

THE DEPARTMENT OF
RELIGIOUS STUDIES

AT

THE UNIVERSITY OF IOWA:

THE FIRST NINETY YEARS



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**REFLECTIONS ON THE SCHOOL OF
RELIGION/DEPARTMENT OF RELIGIOUS STUDIES
ITS FIRST NINETY YEARS (1927-2017)**

PREFACE

When I was invited to write this document, I felt honored to do it, but also humbled by the assignment. I taught in the department for thirty-nine years (1967-2006), and I am relatively confident about what I write concerning that time period. However, when I joined the faculty of the School of Religion, the School had already existed for forty years. Also, I have been retired now for several years.

In writing these reflections, I consulted three publications that address the early years in some detail: *Of Faith And Learning*, by Marcus Bach (1952); *The Story Of An Idea: The History Of The School Of Religion Of The University Of Iowa*, by M. Willard Lampe (1963); *A Brief History Of The School Of Religion*, by James. C. Spalding (1974); and *The School Of Religion At The University Of Iowa: The First Seventy Years*, by Robert D. Baird (1997). I also consulted *Religious News Bulletins* from 1965 to 1988; *School Of Religion News* from 1987 and 1988; and *Perspectives On Religion: The University Of Iowa School Of Religion* from 1991 to 2017. Finally, I reviewed the minutes of monthly departmental faculty meetings from 1967 to 2017, and the *School Of Religion: Director's Report* from 1975 to 2004. My reflections—interspersed with some personal stories—focus primarily on the period of time during which I was on the faculty or still teaching online courses for the department.

J. Kenneth Kuntz
Emeritus Professor of Religious Studies
April 27, 2018

THE FIRST DECADE (1927-1937): LAYING THE FOUNDATIONS

This history actually begins before 1927. It begins in 1875, twenty-eight years after the founding of the University of Iowa (in 1847). In 1875 many administrative and professorial leaders at the university regarded religion as an integral part of student life. The Trustees of the university determined that daily chapel services should be established, and that student attendance at those services should be mandatory. In time, this requirement was challenged. By 1898 the faculty voted to abolish morning chapel, creating instead a Religious Education Committee, which established a program of voluntary monthly vespers. Many well-known religious leaders lectured in this worship setting. From 1900 to 1925 denominational campus ministries emerged, offering frequent instructional programming. In 1908 the Religious Education Committee also began to offer classes on topics of religion.

On 11 January 1922, a Conference of Church Workers in Universities was held at the Edgewater Beach Hotel in Chicago. O. D. Foster, University Secretary of the Council of Church Boards of Education, presented a paper on the possibility of establishing schools of religion at state universities. Among those who heard the paper were three attendees from Iowa City: Rufus H. Fitzgerald (YMCA secretary), Herbert L. Searles (a pastor to Presbyterian students), and Walter Schafer (a pastor to Congregational students). When these three men returned to Iowa City, they contacted administrative officials, and a new committee was formed, consisting of Rufus Fitzgerald, William O. Shannahan (a Catholic priest), and Edwin D. Starbuck (a University of Iowa professor). After deliberating on the matter, this committee proposed the idea of a University of Iowa School of Religion to Walter A. Jessup, then President of the university. In March of 1923 President Jessup referred the matter to a faculty committee led by George F. Kay, Dean of the College of Liberal Arts. The faculty committee consulted extensively with O.D. Foster, who was then an executive officer of the American Association on Religion. The committee produced a plan for the School, which was later approved by President Jessup and the State Board of Education.

In May of 1925, Jewish, Catholic, and Protestant religious leaders, along with representatives from the University of Iowa, met in the Senate Chamber of Old Capitol to elect Trustees who would make up the governing board of a University of Iowa

School of Religion. Once formed, the board focused on how the School might best be financed. It was decided that Jewish, Catholic, and Protestant communities of Iowa would each appoint a professor for whom they would also provide funding. These appointments would be approved by the university administration. An appeal was made to John D. Rockefeller, Jr. to provide funds to support an administrator. In the spring of 1926 Rockefeller responded by saying that he would provide \$35,000 for that purpose. A year later, in 1927, M. Willard Lampe was appointed as the first Director of the School. Dr. Lampe was the Secretary for University Work of the Presbyterian Board of Education and a member of the American Association on Religion.

The first faculty members hired in 1927, in addition to the Director, were Henry G. Takkenberg (Catholic studies), Charles A. Hawley (Protestant studies), and Maurice H. Farbridge (Jewish studies). At that time, each faculty member belonged to the tradition he studied. The School developed a curriculum that was high in quality and attractive to students. Nearly 200 students elected to take its courses during the first three years. A notable cross-disciplinary course called Religion and Ethics was offered, co-taught by Dr. Lampe and the Director of the Department of Philosophy, Herbert Martin.

When Mr. Rockefeller's first grant expired in 1930, he made a second and larger grant to cover expenses for the next five years. When the second grant expired, Eugene A. Gilmore, who had become the next president of the university, stated that by drawing on state funds, financial support of the administrative work of the School would continue.

THE SECOND DECADE (1938-1947): DEVELOPING NEW COURSES AND GROWING ENROLLMENTS

By 1941, 814 students were enrolled in courses offered by the School of Religion. The School's faculty was invited to participate in a newly-organized program of core courses. The course it developed was Introduction to Religion, later called Religion in Human Culture. Additional courses appeared, some of which were taught by guest lecturers. For example, Howard Thurman, the well-known African-American scholar and civil rights leader, offered a course on Mysticism. O. D. Foster taught Approaches to Inter-American Understanding. And T. Z. Koo created a course on Spiritual Insights of Chinese Culture. Dr. Koo's success with this course prompted Dr. Lampe to work

with other faculty members to establish what became the Department of East Asian Languages at the University of Iowa.

In 1947, Robert S. Michaelsen joined the School of Religion faculty, having earned his B.D. from Yale Divinity School. He would earn his Ph.D. from Yale University in 1951. His area of research was religion, law, and American public life. In the same year, Marcus Bach joined the faculty, having earned his Ph.D. from the University of Iowa in Speech and Dramatic Arts. Dr. Bach had written several plays about interpersonal religious encounters. He would produce radio broadcasts of chapel services and offer lectures. His lectures would continue to focus on his lifelong passion: interreligious dialogue and cooperation.

Also in 1947 the School of Religion reached a high-water mark in enrollments—approximately 2,400 students per year took its classes. Most of these students were interested, above all, in understanding the traditions within which they were raised, and while they studied these traditions, the faculty would pique their interest in other traditions and religions as well.

THE THIRD DECADE (1948-1957): RE-ARTICULATING THE SCHOOL'S MISSION

In 1948, the U.S. Supreme Court ruled in *McCullum v. Board of Education* that it was unconstitutional for Illinois public schools to set aside time during the school day to offer religious instruction (“release-time”). The School’s faculty members wondered if this ruling had implications for their work, but legal advisers assured them it did not. Their in-class teaching endeavors were academic. Their intent was to promote knowledge of the world’s religions, not to indoctrinate.

In celebration of the School of Religion’s twenty-fifth anniversary in 1952, Dr. Bach published his book *Of Faith and Learning*, which reflected on the initial idea, origin, and early years of the School. Additionally, a booklet *Campus Prayers* was published by Dr. Lampe, reflecting the fact that, during the Lampe era, many faculty members wore (at least) two hats: one as university professor and the other as a member or leader of a religious body. The faculty felt strongly that it was possible to distinguish these roles and to do a good job at both.

The School's anniversary was widely published by the press. A 1952 issue of the *National Education Association Journal* included an article, "An Iowa Idea," written by Harvey H. Davis, Provost of the University of Iowa. It began, "A skillful playwright, setting out to concoct a scene of high drama and intellectual conflict, could scarcely conceive a situation any richer in those elements than that which took place late one afternoon last June on a Midwestern university campus." The article continued, "A Ph.D. oral examination of a graduate student, who was an ordained Southern Baptist minister, took place. He wrote a dissertation on the philosophy of Charles Hodge, a Calvinistic Presbyterian. The examining committee consisted of two professors from the Department of History and four from the School of Religion—a Roman Catholic priest, a rabbi, and two Protestants. Scholarly give-and-take lasted for two hours. When the examination terminated, the professors were convinced that the student merited the Ph.D." (*NEAJ*, 585).

When Dr. Lampe retired in 1954, Dr. Michaelsen became the second Director of the School. A main concern of Dr. Michaelsen was to free the School's professors from the religious supervision responsibilities that had long been associated with their positions. He urged an increased focus on the academic mission of the School, often defending it in response to suspicious observers and critics. Under his leadership, there would be an expansion of the graduate program, which would demand further increases in the size of the faculty.

Also in 1954, George W. Forell joined the faculty. He had earned his Th.D. from Union Theological Seminary and served various congregations as a Lutheran pastor. In 1939, Dr. Forell and his family had come to the United States as refugees of Nazi Germany. He would tell stories, during lectures, about their harrowing experiences.

During his first year on the faculty, Dr. Forell traveled with faculty members Frederick P. Bargebuhr (a scholar of Judaism) and Robert Welch (a scholar of Catholicism) to several universities in Germany, Switzerland, and France for the purpose of describing the philosophy and work of the School of

Religion. Their visits raised the international profile of the School.

In 1956, James C. Spalding became a member of the faculty, having earned his Ph.D. from Columbia University. He had had the opportunity to study with such luminaries as Karl Barth, Emil Brunner, Paul Tillich, and Reinhold Niebuhr. His scholarship would focus on Church History, especially the Reformation period, paying special attention to the work of John Calvin.

THE FOURTH DECADE (1958-1967): INCREASING THE NUMBER OF FACULTY, SYMPOSIA, AND GUEST SPEAKERS

Leo W. Schwarz was hired in 1960 as a Visiting Professor of Judaic Studies (1960-62 and 1965-66). He had served in the U.S. Army during World War II, and from 1946-1947 he had directed operations of the American Jewish Joint Distribution Committee in the U.S. Zone in Germany, which provided critical aid for Jewish people who had survived, but been displaced by the war. He wrote about his experience in *The Redeemers* (1953).

On 11 November 1959, the Rev. Dr. Martin Luther King, Jr., spoke to a capacity audience in the Iowa Memorial Union. He was introduced by Dr. Michaelson. As recollected much later in the Iowa City *Press-Citizen* (19 January 2014), Dr. King urged the audience not to become complacent in the pursuit of social justice.

In 1963, the U.S. Supreme Court ruled in *Abington School District v. Schempp* that school-sponsored Bible reading in public schools was unconstitutional—that it violated the Establishment Clause of the First Amendment to the Constitution of the United States. This was yet another legal case that allowed the faculty of the School of Religion to draw a sharp distinction between academic Biblical Studies and government-sponsored Bible study.

In 1964, David Belgum became a member of the faculty. He had earned his Ph.D. in Psychology of Religion from Boston University, after which he received training in Clinical Pastoral Education at the University of Michigan. Dr. Belgum was later to become the Director of the Clinical Pastoral Education Program at the University of Iowa Hospitals and Clinics. In the same year, Dr. Sidney Mead became part of the faculty. He was appointed jointly in the School of Religion and the Department

of History. Dr. Mead had earned his Ph.D. from the University of Chicago Divinity School and taught there for several years. He would become a leading scholar of American Church History.

In 1965 *Religious Studies News* reported that during the spring of 1964 almost 1,800 students were enrolled in School of Religion courses. This reflected a slight dip, but was nonetheless an impressive number. The highest-enrolled courses at that time were Introduction to Catholicism (176 students), The Protestant Faith (104), and the core course, Religion in Human Culture (1,505).

In 1965 the School sponsored an ecumenical conference. Speakers included Samuel Sandmel, Albert Outler, and John Wright. Professor Sandmel, who was Provost at Hebrew Union College in Cincinnati, addressed the question "Was Paul a Good Jew?" Professor Outler from Perkins School of Theology (South Methodist University) and Bishop Wright from Pittsburgh addressed the question "What Does the Ecumenical Council Mean Back Home?"

Also in 1965, James F. McCue joined the faculty. Professor McCue had earned his Ph.D. from the University of Wisconsin, Madison, with a focus on the history of science. In his new appointment, his attention turned to the history of Christian thought, especially the patristic, scholastic, and Reformation periods. Over the course of his career, Dr. McCue's interests expanded further, in the direction of global studies, and he would later become the Director of the Global Studies Program. The latter program was to become a basis for what is currently called International Programs.

In April of 1966, a three-day workshop on Sacred Music was offered by the University's School of Music and the School of Religion. Nathan A. Scott, Professor of Theology and Literature at the Divinity School of the University of Chicago, gave the plenary address. He spoke on "Theology and the Arts." A highlight of the workshop was a recital by Frederick Swann, an accomplished organist at Riverside Church in New York City. Religion and the Arts would become a recognized strength of the School.

In the fall of 1966, Dr. Forell was named the third Director of the School of Religion. He had become a popular teacher. His scholarship on Lutheran theology and the history of Christian ethics had gained a large audience. And he had become quite engaged with international ecclesial issues.

In 1966, Robert D. Baird was hired, having earned his Ph.D. from the University of Iowa under the guidance of Dr. Michaelson. Although courses in Asian religions had been taught prior to Dr. Baird's appointment, he was the first tenure-track faculty member whose teaching and scholarship were to focus on non-Western religions. His work would address religion in modern India, as well as methodology in the study of religion.

Also in 1966 Robert Scharlemann joined the faculty, specializing in nineteenth- and twentieth-century philosophical theology. Dr. Scharlemann had earned his doctorate from the University of Heidelberg. He would produce influential works on the nature of thinking, the being of God, and the theology of Paul Tillich. He taught in the School of Religion until 1981 when he left to become Commonwealth Professor of Religion at the University of Virginia.

On 8 May 1967 Jonathan A. Goldstein, then Associate Professor of History, addressed attendees at the School of Religion (Adler) luncheon on how the Department of History and the School of Religion might foster more frequent interaction. He noted that "Religion is a major preoccupation of my melodramatically titled course, 'Revolution in the Ancient World.'" As an historian, "I find that often religion is what makes history thrilling or appalling." The relationship between the History Department and the School of Religion has become a strong one.

In the fall of 1967, Larry F. Rickey, a graduate student, was appointed to be the School's Religion Coordinator. He was expected to make preparations for visiting lecturers, arrange for graduate student colloquia, edit the *Religious News Bulletin*, and be the liaison between the university and various religious groups on campus. He held the position until December of 1970 when he left Iowa City without completing his Ph.D. One might discern in the work of Mr. Rickey a basis for what would later become the Religion Graduate Student Organization or RGSO. Over the decades, this student-led group would grow to become large and robust, a source of great pride for the School. Its members would meet with prospective graduate students to talk about what the department was like; they would serve as peer mentors when new students arrived; they would help plan major conferences, as well as occasional speakers; they would host end-of-semester parties for graduate students and the faculty; they would organize creative recruitment events for undergraduates and potential majors. Above all, becoming an

officer of this group provided graduate students with a good introduction to important aspects of the profession.

In 1967, J. Kenneth Kuntz was appointed Assistant Professor of Biblical Studies. He had earned his Th.D. from Union Theological Seminary in New York City, working under the mentorship of Dr. James Muilenburg. Dr. Kuntz's focus in scholarship and teaching was Old Testament literature, history, and thought, with a special emphasis on the Psalms. His interests extended also to biblical archeology. He became adept at designing and teaching online courses, which allowed him to reach many students beyond the traditional classroom.

In the same year, Dr. Belgum offered a radio course on Religion and Personality, sponsored by the Division of Extension and University Services of the University of Iowa. In this course, he considered the role that religion can play in shaping the personality, motivating behavior, and developing values that give meaning to a person's existence. He considered, as well, how psychological factors can influence the ways in which people experience religion.

Also in 1967 Dr. Forell participated in a conference held in Wittenberg in the German Democratic Republic (East Germany) celebrating the four-hundred-fiftieth anniversary of the Protestant Reformation. He presented a paper on "Justification and Eschatology in Luther's Thought." Relatedly, Dr. McCue participated in a conference held in St. Louis on Lutheran-Roman Catholic Theological Conversations. He presented on the mass as sacrifice and the doctrine of transubstantiation.

Professor Schwarz died in December 1967. He was a prolific author, known for his keen wit, generosity, and exceptional intellect. In honor of Dr. Schwarz, the School established the Leo W. Schwarz Memorial Fund to be used for student scholarships and the hosting of visiting lecturers.

THE FIFTH DECADE (1968-1977): EXPANDING FACULTY SCHOLARSHIP AND THE CURRICULUM

In the spring of 1968, two additional professors were appointed. One was Helen T. Goldstein, who was appointed part-time as Assistant Professor of Judaic Studies. Dr. Goldstein had earned her Ph.D. from Radcliffe. At the University of Iowa she would produce an annotated edition and translation of Averroes' *Questiones in Physica*. She would teach courses in Biblical Hebrew, Rabbinic Judaism, and medieval Islamic philosophy—subject matter that she knew well and

which the School of Religion otherwise had a limited capacity to address.

A second faculty member appointed in 1968 was Robert P. Stenger, who became Assistant Professor of Moral Theology. Dr. Stenger had received an S.T.D. (Doctor of Sacred Theology) from Catholic University of America. While Dr. Stenger's specialty was moral theology, especially the Christian ethics of marriage and family, he resolved while teaching at the University of Iowa to study law. He earned a J.D. from the UI in 1974 and went on to teach law for thirty years at the University of Louisville.

In the summer of 1968 Professor Kuntz spent six weeks in Israel, participating in an archaeological investigation of Tell Gezer, a 33-acre mound, situated some 15 miles southeast of Tel Aviv. He hoped to offer an introductory course in Biblical (Syro-Palestinian) Archaeology in the spring of 1969. Also during that summer, Professor Bargebuhr traveled to Rome to obtain photographs to illustrate his forthcoming book, *The Struggle between Paganism and Christianity: Frescoes of the Via Latina*. The catacomb hosting the frescoes had been closed to tourists since its discovery thirteen years earlier, owing to the possibility that the scenes painted on the catacomb's walls might become damaged. Fortunately, Professor Bargebuhr was granted permission to enter the site.

In the fall of 1968, Wang Pachow, of the University of Ceylon, was hired as Assistant Professor of the History of Religions. His appointment was recommended by Professor Forell, who had met him in Ceylon (now Sri Lanka) the previous April while lecturing in the region. Dr. Pachow was born in Chungking, China, and educated in China and India. He was awarded the Ph.D. from the University of Bombay (now Mumbai). He pursued post-doctoral studies at the School of Oriental and African Studies, and at the Universities of London, Oxford, Cambridge, Durham, and Heidelberg. His work would focus mainly on Chinese Buddhism.

In early October of 1968, Dr. Kuntz was asked to speak about his recent experience in Israel to interested graduate students, faculty colleagues, and spouses. Near the end of his presentation, he showed some pottery that he had purchased in Israel. He held up a small lamp dating to ca. 150 C.E. and said, "It was necessary for such a lamp to be filled with fresh oil every half hour if it was to remain lit. That's an issue in one of the parables, where Jesus urges the faithful to be prepared for the Parousia. This parable, which appears in Matthew 25:1-13, features fourteen bridesmaids (literally, virgins). Seven are wise,

for they brought to the wedding banquet extra oil so they could refill their lamps as needed. The seven foolish bridesmaids brought no oil. After they all waited a few hours outside the banquet hall and nearly fell asleep, the bridegroom's imminent arrival was announced. The seven wise bridesmaids prepared their lamps. They claimed that they had sufficient oil only for themselves, so the seven foolish bridesmaids had to go into town to purchase more oil. When they returned, the door to the banquet hall had been shut." Immediately, Charles E.

Carleston, UI Associate Professor of New Testament at that time, asked, "Ken, where did you pick up the extra girls?" In this embarrassing moment, Professor Kuntz learned that the parable speaks of *five* wise and *five* foolish bridesmaids. The number seven is ubiquitous in the Bible, and he had assumed that the parable featured seven of each.

In 1969, George W. E. Nickelsburg was appointed Assistant Professor of New Testament. Professor Nickelsburg had earned his Th.D. from Harvard University. Although many of his courses focused on the New Testament canon, his scholarly expertise was intertestamental Judaism—Jewish literature between the Bible and the Mishnah. As his career advanced, he was to become a Guggenheim Fellow in the Humanities and a world expert on the apocryphal *Book of Enoch*.

On 23 September 1969, Emeritus Professor Lampe died. For 27 years he had served as Director of the School of Religion, from its origins in 1927 to 1954. Professor Forell, Director at the time, praised his colleague as "a pioneer in the ecumenical movement, who was successful in fostering in his faculty, consisting of Jews, Roman Catholics, and Protestants, a desire to serve together in a collegial spirit."

At the end of spring semester 1970, Professor Bargebuhr retired, having served on the School of Religion faculty for 19 years (1951-70). That June, Professor Helen T. Goldstein and her husband Jonathan hosted a dinner in their home in honor of Dr. Bargebuhr's retirement. The guests, consisting of his colleagues and their spouses, waited for twenty minutes for Dr. Bargebuhr to arrive. When he failed to appear, Dr. Helen Goldstein phoned Dr. Bargebuhr, but there was no answer. The rest of the guests enjoyed the superb cuisine and a marvelous opportunity to engage in wide-ranging conversation. At the end of the meal, Dr. Goldstein phoned Dr. Bargebuhr a second time, and he answered. She said, "Fred, weren't you aware that this evening Jonathan and I were hosting a dinner party in honor of your retirement?" Dr. Bargebuhr replied, "Sorry, I forgot." Dr.

Goldstein said, "I'm also sorry since this is an unrepeatable event."

On 23-25 April 1970, the American Society of Church History held its annual spring meeting at the University of Iowa. Religion, Rebellion, and Revolution was the theme. Among those who spoke were Professors Mead and Martin E. Marty from the Divinity School at the University of Chicago.

In the fall of 1970 two additional professors were appointed. One was Jay A. Holstein, who became Assistant Professor of Judaic and Biblical Studies. Professor Holstein had been ordained a Rabbi and received his Ph.D. from Hebrew Union College (Cincinnati). Among the first courses he taught was Quest for Human Destiny. This course and additional courses on the Jewish experience were very well-received. Dr. Holstein quickly became one of the most celebrated lecturers at the university. He would regularly pack McBride Auditorium, reaching over a thousand students each year. He would win many awards for his teaching, including the President and Provost's Award for Teaching Excellence in 2014.

Also hired in 1970 was George W. Paterson, who became Assistant Professor of Religion and Personality. He was jointly appointed in the School of Religion and the College of Medicine. Dr. Paterson had earned his Ph.D. from the University of Iowa. He had pursued his degree while serving as the Director of the Wesley Foundation in Iowa City. Before that, he had served for several years as a Methodist pastor.

At the annual School of Religion (Adler) luncheon, held on 10 May 1971, it was announced that Professor Forell would resign the directorship, which he had held for five years, but he would continue his program of research and teaching, including his chairing of the undergraduate core course, Religion in Human Culture. Dr. Spalding became the fourth Director. He was to oversee additional hiring and a steady growth of faculty scholarship.

In May of 1971, Professor Kuntz learned that he had received a grant from the Alexander von Humboldt Stiftung (Foundation), which would enable him to travel to Heidelberg, Germany, to pursue research on the canonical wisdom psalms of biblical Israel. His research there would span ten months. Professor Baird also learned that he was awarded a faculty grant from the American Institute of Indian Studies to study the relationship between Indian national legislation and religious change in India in light of the secularization of Indian culture.

In September of 1971, Professor Welch resigned his position in the School to become the pastor of Holy Name Parish in Davenport. Ordinarily, when Father Welch was granted a leave of absence, he didn't engage in academic research. Rather, he was employed to deliver lectures on cruise ships. Once he said to several of his colleagues, "In the New Testament gospels we are told by Jesus that the poor need a physician. Well, I'm a physician of sorts to the wealthy, who also need a physician." By 1971 university administrators were unwilling to finance a professor's sabbatical for such a purpose.

In 1971, Professor Nickelsburg's book, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism* was published. In his introduction, he notes that "theological conceptions and the literature that contains them do not evolve in a vacuum. They are the products of real people, living in concrete historical situations." In his book he analyzed nineteen writings from the Hebrew Bible, the Jewish Apocrypha and Pseudepigrapha, and several texts from the Dead Sea Scrolls discovered at Khirbet Qumran. He ventured an explanation for why particular religious ideas could be found in some of these writings but not in others.

In his 1971 *Graduate Education in Religion*, Claude Welch of Yale Divinity School reported that apart from the University of Iowa, only three other public universities offered the Ph.D. degree in Religion. Dr. Welch assigned the University of Iowa to "the second rank," behind Ivy League universities. That said, of the other three public universities, one offered a degree only in Buddhist studies and the other two Dr. Welch assessed as marginal. He was impressed that the School of Religion offered many of its graduate students the opportunity to acquire teaching experience leading discussion sections in larger (core) courses.

Another change that occurred in 1971 was the retirement of Eleanor Schlotter, who had served as the School's head secretary for nearly two decades. Truly, Miss Schlotter was a competent and unconventional secretary. One day she became convinced that the evening janitor was incompetent and lazy. From her sack lunch, which she ate in her office, she deliberately dropped several potato chips on the floor, wondering if they would still be there the next morning. Alas, the potato chips hadn't moved. Miss Schlotter wasted no love on the janitor nor did he on her. One afternoon at 5:00 p.m., she left her office only to return five minutes later when she discovered that she had locked her keys in her office. She asked

the same janitor to let her into her office, but he said, "Since I don't know you, I can't let you in." She asked again. His answer was the same. She had only one choice: to walk home. Fortunately, her apartment, which she shared with her two sisters, was on Davenport Street, just a few blocks east of Gilmore Hall.

In January of 1972 Professor Boyle was appointed Assistant Professor of Religion. He had received his S.T.D. from the Pontifical Gregorian University and his Ph.D from Fordham. He was also a Catholic priest. His research would focus on issues of biomedical ethics, such as sterilization, which led him to the study of Church teaching authority.

On 9 October 1972, Yale professor Sydney E. Ahlstrom delivered a lecture on "The American National Faith: Humane, yet All Too Human," sponsored by the Bennett Memorial Lectureship Fund. His lecture focused on the relationship between religion and patriotism in America. It drew material from his recently published book, *A Religious History of the American People*. The School of Religion was very fortunate to have funds that allowed it to invite outstanding scholars to campus.

Members of the American Historical Association and the American Society of Church History, meeting jointly in New Orleans in December of 1972, paid special tribute to Professor Mead. He was recognized as a major force in shaping the field of American religious history.

On 6 March 1973, Richard E. Leakey, the son of paleoanthropologists Louis S. and Mary Leakey, spoke to interested students and faculty about "Some New Thoughts on Human Evolution Following the Latest Discoveries in East Africa." In his talk he addressed such issues as human aggressiveness in the twentieth century. He was the Director of the Museum of Natural History in Kenya, Africa and a recognized authority on human evolution. He had led anthropological expeditions into Tanzania, Ethiopia, and Kenya.

On April 29-May 1, 1973, the School sponsored a symposium "Religion and the Republic," which was attended by religion and history scholars from across the U.S. Featured speakers included Professors Mead, Jacob M. Marcus, of Hebrew Union College in Cincinnati, and Charles M. Whelan, of Fordham University. The opening address by Professor Mead concerned "The Religion of (and) the Republic." He claimed that the religion of the Enlightenment period, which had influenced American political leaders such as Thomas Jefferson, James

Madison, and Thomas Paine, had a significant impact on the development of religion in the United States. It legitimated the premises of the Declaration of Independence and the U.S. Constitution. Professor Marcus's lecture, "The Religion of the American Jew," provided a concise history of Jews in America, including challenges faced by the first Jewish immigrants and the present generation. Professor Whelan, who was known for his expertise on Church-State legal problems, lectured on issues pertaining to litigation, referring to specific court cases.

Professor Pachow spent most of the summer of 1973 in Paris, studying and editing the Tun-huang Chinese manuscripts. Discovered in 1900 in a hidden chamber of "One Thousand Buddhist Caves" in Tun-huang, these documents are the Buddhist counterpart to the Dead Sea Scrolls first discovered in 1947. The bulk of the Tun-huang manuscripts focus on the Buddhist canon. Before leaving Paris, Dr. Pachow made connections with other Asian studies scholars at a meeting of the International Congress of Orientalists.

Dr. Nickelsburg was granted a faculty research assignment for the 1973-74 academic year. He spent the first semester of his leave at Harvard Divinity School and the second at the Institutum Judaicum Delitzschianum in Muenster, Germany. In Muenster he assisted in the preparation of *A Complete Concordance of Josephus*, edited by the institute's Director, Professor Karl H. Rengstorf. Additionally, he conducted research for his book on Enoch.

In the spring of 1974, T. Dwight Bozeman was jointly appointed as Assistant Professor in the School of Religion and the Department of History. Dr. Bozeman had completed a Th.D. in American Religious History at Union Theological Seminary in Richmond, Virginia, after spending a year in Germany at the University of Bonn. He had earned his Ph.D. from Duke University. His research focus would be ante-bellum American religious thought, especially seventeenth-century Puritanism.

In August of 1974, *The People of Ancient Israel: An Introduction to Old Testament Literature, History, and Thought* was published by Professor Kuntz. It was intended to be used as a textbook in an introductory course on the Old Testament. It remained on the market for about a decade, selling nearly 26,000 copies.

The Iowa House, which is part of the University of Iowa Memorial Union, hosts many visitors while they are on campus. In October 1974 complaints were lodged against the establishment. A "Women in Administration Conference" took

place, and several of the participants complained that they had found an offensive book in their bedside table: *Reach Out: The Living New Testament Illustrated*. The complainants cited two texts that struck them as particularly odious: “Women are under men’s authority” (1 Corinthians 11:10, presumably written by the apostle Paul) and “Women are the weaker sex” (1 Peter 3:7, attributed to some religious leader active around 100 C.E.). University Vice-President Philip Hubbard remarked that religious books had no place in university guestrooms. The faculty of the School of Religion was asked to discuss the issue. It concluded that the women leaders had good reason to complain. Accordingly, *Reach Out* was removed from the guestrooms. It was decided that the front desk of the Iowa House would have a small collection of books reflecting the thought and practices of an array of religions, and a list of these books should be placed in the drawers of bedside tables. If a guest desired to read one of the books, she or he could phone the front desk and ask that the book be delivered to the person’s room.

Three members of the School of Religion faculty were awarded research grants for the 1975-76 academic year. Dr. Forell received two grants, a University of Iowa Faculty Research Grant and a National Endowment for the Humanities Grant to investigate “Reports from Moravian Missionaries among the Indians at the Time of the American Revolution.” Of interest to him were reports that were sent by German-speaking missionaries to their headquarters in Bethlehem, Pennsylvania, and Herrnhut, Germany, regarding their experiences with American Indians during the period 1737-1850. Professor Scharlemann received a Fulbright Advanced Research Grant to conduct research at the University of Heidelberg in Germany. His plan was to investigate the principle of identity in the theology of Karl Daub, a prominent Heidelberg theologian during the early decades of the 19th century. Also, Professor Spalding was awarded a University of Iowa Faculty Research Grant that enabled him to spend the summer of 1975 at the Huntington Library in San Marino, California, studying the Royalist/Parliamentarian controversy in England during the 1640’s.

In the fall of 1975, Sheldon I. Pollock joined the University of Iowa faculty as a joint appointment in the School of Religion and the Department of Asian Studies. He had earned his Ph.D. from Harvard University with a dissertation on “Topics in Sanskrit Metrics.” His educational background included a year

of study in Belgium and at the Hebrew University in Jerusalem. He had also studied in western India on a Knox Travelling Fellowship.

Herbert W. Richardson, Professor of Theology at St. Michael's College at the University of Toronto, was hired for the fall of 1975 to teach two courses—Theology and Autobiography; and The Future of American Theology. He flew from Toronto to Cedar Rapids on Sunday afternoon, stayed overnight at the Iowa House, taught one course on Monday morning and another on Monday afternoon, and by the evening was back in Toronto. His advanced graduate student, Henry Vander Goot, remained in Iowa City for the entire semester, leading discussion sections in his absence.

“Max Weber and Biblical Scholarship” was published by Professor Holstein in 1975. The aim of this article was to uncover the interpretive principles used by Weber and assess their impact on the latter's reading the Hebrew Bible. Professor Holstein showed that when Weber interpreted the Bible he placed a given text within its societal context in the hope of determining its *Zeitgeist*. To accomplish this end, he constructed ideal types, which he justified by appealing to extra-biblical analogies.

In September 1975, a collection of essays by Professor Mead was published with the title *The Nation with the Soul of a Church*. It included six previously published articles plus “Religion of (or and) the Republic,” originally presented at the 1973 School of Religion symposium. By then, Dr. Mead had left the University of Iowa and become the Emens Distinguished Professor of History at Ball State University in Muncie, Indiana.

Protestants in an Age of Science: The Baconian Ideal and Antebellum American Religious Thought, by Professor Bozeman, was published in 1976. This book addressed the relationship between science and religion from 1800 to 1860.

In January 1977 a brief report was circulated on campus, “School of Religion celebrates its 50th Anniversary.” The report disclosed that in 1927, 96 students had enrolled in its courses, and in 1976 that number had risen to 1,000. Forty-six undergraduate students were majoring in religion, and 95 students were enrolled in its graduate program. Dr. Lampe was quoted in the report as saying, “Theoretically and practically, religion is inseparable from education and what is taught in courses that the School offers should be taught unapologetically and comprehensively.”

New courses continued to be developed, including courses on religion and the arts. For example, in the spring of 1977, Professor Nickelsburg team-taught with Professor Richard J. Bloesch of the School of Music a course on Biblical Interpretation in Oratorio and Opera. In addition, Professor Scharlemann taught a new course on Christology and its counterparts in non-Christian thought.

During the fall of 1977, Professor Belgum joined several other health and education professionals on a three-week tour of the People's Republic of China sponsored by the Midwest Region of the U.S.-China Peoples Friendship Association. He visited hospitals and learned about the healthcare delivery system that had emerged during and after the Cultural Revolution.

Also during that semester, Professor Kuntz completed an audio-visual project that yielded over 1,000 color slides mainly for use in his lecture course, *The World of the Old Testament*. The slides included maps, scenes from the Palestinian landscape, ancient Near Eastern bas-reliefs, highlights of archaeological excavations, and chronological tables.

THE SIXTH DECADE (1978-1987): SUSTAINING SCHOLARSHIP AND COMPLETING A NEW ENDOWMENT

In 1978, Professor Paterson published *The Cardiac Patient*. This book provided heart patients and their families a medical and spiritual frame of reference for understanding cardiovascular disease and dealing with its consequences. Also, Professor Goldstein advanced her research on the Spanish Muslim philosopher, Averroes (1126-1196), best known for his commentaries on the works of Aristotle and for his broader opinions on Greek and Arab philosophers.

Professor Pollock was one of five scholars selected to work on a seven-volume annotated translation from the Sanskrit of an epic poem, the *Ramayana*. This text tells the story of the virtuous prince, Rama, who was to be crowned king. Just before the coronation, his stepmother had him exiled (along with Sita, Rama's wife) so that her own son could become king. After suffering discomforts and meeting numerous challenges for a period of 14 years, Rama managed to return home with Sita and claim the throne. The text reveals a lot about the cultural consciousness of ancient India.

On 27 April 1978, emeritus professor Frederick P. Bargebuhr died in Hamburg, Germany. Professor Spalding, who

was Director at the time, recalled that one of Professor Bargebuhr's fondest memories was that of taking part in the 1957 tour of European universities in the company of Professors Forell and Welch. Together, these colleagues demonstrated collegiality between scholars of different faith traditions at a time when such collegiality could not be taken for granted. After receiving news about Professor Bargebuhr's death, one of his students wrote, "Dr. Bargebuhr was an individual whose cultural interests made a unique contribution to the University of Iowa." A colleague wrote, "Professor Bargebuhr's teaching was a doorway to an exciting world of European, Jewish, and Mediterranean culture." Gifts honoring his memory were placed in the School's Judaica fund.

The summer of 1979 marked a change of leadership in the School of Religion. Professor Boyle became the fifth Director of the School. He was an associate professor at the time, and he modestly said, "If it makes sense for a relatively junior member of this faculty to assume the responsibilities of Director, it can be only because we already have a gifted faculty, interested students, and the active support of the University administration." Professor Boyle would skillfully and patiently navigate the department through the beginnings of difficult financial times.

In November of 1979 the first of a projected three volumes on *The History of Christian Ethics* was published by Professor Forell. In this volume he interpreted Christian ethical thought from its origins in the New Testament era through developments spurred by Tertullian, Clement of Alexandria, Origen, John Chrysostom, and Augustine.

The spring of 1981 was to be the last semester that Professor Scharlemann taught at the University of Iowa. He accepted a job offer from the University of Virginia. In June he invited his department colleagues to his home for fellowship and an opportunity to consume the wine he had on hand. Why should he transport it all the way to Virginia?

At the School of Religion (Adler) Luncheon in May of 1981, University of Iowa President Willard L. Boyd delivered the main address. He recalled the first time that he spoke words of welcome at one of these luncheons. He said, "That welcome occurred amid the turmoil of antiwar protests. I shall never forget the understanding of George Forell then. Several nights earlier, George had joined the students on the Pentacrest at my request. When I made the controversial decision to clear the Pentacrest, George properly stood by the students, was

arrested, and taken to the Johnson County jail. That said, George continues to regard me as his friend.” President Boyd continued, “It is common to be overwhelmed with the immediacy of the problems we meet every day...An understanding of religious thought and philosophy provides a perspective from which to meet such [challenges].” None of us who heard President Boyd at that luncheon suspected that in the coming years, greetings from the President of the University would become rare (although President Boyd’s successor, James O. Freedman, did speak at the 1982 luncheon). Ordinarily, the Dean of the College of Liberal Arts expressed greetings from the University administration. Indeed, President Boyd’s willingness to show a keen interest in the affairs of the School of Religion has become for many people a treasured memory.

In 1981, a milestone was reached. Members of the Jewish community provided enough funds to fully endow the J.J. Mallon Chair of Judaic Studies. It was to be the first of three endowed chairs. Dr. Holstein would be appointed to the chair in 1982.

In August of 1982, David E. Klemm was appointed Assistant Professor of Philosophical Theology. He had earned his Ph.D. in 1980, under the direction of Professor Scharlemann, and he had taught since then at the University of the South in Sewanee, Tennessee. When Professor Klemm joined the faculty, he had a book in press, *The Hermeneutical Theory of Paul Ricoeur: A Constructive Analysis*. Professor Klemm’s scholarly interests in theology and hermeneutics included topics in religion and the arts, and religion and science. With respect to religion and science, he would pursue new knowledge in collaboration with Dr. William Klink of the Department of Physics.

During the fall of 1983, Professor Forell was active in the international celebration of Martin Luther’s 500th birthday. His book on *The Luther Legacy* was published. A year later, a *Festschrift* edited by Carter Lindberg was presented to Dr. Forell on his 65th birthday. Entitled *Piety, Politics, and Ethics: Reformation Studies in Honor of George Wolfgang Forell*, its chapters were written by thirteen colleagues and former students.

In the fall of 1985, William Schweiker joined the School of Religion faculty in the area of Theology and Ethics. He had earned his Ph.D. from the University of Chicago Divinity School. His early research focused on the concept of *mimesis* and its

relevance for theological ethics. His interests cohered well with those of Professor Klemm with whom he would collaborate on future publications.

In the academic year of 1985-86 the School of Religion launched a new six-semester-hour course required of all its graduate students—Methods and Theories in the Study of Religion. Professor Baird headed a faculty committee to design the course. In the fall of 1985 and 1986 this course was team taught by Professors Baird, Klemm, and Kuntz. The program for undergraduate religion majors was also revised. For the major, 27 hours of course work in religion were required, with a minimum of 12 hours taken from one of four areas of concentration: Jewish and Christian Scriptures; History of Christianity; Western Theology and Ethics; and Asian Religions. The intention was to provide the major with more focus.

In December of 1985, Professor Belgum traveled to Iceland as part of an exchange agreement between the University of Iceland and the University of Iowa. He delivered lectures that were well received by the theological faculty of the host institution.

Pa Chow Wen Tsun: The Collected Works of Wang Pachow on Oriental Philosophy and Buddhist Studies was published in 1985. In addition, Professor Pachow's article, "A Hermeneutical Approach to the Supernatural Phenomena in Buddhist History" appeared in a volume entitled *Chinese Culture*.

While on academic leave during the spring of 1985, Professor James McCue prepared a textbook for an introductory course in Global Studies. Also in 1985 Professor Holstein's book, *The Jewish Experience—The Biblical Period* was published. In April of 1986, Dr. Holstein delivered the Sonia Sands lecture, "Judaism and the American Experience," in Des Moines, with Mrs. Sands in attendance.

In the fall semester of 1986, William Deal, a doctoral candidate at Harvard University, was invited to join the School of Religion faculty to teach courses in Japanese religion. For three years this position was to be funded by the Japan Foundation. After 1989, funding would become the responsibility of the University of Iowa. Professor Deal had recently returned from a year of study in Tokyo. His research concerned "The Lotus Sutra in Japanese Culture: A Study of Japanese Responses to Buddhist Symbols."

Also in 1986 Professor Nickelsburg edited *Christians among Jews and Gentiles in Honor of Krister Stendahl*. Professor Stendahl was Professor Nickelsburg's teacher and mentor at

Harvard. Professor Goldstein pursued the study of post-Averroean Jewish philosophers and their relationship to Christian philosophers of the Italian Renaissance. Her edition of the Hebrew text of Averroes' *Sofer ba-Derushim ba-Tib'iyim* was in press for publication. In addition, Professor Kuntz contributed approximately 140 articles to *The Dictionary of Bible and Religion*, edited by William H. Gentz. Some articles were brief (e.g., "Hagar," the maid of Abraham's wife Sarah) and others extensive (e.g., "the history of biblical Israel and Judah").

THE SEVENTH DECADE (1988-1997): RESPONDING TO RETIREMENTS AND REVISITING THE MAJOR

In the fall of 1987, Scholars Press published a two-volume anthology, *Hermeneutical Inquiry*, edited by Professor Klemm. He wrote an extensive introduction as well as introductory notes for each section.

In the same semester, Professor Belgum retired. He was honored by his colleagues and their spouses at a dinner in the Holiday Inn in Coralville. He had authored several books and articles. He was instrumental in establishing the Clinical Pastoral Education program at the University of Iowa Hospitals and Clinics. He directed nine Ph.D. dissertations including that of George Paterson.

Professor Pachow retired at the end of Spring 1988. He was the author of nine books and many articles. He directed five Ph.D. dissertations. The following fall, Professor Baird accepted an appointment to become the Florsheim Chair at New College of the University of South Florida in Sarasota. At that point, he had taught in the School of Religion for 22 years (1966-1988). By the fall of 1989, however, he returned to the UI. He enjoyed interacting with graduate students, and the New College position limited his teaching to undergraduates. Although his Florida colleagues were not pleased by his brief one-year stay, his School of Religion colleagues were glad to welcome him back.

After teaching in the School for four years, Professor Schweiker accepted an offer in 1989 to return to the University of Chicago Divinity School as an associate professor. During his time at Iowa, he had been a productive scholar and created innovative courses, including Comparative Religious Ethics. He had also helped to develop a course on Business and Humanities for the Executive MBA program of the UI's College of Business.

In the fall of 1989, George Nickelsburg became the sixth Director of the School of Religion. Professor Nickelsburg was a strong advocate of interdisciplinary studies and interdepartmental collaboration. He launched *Perspectives*, the annual Religious Studies newsletter, which circulates to this day. He initiated campaigns for two endowed chairs, which would later bring much-needed stability to the department. He also planned a remarkable array of programs to enrich the intellectual life of the School—including, for example, a shared viewing and discussion of *Casualties of War* with the film's writer, David Rabe.

Also in 1989, Raoul Birnbaum became Assistant Professor of Asian Religions with a focus on Chinese Buddhism. Professor Birnbaum had traversed five continents, visited many sacred sites, and learned six foreign languages, earning his Ph.D. from Columbia University in East Asian Art History and Archaeology. He would leave Iowa within two years to assume a faculty position at the University of California, Santa Cruz.

In 1990 Diana Fritz Cates was hired as an Assistant Professor of Religious Ethics. She had received her Ph.D. from Brown University in 1990, where she studied Thomas Aquinas with Dr. J. Giles Milhaven and Aristotle with Dr. Martha Nussbaum. Her scholarship involved articulating a contemporary Aristotelian-Thomistic ethic of virtue, with reference to a form of friendship known as character-friendship, and using that frame to develop an original ethical analysis of compassion. Over her career, she would turn her research attention to more controversial matters, such as abortion, rape, torture, hatred, and the genetic engineering of humans. In her first year at Iowa, Dr. Cates remarked, "I like struggling with difficult ethical questions. I seem to have an infinite capacity to ask questions, but I'm rarely satisfied with answers."

Also in 1990 William Bodiford became Assistant Professor of Asian Religions after one year as a Visiting Assistant Professor in the School of Religion. Professor Bodiford had developed an early interest in China and Japan, and he began learning Japanese in high school. Before enrolling in college, he spent four months backpacking in Japan, visiting monasteries, temples, and shrines. After college he studied Japanese and Chinese religion and language at Yale University where he was awarded a Ph.D. in 1989. Professor Bodiford would leave the University of Iowa in 1992 to join the Department of Asian Languages and Cultures at UCLA.

In 1991 Frederick M. Smith was hired as a joint appointment in the School of Religion and the Department of Asian Languages and Literatures, after serving two years as a Visiting Assistant Professor. As a teenager growing up in Santa Fe, New Mexico, he became intrigued by Indian and Chinese philosophical and religious literature. He quipped, “My parents didn’t know Confucius from Chicago, so I’m not clear on why I became fascinated by this area.” He studied history and Chinese at Coe College, where one day he noticed a flyer advertising summer school in Madras, India. At the age of nineteen, he journeyed to Madras and began learning Sanskrit. In 1976, after studying Sanskrit nearly every day, for twelve hours a day, he was awarded his Master’s degree from Poona University in India. His Ph.D. work at the University of Pennsylvania, which he pursued in the Department of Oriental Studies, focused on the translation and analysis of a Vedic sacrificial meal. Professor Fred Smith was to become a respected scholar of the textual, historical, and anthropological study of religious ritual in South Asia.

Also in 1991, Robert Weir added to his appointment in the College of Medicine an appointment in the School of Religion. He had earned a B.D. from Emory’s Candler School of Theology, but during his second year at Emory his vocational goal had shifted from pastoral ministry to academics. He went on to earn his Ph.D. from Princeton. His appointment strengthened the School’s relationship to the medical college which had, to that point, focused mainly on clinical pastoral education. His publications included *The Stored Tissue Issue: Biomedical Research, Ethics, and Law in the Era of Genomic Medicine* (with Robert Olick).

Maureen Walterhouse was hired in 1991 to become the office secretary of the School of Religion. She was later promoted to the role of Administrative Assistant, after the respective departures of Beth Elzinga-Marshall and James Hultine. Her commitment to the well-being of the department continually grew. Later still, she would be promoted to Administrative Services Specialist with responsibilities for managing the offices of Religious Studies, Classics, African American Studies, American Studies, and Women’s, Gender, and Sexuality Studies.

In 1993, after nearly two years of discussion and deliberation, the School of Religion redesigned its undergraduate major, with an eye to greater clarity and focus. Students majoring in religion were expected to take 30 hours of

coursework at three levels. Foundational Studies in Historical Religious Traditions was the first level. At this level, students were expected to distribute 15 hours among entry-level courses under the headings of Western Religious Traditions, Asian Religious Traditions, and Theoretical Studies in Religion. At the second level, students were expected to take 12 hours in *one* of nine areas of concentration under the following three groups: (1) Historical Religious Traditions (Judaism, Christianity, and Islam; Religions in India, China, and Japan; the Bible and its Contexts); (2) Religious Thought and Culture (Theology and Ethics; Methods and Theories; Religion, Literature, and the Arts); (3) Cross-cultural Studies in Religion (Religion in Ancient Civilizations; Religion in Medieval Societies; Religion in the Modern World). The third level was a capstone course: a 3-hour senior seminar featuring a topic in cross-traditional studies.

Also in 1993, Ralph Keen joined the School of Religion faculty. He had earned his Ph.D. from the University of Chicago. Previously, he had studied at Yale, where he served as assistant research editor of the St. Thomas More Project, which entailed the annotation and publication of the complete works of Thomas More. More's brilliant philosophy sparked Dr. Keen's fascination with Reformation/Renaissance intellectual history. Professor Keen likened his editing experience to his role as a religion professor. He remarked, "The work of editing and teaching are fundamentally pedagogical. To be successful, you must understand your audience and fill in the gaps." Professor Keen's work ranged widely across the history of Christian and Jewish thought. In the fall of 1994 he was a Senior Fellow in Residence at Herzog August Bibliothek, in Wolfenbüttel, Germany, pursuing research on the political and social dimensions of Reformation thought.

In accordance with the will of Alice Marguerite Blough, at her death in October of 1993, \$130,000 was given to the School in the form of an endowment. These funds have supported the annual publication of *Perspectives on Religion* and also an annual award given for the best graduate student research paper in Religious Studies.

Janine Anderson Sawada joined the School of Religion faculty in 1994. She had received her Ph.D. from Columbia. After teaching for three years (1990-93) at Grinnell College, she studied for a year in Japan, funded by the Japan Foundation. Her research was to focus on Japanese religion and thought, with an emphasis on premodern texts.

Also in 1994 Professor Baird became the sixth Director of the School of Religion. He was prepared to address additional, impending faculty retirements and support creative thinking about the shape of the department's future. He continued to articulate the importance of hires in Islamic studies and modern Judaism—and the need for balance in the School's coverage of Western and Asian religions.

Professor Boyle's book, *Church Teaching Authority: Historical and Theological Studies*, was published in 1995. This work offered an interpretation of the history and theology of the Magisterium of the Roman Catholic Church. In the course of his research, he had been permitted to examine historical materials in the Vatican Secret Archives.

Also in 1995, Dr. Nickelsburg took the initiative, with funding from the Danforth Foundation, to transform the physical space of the department, in collaboration with colleagues from the Department of Art and Art History and the UI Museum of Art. The walls were painted and the floor was carpeted. New furniture helped to create a central space in which many fruitful conversations would take place. In addition, Dr. Nickelsburg produced three separate photographic exhibits for the third floor of Gilmore Hall: Discoveries by the Dead Sea; Sacred Places of the Earth; and Religious Ritual across Cultures (the latter in collaboration with Frederick Smith and Laura Graham).

Professor Klemm was awarded the 1995 Hancher-Finkbine Medallion by the University of Iowa. This award annually recognizes four students and one professor for their leadership, learning, and loyalty. At that time Professor Klemm was Director of the University of Iowa Honors Program.

On 26 March 1995, Emeritus Professor Marcus Bach died. His legacy included an annual dissertation fellowship, now administered by the College of Liberal Arts and Sciences, from which many religious studies students would benefit.

In 1996, Wendi Leigh Adamek joined the School of Religion faculty as an Assistant Professor of Chinese Religions. Growing up in Hawaii, Chinese and Japanese cultures were of particular interest to her. She worked her way to Stanford, where she earned her doctorate in Religious Studies under the supervision of Dr. Bernard Fauvre. Professor Adamek's scholarship included English translations of Buddhist texts that had been discovered in caves in China. In the classroom she was keen to awaken student interest in the enormous diversity of religious beliefs and practices in China.

In 1996 Professor Cates published *Choosing to Feel: Virtue, Friendship and Compassion for Friends*. This work provided a philosophical analysis of the ways in which good habits of character are acquired and displayed in various relational contexts. She analyzed, more specifically, what it takes for a person to excel in responding to other persons who are in pain.

On 5 November 1996, Professor Spalding died of cancer at his Iowa City home. He had studied under such eminent theologians as Karl Barth, Paul Tillich, and Reinhold Niebuhr, and he left his own legacy, as manifest especially in the success of his graduate students. He supervised more than forty Ph.D. students.

In 1997, the University of Iowa Foundation announced a major gift of \$1,000,000 to the University of Iowa by Dr. John and Mary Ann Colloton. Ten per cent of that gift (\$100,000) was given to the School of Religion to assist its efforts to establish an endowed chair in Catholic Studies. For many years Dr. Colloton had served as the Director of the University of Iowa Hospitals and Clinics. This \$100,000 gift raised the total amount designated for the Chair of Catholic Studies to approximately \$625,000.

At the end of spring semester 1997, Professor Boyle retired, after more than a quarter-century of service to the School of Religion, including a decade as its Director (1979-89). He elected to donate more than 2,000 books from his personal library to the main University of Iowa library, an apt testimony to his generosity. His career as a priest and educator spanned the epoch-making changes of Vatican II and the accelerated transformation of religious studies in response to pluralism, ecumenism, and secularism. He acknowledged the challenge of facilitating the study of religion in a state university setting, but never felt a personal conflict between his role as a priest and his responsibilities as an educator. He quipped, "If I was supposed to convert students, I wasn't very good at it."

Also in 1997 Professor Goldstein retired after a three-decade career. She observed that when she began teaching, "all my colleagues in the department thought I was peculiar because I actually enjoyed attending faculty meetings. At home I had two daughters, one three and the other five, and the sound of an adult voice was absolutely marvelous." She came to the University of Iowa as a faculty spouse, but given her Radcliffe Ph.D. and her training in Jewish studies, she was a logical hire. Although her scholarly expertise was in textual studies of medieval Hebrew and Arabic philosophy, she immersed herself

in other areas of study as well, as a way of filling gaps in the curriculum. Over the years she taught courses in Biblical Hebrew, Jewish mysticism, Rabbinic literature, modern Jewish theology, and Islam.

**THE EIGHTH DECADE (1998-2007): BRINGING ADDITIONAL
ENDOWED CHAIR CAMPAIGNS TO FRUITION, FURTHER
DIVERSIFYING THE FACULTY, AND CHANGING THE
SCHOOL'S NAME**

On 11 May 1998, at the annual School of Religion (Adler) luncheon, attendees were informed that the late Davenport banker, V. O. Figge, and his wife, Elizabeth Kahl Figge, had made a gift of \$500,000 to the School of Religion to help endow a new Figge Chair of Catholic Studies. Professor Baird, Director at the time, said that when the endowment was completed, it would significantly enhance the School and its long-standing commitment to Catholic Studies. Professor Boyle remarked that this funding came at a critical time because some people believed that "Catholic Studies" had become an anachronism. Vatican II had ushered in an era of pluralism within Roman Catholicism and significantly altered the church's relationship with other religions.

In the fall of 1998, Professor Nickelsburg was honored with the title of Daniel J. Krumm Distinguished Professor of New Testament and Reformation Studies, which he was to hold until his retirement in 2000. In 1996, Ann L. Krumm of Newton, Iowa had given \$500,000 to the School in honor of her husband. In 1999, she gave a second \$500,000 gift, and the Daniel J. Krumm Family Chair in Reformation Studies was established.

In 1999, the directorship passed from Robert Baird to David Klemm. As its eighth Director, Professor Klemm's efforts would focus on leading and responding to a departmental self-study and review. He would encourage the faculty to envision its future in new and creative ways. Class enrollments were strong, but Professor Klemm anticipated a situation that would become even more apparent over the next decade, namely, the need to appeal to a changing body of students by showing them how religion interacts with virtually every other aspect of culture. This development was signified by an increase in the number of course offerings in the form "Religion and..." (for example, Religion and the Arts).

In 1999, Thomas A. Lewis (known as TAL or Tal) was appointed Assistant Professor. His areas of specialization

included nineteenth-century German thought (Hegel), Catholic liberation theology in Latin America, and contemporary ethics. A native of Lexington, Kentucky, he had entered Brown University with the intention of pursuing an undergraduate degree in engineering. While taking Religious Studies courses, he became fascinated with philosophical questions. He also spent a summer as a field researcher under the auspices of the Centro Andino de Estudios Economicos y Sociales in Ecuador. Professor Lewis went on to earn his Ph.D. from Stanford University, under the guidance of Van Harvey, with a dissertation that brought Latin American studies and nineteenth- and twentieth-century Western religious thought into instructive juxtaposition.

At the end of the spring of 2000, Professor McCue retired. As he reflected on his thirty-four years of teaching in the School of Religion, he said the following: “When I came to the University of Iowa in 1965 (after serving four years in the philosophy department of Lehigh University), I entered upon a new scene. The School had been built on the notion that most students coming here were Protestants, Catholics, or Jews, and that it was appropriate that at the University they would be able to study their own and the immediately adjacent traditions in a substantial and critical manner. As the School moved away from the Will Herberg structure of Catholic-Protestant-Jew, additional appointments were made. The appointment of Professor Robert D. Baird in 1966 marked an important turning point. Increasingly, the orientation of the School was to foster the study of religion as a global phenomenon. Across the 1970s and 1980s the School made additional appointments of faculty whose work focused on Chinese, Indian, and Japanese religion. Although relationships among the faculty have been friendly, collaboration between the Westerners and the Asianists has not always been easy.” Professor McCue acknowledged that when he was promoted to the rank of full professor in 1973, “the School (and the University) was still an ‘old boys’ network.”

In the summer of 2000, Professor Nickelsburg also retired, having spent his career researching little-known texts that could shed light on the relationship between Judaism and the origins of Christianity. Professor Nickelsburg, who was ordained a Lutheran Pastor, remarked that “It’s a massive irony, after writing all these years on Judaism and Christianity, to find out that I had a Jewish great-grandfather, which was simply not talked about in the family.”

Also in the summer of 2000 Diana Cates was one of 20 scholars from various academic fields selected to attend an intensive faculty seminar at Dartmouth College that addressed the ethical, legal, and social implications of the Human Genome Project. The seminar focused on teaching scholars how to construct multidisciplinary courses on biomedical ethics at their home institutions. When Professor Cates return to Iowa, she immediately began constructing a course on ethics and genetics, which would examine the ways in which religious ideas affect people’s thinking about the sorts of biotechnological developments that ought—and ought not—to be attempted by humans.

In the fall of 2000 Reza Aslan was given a half-time appointment to teach courses in Islam. He was already in Iowa City pursuing a M.F.A. in fiction at the internationally renowned Writer’s Workshop. This was the School’s first real opportunity to offer courses on contemporary Islam in global perspective.

In the fall of 2001, Raymond A. Mentzer joined the faculty as the Daniel J. Krumm Family Chair in Reformation Studies. Professor Mentzer had earned his Ph.D. in History from the University of Wisconsin and taught at Montana State University from 1973 to 2001. His research focused on social regulation in the French Protestant context from the mid-sixteenth to eighteenth centuries. After settling into his new position, he remarked, “I’m doing exactly what I’ve wanted to do for a number of years, with colleagues who have similar scholarly concerns, studying how religious transformations took place and what that meant for ordinary people.” Director David Klemm noted that Professor Mentzer’s interest in religion and social conflict correlated well with the thematic foci that the department had chosen to emphasize across the curriculum.

Also in the fall of 2001, Richard Brent Turner was jointly appointed as Assistant Professor in Department of Religious Studies and in the African American World Studies Program. Professor Turner had grown up in Boston. After graduating from Boston University with a B.A. and an M.A. in Afro-American Studies, he enrolled in Columbia University to work toward a Ph.D., but his stay was brief. He said, “By that time, I had had too much school, and I wasn’t mature enough for sophisticated New York City. Consequently, I became a high school history teacher. But it was a rough job, and soon I left that position and enrolled in Princeton University.” He describes Princeton as “conservative, protected, and white

elite.” Even so, he was fortunate to earn his Ph.D. under the guidance of Dr. Albert Raboteau. His first book would be *Islam in the African-American Experience*.

In 2001, *Religion on Campus*, by Conrad Cherry, Betty A. De Berg, and Amanda Porterfield, was published. This volume targets four institutions of higher learning—a Roman Catholic university in the East, a historically black university in the South, a Lutheran liberal arts college in the North, and a state university in the West. A state university in the West was a moniker for the University of Iowa. Professor De Berg spent the better part of two weeks visiting the UI, attending classes, meeting with undergraduate and graduate students, and interviewing seven faculty members—Professors Baird, Bozeman, Cates, Holstein, Keen, Kuntz, and Nickelsburg. In her chapter on the School of Religion she assigned each professor a fictitious name.

In 2002 the School of Religion changed its name to The Department of Religious Studies. Director Klemm explained, “Currently, the name ‘School of Religion’ is out of step with the norms of the field. Nearly all other public universities with programs in religion have Departments of Religious Studies.” For many people, the name “School of Religion” called to mind a theological seminary or divinity school, which we never were. In addition, “the new name locates us firmly in the College of Liberal Arts and Sciences, where we belong as one of the fine department in the humanities.” It also clarifies the connections that Religious Studies has to many other departments that have interests in the study of religion, such as Anthropology, Asian Languages and Literature, American Studies, Classics, Communication Studies, History, Philosophy, and Women’s Studies.

The Department of Religious Studies received from the Office of the Provost a one-year grant for the academic year 2002-2003 to support Islamic Studies at the University of Iowa. Accordingly, Reza Aslan was hired to join the faculty full-time for the year. His courses included Introduction to Islam, Gender and Human Rights in the Islamic State, and Religion and Politics in the Middle East. His Introduction to Islam enrolled over 250 undergraduates. In working with Mr. Aslan, Graduate student Teaching Assistants had the opportunity to learn more about Islam, which equipped them to get jobs at colleges that needed to include instruction on Islam in their curricula. After the World Trade Center and the Pentagon were attacked on 11 September 2001, Professor Aslan had traveled around the state

of Iowa speaking to public and private organizations, churches, and mosques. He was a frequent guest on “Iowa Talks” (N.P.R.) and appeared on local ABC, CBS, and NBC affiliates.

During the spring of 2003, Professor Lewis resigned his position to become an Assistant Professor in the Committee on the Study of Religion and the Divinity School at Harvard University. After four years at Harvard he landed back at Brown, where he had studied as an undergraduate.

In the fall of 2003, Raymond Mentzer became the seventh Director of the department. (Somewhere along the line Director became DEO or Departmental Executive Officer.) Professor Mentzer would bring strong leadership skills to the position, keep the department on an even keel, and ensuring its smooth operation, all the while maintaining a vibrant research program of his own. He would lead the department through a major review and important hires, which fostered the diversity of our faculty and the breadth of our coverage of religions.

During the fall of 2003, graduate and undergraduate students who were associated with the department gained a room on the third floor of Gilmore Hall, which was designated “the computer lab.” Thanks to the efforts of Maureen Walterhouse, the department received an \$18,000 grant to purchase several computers, a scanner, and a printer. To this day, that room is rarely empty. Maureen remarked at the time, “The Religious Studies Department has a really great group of graduate and undergraduate students, and the best TAs on campus. It was wonderful to be able to create this lab for them.”

Also in the fall of 2003 the Department hired two new faculty members. One of them was Michelene Pesantubbee. Professor Pesantubbee had pursued an undergraduate degree in business education at the University of Oklahoma. Rather than teach business courses in a high school setting, she chose to become a project specialist at the University of Oklahoma’s American Indian Institute, eventually earning a Master’s degree in business education. Subsequently, she counseled American Indian college students. Some of her students were wrestling with the issue of whether they could be both Native American and Christian, and this led Dr. Pesantubbee to research the history and religious traditions of the Cherokee and Choctaw Nations. Hoping to better understand why so many members of these nations had adopted Christianity, she entered the Religious Studies program at the University of California, Santa Barbara. She earned her M.A. and Ph.D. working with Dr. Inés Talamantez. Dr. Pesantubbee’s scholarship and courses would

bring expert attention to indigenous traditions and the narratives of colonized peoples.

A second addition to the faculty in 2003 was Morten Schlütter. Professor Schlütter was a native of Denmark who had studied in Europe, Japan, Taiwan, mainland China, and the U.S. He earned his Ph.D. from Yale University, working under the direction of Dr. Stanley Weinstein. Dr. Schlütter began his teaching career in New Zealand. At the University of Iowa his scholarship focused on the history of Buddhism in China (especially the 10th through 13th centuries), which would inspire him to publish on the transition from Zen (Chinese Chan) to Zen (Japanese Buddhism), and the evolution of the *Platform Sutra*.

In 2003, the Dean of the College, Linda Maxson finally honored the faculty's longstanding request for a tenure-track position in Islamic Studies. In the fall of 2004 the department appointed Ahmed Souaiaia as Assistant Professor in this area, following a year of teaching as a Visiting Professor. Professor Souaiaia had earned his Ph.D. from the University of Washington. He had expertise in several dialects of Arabic. He had a keen interest in religion and law. During his first year, he remarked, "I love legal philosophy. That is where my journey truly began." This journey would take him more deeply into the laws of inheritance and their implications for gender relations and human rights. It would take him also to the movements known as the Arab Spring to better understand digital media's roles in religious and political revolution.

Two books by departmental faculty members were published in 2004: *The Precisianist Strain*, by Professor Bozeman and *Practical Pursuits*, by Professor Sawada. Professor Bozeman's book examined transatlantic Puritanism from 1570 to 1638. It analyzed the quest for purity through sanctification. It traced the reactions of believers who were put under meticulous demands, and showed how sectarian theologies of ease soon formed a reaction to those demands, eventually giving rise to an antinomian revolt. Professor Sawada's book explored theories of personal development that were diffused in the early nineteenth century by a network of religious groups in the Edo (Tokyo) area. She explained how, after the Meiji Restoration of 1868, leading members of the communities created ideological coalitions inspired by the pursuit of a modern form of cultivation.

Members of the American Academy of Religion (AAR), the largest international organization of scholars dedicated to the

academic study of religion, elected Professor Pesantubbee Secretary of the Board of Directors for a three-year term beginning in January of 2005. As secretary she served ex officio as a member of the Executive and the Program Committees, which oversee the program for the society's annual meeting. As a member of the Choctaw Nation of Oklahoma, the Native Traditions in the Americas Unit of the AAR, and the Society for the Study of Native American Religious Traditions, she perceived her election to the Board as a good opportunity to bring the contributions of scholars of Native American traditions to the greater attention of the Academy.

In the fall of 2005, Howard B. Rhodes was appointed Assistant Professor. He would soon receive his Ph.D. from Princeton University. Professor Rhodes's dissertation, written under the direction of Jeffrey Stout, focused on the ways in which religious ideas and public law could interact to shape the lives and the character of democratic citizens. He introduced several new courses, including War and Peace in Western Religious Thought, which investigated the history, major themes, and contemporary applications of Western religious traditions regarding the proper use of military force—and Religion and Democracy, which examined the relationship between religious (primarily Christian) political thought and the normative commitments of democratic culture.

In 2006, Professor Mentzer became the President of the Society for Reformation Research. A year later, he would be elected the President of the Calvin Studies Society. These were but two of the many professional leadership positions he would hold.

In the summer of 2006, Professor Kuntz retired after having served in the School of Religion/Department of Religious Studies for thirty-nine years. In the early years, Dr. Kuntz devoted most of his energy to an expanding graduate program in biblical studies. Later, that would change as the graduate program in biblical studies slowly shut down. He taught his last graduate seminar in 1993 and directed his last student to the completion of a Ph.D. in 1999. Among the undergraduate courses he taught were The World of the Old Testament, Biblical (Syro-Palestinian) Archaeology, Prophecy in Biblical Israel, Personalities of the Old Testament, and Images of Women in the Bible. He sought to expose interested students, at whatever level, to the literature of the Hebrew Bible and the diverse world that it reflects. His intention was to enhance students' understanding of the human past and encourage

their quests to become well rounded persons in the present. For nearly a decade he had served the department as Director of Graduate Studies.

In 2006, Professor Turner began the first of a three-year term as the DEO of the African American Studies Program.

In the fall of 2007 the University of Iowa's first-ever teaching chair was awarded to Professor Holstein. Previously he had been the J. J. Mallon Chair in Judaic Studies. Now he was named the J. J. Mallon Teaching Chair in Judaic Studies. He viewed the teaching chair not only a personal honor, but also as the conveyor of an important message during an era in which universities had become increasingly focused on research and publication, often to the neglect of excellent teaching. The department's faculty appreciated that Professor Holstein's success in the classroom had become the backbone of its graduate program, making it possible to fund a large number of graduate students as Teaching Assistants.

The books of three Religious Studies professors were published in 2007: Professor Pesantubbee's *Choctaw Women in a Chaotic World: The Clash of Cultures in the Colonial Southeast*; Professor F. Smith's *The Self Possessed: Deity and Spirit Possession in South Asian Literature and Civilization*; and Professor Souaiaia's *The Function of Orality in Islamic Law and Practices: Verbalizing Meaning*. In her book, Professor Pesantubbee traced changes in women's roles in Choctaw society from the late 1600's to the mid-1700's during the French colonial period in the Lower Mississippi Valley. Professor Smith's book showed that popular oracular or ecstatic possession is the most common form of spiritual expression in India, and that it has been linguistically distinguished from negative, disease-producing possession for thousands of years. Professor Souaiaia's book argued that Islamic law is a corpus of accretive ascription that is informed by authoritative precedents and practically preserved in adaptive oral discourse.

Professor Belgum died in 2007. Although he was concerned with the theoretical and empirical foundations of the psychology of religion, he was more concerned with its application to the challenges of personal and social well-being. During his years at the University of Iowa, he had created graduate courses in Death and Dying, which were taken by large numbers of students in nursing, social work, and medicine. Sixteen graduate students had earned their Ph.D. in the program in Religion and Personality, which he directed. Many others earned an M.A. in Religion and Health, and many

more received credit for units of Clinical Pastoral Education at University of Iowa Hospitals and Clinics.

THE NINTH DECADE (2008-2017): ADDING NEW FACULTY, COURSE OFFERINGS, AND SCHOLARSHIP, AND ADDRESSING THE CONTINUING CHALLENGE OF KEEPING THE DEPARTMENT FINANCIALLY SECURE

In June of 2008, Professor Bozeman retired, after 34 years in the Departments of Religious Studies and History. He had taught several undergraduate courses on religion in America. The most popular of these exposed students to religions that were outside the American religious “mainstream,” such as Mormonism, Pentecostalism, Black Islam, and Scientology. During his career, Professor Bozeman taught more than 3,000 undergraduates, and he mentored 15 Ph.D. students to the completion of their degrees. He did all of this while serving two departments and producing excellent scholarship on the study of religion in colonial New England.

Also in 2008, Professor Sawada left the University of Iowa to accept a position at Brown University. She had served on the department’s faculty for 14 years as a scholar, teacher, mentor, and, for a time, as Director of Graduate Studies.

In 2008-2009, Professor Mentzer took a well-earned, year-long research leave, during which time Professor Cates served as interim DEO. Dr. Mentzer published several articles and served during spring semester as Professeur invité, Université Paul Valéry, Montpellier III, France.

Due to the loss of the graduate program area of ancient Judaism and early Christianity, it was not feasible to hire a tenure-track faculty member in this area. However, there had always been a need for undergraduate instruction in biblical studies. The department was therefore permitted to appoint a Lecturer in Biblical Studies. Jordan Smith was hired to this position in 2008, having completed his Ph.D. at Florida State University that year. Professor Smith would develop several attractive courses and served as an effective recruiter and advisor undergraduate majors, as he also advanced his research on Greco-Roman, Jewish, and Christian ideas of the afterlife, the immortality of the soul, and martyrdom.

Four faculty books appeared in 2008: Professors Klemm and William Schweiker jointly published *Religion and the Human Future: An Essay on Theological Humanism*. Professor Schlütter published *How Zen Became Zen: The Dispute over Enlightenment*

and the Formation of Chan Buddhism in Song-Dynasty China. Professor Souaiaia published *Contesting Justice: Women, Islam, Law, and Society.* And Professor F. Smith co-edited with Dagmar Wujastyk a volume entitled *Modern and Global Ayurveda: Pluralism and Paradigms.* The book by Professors Klemm and Schweiker argued that the idea of “the integrity of life” provides a way to articulate the meaning of religion for the human future. Professor Schlütter’s book investigated the history of Zen Buddhism by way of a twelfth-century dispute in Chinese Buddhism over the nature of enlightenment. The book by Professor Souaiaia investigates the development of laws and practices that have governed the status of women in Muslim societies. He argues that such laws were not methodically derived from legal sources, but instead are the preserved understanding and practices of the early ruling elite. The book edited by Professors Smith and Wujastyk offers an overview of the relatively recent history of Ayurvedic medicine in its globalized forms.

In 2008, Morten Schlütter won a Dean’s Scholar award on his promotion to Associate Professor, in recognition of the excellent quality of his scholarship and his many other contributions to the university. This two-year award gave him time to focus intently on his next research project, which would focus on the *Platform Sutra*.

In the fall of 2009, Melissa Anne-Marie Curley was hired as Assistant Professor of Japanese Religions. She had received her Ph.D. in Religious Studies from McGill. The focus of her research would be interactions between twentieth-century Japanese philosophers (who were interested in Buddhism) and Japanese material history. She would pursue the ways these interactions contributed to modern Japanese understandings of exile and utopia.

In 2009, Professor Souaiaia received a Dean’s Scholar Award on his promotion to Associate Professor. With this two-year award, he planned to advance his research on Islamic law and society. He traveled to several Muslim countries (e.g., Turkey, Lebanon, Tunisia, and Morocco) to learn more about the ways in which political institutions functioned under the pressures that were exerted by various religious sects.

The books of three more faculty members—Professors Cates, Keen, and Turner—were published in 2009. Professor Cates’ book, *Aquinas on the Emotions: A Religious-Ethical Inquiry*, analyzed how emotions are composed as embodied mental states, and how religious beliefs, intuitions, images, and

questions can affect the formation and the course of someone's emotions. The book argued that living a good human life requires acquiring good, stable habits of emotion. Professor Keen's book, *Exile and Restoration in Jewish Thought: An Essay in Interpretation*, narrated the history of an idea that originated at the intersection of Judaic piety and social history. It argued that, while histories of Jewish thought have done well in accentuating the splendid creativity of medieval and modern Jewish philosophers, the intellectual tradition can be appreciated fully only when due attention is paid to these thinkers' understandings of diaspora and persecution. Dr. Turner's book, *Jazz Religion, the Second Line, and Black New Orleans*, explored the history and present-day significance of popular religious traditions, identities, and performance forms that are celebrated in the second lines of the jazz street parades of black New Orleans.

In 2010, Professor Souaiaia founded a new journal, for which he became Editor in Chief: *Mathal/Mashal: Journal of Islamic and Judaic Multidisciplinary Studies*; 2010. Also, Professor Keen left the University of Iowa to become Professor of History and Arthur Schmitt Foundation Chair of Catholic Studies at the University of Illinois at Chicago.

In the spring of 2011 George W. Forell died a few months before his 92nd birthday. He joined the School of Religion faculty in 1954 and was Director from 1966 to 1971. In 1973 he was named a Carver Distinguished Professor of Religion. Professor Forell was an outstanding teacher. He had an ability to expose self-important know-it-alls, who tried to "catch" him in ways that would demonstrate their self-ascribed erudition. Conversely, he could tenderly reshape the ill-informed questions of shy but earnest students to give them the impression that they had landed on one of the most profound issues in the academic study of religion. Over his 35-year career, he mentored two dozen Ph.D. students.

Professor Forell had a sharp sense of humor. When the book, *I'm O.K., You're O.K.* was published, he said, "I want to write the sequel: *You're not O.K., I'm not O.K., but that's O.K.* That sounds like good Lutheran theology." Similarly, he would tell a story about how he was driving behind a car that sported a sticker, "I found God." He was compelled to argue (albeit in the confines of his own car), "No, you've got that backwards: God found YOU!"

In the fall of 2011, two new faculty members were hired with joint appointments in Religious Studies and Classics. Dr. Paul

Dilley had earned an M.A. in Classics and a Ph.D. in Religious Studies from Yale, working under the guidance of Dr. Bentley Layton. His research trajectory would be multifaceted, and many of his high-profile, grant-supported projects would be collaborative. They would include the design and use of digital technologies that allow scholars to access and study otherwise-inaccessible material remains of ancient Mediterranean religions.

The second person who joined the faculty in 2011 was Dr. Robert R. Cargill. Born and raised in California, Professor Cargill had entered a junior college in Fresno, where he focused on sports, considering a career in professional baseball. Instead, he studied Human Physiology at Fresno State University on a pre-med track. He earned M.Div. and M.S. degrees from Pepperdine University, where he was able to integrate his interests in religious studies and computer science. He then earned a Ph.D. from UCLA in Near Eastern Languages and Culture under the guidance of Dr. William Schniedewind. His interests all came together when he participated in archaeological digs in Israel, and creating 3-D models of building remains. His work made it possible for people to tour virtual reconstructions of ancient structures from their home computers. At Iowa, he would pursue publicly-engaged research and public education, seeking to challenge unsupportable claims that are made, in the present, about the ancient past. He would appear in several television documentaries.

During the 2010-11 academic year, in the midst of this dual joint hiring process, Professor Mentzer led a required self-study of the department and a review of its programs.

In fall of 2012, Professor Cates became the tenth Director of the Department of Religious Studies. In the wake of the recent departmental review, she led over a year of faculty conversation that gave rise to a new vision of the department and statement of its mission. Accordingly, she rewrote the copy of the department's website, and worked with the department secretary Robin Burns to give the department a new 'face.' She led a re-structuring of both the undergraduate and graduate programs, and developed several new policies aimed in part at achieving more consistency in the training of graduate students across different areas of the graduate program.

Also in the fall of 2012, the department welcomed Kristy Nabhan-Warren as the V.O. and Elizabeth Kahl Figge Fellow of Catholic Studies, later to become the Figge Chair, following her

promotion to full Professor. Dr. Nabhan-Warren had earned her M.A. at Arizona State University, where she tied a long-term interest in journalism to a growing interest in the religious worlds of diverse people by developing expertise in ethnographic research. She avers, “It’s important for scholars to take seriously what everyday people are saying and doing so that scholars can capture what people *mean* when they talk about their beliefs and practices.” Dr. Nabhan-Warren later earned her Ph.D. from Indiana University. under the direction of Dr. Robert Orsi. She published her first book, *The Virgin of El Barrio: Marian Apparitions, Catholic Evangelizing, and Mexican American Activism*, while teaching at Augustana College. At Iowa, her scholarship would continue to focus on Catholic studies, where Catholicism would be studied in relation to other forms of Christianity—and other forms of religion—with which it continually interacts.

During the summer of 2012, four undergraduate students majoring in Religious Studies and one graduate student accompanied Professor Cargill on an archaeological dig. They worked at an excavation site at Tel Azekah, located approximately twenty miles west of Jerusalem. It was hoped that this event would become a regular program offering, but frequent political tensions in the region have made this virtually impossible.

On 1 November 2012 Emeritus Professor Paterson died. He had served the School of Religion for twenty-five years until his retirement in 1995. His research focused on religion and health and pastoral counseling. His courses included Faith, Doubt, and Suffering; Death and Dying; and Religious Dimensions of Illness and Health. During his tenure in the department he supervised eight Ph.D. students. He was an accomplished trombonist who directed a jazz combo that enlivened many a community gathering in the Iowa City area and beyond.

On 23-26 August 2012 the Eighth Annual Religion, Literature, and the Arts Conference was held in Iowa City. It was organized by Professors Curley and Dilley with the collaboration of Dr. Daniel Boscaljon, who had received his Ph.D. in Religious Studies and helped to plan the conference in the past. Founded and first developed by Professor Klemm, the conference merged the department’s strengths in Modern Religious Thought with the university’s reputation for literary excellence, as manifested in its Writers Workshop and International Writer’s Program, and its additional strengths in the musical and material arts. The topic for the 2012

conference was “Futures and Illusions: Hope and the Longing for Utopia.” Discussion focused on the fascist implications of utopian longing, as well as the ways in which religion contributes to human depictions of an ideal world. The conference featured more than sixty participants from around the world, including Professors Cates, Curley, and Jordan Smith, and additional Religious Studies Ph.D. graduates, including Drs. Sage Elwell and Verna Ehret.

In the fall of 2013, Dr. Robert Gertsmyer was offered an appointment as a part-time lecturer in the Department of Religious Studies when his spouse was hired to be a senior administrator of the Carver College of Medicine. He had earned his Ph.D. from Duke University. Although his undergraduate degree was in engineering, he had elected to pursue advanced graduate work in religious studies, and although his graduate training was in biblical studies, it was agreed that, at the University of Iowa, he would develop courses on religion and literature. His course on Harry Potter: Mystery and Magic of Life was an instant success.

In 2013, Professor Schlütter began a six-year term as Director of the Center for Asian and Pacific Studies (CAPS), which is associated with the University of Iowa’s International Programs.

Three books written by departmental faculty were published in 2013: *The Cursillo Movement in America: Catholics, Protestant and Fourth-Day Spirituality*, by Professor Nabhan-Warren; *Readings of the Platform Sutra*, edited by Professors Schlütter and Stephen F. Teiser; and *Anatomy of Dissent in Islamic Societies: Ibadism, Rebellion, and Legitimacy*, by Professor Souaiaia. Professor Nabhan-Warren’s book focused on a religious renewal movement founded in 1944 by Spanish Catholic lay practitioners, which had become popular among American Catholics and Protestants. Applying her ethnographic skills to Latino/Latina Catholics, she argued that people who have completed a Cursillo weekend can serve as a touchstone for understanding trends in post-1960 American Christianity. Professors Schlütter and Teiser’s volume introduced the history and ideas of the *Platform Sutra*, which was purported to contain the autobiography and sermons of Huineng (638-713 C.E.), the legendary Sixth Patriarch of Chan. Leading specialists on Buddhism analyzed the text’s historical background and its legacy in Chinese culture. And Professor Souaiaia’s *Anatomy of Dissent in Islamic Societies* examined political dissent and

rebellion in Islamic civilization with reference to an old, little-studied Islamic sect (Ibādīs).

Robert P. Scharlemann died in Charlottesville, Virginia, on 10 July 2013. He was a superb teacher who empowered his students to become their own thinkers. Several of his students became successful teachers and scholars. One was David E. Klemm who joined the School of Religion faculty in 1982. Another, Mary Ann Stenger, became part of the faculty of the University of Louisville. She recalled that on Tuesday evenings, Professor Scharlemann met faculty colleagues and students at a local pub, where they drank beer, talked, and laughed. She remarked, “In that setting I experienced Bob’s political acumen, his broad cultural knowledge, and his delightful sense of humor.” Among Professor Scharlemann’s books were *Reflection and Doubt in the Thought of Paul Tillich* and *The Being of God: Theology and the Experience of Truth*.

In 2014 Professor Mentzer published *Les registres des consistoires des Églises réformées de France, XVIe—XVIIe siècles. Un inventaire*, in which he analyzed consistory documents as an aid to understanding what was happening with respect to church discipline in French Reformed communities of the 16th and 17th centuries. With Didier Poton, he also edited *Agir pour l’Église. Ministères et charges ecclésiastiques dans les Églises réformés (XVIe—XIXe siècle)*.

In the same year, Professor Dilley published (with Iain Gardner of the University of Sydney and Jason BeDuhn of Northern Arizona University) *Mani at the Court of the Persian Kings: Studies on the Chester Beatty Kephalaia Codex*. In this volume the co-authors discussed what they discovered in editing the codex. This newly discovered text presents Mani at the heart of Sasanian Iran in dialogue with its sages and nobles, functioning as a cultural mediator between East and West.

In 2015 Jenna Supp-Montgomerie was hired as a joint appointment in Religious Studies and Communication Studies. She had earned her Ph.D. from University of North Carolina at Chapel Hill, under the guidance of Dr. Randall Styers. She taught at Quest University in Canada before coming to the University of Iowa. Her research and teaching would highlight intersections between religion and media, both historical and contemporary.

For the academic year 2015-16, Professor F. Smith received a Fulbright-Nehru Academic and Professional Excellence Award to conduct primary research on the relationship between

possession and religious processions in the Central and Western Himalayas. Also in 2015, Dr. Mentzer was honored with a University of Iowa Regents Award for Faculty Excellence.

Robert D. Baird died in Houston, Texas on 30 October 2015. Appointed Assistant Professor in 1966, he concentrated his teaching and research in Asian religions, which he approached from the standpoint of the history of religions. He was the author of two books—*Category Formation and the History of Religions* and *Essays in the History of Religions*. Often, he said to his colleagues, “I take very seriously the idea that in a public university we have a responsibility to teach *about* religion, but not to teach religion. That distinction is critical.” One day at lunch Professor Baird told Professor Kuntz, “Soon after I joined the School of Religion faculty, George Forell urged me to switch denominations, leaving the Presbyterians and joining the Methodists. He said that because the Methodist Church in Iowa gives money annually to the department, a Methodist on the faculty would be fitting, and currently there is no Methodist in the School.” He told Professor Forell, “If you’re so intent on having a Methodist on your faculty, *you* should switch from the Lutheran Church to the Methodist!” Nobody who knew George Forell would assume that he would take Professor Baird’s suggestion seriously. Truly, Professor Forell was a Lutheran.

In 2016, Professor Schlütter became the Principal Investigator for a Japan Foundation Institutional Project Support Program Grant in Japanese Studies. Also, Professor F. Smith was appointed the DEO of South Asian Studies. One challenge the department would face, into the future, would be the appointment of several of its faculty to important administrative roles primarily in service to the College and other units in the College.

The curriculum in the Department continued to evolve as new courses were introduced. For example, Professor Michelene Pesantubbee introduced *Tricksters, Fools, and Creators*. Trickster figures appear all around the world in many forms, including coyote, raven, raccoon-dogs, and human figures such as the apostle Paul. Frequently tricksters are depicted as bungling fools or dupes, but also as god-like creators, transformers, or cultural heroes. Often their stories are allegorical, teaching moral lessons or challenging societal structures or values.

Professor Jenna Supp-Montgomerie brought new concepts and methods of study to the department with her course “Digital Media and Religion.” This course explored relationships

between religion and technology, addressing three questions: (1) What makes a medium digital? (2) How do we connect to and disconnect from the world around us via digital media? (3) Is there such a thing as online religion?

Professor Kristy Nabhan-Warren introduced “Sport and Religion in America.” She showed how, for many people in America, sport has itself become a religion. Paul Dilley created a new version of Judaism, Christianity, and Islam, which explored historical and contemporary relationships among the Abrahamic traditions.

Professor Cates introduced two online courses in bioethics, including Ethics at the Beginning of Life and Ethics at the End of Life, both of which featured class exercises in a virtual clinic. These are but a handful of the innovations, which continue unabated in response to rapid changes in American culture and the interests of our students.

In 2016 Professor Cargill published *The Cities that Built the Bible*, which took readers on a journey to fourteen cities that played a significant role in the creation of the Bible.

On 22 February 2017, Reza Aslan returned to Iowa City to speak to a large audience assembled in the Englert Theatre about his travels to India to learn and practice with the Hindu sect Aghori. Near the end of his lecture he said that he was baffled by people who claim to be Evangelical Christians, yet are against helping refugees who have barely escaped genocide. He suggested that the U.S. lacks a sense of human solidarity. While in Iowa City, he took the opportunity to renew friendships and sign copies of his latest book *Beyond Fundamentalism: Confronting Religious Extremism in the Age of Globalization*.

In 2017 Dr. Mentzer was knighted by France’s Ministry of education in honor of his outstanding contributions to French education and culture. The award was founded by Napoleon Bonaparte in 1808 to award university professors for their accomplishments in teaching, scholarship, and research. Also in 2017, Professor Cargill became the new editor of *Biblical Archaeology Review*, replacing Hershel Shanks who had founded the journal forty-two years before. Professor Turner published a new edition of *Jazz Religion, the Second Line, and Black New Orleans: After Hurricane Katrina*. And Professor Cates commissioned a videographer, John Haman, to produce one-minute videos introducing students to several of the department’s classes and a longer video of the department’s story as part of a year-long celebration of the ninetieth anniversary of the University of Iowa School of Religion.

FINAL REFLECTIONS BY PROFESSOR KUNTZ: SOME CHANGES OBSERVED

Over the decades, faculty members of the School of Religion/Department of Religious Studies have cooperated well with one another and exhibited a congenial spirit. When I joined the faculty in 1967, unless one had a 9:30 a.m. class, faculty members gathered in the coffee room to enjoy a cup of coffee (using one's own mug) and discuss current events or something that was happening at the university. That continued for about a decade. When the faculty grew in numbers, and teaching schedules became more complicated, fewer faculty members were free at 9:30. Also, the pressure to publish became more intense, and loitering in the coffee room for a half-hour was viewed as a bit frivolous. Sometimes it was preferable to invite a colleague to lunch in one of the many restaurants in town. Today, faculty members spend much less time at the office, and there is less informal socializing, due in part to the fact that a lot of good work can now be done from home, via remote connection, and on the road.

In 1967 the department had more say in determining its future than has been the case since then, especially during the past two decades. For example, at the first departmental faculty meeting that I attended, on 18 September 1967, our Director, George Forell, asked, "In what area do we want to ask the Dean for a new line next year?" We asked, and we received. Dr. Dewey Stuit, Dean of the College of Liberal Arts, took an active interest in the department. Admittedly, state funding was more generous then than has been the case during the last several decades. Today, the department can wait several years for permission to search for a new appointment, and increasingly those appointments are expected to be joint. Joint appointments link departments, but the downside is that they split faculty labor in half for each department.

When I arrived at Iowa, we had a large number of graduate students. Some students supported themselves financially by pastoring small churches in the area and living in rent-free parsonages. Others served as Research Assistants and Teaching Assistants. In 1967 our standards for admitting an applicant to our graduate program were less than stringent. Today applicants must submit a research paper, showing that they are adept at thinking and writing. These papers are carefully read by at least three faculty members on the

assumption that admitting a marginal student does neither the applicant nor the department any favors. The graduate program is not only more selective; it is also smaller now. All Ph.D. students are funded as Teaching Assistants; the strength of the graduate program continues to be tied to undergraduate course enrollments; and undergraduate enrollments across the humanities have dropped. In the past, it was assumed that most graduate students would go on to tenure track faculty positions, which were relatively plenty. Today, the program also prepares students for careers beyond academia, due to recent dramatic changes in higher education.

Even before 1967, there were two levels of exams. Qualifying Exams were required for a graduate student to be truly admitted to a program in the School. These exams covered a choice of three of the following: (1) the Hebrew Bible, New Testament, Intertestamental Judaism; (2) the History of Christianity; (3) Theology and Ethics, (4) Religion and Personality, and (5) World Religions. These exams were each three hours in length. They were given over a two-week period. Students prepared for them by taking courses and working through a reading list of relevant books. If one exam was unsatisfactory, it could be taken again during the following semester. If two exams were unsatisfactory ordinarily the student was advised to think seriously about leaving the program and take the opportunity to study elsewhere or consider working toward a vocation in a different area. Not surprisingly, these exams could trigger in new graduate students tension and moments of worry.

In 1985 Qualifying Exams were discontinued. They were replaced by a paper writing requirement: During each semester the student would write a seminar paper, which would be read by the student's committee as a way of ascertaining his/her progress. Then the committee would meet with the student to raise questions about dubious assertions in these exams, thereby challenging and sharpening the student's thinking. Also, at these meetings the issue of selecting a dissertation topic was raised. Over the next decades, the format of the Ph.D. program would evolve considerably, in response to many different factors, some external to the department and some internal. For example, the Graduate College would exert great pressure on the department, for financial reasons, to speed up its graduate student time-to-degree.

At the annual departmental (Adler) luncheon, it is no longer the custom for there to be a guest speaker and a two-hour

afternoon symposium. At some point, attendance at the symposium dropped off sharply. This seemed to be due, in part, to people's increasingly busy schedules. The department decided to shorten the event and focus on highlighting the accomplishments of the faculty and the many awards that had been won by our graduate and undergraduate students.

Funding has also changed a great deal. In 1967 it was still customary for various religious denominations to support the School of Religion by making an annual financial contribution. Today, the department is supported mainly by donations from private persons. In my opinion, this is as it should be, since the University of Iowa is a public institution that should not expect financial support from any specific religious, social or political group. As the Iowa State Legislature has greatly reduced its funding of the three Regents' universities, private funding has become more important than ever.

Nearly every faculty member in the department attends an annual national meeting of a professional society. Many attend the joint annual meeting of the American Academy of Religion and the Society of Biblical Literature. The funds that University administrators provide for this opportunity are exceedingly modest, but it is critically important that our professors be visibly active in shaping the future of religious studies. Fortunately, the department has additional resources that can be tapped to support research travel for graduate students as well as for the faculty. We have these resources only because of the generosity of our long-term friends and supporters.

At times in the past, one attended a meeting by riding in a car. For example, in November 1968, Professors Baird, Pachow, and I were passengers in a car driven by Professor Spalding. We left Iowa City on an early Wednesday afternoon, arriving in Kansas City at supper time, when we entered the home of Professor Spalding's parents and enjoyed supper. After spending the night there, we left at 5:00 a.m. Before long, we were overtaken by a policeman. Professor Spalding calmly explained that the four of us were headed for Dallas, Texas to attend a learned society meeting and hoped to arrive in Dallas by 2:00 p.m. Rather than issuing a ticket, the policeman said, "Drive carefully—it isn't even daylight yet." We made it all the way to Dallas, where the meeting began by early afternoon, in time for us to hear the first papers.

In November 1969, Professors Nickelsburg and I took a bus from Iowa City to Chicago, where we made our way to the train depot. We had reservations in a Pullman where we spent the

night, arriving the next morning in Toronto, which was the meeting location. In November 1977, I drove several colleagues to St. Louis where that year's meeting would take place. Dropping the others off at a downtown hotel, I parked the car a few blocks away in the parking lot of my home (downtown) church. That evening I moved the car to my parents' house in St. Louis, where I picked it up again when it was time to return to Iowa City. Today, faculty members belong to a larger variety of professional societies, and when they travel to their meetings, they are more likely to work on their computers, on the plane, than talk with their colleagues during a relaxing car ride. The one thing that has not changed is the need to be as conservative as possible with research travel funds.

Once hired, most faculty members in the past spent years in the department because they felt much satisfaction in their day-to-day employment. For example, some stayed 29 years, 34 years, 36 years, 39 years, and even 47 years. Of course, some faculty members stayed for a shorter duration, either because they didn't enjoy their work or were offered a better salary at another institution. That said, it's impressive that many faculty members arrived here in their late-twenties or early-thirties and remained until their retirement. There are still many who come to Iowa to stay, due not only to their experience in the department, but also to the quality of life they could enjoy in Iowa City.

SPEAKING MORE PERSONALLY

My wife, infant son, and I arrived in Iowa City on 1 August 1967. The fall semester didn't begin until September 25, so I had approximately eight weeks to engage in lecture preparation and get settled into Iowa City where we had rented an apartment. During that time, we were invited into nearly every faculty home. We were truly gratified by this cordial welcome. Clearly, members of the faculty and their spouses enjoyed associating with one another.

During my second year at Iowa I travelled to Madison, New Jersey, to interview for position at Drew Theological Seminary. Although the interview went well, I gave no impression that I really wanted to move. We had just purchased a suitable house for the sum of \$28,500, and frankly, I liked what I was doing. During my third year I had a job interview at Wesley Theological Seminary on the American University campus in Washington, D.C. The interview went reasonably well, but the faculty

decided that it should appoint a younger person with less job experience. Unknown to me at the time, during this seminary visit, Director Forell visited Dean Dewey Stuit and said, “Nearly every year Ken Kuntz is getting a job interview at another school. If we want to keep him, we need to promote him to Associate Professor and grant him tenure.” Dean Stuit agreed. Accordingly, Dr. Forell dropped by nearly every faculty office and briefly discussed the matter. Nearly everyone agreed. I wasn’t required to provide any letters of recommendation assessing my teaching and scholarship or submit offprints of what I had thus far published. Several years later that process would change quite dramatically, no doubt for the better.

It was my pleasure on three occasions to teach the undergraduate Senior Seminar. Its theme was “Scriptures and Their Communities.” We took up the issue of how certain texts in antiquity came to be regarded as sacred, and the impact these texts had had on believers. In that seminar I had the pleasure of working with some of the brightest and best of our undergraduate majors.

A word about aging. When I joined the department, I was 33. I recall riding in the elevator in Gilmore Hall late one afternoon with a woman who appeared to be in her mid-20s. She said, “I don’t believe that we’ve met. Are you a new graduate student?” I replied, “Thank you, but I’m a new faculty member.” By the time I was 40, I was never again identified as a graduate student. For many years, upon entering Gilmore Hall, I walked up the stairway (63 steps) to my office. After I turned 55, I almost always chose the elevator. I enjoyed a spacious office that held nine bookcases and three file cabinets. Like many of my colleagues, I spent many an hour in my office, talking with students, preparing class lectures, and writing professional articles and papers.

There are three “moments” that I’d like to mention. First, in 1970, during my third year in the department, an undergraduate student asked to talk with me in my office. When I inquired, “What’s on your mind, and how can I help?” He said, “Based on what I hear from you in class lectures, I’m worried about your soul—it looks like you’re slated for an early entry into the fires of hell,” That comment took me by complete surprise. I responded, “You need not worry about that. My wife and I are practicing Christians. That said, I feel that my Creator gave me a mind as well as a heart. I’m confident that my bringing to the Bible critical questions is entirely appropriate.” I don’t recall whether I had the last word, but I do recall that

after that statement, the student had nothing more to say. Whether or not he was satisfied with my answer is something I'll never know.

Second, in 1971, before a class session in my course *Prophecy in Biblical Israel*, one graduate student said to another, "The way Kuntz teaches this course is like running the dishwasher without putting in the detergent." Although I didn't hear this comment, I was later told about it. What was this student trying to convey by this remark? Apparently, he was displeased that in my lectures I didn't enter into a few moments of homily after I had addressed a prophetic text in an academic manner (asking, e.g., what is the provenance of this text? Does it resemble any other text we have studied in this course? Does this statement by the prophet reinforce or contradict what he said earlier? Was the prophet addressing a crowd or simply one individual?). It's my hunch that most students weren't interested in homily. In subsequent semesters I taught this course again, but I never again heard this complaint. Incidentally, the student who made the comment dropped out of the program during the next semester.

Third, a few years before I retired in 2006, a student met me after class with a drop slip. Since neither he nor I had a pen, I asked him to walk with me up to my office. The course he wanted to drop was "Word Power: Greek and Latin Terms Helpful in Expanding One's English Vocabulary." Clearly, I never taught such a course. But I recalled that recently the Department of Classes hired Mary Kuntz, a young Ph.D. candidate from Yale University; we met on one occasion. I asked the student, "Did you say that you had attended only a few sessions of my class?" "Yes," was his reply. I responded, "You didn't attend even *one* class session." He asked, "Professor, what's your evidence?" I answered, "The person who needs to sign your drop slip wears a skirt." Immediately, he exited my office.

As Professor McCue observed at the time he retired, it is difficult now for the Department of Religious Studies to maintain a reasonable faculty mass. When a given faculty member retires, there's no guarantee that the department will be allowed to search for a replacement. By the time a new search is permitted, the department has often changed so much that a different sort of search appears warranted.

It was my privilege to teach at the University of Iowa. During my last semester, a colleague from another department said, "Ken, I have the impression that the University that hired you is

different from the University you're leaving." I replied, "I totally agree." This wasn't meant as a complaint, but simply as an observation that institutions, like individual human beings, don't remain the same. Shortly after that, a student said to me in my office, "You've taught us well, and it's clear that you've enjoyed your job." I responded, "Regarding the second part of your sentence, you've got that right."

My wife and I have now lived in Iowa City for fifty years and have no desire to move. Several times each year I meet someone in town who asks, "Aren't you Professor Ken Kuntz?" When I reply in the affirmative, I'm likely to hear, "X years ago I took your course on Y, enjoyed it, and learned quite a bit." Simple, spontaneous affirmations are a pleasure to hear.

Approximately twice a month I visit the department, hoping not to become a pest, but to learn what's going on. And those who meet me in Gilmore Hall seem to be pleased that I dropped by. I'm confident that the Department of Religious Studies is functioning well and moving toward a bright future.

Finally, I wish to thank our present Director, Diana Fritz Cates, for asking me to write this history. It's helped me to recall some moments that I had nearly forgotten as well as to recall some attainments of my faculty colleagues that I had not previously appreciated. Borrowing the words of Professor James F. McCue on the occasion of his retirement, "it's been a good ride." Clearly, I'm pleased that in February of 1967 when I was offered a position at the University of Iowa, I had the good sense to say, "Yes, thank you, I accept."