

# RELIGION

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## Statue to be Dedicated May 12

The Kansas School of Religion and the Kansas Bible Chair invite the public to the dedication of the Moses statue, May 12, 5:30, on the lawn of Irma I. Smith Hall, 1300 Oread.

The long awaited ten-foot tall, cast bronze sculpture is a part of the original architecture of Irma I. Smith Hall. It completes the scene of Moses at the Burning Bush. Elden Tefft, KU professor of art, was commissioned to do this sculpture when the building was completed in 1967. His work on it has accelerated during the last year when he has organized several demonstration workshops on innovative techniques used to produce a piece of this size.

Presiding at the dedication ceremony will be Howard Hurwitz, President of the Kansas School of Religion. Also participating will be Gene Budig, Chancellor of the University, Lloyd Cox, Director of the Kansas Bible Chair, and Elden Tefft, the sculptor.

## William Coffin to Launch KSR Lectureship May 12

Professor Stitt Robinson, chairman of the KSR Lectureship committee, announced that the 1982 lecturer to be presented May 12 at 8:00 p.m. in the Big 8 Room of the Kansas Union is William Sloane Coffin, Pastor of Riverside Church, New York.

His lecture title is "Arms Race and Human Race."

The public is invited; there is no charge.

Dr. Coffin was chaplain at Yale University 1958 to 1975. He became senior pastor of the Riverside Church in New York City in 1977. He was ordained by the Presbyterian Church in 1956 after receiving the AB from Yale and the divinity degree from Wesleyan.

He has worked in humanitarian and civil rights concerns and has long advocated world peace programs and nuclear disarmament. Coffin has served on the president's advisory council on the Peace Corps and on the boards of directors for the Operation Crossroads Africa and American Freedom of Residence Fund.

## Anonymous Donor of Burning Bush Window to be Revealed

In the architecture of Irma I. Smith Hall, the celebrated library window depicts in stained glass the burning bush. It is lighted at night. The design and art work were done by Jacoby Studios of St. Louis.

At the erection of the building in 1967, a generous friend of the School of Religion donated the Burning Bush window with the understanding that he remain anonymous during his lifetime. The window eventually will be designated a memorial to that contributor's parents.

This month the donor released the School of Religion from that agreement, thus allowing the announcement of his identity. The donor of the Burning Bush window will be introduced May 12 at the Moses ceremonies.

# The New Testament: A Product of its Times

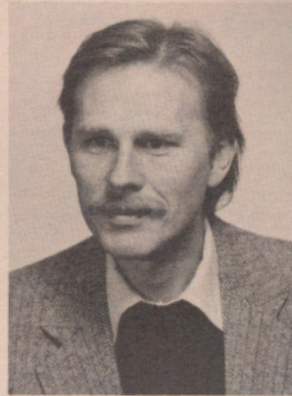
John Hanson

The New Testament is at least a historical document. It was copied over and over for generations, as the many manuscripts of it attest, dating back to the 3rd century A.D. It is also a historic document whose influence in western civilization has been enormous. Yet the New Testament did not become a "document" or book until the 4th century. The numerous texts which constitute it (letters, gospels, acts, homilies) were all written individually in different times and places and for particular purposes in each case. The time span that marks the origins of these texts probably ranges from as early as about A.D. 50 (I Thessalonians) to as late as about A.D. 140 (2 Peter). The result of these circumstances is that the New Testament contains or reflects differing social, theological and geographical perspectives. Two important caveats for historical study emerge from these brief observations: the presumption of uniformity at almost any level of reading including the theological is unjustified when trying to understand the documents of the New Testament; and comparable notions of uniformity within early Christian tradition are also distorting when they are used to analyze non-Christian developments or parallels.

We do not know all that we would wish to know about the individual texts of the New Testament, internally speaking; nor do we know what we should like regarding related but more external information, e.g., the character of the audience for which an author writes, his purposes, sources, etc. Thus any data that bear upon the New Testament can be of value, however indirect it may be. As a result, the serious student of the New Testament is obliged to consider a broad range of evidence in the attempt to understand as completely as possible the diverse world of the New Testament itself as well as that of the societies in which the early Christians found themselves.

All of the above might seem self-evident, but in fact many readers of the New Testament frequently operate with very different presuppositions which in turn are read into the literature of the New Testament. In some ways, it is as if it dropped out of the sky. It has become sacred and authoritative in ways not likely to have been envisioned by its authors. Paul does not admonish his opponents to shape up or else he will mention them in the New Testament. Paul simply writes his letters for a diverse set of practical congregational purposes and problems, although he does so out of particular theological convictions. He writes on the strength of his theological insight and what he would call the "truth of the gospel" (Gal. 2:5), not on the authority of sacred scripture as we understand it.

The stages that brought the New Testament documents to become what they now are required, finally, almost three hundred years of use and reflection upon them. Because of their present collection they now form a "book" and that book is perceived to be



*John Hanson joined the faculty of the Department of Religious Studies in 1981. He comes to the University of Kansas with the B.A. from the University of California at Berkeley, the B.D. from Luther Theological Seminary in St. Paul, and Ph.D. from Harvard University. He has taught at the*

*University of Massachusetts/Boston; Texas Christian University, and Wellesley College.*

not only a religious-theological unity, which view is largely correct, but also an historical unity, which view is an error.

To the extent that all the texts of the New Testament pivot on a belief in Jesus, there is a certain theological unity. But at the same time, the various authors represented in it, as well as the Christian communities among and for whom they wrote, did not think alike, even theologically. The author of the Gospel of Matthew shows a strong connection with Judaism and Hebrew Scripture not similarly evidenced by the Gospel of Luke. The "Epistle" to the Hebrews is imbued with conceptions familiar from (Hellenistic) Judaism: High Priest, sacrifice, the Temple, etc. Yet these very Jewish concerns are clearly and consciously presented in terms of substance and shadow, reality and copy of reality, very Greek ideas that go back to Plato. The so-called letter of James is a clear example of "wisdom" literature; it consists almost entirely of moral exhortations and lacks the doctrinal concerns seen elsewhere in the New Testament; it also makes frequent use of Greek literary rhetorical devices. In obvious contrast to the Gospels, the letters of Paul make almost no use of the sayings of Jesus. The causes of all of the briefly illustrated variety are complex. But such diversity commonly goes unnoticed, ignored or avoided, due to a notion that the early church was somehow a monolith, a marvelous unity of faith and practice, and a unity toward which the modern Christian should of course aim, if not actualize. In fact, we have a marvelous variety.

The development of Christian faith and its earliest writings was a slow, contentious, and uneven process, in which only some varieties of Jesus-believers carried the day. The ultimate theological result was the dominance of the understanding of Jesus' death as salvific. The main ecclesiastical development was that of a developed hierarchy in which the bishop dominated, especially that of Rome, but also those

bishops of other major urban centers. Whatever one thinks of these developments, how and why they came to be, it is nevertheless the case that in historical terms the early (NT) church was no unity, no example of perfection that was later lost. The consequence of this for the historical study of the New Testament is the need not only for careful attention to each document, comparison with like documents, but also for attention to the contexts of each gospel or letters. When, where, how and why was each one produced? These questions open up the world of the New Testament and make it a broad and fascinating investigation. This is the case for two reasons: the texts of the New Testament do not directly give us the answers to such questions, and there are many gaps in our knowledge of antiquity in general. One must accordingly use caution, care and occasionally some imagination in the interpretation of the New Testament.

I would like to illustrate in a small way some of the above remarks through three somewhat arbitrarily chosen issues. Let us start where the New Testament itself begins, with the Gospels. Anyone who has taken the trouble to read the four Gospels with any care soon discovers a remarkable similarity between Matthew, Mark and Luke, in the content and order of the materials. At the same time, the Gospel of John distinguishes itself from these three in language, thought and other ways. In the early sections of each gospel, John the Baptist is presented as a forerunner of Jesus, and he baptizes Jesus—except in the Gospel of Luke. Not only does John not baptize Jesus in Luke, but as if to underscore this feature, the author of Luke writes that John has been put in prison *prior* to the baptism and therefore *could* not baptize Jesus (cf. Mark 1:9-11 and Luke 3:19-22). Why is this? Is the author of Luke ill-informed? Most scholars would say not.

One of the points of consensus in contemporary Gospel studies is that Mark was the first Gospel written, and that the authors of both Matthew and Luke independently use Mark as one source for the production of their own Gospels. Thus, with Mark before him, the author of Luke intentionally alters Mark's account, where John clearly baptizes Jesus in the Jordan river. Why does he do this? What is certain is that "Luke's" intention cannot be a faithful recording of Mark or probable historical reality. His motives are rather theological. However one may decide to understand Luke's intent in this instance, it is likely that he wants to separate as clearly as possible Jesus and John the Baptist. Whether one sees this as a distinction in epochs, John being associated with the old age of salvation, and Jesus being the new, or as a way of trying to squelch interest in John cannot be decided here. [This latter possibility is not so far-fetched when one considers, for example, the anti-baptist polemic found in John 1:8, 27, 30-31, 33, and the later note (John 3:22-4:3) that John clearly had a following contemporary with the activities of Jesus. Luke's handling of the tradition of Jesus' baptism may reflect a view similar to that of the author of the Gospel of John.] Now this particular example is

only a small one. But it is to be stressed that a consistent comparison of Luke with Mark, and also of Matthew with Mark, shows numerous changes, some inconsequential (Luke could use Greek far better than the author of Mark), and some challenging of interpretation (compare the cry of the Centurion at Jesus' death in Mark 15:39 with Luke 23:47!). Gospel studies in the last twenty years have advanced significantly our understanding of Jesus and the Gospel authors as a result of such close readings.

Another example takes us slightly outside of the literature of the New Testament for its illumination. The so-called Parable of the Wicked Husbandmen (Mark 12:1-12, cf. Matt. 21:33-46 and Luke 20:9-19) can illustrate modern interpretive work.

A man planted a vineyard, and set a hedge around it, and dug a pit for the wine press, and built a tower, and let it out to tenants, and went into another country. When the time came, he sent a servant to the tenants, to get from them some of the fruit of the vineyard. And they took him and beat him, and sent him away empty-handed. Again, he sent to them another servant, and they wounded him in the head, and treated him shamefully. And he sent another, and him they killed. He had still one other, a beloved son; finally, he sent him to them saying, 'They will respect my son.' But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' And they took him and killed him, and cast him out of the vineyard. What will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others. Have you not read this scripture:

The very stone which the builders rejected  
has become the head of the corner;  
this was the Lord's doing,  
and it is marvelous in our eyes?

(RSV Mark 12:1-12)

The parable as we have it here in Mark is for many fairly clear in its meaning. Its present form and meaning is the result of allegorizing. That is, the vineyard probably represents Israel and the tenants its inhabitants (see Isaiah 5:1ff. on which the early verses seem to be modeled). God, of course is the owner of the vineyard, the servants are the prophets of old, and the son is Jesus. The "others" to whom the vineyard will be given are the gentiles; this reflects the early churches' experience (including the church of the author of Mark) that the gentiles seemed more ready to accept the proclamation concerning Jesus than the Jews.

Modern research on parables, the most characteristic form in which Jesus spoke, would suggest that such an allegory is what Jesus did *not* utter. Jesus was not the only first century rabbi (thus the Greek of Mark 9:5 and 11:21 with regard to Jesus). The rabbis as a group apparently made use in their teachings of parables, many of which are preserved for us.<sup>1</sup> We do not learn this fact from the Gospels. The serious

student of the New Testament must be familiar with as much extrabiblical material as possible. Neither Jesus, the Gospels, nor any part of the New Testament existed in a vacuum. Analysis of rabbinic parables shows that a parable tends *not* to be an allegory, a story where each detail has a particular fixed meaning. Rather a parable has one point which the story as a whole works to make.

A second document of great value for the interpretation of the parables of Jesus is the *Gospel of Thomas*. Although previously known from some late Greek manuscript fragments, this document was discovered in a complete Coptic version (probably a translation from a Greek original of about A.D. 140) among the manuscripts found at Nag Hammadi in Egypt in 1946.<sup>2</sup> Many scholars suspect that this document, which is simply a list of Jesus sayings, each beginning with "Jesus/he said," containing no narrative and no mention of his death and resurrection, preserves many Jesus sayings in a form that is possibly earlier and more original than the form found in our canonical Gospels. If so, not only has another gap in our knowledge of antiquity been filled, but we are in a better position to interpret the parable of the Wicked Husbandmen. Let us examine the form of our parable in the Gospel of Thomas 65:

He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he received its fruit at their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir of the vineyard, they seized him and killed him. He that has ears, let him hear.

The form of the parable here in the Gospel of Thomas is essentially lacking in the allegorization which we can see in the account of the parable which reached the author of Mark. In Thomas, the parable makes its point like a parable and that point is to act. The action of the tenants was decisive and on their behalf. As parable research has increasingly been able to show, this form of the parable is more likely the form in which Jesus used it; and he did so in the service of his central proclamation: the kingdom of God.<sup>3</sup> Thus Jesus tells a parable. Its literal point is to act decisively, as did the tenants with regard to the vineyard. Its metaphorical point, probably Jesus' intention here as elsewhere with the parable, is that the hearer of Jesus' proclamation of the kingdom should just as quickly and firmly seize upon it in response to the opportunity presented by his preaching.

This sort of interpretation of the parable, and our modern understanding of parables in general is the result of careful analysis of the text itself, and the use of relevant extrabiblical materials such as the Mishnah or Gospel of Thomas. Without the evidence

of one or both of these, such an interpretation as briefly sketched above may seem improbable. It is usually the soft and homogenized view of Jesus which prevails. But persistent research into the form and content of Jesus' message shows that he often spoke in a fashion that could shock or turn his hearers' assumptions and expectations upside down. There is, fortunately, another parable in our Gospels which has not suffered much allegorization (a common practice as the early church adapted the parables to its own needs); it has a comparably disturbing, even amoral, character to it—if understood only literally. This is the parable of the Dishonest Steward (Luke 16:1-7). Here Jesus seems to recommend the despicable and cheating action of the steward, at a literal level. But here, as in the parable of the Wicked Husbandmen, the point is, metaphorically (as with all the parables), that faced with the kingdom of God, one must act decisively, as did the steward. While both of these parables can be disquieting, properly understood their intent is positive and both utilize what is an essential feature of the parable form: the use of images, situations from daily life as known to Jesus' hearers.

A final example of the use of historical knowledge in the diverse world of New Testament interpretation takes us to somewhat broader issues. The concept "messiah" is no doubt familiar to most. For Christians, this concept is embodied by Jesus, indicated by the attribution of "Christ" to Jesus. When, however, this perspective of faith is made to be determinative for historical investigation, the way is open to potentially serious misperceptions, both with respect to Jesus and with respect to an understanding of the eschatological (end-time) expectations of first century Judaism.

In their efforts to comprehend and articulate the meaning of the life and message of Jesus, his crucifixion, resurrection and imminently expected return, the early Christian communities, as reflected in the Gospels and elsewhere in the New Testament, juxtaposed and brought together a variety of Jewish eschatological hopes. Even particular scriptural prophecies and psalms regarding eschatological figures were utilized, such as "a prophet like Moses" or "Elijah returned;" the "suffering servant of the Lord" or "one like a son of man coming with clouds of heaven;" the "priest-king after the order of Melchizedek" and "Son of David." In pre-Christian Jewish literature and social-religious life, however, each of these eschatological figures was originally separate and distinct, perhaps even the focus of divergent expectations. Thus, when the earliest Christians in effect lumped these titles together, the result was akin to noting a prominent and successful politician and lauding him or her with a description such as "great Socialist, a thorough-going Democrat, Marxist par excellence, Libertarian without peer, Republican indeed"—all at once! Historical precision requires that we differentiate between these various designations for Jesus and also not use all or any single one of them as a basis for understanding Jesus or the expectations of Judaism.

The idea that the Palestinian Jewish people, lan-

guishing under Roman rule in the first centuries B.C./A.D., were awaiting a messiah who would liberate them from foreign oppression and bring an age of peace and justice, is perhaps a familiar one. Surely many would recognize the words of Isaiah 9:6—"For unto us a child is born, to us a son is given; and the government will be upon his shoulder . . ." The Pharisaic Psalms of Solomon 17:23 (1st century B.C.) sounds the same tones—"Behold, O Lord, and raise up unto them their *king*, the son of David . . ."

Similarly, it is no great surprise to read in John 6:15 that the people "were about to come and take him by force and make him *king*." Nor is it unusual to read that Jesus was executed by Romans on the charge of being "the king of the Jews" as indicated by the inscription on the cross (Mark 15:26), or that the Chief Priests could mock him as "the christ (messiah), the king of Israel" (Mark 15:32). In this regard it is necessary and useful to note that the term "Christ" originated simply as the Greek translation of the Hebrew "messiah," which means "anointed." It is the king who is anointed.

In the first place, considering the bulk of our knowledge of the historical Jesus, it would be grossly one-sided to conceive of him as an actual pretender to the throne. Most of the indications of this in the Gospels are found in connection with his crucifixion, and reflect views at least imputed to the Roman authorities. But the "messianic" (i.e., kingly) view of Jesus is only a partial one.

Secondly, by way of contrast, among certain Jewish groups, not only were there messianic (in the strict sense) expectations, but there were actually several popular leaders—almost all of them from the peasantry—who "laid claim to the kingdom," "donned the diadem" or who were "proclaimed king" by their followers. The Jewish peasantry, both before and after the life of Jesus, formed several actual messianic movements, under such leaders as Simon, a royal slave, in 4 B.C. or Simon bar Giora in A.D. 68. The source attesting these activities is the Jewish historian Josephus.<sup>4</sup> Between his basically negative attitude (as a pro-Roman) toward such developments, as evidenced by his limited and colored descriptions, and the Christian bias of many interpreters (i.e., *Jesus* defines the messiah as expected in Judaism), these events tend to be ignored or down-

played. But it is through such sources that the real circumstances of both Judaism and early Christianity can be delineated.

Thirdly, what was the character of Judaism's eschatological expectation? It is only partially messianic, that is, only partly a hope for a political figure to lead the people out of their plight. Among the peasantry, these hopes were actualized. Among literate groups such as the Essenes (at Qumran) and the Pharisees, the hopes are literary, traditional, rooting in ideas that go back perhaps to the time and experience of David himself. But there was otherwise no uniform or standard Jewish expectation of the/a messiah. It is not even certain that the term "messiah" was used as a title in any of the primary literature of the time—until after the destruction of Jerusalem in A.D. 70 as a result of scholarly Rabbinic reflection. "Messiah" is a relatively rare term in Jewish literature prior to or contemporary with Jesus. Moreover, it is not an essential element in Jewish eschatological expectation. Indeed, a royal or messianic figure does not even occur in much of Jewish apocalyptic literature. Thus statements to the effect that the Jews expected a "national" or "political" messiah, whereas early Christianity centered around a "spiritual" messiah are a great over-simplification and historically a misconception. The situation is significantly more complex in both Judaism and Christianity.

Thus, with these few examples, perhaps some indication of the diverse world of early Christianity has been given, in addition to a sense of the necessity for the tools of historical analysis in order to clarify and better understand the texts of the New Testament. That we have left aside New Testament data that draw on or require Hellenistic and Roman materials for their elucidation would not allow one to conclude that there are not too enormous quantities of parallels and contrasts.

#### Notes

1. See *The Mishnah*, ed. H. Danby, London: Oxford Univ. Press, 1933, passim.
2. *Religion Journal of Kansas* 16 (1979) 1-8.
3. See Crossan, J.D., *In Parables: the challenge of the historical Jesus*, New York: Harper and Row, 1973.
4. See, for example, *The Jewish War* 2.503-513; 2.652-653; 4.529-534; 7.29-31.

### Annual Banquet of the Burning Bush Bunch, May 12

The annual banquet of the Burning Bush Society will be May 12, 6:15 in the Kansas Room of the Kansas Union. According to Joe Garrison of Topeka, President of the Burning Bush bunch, the dinner program will be brief, since the feature of the evening is the William Sloane Coffin address at 8:00 in the Big 8 Room.

Visitors are welcome at the dinner. Reservations in advance will be necessary; the cost is \$6.21 including tax. Reserve at (913) 843-7257 or write the School of Religion office, 1300 Oread, Lawrence, Kansas 66045.

### Fellowship of Moses Will Meet

The Fellowship of Moses, representing organized religious bodies, is one of two support constituencies of the Kansas School of Religion. The other support group is the Burning Bush Society which represents individual contributors.

The Fellowship of Moses, Pat Spillman of Independence, Missouri, President, will meet on the afternoon of May 12, dedication day. Currently 11 organizations belong to the Fellowship.

Each group nominates 6 trustees to the Board of KSR.

## Mini-Conferences for April

Two meetings remain in April in the Mini-Conference Series arranged by the department of Religious Studies:

April 5—"Social Issues, Justice and the Catholic Church in Latin America," Thomas G. Sanders

April 19—"Salvation and Social Responsibility in the General Epistles," Victor P. Furnish

Public is welcome. Programs begin at 10:30 a.m. in Irma I. Smith Hall.

## Religion Studies from the First— A Refresher

Religious Studies began at KU in 1901 when the Disciples of Christ set up the Kansas Bible Chair in a local Christian Church. Wallace Payne was the first teacher.

For class space the Rush farm house was acquired by the Bible Chair in 1902 at what is now the 1300 Oread address. The house was enlarged in 1907 by a gift of Mrs. Mary Myers in memory of her husband. The building was named Myers Hall. It stood until 1967, and served also as a residence for the director; for a time it was a student center as well.

August 31, 1921, the Kansas School of Religion was chartered: 1 teacher and 21 students. The Bible Chair provided use of Myers Hall for this program. One of the 20 incorporators was James Naismith, originator of basketball. The School of Religion has continued since as a private, not-for-profit corporation.

From its inception it has been committed to the "scientific study of religion" and its application to the problems of humanity. It saw theological learnings as one of the humanistic studies.

In 1922 the University recognized 3 hours of religion work for credit. By 1930, 6 hours credit was accepted. In 1960 the School had 290 students in a semester, 1 teacher (the dean) on pay, and some volunteer teachers.

The University increased the number of acceptable hours on a transcript to 25 in 1964. In 1966 the Master of Arts in Religion was instituted. The confidence of the University in the academic quality of religion being taught was evident. In fact, since 1921 the School of Religion had been declaring conformity to the academic life of KU. In practice all religion courses were approved in the same procedures as other KU courses. And all faculty appointed in religion were approved by the Dean of the College and by the Chancellor.

This practice was followed even though the School of Religion was totally self-supporting, private and independent.

Irma I. Smith Hall, financed by private gifts (\$400,000), was erected on the site left when Myers

## Memorial to Charles and Corinne Miller with the Moses Statue

The initial gift, and a generous one, for the erection of the Moses statue was made by Corinne Wooten Miller of Tonganoxie in memory of her husband, Charles Edward Miller. This was when Irma I. Smith Hall was built. With the passage of time, additional gifts have been received for the project. Upon Mrs. Miller's death last year, a memorial fund to her memory was established and many people participated. A substantial part of this great statue is, therefore, furnished in memory of Charles and Corinne Miller.

Upon the dedication of the statue, a memorial plaque to Mr. & Mrs. Miller will be installed in Smith Hall.

Mrs. Gordon Hurlbut and Mrs. Leslie Sencenbaugh of Tonganoxie are daughters of the Millers.

Hall was razed; it was dedicated October 8, 1967. William J. Moore was Dean. Representing the scene of Moses at the Burning Bush, which is on the University seal, the new building incorporated the bush in the now celebrated stained glass library window; the filigreed bronze statue of Moses to be placed on the lawn in 1982 completes the scene. The new building was named for Mrs. Smith, a generous friend, who resides in Macksville, Kansas. At that time the corporation consisted of representatives of 10 regional religious bodies. Dean Moore observed, "If KSR had been a department, it isn't likely that it would have experienced the spectacular growth of the last 10 years." He championed "the variety and vitality by teachers from various traditions," the ecumenical spirit was important.

The decade following the erection of Irma I. Smith Hall showed extensive program development on the campus and out in the state. An outreach program of speakers started; the School moved into educational TV; a quarterly journal took root; the KSR library expanded; conferences and visiting lecturer programs began; extensive public education religion work grew in the state and nationally, eventually bringing the office of the National Council on Religion and Public Education to Smith Hall; campus religion enrollment set a record. This was accomplished by private funding. There was no money from University sources or student fees.

Throughout it all, there was never a charge of any attempt to cudgel a student into a religious party line.

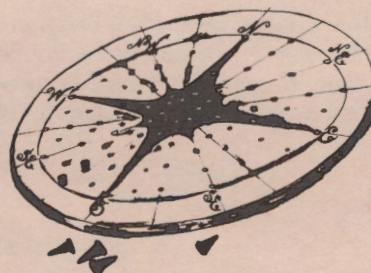
The University set up a Department of Religious Studies on this base in 1977. The tenured religion faculty were moved onto University support. One semester enrollment was 725; faculty size was re-

corded at 7.12 fte all paid teachers. Irma I. Smith Hall was made available to the University for free use by the Department and for other University classes. The School continued to develop its library and the journal, expanded scholarships for religion students, continued its interest in out-state programs, in funding faculty visits, in developing conferences; it developed visiting lecturer programs on campus, supplemented the library staff, furnished equipment for use to the Department, and assisted on occasion

other religion study projects on campus. It continued capital items, insurance, and exterior maintenance for Smith Hall, including completion of the Moses statue.

Since 1977 the School of Religion has worked as a program agency enriching the total thrust of religious studies. It does only those things which the University cannot do. It makes the extra difference to define an outstanding program. It accomplishes this extra on volunteer effort and private gifts.

## Traverse Log



This is a day of influence and renewed social muscle of the American fundamentalist movement. Some of us gyre and gimbol in the Wabe, shouting that the country is tottering on a collective calamity over here at the right end of religious thought. Others of us are smiling because finally the pendulum of time has deposited the country in the economy-size, all-conference, fourteen carat, no fault lotus land of safety.

This page is a hustler for the proposition that we are still in a process; the great American pendulum is in motion; history spirals.

I recall that a setting hen hatches a nest of eggs by trying to keep all of them under her, and, therefore, warm. By some instinct of the hen-race, she maneuvers to stay always in the middle of the nest, not allowing an egg to be uncovered on her right or her left. If one rolls out on either side, she gets it back under. Let's call that perspective.

Here is a cartoon of the dynamic of popular thought (yes, I know it is not an argument; it is an illustration. But to a minor league observer, it conveys a proposition).

—to wit: When in the development of a comprehensive statement of truth one facet is neglected, a movement will form around it.

A successful politician knows this. He may get into office from one side of an issue; but once in, he tries to cover as much of the center of his voter arena as he can. If he does not, he likely will be back in a Limburger cheese making contest.

For example, when President Hoover, a half century ago, settled in to a right wing tilt, he left uncovered some eggs on the left, (no pun intended). This allowed Roosevelt to build a following on some of those neglected ideas and get into power from the left side. He moved to spread out over the center—even getting Republicans in his cabinet. Eventually, Roosevelt's heir, Truman, uncovered enough on the right to help give a victory to the Eisenhower people. And so on back and forth through the Kennedys and the Nixons and on to who-laid-the-rails for the R.R.

It happens in religious movements. I do not have the space or the bravery to review it all. So here we are in 1982 at the right end of the religious arc: some people think newly arrive at the Promised Land. Lest we stop to plant trees and live and die here, remember, we've been here before. Likely we'll swing through the whole right to left arc and be back again.

A decade ago some of us smiled at the draft card burners and deserters to Canada: smiled not at what they were doing, but because they thought they were new on the face of the earth. They were not new. Their parents peddled Kellogg-Briand peace signs and were called "slackers;" their grandparents mounted protest movements. How many American family lines were started in the 1700's by run-aways from European wars! Nestling at either end of the religious spectrum is short sighted. At an end we cannot get a hold of an abiding notion—it's like putting on boxing gloves to milk a cow. All of this motion could mean we do not have the whole formula yet! At the least we might step back and get a fuller perspective of the arc.

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## Suggestions of Ways to Give to the Kansas School of Religion

1075

### *Direct Gifts*

Gifts of cash, securities or property may be made for specified purposes or for general use. The Kansas School of Religion is tax exempt under the IRS code.

### *Gifts by Life Insurance*

Designating the Kansas School of Religion as beneficiary of a life insurance policy can produce a substantial gift in time. Naming the School as owner, of course, provides a charitable deduction for the donor.

### *Designated Trusts*

While continuing to receive income from the trust, a donor may have opportunity for a charitable contribution deduction and avoid capital gains tax. The trust, a life income contract, is another way to help the School.

### *Bequests*

A legacy for future use of the Kansas School of Religion does not affect the current financial picture if it is in a will. A bequest is a way to assure continuing participation in the program.

Further information from:

Kansas School of Religion  
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1300 Oread  
Lawrence, KS 66045  
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