on those other of Iowa's faculty who set the standard for all of my education. William Herbrechtsmeier, BA '74

As an undergraduate student, the Department of Religious Studies at the University of Iowa--still then the School of Religion--left a tremendous impression on my life, especially with its diverse faculty published in many areas of religious and theological inquiry. Recognizing that religion informs so many facets of society and culture in myriad ways was illuminating and transformative. Truly, my experience in the Department inspired me to pursue further academic work in religious studies, ministry, and interfaith community building, and continues to shape my perspective on the world and my own faith and spirituality. I am abundantly grateful for all of the instruction that I had and for the expansive approach that the Department fosters and encourages. It is a great gift to be able to remain connected to the Department through Dr. J. Kenneth Kuntz and so many others. Rev. Charles Packer, BA '97

Collected by Ken Kuntz, Professor Emeritus of Religious Studies

FACULTY ACHIEVEMENTS

Robert Cargill saw his second book, *The Cities that Built the Bible* (HarperOne), translated and published into Japanese, traditional Chinese, and Simplified Chinese. The book was also awarded the 2017 Illumination Book Awards Gold Medal for Bible Study. He also published a chapter entitled “Biblical Archaeology: Its Rise, Fall, and Rebirth as a Legitimate Science,” in *Christianity in the Light of Science: Critically Examining the World’s Largest Religion*, edited by John W. Loftus. Dr. Cargill appeared in four episodes of CNN’s *Finding Jesus*, serving as the Jerusalem host and contributing commentary about the archaeology of the first century CE. He also gave several live interviews on *CNN Newsday* in support of *Finding Jesus*. Dr. Cargill gave several lectures at the Agudas Achim Congregation as part of the inaugural Rabbi Jeff Portman Lecture Series, in which he discussed the Jewish apocrypha—the books that were ultimately left out of the Hebrew canon. On April 17, 2017, Dr. Cargill was featured in an *Iowa City Press-Citizen* front page feature by Christine Hawes entitled “UI Professor digs up data, facts behind the Bible”. Dr. Cargill also began work as an Associate Editor for *Biblical Archaeology Review*, the world’s highest circulation biblical archaeology magazine. Finally, Dr. Cargill completed work on the manuscript of his forthcoming Oxford University Press book, *Melki-Sedeq, King of Sodom*, which is now being edited and is due out in the fall of 2018.

Diana Fritz Cates completed her fifth year as Department Chair, taking spring semester ‘off’ from this duty for purposes of advancing her research. Supported by a University of Iowa Career Development Award, she rewrote a paper, “Approaching the Morality of Emotion: Specifying the Object of Inquiry,” for a forthcoming

volume, *Feeling Religion*, edited by John Corrigan. She also worked on her book manuscript, *Morality of Love and Hatred*. In addition, she presented a paper on “Love, Social Criticism, and Structural Injustices: Martin Luther and his Legacy in Kierkegaard and Nietzsche” for a panel at the 2017 Annual Meeting of the Society of Christian Ethics. In the realm of teaching, Prof. Cates continued to develop her relatively new online course, *Hard Cases in Healthcare: Ethics at the Beginning of Life*, and she began the construction of a partner course, *Hard Cases in Healthcare: Ethics at the End of Life*. Finally, she continued to serve the university and her profession, while also participating in broader public engagement. For example, she served as Chair of the Advisory Board of the UI Center for Human Rights; a Trustee and frequent manuscript reviewer for the *Journal of Religious Ethics*; and a reviewer for other journals and academic presses. She served also on the UI Steering Committee for Public Humanities in a Digital World.

Paul Dilley published his monography, *Monasteries and the Care of Souls in Late Antique Christianity: Cognition and Discipline*, with Cambridge University Press (UK office) in September 2017. *Monasteries and the Care of Souls* explores the training of thoughts in ancient Christian monastic communities, and is one of the first sustained applications of cognitive studies, particularly within anthropology, to religion in Late Antiquity. Dilley was co-PI with Katherine Tachau and Timothy Barrett of the 2016-2017 Mellon-Sawyer seminar at the University of Iowa, “Textual and Cultural Exchanges: The Manuscript across Pre-Modern Eurasia.” Over 30 international scholars and conservators visited campus over the academic year to give a series of public lectures, as

well as discuss their work and build manuscript models with seminar participants, comprised of University of Iowa faculty and graduate students. The lectures were taped and are available for viewing on the seminar’s website: <http://eurasianmss.lib.uiowa.edu>. The Mellon-Sawyer team is currently developing a searchable database and interactive map for tracking the geographic and chronological distribution of manuscript formats, materials, and scripts across Eurasia and Africa. Dilley is publishing the first of four fascicles in the edition of the 360-page Coptic codex of Manichaean scriptures held in the Chester Beatty Library in Dublin, with colleagues Iain Gardner and Jason BeDuhn, in Brill’s *Nag Hammadi and Manichaean Studies* series (to appear in late 2017 or early 2018). Dilley continues to work on various digital humanities projects, and applied this research experience to develop a new course with political scientist Fred Boehmke, which they are teaching for the first time in 2017 as part of the Big Ideas curriculum: Information, Society, and Culture.

In Spring 2018, **Robert Gerstmyer** will introduce a new course entitled “Human Identity and Science Fiction.” This course aligns with previous courses he has taught which also focused on contemporary fiction and questions of spirituality, Western religions, and the conflict of good and evil. This new course will examine the question of what it means to be human from the perspective of science fiction. Is it possible to envision the future of human identity? Can we catch a glimpse of the ethical implications of a post-human future? The course will explore both print and film media as it examines these questions from different angles.

Jay Holstein, JJ Mallon Teaching Chair in Judaic Studies, gave a presentation on 13 November

2017 on “Interpreting Genesis” at a speaker series designed for prison inmates organized by the UI Center for Human Rights and the Iowa Medical & Classification Center of Oakdale. He continues to teach classes in the Distance Education program.

Raymond Mentzer continues to teach an entry-level sequence of courses on medieval and modern religious culture as well as more advanced courses on the history of religious transformation and confessional violence in early modern Europe. This past spring, the French Ministry of Education named him Chevalier dans l’Ordre des Palmes Academiques in recognition of his contributions to French history and culture. The award ceremony took place in Paris on 12 June 2017. Mentzer’s ongoing research program includes the publication of several book chapters. They include “L’introduction des méreaux et des bancs dans les Églises réformées de France aux XVI^e et XVII^e siècles,” in *Les Protestants à l’époque moderne*, Olivier Christin and Yves Krumenacker, eds. (Rennes: Presses Universitaires de Rennes, 2017), pp. 39-51; and “Local Contexts and Regional Variations: Consistories,” in *Judging Faith, Punishing Sin: Inquisitions and Consistories in the Early Modern World*, Charles H. Parker and Gretchen Starr-LeBeau, eds. (Cambridge: Cambridge University Press, 2017), pp. 15-27. Six other book chapters are in various stages of preparation and production. Recent book reviews appeared in the *Catholic Historical Review*, *Revue d’histoire du protestantisme*, and *Reviews in History*. He presented the partial results of his current research in a paper entitled “Les Églises réformées et la tenue des dossiers au XVII^e siècle: un registre brouillon du consistoire de Castres,” at a conference on *Le protestantisme français au XVII^e siècle*, held at Angers, France, on 21 June 2017. He also chaired a session at an international conference on the theme of *Définir l’hétérodoxie dans*

le protestantisme, meeting in Lyon, France on 30 June-1 July. Mentzer continues to serve on the Governing Board of the H.H. Meeter Center for Calvin Studies, Calvin College, Grand Rapids, Michigan. He is a member of the editorial board of the *Sixteenth Century Journal*, the *Revue d’histoire du protestantisme* (Paris) and *Cristianesimo nella Storia* (Bologna). In addition, he serves on the editorial committees of several monograph series, including the *History of Christian Ecumenism* (Bologna), the *Archives des Églises réformées de France* (Paris), and *Early Modern Studies*. He is the American representative to the International Commission for the History and Study of Christianity, a subunit of the International Commission of Historical Sciences (a UNESCO organization).

Kristy-Nabhan-Warren is on research leave this year thanks to the support of The University of Iowa and a Louisville Institute Sabbatical Grant for Researchers. She is enjoying her time writing a new book, *Combelt America: Stories of Faith, Family and Work in the Heartland*. She is also keeping busy as Series Editor for The University of North Carolina Press new book series “Ethnographies of Religion” and as Editor of the Oxford University Press Handbook *Latinx Christianities in the United States* (Forthcoming, OUP, 2020). She is giving several invited lectures this year, including Loyola Marymount University’s Mary Miligan Endowed Lecture in Catholic Studies in March 2018, and will be a Featured Speaker at The University of Virginia’s April Conference on Migration and Religion in April 2018. She is enjoying spending time with her children, attending numerous soccer games, cross country meets, and coaching her daughter’s Girls on the Run Team for Weber Elementary School.

Morten Schlütter, Associate Professor of Chinese Religions, continued as Director of the UI Center for Asian and Pacific

Studies (CAPS) where he seeks to promote programming on East Asian religions. He also served as Interim DEO of Religious Studies during spring of 2017. Dr. Schlütter also continued his teaching and research on Buddhism and Chinese religions. During the past year, he gave a talk at Florida International University, and a three-day seminar at the School of African and Oriental Studies at the University of London on the important Chinese Chan (Zen) Buddhist text, *The Platform Sutra of the Sixth Patriarch*. He also presented a paper at the annual conference of the Association for Asian Studies, held in Toronto. Two publications by Dr. Schlütter came out over the past year: “Kānhuà (Keyword) Meditation in Chinese Zen,” in Halvor Eifring, ed., *Asian Traditions of Meditation*, University of Hawai’i Press, 2016; and “The Evolution of the Formless Precepts in the *Platform Sutra*,” in Susan Andrews et al, eds., *Rules of Engagement: Medieval Traditions of Buddhist Monastic Regulation*, Hamburg University Press, 2017. He also reviewed several book manuscripts and articles for publication. Dr. Schlütter is continuing work on his book manuscript tentatively entitled *The Evolution of the Platform Sutra and the Changing Notions of What Zen Should Be*.

Frederick M. Smith continued with his many scholarly projects over the last year. He has written a couple of new articles, published a few book reviews, continued with his translation of the Sanskrit Mahābhārata, and added one new significant project. He discovered a single manuscript of the Mahābhārata in a dialect of the Garhwali language, spoken in only one river valley in the Himalayas. He managed to photocopy this manuscript and is now assembling a team of translators for what promises to be a fascinating addition to our knowledge of Himalayan folklore and its relation to traditional Indian epic literature. Professor Smith is now Department

Chair (DEO) of the Department of Asian & Slavic Languages & Literature (ASLL). This Department is responsible for instruction in Chinese, Japanese, Korean, and Indian language, literature and culture. In teaching, he has continued to teach his well-attended class on Religion and Healing, which addresses healing practices described in all the so-called world religions, as well as in more recently developed alternative and complementary healing practices.

Jordan Smith, Lecturer in Biblical Studies, enjoyed another fun but busy year. This was his fourth year serving as the Undergraduate Outreach Coordinator for the department, which continues to allow him to place his primary emphasis on teaching, advising students, and strengthening our undergraduate program. He greatly appreciates the hard work and help of the graduate students in putting on events to increase the department's visibility on campus and attract new students. He has spent the last year focused on creating three new courses that will hopefully increase the visibility of the department and strengthen student interest in religious studies.

Ahmed Souaiaia has revised the highly interdisciplinary courses, Human Rights and Islam, and Economics and Religion, to accommodate both undergradu-

ate and graduate students. He continues to mentor MA, Ph.D., and SJD students enrolled in the departments of Religious Studies, History, International Studies, and the College of Law, where he holds joint appointments. Involving students with interest in Islamic and Middle Eastern Studies, he continues his work collecting data about the various crises in Southwest Asia and building a database of primary sources.

Jenna Supp-Montgomerie researches the role of religion in the negotiation of technological change. This past March, she presented a paper titled, "The Medium is the Mission," at the Society for Cinema and Media Studies annual meeting. This November, she will present "Infrastructures of Feeling" at the annual meeting of the American Academy of Religion. She continues to revise her book on the importance of religion to the development of communication networks and recently presented her introduction to the interdisciplinary Project on the Rhetoric of Inquiry. This past year, she joined a select group of ten scholars of religion and media from around the world who will meet over the next three years to collaborate on public scholarship on religion and media. Jenna developed a new graduate class on recent theories on the agency of matter, from nature to machines,

which will be offered this spring. She is also building a laboratory of old media (telegraph machines, typewriters, early computers, floppy disks, etc.) in the Becker Communication Studies Building that will be a space of learning and experimentation for research, teaching, and members of the community. Donations of old media are welcome! One of the highlights of her work at the University of Iowa continues to be a monthly reading group in critical theory for graduate students and faculty from Religious Studies, Communication Studies, and related departments.

Richard Brent Turner published *Jazz Religion, the Second Line, and Black New Orleans: After Hurricane Katrina, New Edition* (Indiana University Press) in 2017. The book received favorable reviews in *Pop Matters* and the *Journal of African American Studies*. Dr. Turner did the 6th Annual Sylvia R. Frey Lecture, "Between Empires: West African Muslims in the Gulf South" at Tulane University in September. He presented a paper "Jazz Fest, Anthropology, and Changing Discourses of Musical Institutions in Post-Katrina New Orleans" at the American Anthropological Association Annual Meeting in Washington D.C. in November.

Taking a Moment to Reflect

It's the end of April 1991. I left Gilmore Hall feeling like I just bombed my interview with Professor George Nickelsburg and administrator Beth Elzinga-Marshall. I had been working for two years in the Pediatric Word Processing department at UI Hospitals and was looking for a job "across the river." With very little experience at the University of Iowa I knew I was low on the totem pole. I was quite surprised when I got a call less than a week later offering me the job. I started May 20, 1991.

I had no idea the enormity of the journey I had just begun. There was so much to learn about a university system. My father finished school after 8th grade and my mother had a high school diploma. I had received a degree from Kirkwood, but I was very uninformed about most higher education things. The simplest terms like "BA", "MA" and "PhD" had very little meaning to me.

The office had a typewriter, phone, and a mimeograph. Every day I would make coffee for the office and pick up mail deliveries 3 times a day. Information was given and received mostly by phone. At 8:00 am the first day of each semester I went to Calvin Hall to pick up everyone's class lists. When grades were due, I would collect and walk the paper copies back to Calvin Hall. Obviously there were many other tasks done by hand that are now all done with a click of the mouse.

Most of the faculty would come into the office every day. There were 15 faculty when I arrived: 1 left and 11 have retired; of those who retired 5 have passed away. Since then the Department has gained 14 new professors and 2 lecturers; 6 of whom left while 10 remain. There have also been about 9 visitors/adjuncts come and go during that time.

I've also come to know many of the former Board of Fellows members and long-time supporters of Religious Studies. It is a pleasure to greet you each year at our Adler Luncheon.

I have seen more than 75 PhD students come and go, and over 1200 undergraduate majors. For the first several years I knew the names and most of the faces of every one of our undergraduate majors. I celebrate each and every one of your successes. Getting to know the students has always been one of the most enjoyable parts of my job.

So many things have changed. Things that seemed to be a big deal a long time ago are now mundane – a new computer, email, online grades and electronic financial reports. Information comes so much more quickly now – so does change. Keeping up with the changes can be difficult.

I feel like I've done just about everything: regular academic office stuff like scheduling courses, balancing accounts, planning countless events. Then there is the not-so-regular stuff like painting walls, building and hanging picture frames, and moving furniture - so much moving of furniture! I enjoy planning our special events even though it's nerve wracking wondering if anyone will show up!

Gilmore Hall has been a second home to me and my kids; anyone who has been in my office can see how much I've "dug in." I think of the faculty like my second family – they are just as quirky! I could not have asked for a more supportive group of individuals over the years.

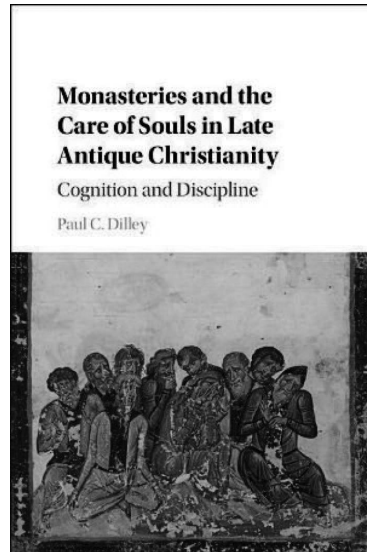
As I move toward my 27th year in the department, I want to express my extreme gratitude to all of you who have passed in and out of Religious Studies. Each of you have contributed to my extraordinary journey and I'm excited to see where it takes me.

– Maureen Waltherhouse

Alumni Books

Monasteries and the Care of Souls in Late Antique Christianity: Cognition and Discipline

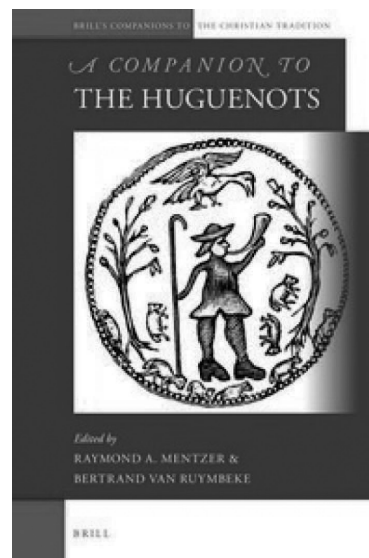
Paul Dilley



In *Monasteries and the Care of Souls in Late Antique Christianity*, Paul C. Dilley explores the personal practices and group rituals through which the thoughts of monastic disciples were monitored and trained to purify the mind and help them achieve salvation. Dilley draws widely on the interdisciplinary field of cognitive studies, especially anthropology, in his analysis of key monastic ‘cognitive disciplines,’ such as meditation on scripture, the fear of God, and prayer. In addition, various rituals distinctive to communal monasticism, including entrance procedures, the commemoration of founders, and collective repentance, are given their first extended analysis. Participants engaged in ‘heart-work’ on their thoughts and emotions, which were understood to reflect the community’s spiritual state. This book will be of interest to scholars of early Christianity and the ancient world more generally for its detailed description of communal monastic culture and its innovative methodology.

A Companion to the Huguenots

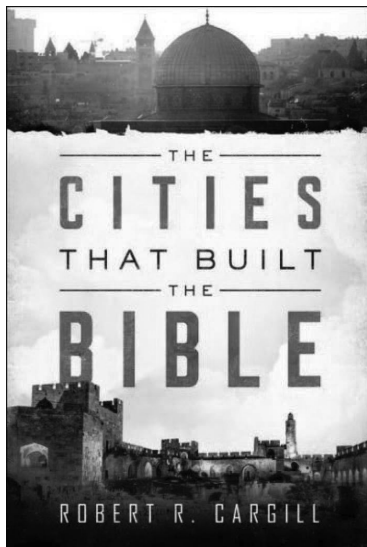
Edited by Raymond A. Mentzer and Bertrand Van Ruymbeke (Université de Paris 8)



The Huguenots are among the best known of early modern European religious minorities. Their suffering in 16th and 17th-century France is a familiar story. The flight of many Huguenots from the kingdom after 1685 conferred upon them a preeminent place in the accounts of forced religious migrations. Their history has become synonymous with repression and intolerance. At the same time, Huguenot accomplishments in France and the lands to which they fled have long been celebrated. They are distinguished by their theological formulations, political thought, and artistic achievements. This volume offers an encompassing portrait of the Huguenot past, investigates the principal lines of historical development, and suggests the interpretative frameworks that scholars have advanced for appreciating the Huguenot experience.

The Cities That Built the Bible

Robert Cargill



For many, the names Bethlehem, Babylon, and Jerusalem are known as the setting for epic stories from the Bible featuring rustic mangers, soaring towers, and wooden crosses. What often gets missed is that these cities are far more than just the setting for the Bible and its characters—they were instrumental to the creation of the Bible as we know it today.

The Cities That Built the Bible is a magnificent tour through fourteen cities: the Phoenicia cities of Tyre, Sidon, and Byblos, Ugarit, Nineveh, Babylon, Megiddo, Athens, Alexandria, Jerusalem, Qumran, Bethlehem, Nazareth, and Rome. Along the way, Cargill includes photos of artifacts, dig sites, ruins, and relics, taking readers on a far-reaching journey from the Grotto of the Nativity to the battlegrounds of Megiddo, from the towering Acropolis of Athens to the caves in Qumran where the Dead Sea Scrolls were discovered. An exciting adventure through time, *The Cities That Built the Bible* is a fresh, fascinating exploration that sheds new light on the Bible.

Jazz Religion, the Second Line, and Black New Orleans After Hurricane Katrina New Edition

Richard Brent Turner



An examination of the musical, religious, and political landscape of black New Orleans before and after Hurricane Katrina, this revised edition looks at how these factors play out in a new millennium of global apartheid. Richard Brent Turner explores the history and contemporary significance of second lines—the group of dancers who follow the first procession of church and club members, brass bands, and grand marshals in black New Orleans's jazz street parades. Here music and religion interplay, and Turner's study reveals how these identities and traditions from Haiti and West and Central Africa are reinterpreted. He also describes how second line participants create their own social space and become proficient in the arts of political disguise, resistance, and performance.

 College of
Liberal Arts and Sciences



RELIGIOUS STUDIES

Department of

90TH Anniversary
Lecture Series
Fall 2017



**JEFFREY
CHIPPS SMITH,**
KAY FORTSON CHAIR IN
EUROPEAN ART

UNIVERSITY OF TEXAS
AT AUSTIN

**"MARTIN LUTHER AND
THE REFORMATION'S
ARTISTIC CHALLENGES"**

7:30 P.M.
SEPTEMBER 26, 2017
1505 SEAMANS CENTER



JUAN COLE,
RICHARD P. MITCHELL
COLLEGIATE PROFESSOR
OF HISTORY

UNIVERSITY OF MICHIGAN
2017 E. P. ADLER LECTURE:
"COLORS OF IMMIGRATION"

7:30 P.M. - OCTOBER 17, 2017
1505 SEAMANS CENTER



MICHAEL PASQUIER,
2017-18 WHITING PUBLIC ENGAGEMENT FELLOW
LOUISIANA STATE UNIVERSITY

**"THE LORD GAVE, AND THE LORD HAS TAKEN AWAY:
MEMORIES AND MEMORIALS OF LOSS IN COASTAL LOUISIANA"**

7:30 P.M. - NOVEMBER 2, 2017 - W128 CHEMISTRY BUILDING

We are working on the final schedules for our Spring 2018 lectures. Please check our website: <https://clas.uiowa.edu/religion/> or our Facebook page: <https://www.facebook.com/The-Department-of-Religious-Studies-at-the-University-of-Iowa-28962808294/?ref=bookmarks> for updates.

THE UNIVERSITY OF IOWA
College of Liberal Arts and Sciences
Department of Religious Studies
314 Gilmore Hall
Iowa City, IA 52242-1376

FROM THE DIRECTOR'S CHAIR 2016



Diana Fritz Cates

We are excited and proud to celebrate our 90th anniversary as a department. The year has been filled with many special events and projects—the design of a celebratory logo, the creation of fun mementos (now commonly called “swag”), the production of a short film about the department, an updating of the department’s history, the making of short videos to advertise our courses on social media, and public lectures on topics ranging from religion and global politics to the art of the Protestant Reformation (on its 500th anniversary). Please keep an eye on our website and Facebook page where we will share our event schedule and also various projects as they are completed.

Even as we reflect on the past, we are deeply invested in the future. We are developing fresh courses, in multiple formats, to reach more students in Iowa City and beyond. Our graduate students are working across disciplinary and area-of-study boundaries to design projects that address serious social problems. Our faculty maintains its high level of productivity, international leadership, and visibility by publishing books and articles, leading collaborative efforts, presenting distinguished lectures, utilizing and expanding the digital humanities, and engaging the public. Our faculty has not grown in size, due to reductions in the university budget, but our connections to other units have become stronger and more numerous. Our students change, from one year to the next, but our mission remains clear: to be a vibrant hub of interdisciplinary inquiry into religious ideas, experiences, cultural expressions, and social movements, and to help people become better-informed, more nuanced thinkers who can successfully navigate a world of religious diversity.

One way you can contribute to our growth and success is by donating to the department in a targeted way. A priority for us is to provide support for graduate students who are writing their dissertations and deserve the opportunity to think deeply about their topic, for an extended period of time, without having to worry about other forms of employment. An investment in our graduate students is an investment in the ongoing education of the human community.

Sincerely yours,

A handwritten signature in cursive script that reads "Diana Fritz Cates".

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Diana Fritz Cates
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Maureen Waltherhouse
Editor