



Religious Studies in Kansas

Department of Religious Studies ♦ The University of Kansas ♦ Vol. 3, No. 2, Spring 1995

William J. Moore Library—Past, Present, Future

On a sunny day, the flames of the burning bush seem to ignite the fading blue carpet of the William J. Moore Reading Room in Smith Hall. Vibrant patches of yellow, magenta, and red elongate as the sun ascends, casting their reflections onto tables, chairs and bookcases. Like Moses' bush that burned but was not consumed, the William J. Moore Reading Room, modest and unassuming except for the massive stained glass window along the southern wall, attests to a perpetuity that defies mere appearances. Housing one of the state's larger collections of books pertaining to the study of religion, including some volumes nearly two hundred years old, this library represents a long and venerable history. Currently appreciated and well used by students and KU staff, especially in the Department of Religious Studies, the Moore Reading Room looks forward to the twenty-first century with a vision to expand its resources and accessibility.

Students often discover the Moore Reading Room for the first time when they come in to request reserved readings for courses in the Religious Studies department. Having found this quiet sanctuary, they return often. It soon becomes a favorite place to study. Students and faculty alike appreciate the friendly and helpful library staff, and the convenience of the resident photocopy machine. Few,



however, pause to look at the water color portrait of Dr. William J. Moore, the bronze plaque dedicating the library in his honor, or the portraits of others in their gilded frames, much less wonder who these people were or what they did. The velvet lined display cases flanking the stained glass window, which tell the stories of how the window and the Moses sculpture outside Smith Hall came to be, go largely unnoticed. Many students have never ventured beyond the main floor to discover the comfortable sofas and the collections of periodicals upstairs. Most are oblivious to the treasure trove of aged tomes in the basement, including, among other interesting things, an eighteen volume Bible and commentary in Braille. Few people have seen the even older volumes, several hundred books dated prior to 1900, locked away in the Special Collections room on the second floor of Smith Hall, a tiny cubicle otherwise notable only for its stained glass window.

The Special Collections room is a marriage of opposites, the functionality of one age juxtaposed against the formality and aesthetic of a time long past. My plastic tea mug looks at home on the formica table; the antique books, with their embossed leather bindings and marbled covers do not. I gingerly open up a book. It feels brittle and stiff, its pages yellowed and spotted with brown, and I am surprised they do not crumble in my hand. I have opened "A Hebrew, Latin, and English Dictionary Containing all the Hebrew and Chaldee words used in the Old Testament....". I am not sure where the title ends and where the description begins. Published in London in 1819, it was written by Joseph Samuel C. F. Frey, one of the leaders of the nineteenth-century Jewish Christian movement. Recently I completed a research paper on the history of modern Jewish Christianity for Tim Miller's New Religious Movements course, and had read and written about Joseph Frey. Here is his book, collecting dust on a table in Smith Hall. Suddenly, I'm feeling more connected. Searching the

Contents

| | |
|----------------------------------|---|
| William J. Moore Library | 1 |
| KSR Conference on Grieving | 4 |
| Department News | 4 |
| New Books in the Library | 5 |
| Graduate Student Report | 7 |
| Course List | 7 |

shelves, I find volumes of *The Millennial Harbinger*, spanning years of adventist fervor from 1842 to the mid-1850s. A inscription penned into the 1842 volume and dated 1902 explains, "This volume of the *Millennial Harbinger* with eleven others bearing on their backs the name of W.R. Crowley are given for the use of the Bible Chair maintained at Kansas University...." I realize I am holding the evidence of the intertwining of American religious history with the history of religious studies at the University of Kansas, dating back to 1901, with the establishment of the Kansas Bible Chair. This reminds me that these institutions on a Kansas hilltop didn't suddenly materialize out of a burning bush or come down from Oz, but rather evolved out of the energy and ideas of many people.

The Kansas Bible Chair (KBC) came about through the initiative of the Kansas Christian Woman's Board of Missions and the women of the First Christian Church of Lawrence, (Disciples of Christ), who wanted to make a way for the study of the Bible at Kansas University. In 1901 a farm house at Thirteenth and Oread was purchased, and non-credit, but scholarly courses were offered. Myers Hall, built on the site of the old farm house, was dedicated in 1907, and further expanded five years later. By 1921, ecumenical efforts had brought together people and support from nine denominations, who established the Kansas School of Religion (KSR), with courses accredited by the University of Kansas. In 1960 Dr. William J. Moore was hired as dean of the School of Religion as well as director of the Bible Chair, and under his leadership, a new era of ecumenicism, expansion and development began. Disciples of Christ churches and individuals, notably Mrs. Irma Smith, funded the building of Smith Hall, which was completed in time for the fall semester of 1967. Support from other religious bodies, now including the Jewish and Catholic communities, provided for the hiring of full-time teachers and staff. With five full-time teachers, the KSR added the graduate program in 1966.

Over the course of nearly a century, while the names and faces of buildings and people came and went, a collection of books amassed. The collection grew primarily by way of private donations in the early years. Many former KBC teachers endowed their personal libraries to the school. Increased denominational support brought contributions specially designated for book purchases. About 1964, an annual endowment of up to \$5000 toward the purchase of library books and periodical subscriptions came from the Episcopal Church and continued to be received for over a decade. Current acquisitions come from KSR funding and private donations.

The original reading room, "a dark and dismal" place, according to Religious Studies Professor John Macauley, was housed in the central part of Myers Hall. With ambitions for expansion in the 1960s, Dr. Moore and others involved with the KBC and the KSR regarded the books and their continuing accessibility as a high priority. According to *The Bible on Mt. Oread*, a book written by Dr. Moore and former KBC Board Chairman Dwight F. Metzler which documents the history of the KBC, "from the

start of the planning" of the new Smith Hall "the library was considered the most essential element in the new building" (84).

The reading room, with its imposing window spanning the two floors of the library, is evidence of the care and innovation that went into the planning of the facility. The stained glass window designed by Jacoby Studios of St. Louis and the one ton bronze filigreed Moses statue outside Smith Hall were the gifts, respectively, of Mr. and Mrs. L. Allyn Laybourn, and Mrs. Corinne Wootten Miller and her family. Moses, commissioned by the KSR in 1967, turned into a fifteen year project for KU Art professor Elden Teft and an "untold hundreds of his students" (according to an article in *Kansas Alumni*, June 1982) who worked with him over the years. The William J. Moore Library was officially named and dedicated on November 10, 1978 in honor of Dr. Moore, whose "vision and organizational ability" had made the building of Smith Hall and the new library possible.



Chancellor Archie Dykes and Dr. William J. Moore at the library dedication ceremony.

During construction of Smith Hall, the books from the reading room in old Myers Hall were temporarily transferred to the fourth floor of Watson Library. As there was no funding for a librarian, department secretary Mrs. Montie Rosencrantz then took on the tasks necessary to establish a functioning library. With the guidance of the faculty, she began organizing the collection and developing a check out system for books and reserved reading materials, and also handled ordering and purchasing. Mrs. Rosencrantz continued her work in the library when the books were finally moved to their new home. She notes that the periodicals section of the library underwent significant expansion during those formative years.

When Mrs. Rosencrantz retired in 1988 after serving ten years as librarian, the KSR hired Dr. Sally Ahl to take over as library director on a part time basis. Dr. Ahl has a Ph.D. from Brandeis University in Mediterranean Studies, and a background in both religious studies and library work. She had assisted in Moore Reading Room during Mrs. Rosencrantz' final year as secretary/librarian. With many

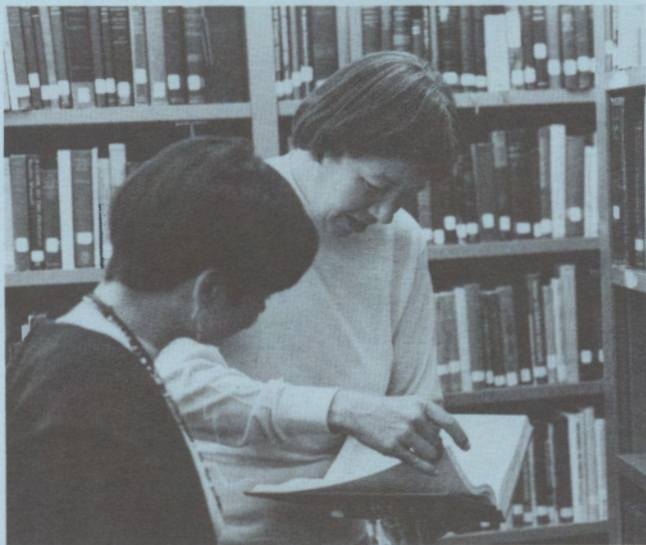
areas of the library in need of attention, Dr. Ahl first attacked the basement, which she describes as "chaos...like someone's garage," with moldy, musty, and even some waterlogged books. After cleaning and organizing the lower level, Dr. Ahl and her student staff began reorganizing books and periodicals on the main floor and upper level of the library. Even now, cataloging new acquisitions and recataloging old ones, a seemingly endless task, occupies much of the time of the current library staff. They are computerizing holdings and changing over to the Library of Congress classification system.

Dr. Ahl takes immense pride in her staff's "spirit of cooperation and harmony." She makes a point of hiring people from diverse backgrounds, both in terms of religion and other experience. "We try to draw on that, and give them job responsibilities commensurate with their interests and skills." The staff of five contributes a total of forty hours of work each week toward the enhancement of the Moore Reading Room.

Jeff Steinhouse, a junior majoring in Graphic Design and Illustration, has worked in the Moore Reading Room for two years. Jeff already had several years' experience working in the Tulsa City Library System before coming to this job. In addition to attending to regular library tasks, he creates signs and graphic displays for the Moore Reading Room. Under the direction of Dr. Macauley, Jeff designed and set up the current displays in the hall outside the library, one of which features some of the books from the special collection of pre-turn of the century books housed upstairs.

Kelley Alig, assistant library director, has worked in the Moore Library for three years, and enjoys the quiet atmosphere, the pleasant staff, and the books. She expresses frustrations, however, about the technological setbacks and limitations she's encountered in the library. During her first year, the computer crashed; all previous work was lost and they had to start over. She describes the current computer system, also, as "old, slow, and primitive."

Kelley is one member of a newly established ad hoc committee which is making a comprehensive review and recommendations concerning several aspects of the library,



Library Director Dr. Sally Ahl assisting a student.

including holdings, staff procedures, acquisitions policy, and cataloging systems. Other committee members include Dr. Ahl, Professors Stevenson, Macauley, and P. Zimdars-Swartz, and graduate representative Rosalie Vaught. In response to the technology problems, Dr. Paul Zimdars-Swartz is currently researching hardware and software options. Financial and staffing limitations preclude considering state-of-the-art equipment, but a 386 or 486 hard drive and simple cataloging program will at least put the library system on-line, significantly enhancing its usability.

Dr. Dan Stevenson, committee chairperson, says, "What's needed is a convenient, useable library. We're looking at it from top to bottom to determine what kind of a library we want it to be." A recently adopted mission statement affirms the primary purpose of the Moore Reading Room as a support to undergraduate teaching in the Department of Religious Studies, "through the acquisition of books appropriate for courses, as well as general reference works and ground-breaking scholarship instrumental to initial stages of research." In addition, the Moore Reading Room will gear its selection of new materials toward filling in the gaps in the Watson Library collection, especially periodicals, as deemed appropriate by faculty members and the committee.

Professor Stevenson also expressed concern about proper maintenance and cataloging of the aging books stored on the lower level of the reading room and in the Special Collections room. Methods of preservation must be researched and employed to arrest further deterioration of the books. Systems of organization and cataloging must be established. Since the collections themselves reveal how religion was read and taught, they need to be cross cataloged as collections as well as individual volumes. Limitations of storage space and money will require formation of well thought out strategies for selectively dealing with these books, as well as others that may be donated in the future.

With the search for creative solutions to the library's problems and for effective tactics for future development, the work of the committee potentially signals the dawn of a new era for the William J. Moore Library. A revitalization of interest in the library on a wider scale can bring the inner workings of the institution to a level fitting with the solidly built edifice that houses it, and realize the high aspirations of Dr. Moore and others of his generation who planned and financed it as "the most essential element in the new building."

Moses' remarkable bush burned and was not consumed, but the aging books in the William J. Moore Library are not immune from the ravages of time and Kansas weather. Without timely and careful intervention, they will eventually crumble. Like Moses striking the rock with his rod, library staff and users often find themselves exasperated with the library's limitations. With time, money, and the concerted effort of many people, the Moore Reading Room will be transformed. While no instantaneous miracles are expected, the library, like Moses, waits expectantly for its next commission. ❖

Jean Gelbart
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KSR Conference on Grieving

The 1994 KSR conference, repeated throughout November at Hutchinson, Salina, Parsons, and Topeka, Kansas, featured the presentation of Luanne Haddaway, Pastoral Care Coordinator at Hutchinson Hospital. Ms. Haddaway has prepared a brief overview of her presentation for RSK. While presented in a Christian context, the stages of grief as adapted from the work of Elisabeth Kubler-Ross will be of interest to all who seek to extend sympathy and help to the grieving, as well as to those who are personally dealing with loss.

Acquainted With Grief

There is an emotional and psychological response to the experience of grief. For the believer, there is also a spiritual response based on deeply held religious principles. In the immediacy of the crisis, the believer does not yet have the "thoughts of God" to match the grief experienced, but rather must progress through the natural stages of grieving in order to finally arrive at acceptance and equanimity. With this insight, the care-giving community can help those suffering loss to deal with painful experiences and help turn grief into opportunities for emotional and psychological growth. The landmark work of Elisabeth Kubler-Ross shows a nearly perfect correlation to the spiritual responses to the stages of grief.

The initial stage of grief is denial. The experience of denial says, "I don't believe it. This can't be happening!" Yet even in this phase of shock and confused reality, the practiced believer possess an inner truth which enables him or her to break through denial. The believer knows by faith that God is present even in adverse and seemingly unacceptable circumstances. Faith in God is a spiritual response to denial and its best antidote.

Anger, the second stage of grieving, is normal even for the deeply religious person. The sufferer, like Job of old, will want to plead with God, "Let me be free to speak out of the bitterness of my soul!" From the Christian perspective, the crucifixion of Jesus Christ provides an apt example. The chosen response that enabled him to overcome his anger was forgiveness. A Christian counselor recognizes anger as a natural cycle of grief, and can help the bereaved individual dilute this potentially damaging emotion by encouraging the response of forgiveness.

In the stage of depression, many will feel that life has lost its meaning, and that there is nothing left to live for. The way out of depression comes from finding a transcendent value in life. For the practiced believer, this value is his or her relationship with God. The devout person says, "When all around my soul gives way, HE THEN is all my hope and stay." This deep settled peace produces a tangible joy buoyant enough to carry the mind and heart through depressing times.

The secular person asserts his or her rights and "bargains" for things and circumstances during the bargaining stage of grieving which follows depression. Acknowledg-

ing God's promises and the perceived privileges of the believer, the spiritual person realizes that all these rights must be submitted to God. The spiritual response to bargaining then is a surrender to God's agenda.

Acceptance is the final stage of grieving. Spiritual acceptance is more than accepting the inevitable or resigning oneself to life's fatalities. It is the God given ability that allows the believer to turn all defeats, including death, into life-affirming victories. ♦

NEWS

New Courses

"Ancient Egyptian Religions," "Religion and Modern Social Criticism," and "The Lotus Sutra" are three new courses offered for the first time by the Department of Religious Studies and currently in session as part of the Spring 1995 curriculum. Following are course descriptions.

Rel. 602 Special Topics in Religion: *Ancient Egyptian Religions*

Professor Paul Mirecki

The purpose of this course is to place the texts, images, and objects of ancient Pharaonic religion (and its later forms) into the cultural settings that produced them, and so to provide an interpretive context for the study of such phenomena. Topics of study are the structure and development of Egyptian myth, major and minor Egyptian deities, major and minor cultic sites, and the later transformation of the traditional myth and cult into successful and popular Hellenistic cosmopolitan religions.

A central focus is the history of Egyptology and its inter-disciplinary methods, including archaeology, papyrology, religious studies, language studies, literary criticism, and art criticism. The course includes an introduction to hieroglyphic writing and analysis of artifacts from ancient Egypt in regional museum collections (Nelson-Atkins Museum of Art). It covers the period from the earliest times through the late Roman period.

Studies on the ancient site of Karanis are included via e-mail with Dr. Terry Wilfong, Director of the Karanis Project (Kelsey Museum of Archaeology, University of Michigan, Ann Arbor, MI 48109, e-mail: Karanis.Study@umich.edu).

Rel. 602 Special Topics in Religion: *Religion and Modern Social Criticism*

Professor Paul Zimdars-Swartz

"A new generation has grown up...men who have not known what it is to buy a woman's surrender in money or any other social instrument of power....a generation of women who have never known what it is to give themselves to a man from any other consideration than real love..."

The dream of some late twentieth century spokesperson for gender equality? No, this was the dream of Frederick Engels, the friend and associate of Karl Marx, who more than a hundred years ago spoke of the patriarchal family as

"the first class oppression in history" and criticized the bourgeois husband of his day "who sees in his wife a mere instrument of production."

This is just one of the many interesting texts which have been discussed this semester in "Religion and Modern Social Criticism." One goal of this course, which follows a reading-and-discussion format and which focuses on some selected works of social criticism from the French Revolution up to the present day, is simply to understand each author's thought and its place in the history of modern social criticism. Another goal, however, is to understand each author's view of religion and how this informs his or her understanding of society and social reform.

All of the authors whose works are being read have been very concerned about the existing condition of humanity or human societies. But they also represent a wide range of views about what must or can be done for these societies, and a wide range of attitudes toward religious teachings and religious institutions. Writings chosen from the nineteenth century include works of de Stael, St. Simon, Owen, Proudhon, Marx, Engels, Bakunin, and Tolstoy. Writings from the twentieth century include works of Landauer, R. Niebuhr, Gandhi, L. Boff, M. Daly and C. Paglia.

Rel. 733 Topics in Eastern Religious Texts: *The Lotus Sûtra*

Professor Dan Stevenson

The *Lotus Sûtra* is a basic scripture of Mahâyâna Buddhism. It was composed in India during the first centuries of the Common Era and translated into Chinese several times between the third and sixth centuries—the formative period when Buddhism took root and began to flourish as a major religious tradition in China. Over the centuries that followed, the *Lotus* became one of the most beloved scriptures in East Asian Buddhism, exerting a tremendous impact on the development of Buddhist cultures in China, as well as Korea and Japan. It is the basic scripture of the Nichiren school and its contemporary offshoots among the Japanese "New Religions," including the Soka Gakkai and Nichiren Shôshû organizations currently missionizing in the United States. The main objective of the *Lotus Sûtra* seminar is to explore the form, content, textual history, intellectual life and ritual life of the *Lotus* in India, China, and Japan. In addition, the class uses the text as a case study for examining the complex ways in which Buddhist communities define and engage scripture (i.e. sûtra). It also explores the different forms of religious "meaning" that arise from these interactions. In this way, our work with the *Lotus* also bears on such broader problems as the concept of "sacred scripture" and the nuances attending its study in religion as a whole. ❖

Physics and Religion to Mix in '96

The Department of Religious Studies will be pleased to welcome Professor Adrian Melott of the Department of Physics and Astronomy as a Keeler Family Intra-University Professor during the Spring 1996 semester. The purpose of

the professorship, funded by the Keeler family in memory of W. W. Keeler, former president of the KU Alumni Association, chief executive officer of Phillips Petroleum Company, and principal chief of the Cherokees, is to provide opportunities for mid-career faculty development. Professor Melott will be freed from his duties in the Department of Physics and Astronomy in order to participate in Religious Studies seminars and, with Professor Paul Mirecki, to team-teach a new course entitled "Cosmology and Culture." This course will focus on the history and variety of ancient and modern cosmologies and their necessary influence on the development of religious myth. ❖

New Books in the William J. Moore Library

Forty-two new books were purchased for the William J. Moore Library with funds provided by the Kansas School of Religion in 1994. In addition, in November of 1994 the library was privileged to receive a donation of thirty-eight books from the personal library of Howard J. Baumgartel, Professor Emeritus of Psychology. Books purchased with KSR funding are selected by professors in the Department of Religious Studies primarily with the objective of supporting undergraduate teaching. Texts required for new courses in the department, general reference works, and books reflecting ground-breaking scholarship are included in the selection. Following is a small sampling of the new acquisitions.

In the year marking the fiftieth anniversary of the liberation of Auschwitz, the library's acquisition of two recent books on the Holocaust and a history of Jews in Poland seem particularly appropriate. These books are *Witness Through the Imagination* by Lillian Kremer, *One, by One, by One: Facing the Holocaust* by Judith Miller, and *The Jews in Poland: A Documentary History* by Cyprian Pogonowski.

Several of the new books deal with topics relating to religion in the ancient Near East. Some titles in this group are: *Ancient Christian Magic* edited by Marvin Meyer and Richard Smith, *Social World of Ancient Israel* by Victor H. Matthews and Don. C. Benjamin, *The Myth of Egypt and Its Hieroglyphics* by Erik Iverson, *Gods, Demons and Symbols of Ancient Mesopotamia* by Jeremy Black and Anthony Green, *First Impressions: Cylinder Seals in the Ancient Near East* by Dominique Collon, and *Inanna, Queen of Heaven and Earth: Her Stories and Hymns from Sumer* by Diane Wolkstein and Samuel Noah Kramer.

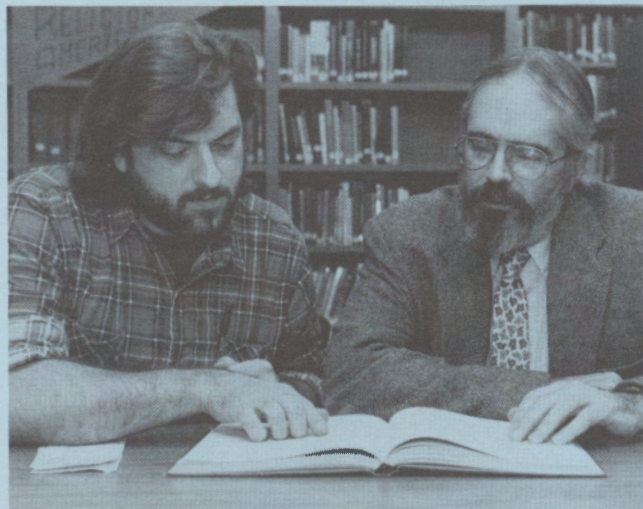
Several of the newly purchased books represent anthologies of primary source material in different fields. The *Trinitarian Controversy*, translated and edited by William G. Rusch, is a collection of writings from the Church Fathers on the theological dilemma imposed by the question of the relationship between the divinity in God, the Father, and the divinity in Jesus. These writings reflect the tensions of the critical period in Christian history when normative belief and a language of expression were forged out of a process of conflict and consensus. As Rusch points out, the writings on

the problems of doctrinal development in the early church inform ecumenical discussion today.

A similarly relevant collection is *The Dawn of Religious Pluralism: Voices from the World's Parliament of Religions, 1893*, edited by Richard Hughes Seager. Compiled and edited for the centenary of the historical gathering in Chicago, this book represents the first publication of conference proceedings since publication of the original massive two volumes a century ago. The new anthology selects speeches and essays which best capture the sense of excitement and controversy provoked by the World Parliament of Religions. The conference marked the beginning of full-scale Asian missions to Western countries, an awakening of recognition of the multiplicity of God concepts in the world's religions, and an acknowledgment of Catholicism and Judaism, two major immigrant communities, as significant forces in American life. "The Parliament was a harbinger of, a prelude to, perhaps the first exercise in what we now call globalization and multiculturalism" (10).

Sisters of the Spirit: Three Black Women's Autobiographies of the Nineteenth Century edited by William L. Andrews offers a new perspective on mid-nineteenth century black Christianity and American religion in general. The personal spiritual memoirs of Jarena Lee, Zilpa Elaw, and Julia Foote reveal the process of self-awakening and self-authentication of these three black female evangelists functioning in a culture dominated by white men.

The collection of books donated to the Moore Reading Room by Howard J. Baumgartel represents a mix of books worthy of specific mention. Some examples of well known works are Joseph Campbell's *Myths to Live By*, Mircea Eliade's *The Quest: History and Meaning in Religion*, and *A History of God: The 4000-Year Quest of Judaism, Christianity and Islam* by Karen Armstrong. A wide range of topics in Christianity, Judaism, mysticism and some Eastern religions are represented in Professor Baumgartel's collection. *Mennonite Society* is a recent study by Calvin Redekop, a group member. *Servant of the World* is a new paperback edition of selected sermons of Friedrich



Graduate student Will Ingram and Professor Timothy Miller in the William J. Moore Library.

Schleiermacher. *Marital Relations, Birth Control and Abortion in Jewish Law* by David M. Feldman examines the rabbinic legal tradition in relation to marriage, sex, and procreation, and compares it to Christian tradition. *Taking the Path of Zen* is written by American Zen Roshi Robert Aitken, who was introduced to Zen while in a Japanese prison camp during World War II. *The Oxford Book of Prayer*, published in 1985, is a compilation of prayers from both theistic and non-theistic traditions. Editor George Appleton notes that it might have been titled "Prayers of Mankind"; it ends with prayers for the unity of humanity.

It should come as no surprise that some books in the field of psychiatry would be included among the books donated by a professor of psychology. Two publications from the Committee on Psychiatry and Religion of the Group for the Advancement of Psychiatry are *The Psychic Function of Religion in Mental Illness and Health*, and *Mysticism: Spiritual Quest or Psychic Disorder?*

With his generous gift, Professor Baumgartel continues in a long tradition of individuals who have enriched the collection of the William J. Moore Library. The library is grateful to have faithful support from individuals and from the Kansas School of Religion. ❖

Jean Gelbart

M.A. Candidate in Religious Studies
University of Kansas

DEPARTMENT OF RELIGIOUS STUDIES SCHEDULE OF CLASSES: FALL 1995

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|--------------------------------------|-------------------|
| REL 104 Search for Meaning | P. Zimdars-Swartz |
| REL 106 Living Religions of the East | D. Stevenson |
| Living Religions of the East | R. Minor |
| REL 107 Living Religions of the West | S. D. Breslauer |
| REL 124 Understanding the Bible | P. A. Mirecki |
| Understanding the Bible | S. D. Breslauer |
| REL 360 Buddhist Tradition in Asia | D. Stevenson |
| REL 373 Supreme Court and | |
| 1785 Religious Issues | J. Macauley |
| REL 374 Religious Perspectives on | |
| 1786 Selfhood and Sexuality | R. Minor |
| REL 404 Undergraduate Seminar in | |
| Religion: Group Leadership | W. Ingram |
| REL 475 Loving Relationships | R. Shelton |
| 1786 | |
| REL 485 New Religious Movements | |
| 1785 (Non-Western) | T. Miller |
| REL 504 Millenarian Movements | T. Heilke |
| REL 530 Early Christian Literature | |
| and History | P. A. Mirecki |
| REL 580 Religious Perspectives on | |
| 1786 Illness, Health and Healing | S. Zimdars-Swartz |
| REL 601 Approaches to the Study of | |
| Religion | R. Minor |
| REL 602 Special Topics: The Catholic | |
| Church in Latin America | D. Grippo |

Graduate Student Report 1994-1995

The following graduate students have taken time from their busy schedules to provide information about their academic interests and activities.

Jean Gelbart, M.A. candidate in Religious Studies, received her B.A. in Judaic Studies from the University of Missouri, Kansas City in 1993. She is currently the Graduate Teaching Assistant for Professor Dan Breslauer's "Living Religions of the West." Jean also is assisting Dr. Breslauer with the editing of *The Seductiveness of Jewish Myth: Challenge or Response?*, a book soon to be published by State University of New York Press, and with production of *Religious Studies in Kansas*. Her general area of specialization is American religious movements, with a specific interest in issues of identity formation in groups such as Hebrew Israelites, Hebrew Christians and Messianic Jews. Jean has written the chapter "The Pentecostal Movement: A Kansas Original" for Professor Timothy Miller's book *Religious Kansas: Chapters in a History*.

Will Ingram, graduate student pursuing the M.A. in American Studies, received a B.S. in Economics at Southwest Missouri State University in 1989. Since 1991, he has been a Graduate Teaching Assistant for Professor Robert Shelton's courses "Loving Relationships" and "Human Conflict and Peace". Will's academic interests focus on American millennial movements. Will has written the article "God and Race: British Israelism and Christian Identity" for Professor Timothy Miller's forthcoming book *America's Alternative Religions*.

Aaron Ketchell, graduate student pursuing the M.A. in Religious Studies, received a B.A. in Political Science from Boston University in 1992. Aaron is currently the Graduate Teaching Assistant for Professor Paul Mirecki's "Understanding the Bible." His academic interests include American religious symbolism, especially the relationship between popular culture and religion. Aaron has written the chapter "The Countertradition: A History of Freethought in Kansas" for Professor Timothy Miller's book *Religious Kansas: Chapters in a History*.

Larry Phillips is a second year graduate student pursuing the M.A. degree in Religious Studies. He received a B.A. in Religious Studies from the University of Missouri, Columbia in 1991. Larry's primary focus is New Religious Movements and American Religious History, with a specific interest in Neo-paganism. He has contributed the chapter "The Liturgical Protestants: Episcopalians and Lutherans" to Professor Timothy Miller's book *Religious Kansas: Chapters in a History*. Larry plans to graduate in May 1995, and continue his studies in a Ph.D. program in Religious Studies.

Patrick Prohaska, currently pursuing a M.A. degree in Religious Studies, received a B.A. in History and Philosophy of Science from the University of Kansas in 1990. Patrick is currently the Graduate Teaching Assistant for Professor Robert Minor's "Living Religions of the East". Patrick's area of academic interest is ethics in South Asian religions, and he focuses mainly on gender issues and environmental ethics in Hinduism and Buddhism.

Phillip Spivey is a second year M.A. candidate in Religious Studies. He received his B.A. in Philosophy and Religion from Hendrix College in Conway, Arkansas. His area of specialization is Religious Thought and Symbol with a focus on twentieth-century Biblical theologians and their views of the Hebrew prophets. Phillip has written the chapter "Judaism in Kansas: Strangers in a Strange Land" for Professor Miller's book *Religious Kansas: Chapters in a History*. Phillip plans to graduate in May 1995, and wants to pursue a teaching career in Religious Studies or Philosophy.

Rosalie A. Vaught is a second year M.A. candidate in Religious Studies. She received her B.A. in Sociology/Religious Studies from the University of Kansas in 1993. Rosalie's area of emphasis is American religions, with special focus on women as founders and leaders of religious groups. She is continuing her research on the Tony and Susan Alamo Christian Foundation, which began under the leadership of Susan Alamo. Rosalie contributed two chapters, "Division and Reunion: The Presbyterians," and "By the River, on the Prairie: Revivals and Revivalism in Kansas" to Dr. Timothy Miller's book *Religious Kansas: Chapters in a History*. Rosalie is a member of the Moore Reading Room Committee. ❖

Religious Studies in Kansas

Religious Studies in Kansas is the Newsletter of the Department of Religious Studies at the University of Kansas, and continues the tradition of the former newsletter *Religion: The Journal of the Kansas School of Religion* which published its final number in the Spring of 1992. This newsletter is published twice annually in the Fall and Spring and is edited by Professor S. Daniel Breslauer and Jean Gelbart (M.A. Candidate in Religious Studies). Please send inquiries, change of address information, and notes for inclusion for the next issue to:

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being read... without an eye to
read [it], a book contains
signs that produce no
concepts; therefore it is dumb.
This library was perhaps born
to save the books it houses...*

Umberto Eco, *The Name of the Rose*, p. 478



**Installation of the Burning Bush
window, October 1967.**

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