Ellen Wondra has dropped out, leaving Todd Whitmore and Moe Bessler (Freudian slip?) as the major presenters. I think Bessler's paper is better than Whitmore's, but neither is likely to join the canon of Bibfeldt greats.

Rick Rosengarten has agreed to do a "bibliographical essay" of Bibfeldt scholarship and to "M.C." the event. We don't really have time for the relics this time around, I suspect. We could, however, provide for the Donnelley endowment payment, if appropriate. If not, we can forget it for this year.

All in all, it will be better to have some Bibfeldt than no Bibfeldt. But it may well be not quite as good as some years in the past.

P.S. I did reserve five places for the "Marty party."
Dear Elsa & Marty: By now
you are all at home again.
Our trip was a marvelous
time. Did you find the lady
Design for the dress
for my trip to the esthetic in
Freiburg? We decided she
so worried because of the
bath with low helps! Our
journey from Reiffeld was
in the neighborhood. We
found the Schmeltz a half
most beautiful & enchanting.
See you soon, we still see
that the winds in Breslau.
Strange from all to all. Dave

Mr. & Mrs. W. Marty
239 Scottwood

Riverside

Allinois

U.S.A.
Prof. Robert Grant
The Divinity School
The University of Chicago

Dear Mr. Grant:

As you may already know, the Divinity School Association of the University of Chicago, in its present incarnation as the Franz Bibfeldt Society, is concerned not only with mundane "student government" affairs but also with the perpetuation of the academic substance, style, and spirit best epitomized by Bibfeldt himself, though undoubtedly present in others in our midst.

More specifically, I am writing to invite you to deliver what would then be the second annual Franz Bibfeldt Lecture at the Divinity School. You will recall the first lecture in this series was delivered last year by Mr. Marty in the form of a general introduction to Bibfeldt's work. You would not be confined, of course, to Bibfeldtiana. We would like anything at all that would be true to the spirit of the master's work and your own inclinations.

We are presently holding a tentative date—the Wednesday luncheon to be held February 5, 1975, although a later date could be negotiated. We would be pleased to hear from you as soon as possible. Please contact me through the Dean of Students Office if you need clarification.

Sincerely,

Dennis Landon
For the Franz Bibfeldt Society
MEMORANDUM

TO Professor Martin Marty
FROM Andrew M. Greeley
SUBJECT Franz Bibfeldt, Jr.

Actually, the first son (second child) of the distinguished theologian is a second year student in the College of the University of Chicago and works in the coding department of National Opinion Research Center. Franz Bibfeldt, Jr.--or "Frankie" as he's known to his friends--was expelled from Nanterre during the unpleasantness there several years ago and migrated to Trinity College in Dublin where he was recruited by the provisional wing of the IRA but was expelled after a year of service in Belfast when it was discovered that he was not the daily communicant that he claimed to be. Mr. Bibfeldt, incidentally, worked in the Chicago office of the Committee to Reelect the President this summer and fall.

DATE December 27, 1972
Zounds! Your recent M.E.M.O. unmasked our Popish plot to swell the ranks of a depleted clergy. As a faithful Roman, I have no choice but to go on pilgrimage to seek spiritual counsel at the birthplace of Bilfeldt. Only he can resolve the ambiguities now placed before us. Best wishes
Bob Schreiter

Martin E. Marty
1025 E. 58th St.

Chicago IL 60637
Dear Marty: I have solved the problem of the Loch Ness Monster. After considerable research, I have determined that the monster is not other than Prof. John Cawfield pursuing research via the Loch. I encountered him in Scotland and curing the suspected biases researching Scottish folklore. The next day the monster appeared, woke the 'so on the monster's tomb. Cawfield said he was researching at depth of 200 feet, near the Cawfield Loch in Scotland. Perhaps he has succeeded to be transformed to be quite real. I have visited Cawfield, a monster, in my case living Cawfield is bad, the monster appears, the Cawfield lives, monster. Please a Bon on the Loch. E.R.O. E.W.T.

Prof. Martin Marty

Swarthmore College
Chicago, III 60637

USA

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Dear Else & Marty: By now you are all safe home with your trip we hope, you had a marvelous time. Did you find the body changing for dear life to the establishment? Evidently we decided the snakes no weapon because of the bricks with long heads. The people from Cawfield were in the neighborhood. We found the Loch Ness most beautiful & enchanted. See you again we catch you there this week in Bremen.

Yours from all to all. Else

Mrs. M. Marty

239. Scottswood

Riverside

Illinois

U.S.A.
Dear Professor Bruce:

Greetings on this solstice of all days. Oh day of light and splendor, a moment of revolutionary revelation. To the translator two hundred years ago, a new nation immutably conceived was brought forth dedicated to the proposition that all people are created equal. Why did I never hear this before? An invitation to a bicentennial celebration changed my whole life; my ideology will never be the same. I had to write you my experience. Surely it is a new Turner celebrity.

Early in the spring of 1776 I received a special invitation from the President of the United States to attend a bicentennial celebration and deliver the key note lecture in Washington. My first impulse was to reject the whole idea. But an old baton on my balcony swaying my pipe and reading the invitation, I dreamed on one that it behooved there was a Ford in my future.

Still in reverie, I got up from my chair and as I drenched my pipe on the balcony roasting the ashes, streams downward in streaks of red, white, and blue. Surely this was a special leading, but I was not convinced. Seeing in my Schwartzwald hideaway, I sat that bastion of true ideology, I went in to view the evening Fernsehen (C.T.V.) news. I flicked the switch; a miracle of miracles, it happened. Suddenly the light flashed, and there was the message "Ford has a better idea." Suddenly everything came together for me—Friedrich's invitation from Ford, then the red, white, and blue ashes.
has a better idea. How I had underestimated him. I too wanted to beg his pardon. What was the better idea?

It was to invite Birkfled to deliver the main Bicentennial lecture in Washington. I was determined to study the Bicentennial, to make it, relation to my theology, and to make the greatest theological lecture of my career. America needed Birkfled. What she could we from Germany offer them as humble theological minds?

Systematically I studied the significance of the American revolution - the Bicentennial celebration. Due to my tried and tested method I started by analyzing the word - Bicentennial. First, I broke it into its components. Bi - that cannot two, as it is a short form of farewell, or it can mean next to. Quickly I became convinced that it means all three in the context. I could not signify only two, or one because that would contradict our sectarian beliefs, therefore the three and meaningful in our celebration.

By the third meaning I concluded that the Bi signifies a short form of farewell, a most important Washington thus future of the nation.

How then were all three meaningful? Again my Birkfeldian method provided the answer - Washington. The Bicentennial lecture was to be in Washington, Washington was the faith of the nation, so all these meanings of the word are related to the patriarch. Bi as two - Washington was president for two terms. Bi as a short form of farewell - Washington delivered the farewell address. Bi as next to - Washington is next to the Patrice river.
My heart pounded with excitement as all things began to cohere. Frenziedly I knocked my pipe in the ashtray, but the tobacco would not come loose. I stood up and down on the significance of my insights overwhelmed me. The bicentennial was to blot in Washington, Washington was the father of the nation, and the doctrine of the Trinity, the root of all modern Christian theology begins with the Father. The parallel was clear. I did not have to proceed further with an analysis of the exact bicentennial, the fact symbolized was key to our entire understanding.

It was necessary to analyze the key symbol of the bicentennial — faith. Raised and educated in the secular tradition I immediately turned to the biblical, of truth — Scripture and common sense. The former is clear in every age, so one can easily assume the self-evident truths of Scripture. No Christian, how ever designed in that. Common sense presents a different matter for each age has a different view of common sense, highly committed to the concept of relevance so I turned to our contemporary view of common sense, namely, Freudianism.

Freud shed much to teach us concerning the central symbol of the bicentennial — the father. Strange that everybody has overlooked that in Freud. At least two points stand out — the Oedipus complex, the rage of every man to kill his father in order to establish his own freedom, his autonomy, and the father complex — an unusual attachment of young ladies to their fathers. Here was a concept grounded in common sense, which, in its essential form, equal right, to men and women. How did we come about what was the bicentennial all about? It concerned the father
In daughter in his overseer family. His king and his minions in Parliament demanded submission from his colonized family, but it was rooted and grounded in Scripture and in common sense. On Scripture they learned they were to bow on knees to none but to his honor and they were to call no man king. From common sense and wisdom - they learned about problems with father.

So the daughter of the revolution struck off the shackles of their father complex and left daddy once and for all - they rebelled against the king and found God. The sons of the revolution had to kill their father to find their autonomy, their freedom. And so they became free for a proper relationship with their mother, Pat, better known as Patrice. As I reviewed that tremendous struggle I was struck with the fact that Washington's left hand was that great French patriot, Penn. Lafayette, but on his right hand was that freedom fighter, G. W. Smith, General Washington. These two combined - Lafayette and Washington - to compose the king as a great battle symbolic of other two nations - Boudicca -

you mate, Professor Stanley, that everything coalesces in the Bredfeldtian document. So we are brought to the center of my obviously based on the Breeniim -- the theology of Revolution, of our condition that some day theologians will learn to appreciate not only Scripture and French, not only authority but revolution. We know, at some distant point in the future, this may develop a theology of revolution, and is now receiving my full attention and is the basis for my great bicentennial lecture.

Permit me to reestablish in one paragraph the essence of this lecture. My grand goal was an answer to Paul's text on the paradox resolved. This next book is really an
They wrote to the American revolution. Hannah Arnold reminded me that the word revolution was a word to revolve, to turn back to, to return to, actually to come full circle. Americans were the first to learn this on their revolution—they have been going in circles ever since. I learned it from them, and so I have named from forever, to forever replanned (anti-real estate) to forever retarted (anti-18 Mary) and so too have some full circle.

As another great man—I have returned; instead of lying on a linear straight and narrow, my head is now shining with new ideas. But if a strange history is no remembrance now when moving out into a field and writing Mary's own—history is not moving on a straight line toward the progress of the proletariat. The American revolution as right—history itself is a great revolution, a constant revolving in a mad toil of freedom and creativity, on into the wind like you.

Unfortunately my dear friend, I was unable to deliver any animated address. As I recall from my session in the Redoubt and so I would not from my place, of suddenly recalled that I had forgotten any nervous system. I made for the bathroom and to gather up everything, but when I reached for my toilet water, the water hit me on the head and I was knocked unconscious. I was pronounced lift me in bed for two weeks. Also no hoistmeal lecture.

I must close now. Please give special greetings to two of your colleagues. When I first discovered my great idea barbeque and Robert wrote who spread it in America, with such
Dear colleague Martin Walery,

I have special feelings for your colleague Martin Walery. I owe so much to his splendid book _Eighteen Vampires_. It was a thrilling even blood curdling monograph. Truly of course, Mandy, my father in Axel, took the sister with a kiss.

Dein,

Franz Bidfeld
Service of Worship - preacher: Stanley Hauerwas, Notre Dame University and Visiting Professor of Ethics and Society, 11:00 a.m., Rockefeller Memorial Chapel.

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* * * * * *

Franz Bibfeldt, Who?

Enthusiasm is rising, no, it has just peaked and is declining, over the forthcoming Spring Franz Bibfeldt Festival. The D.S.A. tells me that a new student generation does not know much about the D.S.A. patron theologian and has asked for
some materials in advance of the May 28 Student Luncheon. This is the ninth annual Sporadic Weiszwurst-Sauerkraut-Veggie-Beer Soul Food event. The glass cases in the Swift Narthex will be full of Bibfeldtiania. Professor Robin Lovin will be full of honors, as the Bibfeldt Foundation will grant him an Honorary Degree before his lecture that day. We are already working on a soundtrack for the lecture and the Bibfeldt hood is being designed for Professor Lovin.

The first Bibfeldt festival was held on his birthday, All Saint's Day—November 1, 1972, the theologian's 75th birthday. Subsequent faculty lecturers have been Robert M. Grant, who spoke on the Nazi period activities of Bibfeldt, and Jerald C. Brauer, whose topic was vague but bicentennial.

In 1976 the students took over with "The Quest for the Historical Bibfeldt." Joe Price, who is still with us, and Dennis Landon, who is is still with us but is not with us since he is also a Milwaukee minister, were the prize-winners. Price traced the famous Bibfeldt hermeneutical method, running hermeneutical circles around Bibfeldt's Bullsgeschichte. This centered on "The Wasness of God." Price also preached on a text from Philemon: "Onesimus, whom I have sent again; thoust therefore receive him, that is, mine own bowels ...."

Landon compared the Quest to that of the Quest for the Holy Grail of the perfect martini, "the closer scholars come to the object of their pursuit the farther it recedes from them." And "To fully understand Bibfeldt we must first look to the Sitz im Leben—and then ignore it." He developed an original typology for understanding: Bibfeldt against Culture, Bibfeldt of Culture, Bibfeldt above Culture (adapted by Bibfeldt to Bibfeldt somewhat above Culture), Bibfeldt the Transformer of Culture (AC/DC), and Bibfeldt and Culture in Paradox. He finally settled for Bibfeldt irrelevant to Culture and Bibfeldt oblivious to Culture. Recalling Bibfeldt's doctoral dissertation on "The Problem of the Year Zero"—there's no year between 1 B.C. and 1 A.D.—Landon revealed that this was published anonymously as The Story of 0.

In a contest on "Bibfeldt and Pastoral Care," Otto Dreydoppel--since, ergo, banished to Alaska--won with "The Pastoral Care of the Dead." Dreydoppel's tour-de-force showed how Bibfeldt liberated the dead just as others had done the same for blacks, The Third World, gays, women, and Hamilton Jordan. He took on Anita Bryant, Phyllis Schafly, and other Dead's Rights opponents. ("Would you want your child taught by a dead person?") Bibfeldt championed the ordination of the dead, and leads the Dead-Consciousness movement. He also passes out buttons for his electronic church outfit: DIED AGAIN.

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Bryant, Phyllis Schuyler: child taught by a dead person?"

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Back to Turnverein: during a duelling match, Bibfeldt jumped during a thrust. This led to his famous essay, "Empathy with the Circumcised." It was his thesis on the Year Zero that has confused Bibfeldt; thrown off a year, he arrives a year early or late for events, and has left a trail of nothing but Men's Room graffiti in Swift Hall (e.g., God grades on the curve). He left a book behind, which one woman student read; whereupon she wrote him, "Franz, you are the hardest thing I've come upon since Oscar Cullman's Peter." This led Bibfeldt to read Norman O. Brown and answer him with a position called not "polymorphousperversity" but "polyperversemorphyology." After it, Dean Greenfield presented a Festschrift, The Sensuous Dirty Old Man.

Bibfeldt mainly writes, so he sits a lot. His newest work is dedicated to St. Fiacre, patron of Hemorrhoid sufferers. Peter DeVries reviewed it: "On the surface, he's profound. Deep down, he's shallow." DeVries will not get an honorary degree from our foundation. Correspondence received from Bibfeldt after the Foundation wrote him discussing situation ethics was brief. The Foundation mentioned St. Augustine's maxim, "Love with care and then what you will, do." In Latin: Dilige et quod vis, fac.

This inspired from Bibfeldt one of his rare ejaculations in English: "I like that." He will be here at least in spirit on May 28. Make reservations early. And/or take the day off. It depends on which way the wind is blowing.


-Martin E. Marty-

Three feminist theologians will speak at The University of Chicago Divinity School on May 1 and 2 during a student-organized conference on sexism and religion. Rosemary Ruether from Howard University, Margaret Farley from Yale University, and Valerie Goldstein from Hobart and William Smith Colleges will read major papers on the topic "Toward Equality in Religious Studies: Sexism (Re)Considered."

On May 1 Margaret Farley will present "Sources of Sexual Inequality in Christian Thought" at 9:30 a.m. in the University's Swift Hall, and Valerie Goldstein will present "Androcentrism in Religious Studies" at 2:00 p.m. On May 2, Rosemary Ruether will present "Women, Blacks, and Latins: Rivals or Partners in Liberation Theology?" at 9:30 a.m. in Swift Hall.

Responses to the major papers will be presented by University of Chicago students; alumnae Jill Rait and Anne Carr, now at Duke University and Indiana University respectively; and by Martin Marty, Professor and Associate Dean of The University of Chicago Divinity School; Peter Homans, Associate Professor in the Divinity School; and James Gustafson, University Professor in the Divinity School.

The conference is presented by the Franz Bibfeldt Society of The University of Chicago Divinity School and will be held in the Commons Room of Swift Hall, 1025 East 58th Street. The program includes a worship service with minister Peggy Way at 11:30 a.m. on May 2 in Bond Chapel, which is adjacent to Swift Hall.
$40,749 (American) of his patrimony in court battles. (His father was the noted inventor of the FriFanator.)

One footnote: The midwife who attended the births of all his children said the last words of all his three wives were: "What went wrong?"

"Mit Sorgfältige sanftmut." Hedwig Schneckenbrenner
Leipzig 1906
3/7/91
Robin Petersen
Dear Robin:

You mentioned that you might be cooking up a Bibfeldt event and lunch. If that's to happen this spring, it might be good to check dates with Dean Lewis, who will help you coordinate such a date with Mr. Brauer and me, as august heads of the Bibfeldt Foundation. (So we can be present to make the award; Mrs. Donnelley also has to be approached about schedule, since she donates the $29.95 award each year).

Warm regards,

Martin E. Marty

cc: [Judy: send Jim a copy of this letter of him to me]  Jim Lewis?
January 9, 1991

To: Jim Lewis

From: Martin E. Marty

Dear Jim:

Robin Peterson mentioned the other day that he and another student might be willing/glad to stoke up Bibfeldtiana for an event this spring. Do you want to see if that can be pulled off? If so, the Foundation will cooperate. It should be on a day when JCB and I can both be there. Let me know fairly soon about scheduling it, if you and they want to.

Thanks.

Warm regards,

Martin E. Marty

MEM/jl

Signed in Dr. Marty's absence.
Dear Rick,

I am writing pursuant to Wednesday luncheon speakers, and begin by asking if you would be interested in having Kenneth Leech again this spring and, if so, to suggest that the only available Wednesday I have currently on his itinerary is April 29. Can we confirm this one rather soon?

The second matter pertains to Herr Doktor Bibfeldt. I understand that Professor Fishbain will be treating us this year, an occasion to which I look forward with some anticipation. I am also aware that the tradition asserts that this honor is exchanged in alternate years between students and faculty. Since I am technically neither, it occurs to me to suggest a possibility that might extend to this year only. Since this is 1992 of which we speak, and that the Columbian year, it seems only fitting that we honor the signal achievements of Herr Doktor Bibfeldt with equal enthusiasm. After all, we would not want rampant secularism to detract from the importance of valid holy observances.

Having perused your own scholarly opus on Herr Doktor Bibfeldt, I am bold to propose an exciting discovery. While I cannot without tilting my hand go into detail, suffice it to say that I find compelling evidence for the reconstruction of a “spiritual biography” of the good doktor. In the shadow of the towering tradition of psychobiography I place my own meagre genre: religiobiography, which is to say, the shape of a person’s faith as based upon our knowledge of that person’s theology, both practical and speculative. It’s rather like what Mr. Erikson did with Luther’s toilet training, but being concerned with the loftier aspects of the subject’s life, is more seemly — as befits the character of both the subject and this humble servant who seeks only to know him better. I propose to share with the Divinity School the harvest of my labors (I would have said “the fruits of my labors,” but in these times I suggest that such a phrase can be considered less than correct, and highly offensive to some). I should like to title my work: A Faith for Franz.

Because Professor Fishbain will do the honors on Wednesday, April 1, (a coincidence of dating not to be taken lightly, but rather suggestive of divine ordinance, a benison heralding an important occasion) might I suggest that we use the signal importance of this year to declare, as befits his stature, “The Octave of the Feast of Herr Doktor Franz Bibfeldt.” As you may be aware, it is the custom of Holy Mother Church to honor her most noble...
daughters and sons, and her doctrinal holy events, with an eight-day celebration. This being the case, might I offer to follow Professor Fishbain on the Wednesday, April 8, on which occasion I propose not only to reveal heretofore unknown possibilities concerning the ecclesial loyalties of Franz Bibfeldt but also to both proclaim and bring to conclusion The Octave?

I realize that the possibility of two offerings on Herr Doktor Bibfeldt make a staggering proposal. Nor is the designation of an octave of observance to be taken lightly. Do, therefore, bear these things within your heart and take them to counsel in prayer. Let us test this spirit to see if it be of God, or no. I shall await your disposition. I shall, of course, waive any claim to the usual honorarium, the opportunity itself being honor sufficient for a lifetime.

Thanks,

Sam Portaro
December 5, 1988

Ms. Ellen Wondra
5022 S. Woodlawn, #3W
Chicago, IL 60615

Dear Ellen:

Thank you so much for that fine Bibfeldt paper. The Foundation thanks you; it enters the canon.

I don't know whether Craig Mindrum has plans to publish these papers in Criterion or not; the Bibfeldt Foundation, as you know, dare never take part in spreading the word or creating publicity; we only cooperate when publicity is being engendered.

Let's stay in touch about this. I'll also drop a note to Todd Whitmore and Robin Lovin.

Warm regards,

Martin E. Marty

MEM/jl

cc: C. Mindrum, T. Whitmore, R. Lovin, J. Brauer
"Tell all the Truth but tell it slant" - Emily Dickinson

Volume 3. Number 8  April 10, 1980

Calendar

Thursday 10
"The Transmission of Egyptian Popular Ballads" - lecturer: Pierre Cachia, Columbia University, 4:00 p.m., Pick 016.

"The Tradition of the History of Religions" - H.R. Club, speaker: Frank Reynolds, 7:30 p.m., Bishop Brent House.

Friday 11
PROSPECTIVE STUDENT'S DAY

"Kant's Intentions in the Refutation of Idealism" - University of Chicago Department of Philosophy Colloquium, lecturer: Paul Guyer, University of Illinois, Chicago-Circle, 4:30 p.m., Harper 103.

"An Armenian looks at the Jewish Holocaust" - Hillel Lecture, 8:30 p.m., 5715 S. Woodlawn Ave.

Sunday 13
Ecumenical Service of Holy Communion, 9:00 a.m., chancel of Rockefeller Memorial Chapel.

"Trajectories in Faith" - discussion led by Robin Lovin, 10:00 a.m., lower level-Rockefeller Memorial Chapel.

Service of Worship - preacher: Stanley Hauerwas, Notre Dame University and Visiting Professor of Ethics and Society, 11:00 a.m., Rockefeller Memorial Chapel.

"The Legacy: Children of Holocaust Survivors" - film and discussion, leader: Lucy Y. Steinmetz, School of Social Services Administration, Hillel, 5715 S. Woodlawn Ave.

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In a contest on "Bibfeldt and Pastoral Care," Otto Dreydoppel—since, ergo, banished to Alaska—won with "The Pastoral Care of the Dead." Dreydoppel's tour de force was The Bibfeldt of the dead just as others had done the same for blacks, The Third World, gays, women, and Hamilton Jordan. He took on Anita Bryant, Phyllis Schafly, and other Dead's Rights opponents. ("Would you want your child taught by a dead person?"") Bibfeldt championed the ordination of the dead, and leads the Dead-Consciousness movement. He also passes out buttons for his electronic church outfit: DIED AGAIN.

You may need some data from the official Foundation biography. Bibfeldt was born at Sage-Hastbei Groszenkneten, Oldenburg, Niedersachsen, Germany, November 1, 1897, one day prematurely (having been conceived after a Candelmas party). After he flunked Indian Clubs at the Turnverein there was nothing left for him to do but to go into theology. His is the theology of Both/And, written to counter Klerkegaard's Either/Or. When negative reviews came in he wrote Both/And And/Or Either/Or, to mixed reviews. He answered Karl Barth's book called Nein, No! with the emphatic Vielleicht, Perhaps! Since he agrees with everyone and makes everything come out right, he is always wearing his coat of arms is Proteus rampant on a weathervane; the motto is Spanish: I Dance to the Tune that is Played.

Back to Turnverein: during a duelling match, Bibfeldt jumped during a thrust. This led to his famous essay, "Empathy with the Circumcised." It was his thesis on the Year Zero that has confused Bibfeldt; thrown off a year, he arrives a year early or late for events, and has left a trail of nothing but Men's Room graffiti in Swift Hall (e.g., God grades on the curve). He left a book behind, which one woman student read; whereupon she wrote him, "Franz, you are the hardest thing I've come upon since Oscar Cullman's Peter." This led Bibfeldt to read Norman O. Brown and answer him with a position called not "polymorphousperversity" but "polyperverseromorphology." After it, Dean Greenfield presented a Festschrift, The Sensuous Dirty Old Man.

Bibfeldt mainly writes, so he sits a lot. His newest work is dedicated to St. Fiacre, patron of Hemorrhoid sufferers. Peter DeVries reviewed it: "On the surface, he's proud. Doh Brown, he's shallow." DeVries will not get an honorary degree from our foundation. Correspondence received from Bibfeldt after the Foundation wrote him discussing situation ethics was brief. The Foundation mentioned St. Augustine's "maxim, 'Love with care and then what you will, do.'" In Latin: Dilige et quod vis, fac.

This inspired from Bibfeldt one of his rare ejaculations in English: 'I like that.' He will be here at least in spirit on May 28. Make reservations early. And/or take the day off. It depends on which way the wind is blowing.


-Martin E. Marty-
3.

Jobs!? A bibliography on non-academic job placement is available at the Office of Career Counseling and Placement (Reynolds Club, Rm. 200). It's worth a try.

* * * * * *

D.S.A. Booksale

On May 1st and 2nd, the Franz Bibfeldt Association will sponsor a booksale between the hours of 9:00 a.m.-3:30 p.m. in Swift Commons. If you are interested in selling books, please put your name on the sign-up sheet tacked on the D.S.A. Bulletin Board across from Rm. 104.

* * * * * *

The Limen Staff: Gary Matsumoto and Peter Bakken.
Prof. Jerald C. Brauer is always on the trail of Bibfeldt.

Dear Elsa & Marty: By now you are all safely home after your trip in Europe. Did you find the lady change for dear life to the Catholicism Freiburg? We decided she looks so wonderful because of her birds with long beaks! Our belief from Bibfeld was in the neighborhood. We found the Schloss would most beautiful & enchanting. See you soon as we crossed over the Rhine, in Bonn and...
May 18, 1992

To: Sam Portaro

From: Martin E. Marty

Dear Sam:

Thanks for that rare and precious artifact. Eerdmans makes publishing noises; if they go ahead with it all (including your highlight speech), this document will go in.

By the way, Donnelley's have now sent the sock, which I'd be glad to pass on to you.

Warm regards,

Martin E. Marty

MEM/jl
Prof. Robert Grant  
The Divinity School  
The University of Chicago  

Dear Mr. Grant:

As you may already know, the Divinity School Association of the University of Chicago, in its present incarnation as the Franz Bibfeldt Society, is concerned not only with mundane "student government" affairs but also with the perpetuation of the academic substance, style, and spirit best epitomized by Bibfeldt himself, though undoubtably present in others in our midst.

More specifically, I am writing to invite you to deliver what would then be the second annual Franz Bibfeldt Lecture at the Divinity School. You will recall the first lecture in this series was delivered last year by Mr. Marty in the form of a general introduction to Bibfeldt's work. You would not be confined, of course, to Bibfeldtiana. We would like anything at all that would be true to the spirit of the master's work and your own inclinations.

We are presently holding a tentative date—the Wednesday luncheon to be held February 5, 1975, although a later date could be negotiated. We would be pleased to hear from you as soon as possible. Please contact me through the Dean of Students Office if you need clarification.

Sincerely,

Dennis Landon  
For the Franz Bibfeldt Society
March 24, 1988

To: Mr. Jim Lewis
From: Martin E. Marty

Dear Jim:

According to my figuring the first Wednesday of the new Quarter should be Bibfeldt day. I haven't seen any publicity and its arrival so early in the new Quarter doesn't give a lot of time to explain to people who Bibfeldt was.

But I am assuming that the three students are going ahead. From the enclosed copy you can see that I've invited either or both of the Donnelleys. I've also invited Wayne Bornholdt to be my guest. I don't know how good the student papers are and whether we should risk inviting some of the U of C P.R. people who've shown interest in the past. The essay I read last spring wasn't very good at all. I trust Ellen Wondra to come through a good deal better. But I don't want to beat too many drums.

Would you save me about five places?

Warm regards,

Martin E. Marty

MEM/j1

Enc
April 12, 1991

Dear Robin and Steve:

I enclose a copy of our letter to the Bibfeldt Stool donors; I'd like to send a copy of the talk to them, also for the Bibfeldt files. We look forward to your paper and to bannering it in seasons ahead.

Sic et non: you two caught perfectly the soul of Bibfeldt, thus confirming that he has one. The Foundation is much in your debt.

Warm regards,

Martin E. Marty

MEM/jl

Enc

Dictated by Dr. Marty but signed in his absence.
To: Martin E. Marty  
From: Dennis Landon  

IN RE: For your information and approval

As you know, the Divinity School Association and particularly the Council thereof is in the process of re-forming itself in such a manner as to better serve the Divinity School community. We feel a change of name would be a most efficient way to symbolize our change in focus (less pomposity, more whimsy). Therefore, today at noon the DSA Council formally moved to rename itself the Franz Bibfeldt Society. This action involves amending the DSA constitution Article IV, which will be fully accomplished if no objections are raised among the student body at large.

Knowing you to be Dr. Bibfeldt's North American representative, and one of those closest to him we wonder if you might communicate our intention to him for his approval, disapproval, or unwillingness-to-get-involved. Please assure him of our devotion to his work and desire that he at long last get what is coming to him. Also, let him know that we intend to devote the first issue of our new publication, "The Journal of Trivial Literature" to the implications of his work for the Divinity School of the University of Chicago.

Many thanks for your assistance in this matter, and one last request: Since Dr. Bibfeldt has been a household word in the realm of oral tradition only, could you supply us with the correct spelling of his name—assuming of course that he has decided.
TO:  Mr. Martin E. Marty  
FROM:  Brad Hinze  
RE:  Franz Bibfeldt Spring Festival  

April 8, 1983  

Dear Mr. Marty,  

I have been given the task of organizing the Bibfeldt Festival this year. After a great deal of advertising, coaxing and personal invitations I am sorry to say that we only have one entry this year. In fact I had two others talked into it, but one came down with a serious illness (now overcome) and the other has a terminal case of dissertation proposal blues. This leaves us with Glen Holland's essay, which I trust you have had the opportunity to peruse. The important question is: Does this essay meet the standards which have been set for Bibfeldt scholarship? If in fact it does,(please God) and granting that it will not be possible to cajole anyone else into writing an essay (which in my mind must be granted), then I have a proposal which perhaps you and Mr. Brauer could consider.  

Might it be possible for you and Mr. Brauer to prepare a few words on the topic which we have chosen as our theme this year, "Franz Bibfeldt and alternative careers for Ph.D.'s in religion?" This would serve as a tribute to Bibfeldt, the many hats he has worn, and the academy which has prepared Bibfeldt to stand as that paradigmatic figure who has been "all things to all people." This could be followed by a couple of honorary Bibfeldt awards for individuals who have shown particular creativity in pursuing a career in an alternative area. These events would then be followed by Glen Holland's essay, if found worthy.  

If you would like to talk this over with Mr. Brauer and drop me a note in Jim Wind's box in the Institute as to alternative suggestions, I would be greatful. I will give Mr. Brauer a copy of this letter.  

One other item. I had spoken earlier with you about selecting some of the treasures from the Bibfeldt archives to place in the showcase, along with any new and zany additions that we might be able to think up. I believe the date for the Bibfeldt festival is May 4th. When do you think might be a good time to put things on display, and are there any new finds which might be added? I shall be on the lookout and shall consult with others concerning possible additions.  

Any recommendations you or Mr. Brauer might give would be greatly appreciated. Thanks.
WE SEND FRATERNAL GREETINGS ON THE DAY WHICH HONORS A GREAT THEOLOGIAN, HUMANITARIAN, PATRIOT, BON VIVANT, AND CONNOISSEUR OF LIVERWURST AND LIEBFRAUMILCH. ONE OF THE HIGH MOMENTS FOR OUR UNIVERSITY WAS THE THREE MONTHS PROF. BIBFELDT SPENT HERE AS A STUDENT BEFORE THE UNFORTUNATE CIRCUMSTANCES CONCERNING PROF. KLEINDENK'TS WIFE. MAY ALL OF YOU CONTINUE IN THAT TRADITION WHICH MAKES FRANZ BIBFELDT'S THEOLOGY MORE RELEVANT THAN LIFE ITSELF.

PROF. JOHANN MUELLER UNIVERSITAT SCHWEINFURT
Dear Jill,

It is a bright sunny spring morning, Franz is away on a lecture tour, and your letter which arrived yesterday, is before me. I must admit that many thoughts, over many years, have begun to crystallize around our brief conversation last fall after Franz’s Divinity School lecture. You asked, only for the sake of conversation, I’m sure, what my life was like as the wife of so noted and sought-after a theologian. My perfunctory answer sparked a playful push from you. “But Hilda, what do you think about Theologically? Are you weary, at all, of the men discussing theology and the women, babies and school-board problems? Don’t you ever wish you could enter into the circle around your husband as a participant and...”
You hit upon a sore point. Yes, I had wished I could use my mind. I tried to say something to Franz. He took me in his arms and said, "After so many years of being so good a wife, where do such ideas come from? Are you not my best audience? Do I not try out all my new ideas with you first?"

I subsided, of course, remembering my role as echo and occasionally as critic. Anyway, I began reflecting further. I picked up a volume of Franz's, Karl Barth's The Faith of the Church, p. 45, and read a bit. Then I tried substituting all feminine words for the masculine ones. Try it. See what it does to you! At first I laughed at myself. Then a spark of long suppressed anger began to catch fire. Why am I laughing? Why is everything equal? How did women get pushed so far behind and below?
I thought back to Genesis, and the very first verses. What is masculine/feminine here? In that dark, formless void, was not the matrix present? In those waters over which the Spirit moved, was there not potential life? I tried to think of a new way to say it, drawing heavily on readings and conversations with Mircea, but letting my woman's intuition work as well as memory and mind. I am a mother, my womb a matrix for life. My husband is a father, a steward of husbandman, of my fertile soil. Let us go behind creation once again. In the beginning was the Matrix who felt compassion grow powerfully within her. I ordered, yet unenlightened, descended in search of being. Matrix called Order to her and embraced him. If her compassion and order's need, life stirred.

Then, I thought, why not? Why should
not. The feminine engenderer be called matrix rather than chaos? Why should not matrix be God rather than Shy-Lafther? What, after all, is order without disorder? all by its lonesome self? What poems were written by law? What laws were there? Why should anyone aspire for greatness unless a potency yearns for expression and allows itself to be stirred? In the shaping hands of this world male or female? B

I then turned to my theme and concurred order as a perfect square. Here it lay, perfect, and perfectly uninspired and unimportant. Poor order. Poor male principle. What you need my little black, is a dose of chaos! What you need, little father-in-potency, is a Mother cloud to make you swell out of your mind.

I shall call you out and up you...
shall lose your upright control and enter the ecstasy of my dream of becoming and so together we shall find life and new life shall grow in me from us!

In the beginning was Matrix and The Ordering Word was with her and in her, The daughter Wisdom grew to birth, spring to earth to play among us, creating, calling into being and into responsibility, offering the fruit of knowledge and the glory of growing into women and men who know themselves as images of The procreators Matrix and Logos who together are a God-head breathing love My pen has run away with me. Franz would be shocked. But I am
strangely elated. Why not such a myth instead of the Marduk-dominated Enuma Elish? But, for the sake of the sanity and peace of our household and to protect the world that supports Franz, I beg of you to keep this letter to yourself until such a time and occasion as it may be appreciated.

As you know, Franz and I are beginning a series of lectures around Europe which will make correspondence difficult. I shall, however, be delighted to have your response to my outpouring.

Best wishes always,

Hilda Bitfeldt.

P.S. Excuse this paper. My thoughts were too large for my normal bone-paper-linen bond note-paper. And the yellow
Daniel J. Boorstin
Librarian of Congress
The Library of Congress
Washington, D.C.

My dear Dr. Boorstin:--

You are, of course, not the first to suggest that Bibfeldt be presented the Congressional Medal of Honor for his heroic work in the Swiss Resistance Movement during World War II. I have received the suggestion from many of his admirers—from distinguished theologians and humble, everyday Americans alike—since entering the Oval Office. Many to whom I have mentioned the possibility seemed surprised that it had not already been done by a previous administration.

The last time Franz stopped by the White House, I put it to him directly. His response was typical of him: "No, no," he said, "it cannot be! Why to me and not to Sartre?" Isn't that just like him?

Nevertheless, I was very much moved by your stirring appeal on his behalf, and after discussing it with Rosalyn and Amy, I have decided to act decisively on this matter. I am making it one of the very first priorities in my second administration and will send forward the necessary paperwork shortly after inauguration.

Thank you, on his behalf, for making the suggestion and for making it so nobly.

Sincerely,

[Signature]

PS. I enjoyed our little chat at the reception last Tuesday. I hope that, after the campaign, you and Ruth can come over for a quiet evening with Rosalyn and me. There is much to discuss.
Dear Sirs:

You will find enclosed my check 3154 in the amount of $137.00 for the following two books listed in Origen, an authentic church father (Mark, Mark told me about your knowledge of the Great Fictitious Lernerus Confessional writer), oh no, it was Jerry Barnes! For the enclosed check I should like to receive from you (where do you find these things?)

1. Item no. 198

   Life in two worlds

   (I am not a narcissist, but have no copies I would like to give one to my two sons (even) old grandson, who like Delphi and Athens, even looks at the Latin at Montrey)
And

No. 217 Philip Watson, let God be God!

If you get a big order from the Stanford Library, you may bless or curse me, for I have asked the Stanford U. Library to check on 98 items in your catalog. I ordered them, but we do not have them. Whether they will or not as will do so in time, I have no way of knowing. But we keep trying.

— Fred E. Stey

P.S. Please put your name on the catalogs. I hate writing letters to Dear Sir & Fellow Library Man.
University of Chicago
5801 Ellis Ave
Chicago, Illinois 60637

Gentlemen:

"CONVERSATION AT CHICAGO", on Sunday, March 22, was DISGUSTING. And from a Divinity School!

Very truly yours,

Hester Robinson
(Mrs. Jack Robinson)
October 22, 1971

Reverend John M. Miller  
Fourth Presbyterian Church  
866 North Michigan Avenue  
Chicago, Illinois 60611

Dear Reverend Miller:

It was good to see you again at the Presbyterian offices last Wednesday. I took your memorandum home with me and have been thinking about it over the past few days. Frankly, I hope I have an opportunity to be of service to you on some other issue in the near future but am afraid I am going to "strike out" on this one. I understand that your suggestion is [REDACTED] and that Dr. Marty would understand it in that sense. However, I do not feel we could ask the Pope to become involved at this time.

Assuring you of my cordial best wishes and looking forward to seeing you again, I am

Sincerely,

Reverend Edward M. Egan  
Co-Chancellor

EME:cp

[Signature]  
On behalf, [Signature]
Dear Martin

At the moment I am meeting the people at St. Basil’s Centre in little groups, yes, and then I have spoken along the New School of Religion, and then there asked me to participate in one of the preparations in ’76 first I knew you. And then told you have been here, I thought I’d ask you advice — should I or should I not? I think what attracted the people here most was my famous book. You remember that one, don’t you? I tried to live from it.

Sincerely

Mary Selfridge

"We are an open created possibility in an unfinished world."
Feb. 15, '88

Hi Marty!

The Bibyfelt family tree includes a musical brand, personified by GUNTHAR BIBYFELT - (cousin? brother? of Hans [I'm not sure which - could even be a grand- or great-grandchild.] I realize that this is shocking news - just breaking story in genealogical circles - but the music of Gunther was only recently found, bound in a collection hidden behind a loose panel in a mountain chalet in Switzerland. Gunther lived in the chalet most of his tragically short 37 years, under the assumed name Brunner Gofffelt. He was very recluse - so much so that he would not tell people his real name, opting instead to tell his pseudonym, at which he would not respond as
he felt that if a person couldn’t even call him by his name he didn’t owe them a response.

He didn’t have many friends.

When historians finally made the connection between Brunton Goodfellow & Gunther Bibbfelt (17 historians, to be exact), they rushed to the chateau to research this latest edition to the Bibbfelt Folio (as those in the know refer to it). Besides his renowned necromancy & his music, Gunther was also known for his affection for knot-holes. He collected panelling & lumber with holes, to a collection that numbered a staggering 6,242 holes (indexed by Gunther B himself).

And besides, the context in which I entered stipulated all entrants needed to use a pseudonym. The name “Bibbfelt” came to mind!

Thanks for the loan of a good name!

—Todd Bibbfelt—
May 11, 1983

Dr. Martin Marty
The Divinity School
University of Chicago
1025 East 58th Street
Chicago, Illinois

Dear Dr. Marty:

I find it unfortunate that you are the prime mover in the ongoing attempt to ridicule Dr. Bibfeldt.

I had the unforgettable thrill of meeting Franz in 1957 in a remote fishing village in northeastern Greece. We were both headed for Mt. Athos and found a common ground in our mutual quest for serenity. He hinted to me of a most trying experience in his life (I believe with a woman of lesser morality) that had brought him to the holy mountain.

I'll never forget the morning we both saw the immortal peninsula...from a fishing boat at the dawn's early light. Overcome with the sheer majesty of the moment, Franz dove in the water and headed for Athos.

I never saw him again but a Baptist friend of mine swears he saw Franz in a discotheque in Peoria around 1972. Nevertheless, for those of us seeking truth, Dr. Bibfeldt lives.

Sincerely,

[Signature]
May 22, 1992

Professor Martin E. Marty
The University of Chicago
The Divinity School
Swift Hall
1025 East 58th Street
Chicago, Illinois 60637

Dear Professor Marty,

I was a member of the Scholar-Leadership Enrichment Seminar which you directed March 21-25, 1988, entitled "Religion and the Combat Zone of Values: Principles and Case Studies," at the University of Oklahoma. Although we corresponded afterward, and you sent me the delightful accounts of the (a)historical (de)constructive adventures of the great scholar, Franz Bibfeldt, and his wife, Hilda, I mention our specific encounter to enable you to place me in the crowd who claim you as friend after one or two interactions.

My purpose in writing is to put in your hands, for your eyes only, this copy of my initial manuscript submission to The University of Chicago Press. I am not asking you to intervene or intercede in any way; rather, I simply wanted you to be aware that I have done this. After all, Editor Thomas may be a golf or bridge companion of Franz Bibfeldt. Surely such an intellectual as Professor Bibfeldt has some form of relaxation.

Since we last communicated, a number of significant events have transpired. Perhaps of more dramatic dimensions, my prophecy of the split of the Southern Baptist Convention proceeds on course, in spite of the protestations of my young Muskogee attorney friend who was a member of our seminar in 1988. But of a more personal nature (although my denominational history is certainly personal to me) I did complete my Ph.D. work and am now a full-time faculty member at the University of Central Oklahoma in Edmond. From your travels in Oklahoma, you may recognize my school as the Edmond campus previously named Central State University. (I think the Regents had a slow afternoon a couple of years ago and decided to change the university's name.) And I note from my University of Chicago Press catalogs, as far as your events are concerned your editorship of the three volume opus on fundamentalism is in production. I have just ordered the first volume, Fundamentalisms Observed.

During my dissertation research, I read about six of your books and cited specifically from Pilgrims in Their Own Land: 500 Years of Religion in America and Righteous Empire: The Protestant
Experience in America. As you may suppose, the manuscript of the accompanying query to The University of Chicago Press is the revision of my dissertation. I have assumed a university press will be the most indicated publisher for it. However, if you have thoughts or suggestions to the contrary and the time to make them to me, I would receive them gratefully.

I have always intended to let you know that both Franz and Hilda Bibfeldt have penetrated the massive texts of literature. I found their work helpful in the most interesting place: Tudor Renaissance devotional writings. In 1988, while researching a paper which I entitled "Queen Katherine Parr's Writings: Transforming Reform," I recognized the obvious parallels between their work and the efforts which certain fifteenth-century mystics attempted in their writings. On the sixth page of that paper I wrote:

The period from the end of the thirteenth century to the beginning of the fifteenth century witnessed the golden age of mystical literature in the vernacular when men and women all over Europe were called to the heights of prayer and union with God and wrote about the experience (Davis 18-20).10

I enclose a copy of the page which contains note ten together with the works cited page as documentation of Bibfeldt's entrance as an authority into the discipline of literature. I feel sure this knowledge will hold great significance for you.

Thanks for receiving this packet. I continue to cherish the many insights and gems of intellectual phrasing from the week of your instruction. As I looked through my file on "Marty, Martin E." material from that time to get your address, I chuckled again over some of your comments about the zones of religious and moral conflict ("a fanatic is one who knows what the Lord would do if the Lord had all the facts"—"Tim LaHaye invented the secular humanism infidel to have for escapism from realistic conflict"). I nodded over others ("a heretic believes what everybody else believes, but a little earlier"—"conservatism is in the South, fundamentalism is from the North; Southern Baptists were not a fundamentalism, they turned fundamentalism"). I trust all goes well with you, your work, and your family.

Sincerely,

Gladys J. Lewis

Gladys S. Lewis
27 February, 1975

The Reverend Dr. Franz Bibfeldt
c/o The Reverend Dr. Martin E. Marty
The Divinity School
The University of Chicago
Chicago, Illinois 60637

Dear Dr. Bibfeldt:

Since my retirement as Executive Secretary of the International Lutheran Implement Dealers Association of North America, I have done volunteer work for the Kingdom in the area of keeping tabs on the thinking of theologians who are working in our circles.

The other day a friend of mine told me of you. I regret to say that I had never heard about you, and I don't know whether you're Lutheran or not which, if you are not, I am not interested in what you believe but if you are I would very much like to know for the record where you stand on the Virgin Birth, the Flood, Jonah and the whale, Job, and Adam and Eve. If you will be so kind as to advise me on these matters I will grade you on the scale which we use to measure orthodoxy and include your name and rating in our next Digest of Lutheran Theologians.

Very sincerely,

G.C.
313 Main Street
Xanadu, Nebraska 76543
May 11, 1983

Dr. Martin Marty
The Divinity School
University of Chicago
1025 East 58th Street
Chicago, Illinois

Dear Dr. Marty:

I find it unfortunate that you are the prime mover in the ongoing attempt to ridicule Dr. Bibfeldt.

I had the unforgettable thrill of meeting Franz in 1957 in a remote fishing village in northeastern Greece. We were both headed for Mt. Athos and found a common ground in our mutual quest for serenity. He hinted to me of a most trying experience in his life (I believe with a woman of lesser morality) that had brought him to the holy mountain.

I'll never forget the morning we both saw the immortal peninsula...from a fishing boat at the dawn's early light. Overcome with the sheer majesty of the moment, Franz dove in the water and headed for Athos.

I never saw him again but a Baptist friend of mine swears he saw Franz in a discotheque in Peoria around 1972. Nevertheless, for those of us seeking truth, Dr. Bibfeldt lives.

Sincerely,

[Signature]
Dr. Franz Bibfeldt, Jr.
c/o Professor Martin Marty
School of Divinity
University of Chicago
Chicago, Illinois 60637

Dear Professor Marty:

I write on behalf of my distinguished colleague, Professor Franz Pknöeurdt, Visiting Professor (on leave) in this department. As Professor Pknöeurdt has, at the moment, stepped away from campus, he has asked me to write to ask if you would give his best wishes and expressions of sincere admiration to Dr. Bibfeldt. Bibfeldt's pathbreaking studies have, of course, had a great influence on Pknöeurdt's recent work, and Professor Pknöeurdt would greatly enjoy the possibility of exploring some joint efforts in the area of criticism-transcendence. Perhaps a fruitful collaboration on Professor Pknöeurdt's latest research effort: "Zen Hermeneutic and Feminist Formgeschichte: Toward a Theory of Non-Reception," might be arranged. A reciprocal series of lectures might also be arranged to the mutual benefit of our two departments. I suspect in the latter case that the expenses to be borne by the departments would turn out to be very slight, but the additions to the stock of human knowledge—who can say? I enclose a copy of Professor Pknöeurdt's vita. In addition to the items listed there, he is also a member of many learned societies who send material to this department via bulk mail. Thank you for your help in this matter. In the event that it may have entered you mind that this letter might be a prank by one of Professor Pknöeurdt's students, you may verify my bona fides with Professor Eric Hamp of the Chicago Linguistics department.

Yours, for the advancement of knowledge,

Daniel F. Melia
Associate Professor
for Professor Franz Pknöeurdt

DFM: pm
June 22, 1983

Professor Daniel F. Melia  
University of California, Berkeley  
Department of Rhetoric  
Berkeley, California 94720

Dear Professor Melia:

What you sent me is hardly believable but it will go in the Bibfeldt archives where it is certain to be believed. Our professor friends must stay in touch!

Warm regards,

Martin E. Marty

MEM/ra

Dictated by Dr. Martin and signed in his absence.
August 11, 1983

Dr. Jerald Brauer, Chairman
The Bibfeldt Foundation
The Divinity School
University of Chicago
Chicago, Illinois

Dear Dr. Brauer,

I would like to approach the Bibfeldt Foundation for a sabbatical grant to write an authoritative biography of Franz Bibfeldt.

Currently I am Librarian at Garrett-Evangelical Theological Seminary, and I believe that our library holds a distinct place in Bibfeldtistica. We have here at Garrett-Evangelical, I believe, the smallest non-extant collection of Bibfeldt materials anywhere in the world. My letter to the archives in Reykjavik remains unanswered, but careful Bibfeldt research reveals that The Icelandic Archives contain not even one reference to the life of Franz Bibfeldt. I can assume therefore, by Bibfeldt's own logic (Respondo ergo sum) that our library's collection is slightly smaller than that making us the world's smallest Bibfeldt collection in the entire world.

You may well ask, Dr. Brauer, "But does this not hinder your attempt to write a biography of Bibfeldt?" And my reply is not, at all. For as Franz was so wont to say, "Living is simply dying upside down."

My sabbatical proposal is to produce a major bibliographic index to all of Bibfeldt's primary source material, and to produce an authoritative biography for the general reader. My proposal follows:

I. TRAVEL

First I will visit Bibfeldt's birthplace and interview citizens in that fair city. I believe that there is still much to be learned from the Bibfeldt's neighbors--things that they have kept secret to this day.

Secondly I will travel to Oak Island in Nova Scotia and reopen the great mystery treasure pit. It is my firm conviction after years of Bibfeldt research that Franz led a small community of followers to Oak Island and that shortly before he died, his followers placed his diaries and
manuscripts in the great treasure hole. I am confident that with the aid of your research grant, that within one year we will have in our hands, the original handwritten manuscript notes from "Either/or and/or Both/And" and "The Crooked Way". And yes, do I dare say it, the original notes from Franz's first work "The Relieved Paradox" will at long last be available to the scholarly world. Early investigation has already shown that the words, Respondo ergo sum, were engraved on one of the oak timbers removed from the treasure hold at Oak Island.

My theory is that Franz Bibfeldt was run out of his native community over a theological controversy involving re-baptism when some of his followers began to practice re-circumcision. He and his followers escaped to Oak Island where they lived for a period of time and amazingly left with no trace save for the evidence which I possess which makes me confident that the Bibfeldt manuscripts are located here.

II. RESEARCH $ 15,527.82

My research is based on the assumption that Robin W. Loven is simply wrong in his "The Breakdown of Consciousness and the Origins of the Quadrilateral Mind" when he states that Bibfeldt was able psychologically and physiologically to hold two contradictory opinions in perfect unity. Even if this is true, it is evident that Loven did not take into account the Gnostic references in Bibfeldt's "The Problem of the Year Zero". Also Glenn Holland like Loven has failed to read the correspondence of Bibfeldt contained on the French Post Card Collection a collection which I studied while doing research in the Bangor Maine Seminary Library Archives. It may well be true, as my own colleague points out, that I have not yet read Loven's or Holland's articles on Bibfeldt, but that has never stopped me from arguing with someone before.

I believe that Martin Marty has put his finger on the answer to the mystery surrounding Bibfeldt's birth when he said, "Bibfeldt has tended to show up one year early or one year late for everything." My biography will show that Bibfeldt's date of birth was actually one year later than he anticipated.

III. PUBLICATION

I am confident that either Oxford, Cambridge, or University of Chicago Press will publish the biography and that sales will quickly recover the cost of the grant.
IV. SUMMARY

In effect, I am asking the Bibfeldt Foundation for an Advance of $43,039.76 against anticipated sales of the Biography. It is my plan to sign over the royalties to the Bibfeldt Foundation to be used in a way which would best exemplify the principles for which Franz Bibfeldt stood.

I anxiously wait for your reply, knowing that the Spirit of Franz Bibfeldt will direct the Foundation Directors in their decision on this matter of grave importance to me.

Sincerely,

Alva R. Caldwell
Librarian and Part-time lecturer in Bibfeldt Stud

cc Martin Marty
January 4, 1984

Professor Al Caldwell
The United Library
Garrett-Evangelical Theological Seminary
2121 Sheridan Road
Evanston, Illinois 60201

Dear Professor Caldwell:

In behalf of the Franz Bibfeldt Foundation I want to thank you profusely for your most generous gift to the work of the Foundation. I note the conditions of your request and assure you that the Foundation will make every effort to abide by your wishes. We are delighted that you are concerned that we pursue every effort in locating and purchasing first editions of Bibfeldt's works. After an arduous search for Bibfeldt original editions, the remaining funds might be used to purchase books. On the other hand, it might be wiser to use the income from the money invested as an endowment so as to encourage graduate fellowships in Bibfeldt studies. Unless we hear to the contrary from you, the board will pick up that question at its next meeting and make what we hope you will consider to be a proper judgment.

Again, let me express our profound gratitude for your generous gift of $1.11. You will be pleased to know that this is the first cash gift received by the Foundation, though we have been the recipients of many gifts in kind. Incidentally, could we request that you rewrite the check, which is returned herewith, and make it out to the Divinity School of the University of Chicago, and in the lower left hand corner please write "Annual Bibfeldt Gift." In that way you will receive tax exemption. Government regulations are so strict concerning the Bibfeldt Foundation that we cannot operate in any other fashion and keep our books straight for the purposes of IRS. As you know, we are a large and complex organization and have carefully worked out our fiscal responsibilities to the government. As you said concerning your gift, "I believe Franz would want it that way."

Sincerely,

[Signature]
Jerald C. Brauer
Chairman, The Franz Bibfeldt Foundation

JCB/mgh
enclosure

cc: Martin E. Marty
December 16, 1987

Mr. Wayne Bornholdt
1022 College Avenue
Wheaton, IL 60187

Dear Wayne:

Thanks so much for the exhibitor's badge. It goes into the file. Be sure to contact me towards spring to find out the date of this year's Bibfeldt festival. I look forward to seeing you then.

Warm regards,

Martin E. Marty

MEM/jl
Dictated by Dr. Marty but signed in his absence.
Dear Marty:

Success! I finally tracked down the white fox program for Mill Colck Night.

Libfeldt's name is on the page facing the Adidas shoe ad, near the bottom of the last column on the page.

None of this is an item of Libfeldt memorabilia that will be enshrined in the archives of history.

Happy holidays, with much fun and sharing, and some meaningful moments of Christmas worship.

Sincerely,

Robert
Martin Marty:

Re: THE FREE THINKER: IN GOOD WE TRUST!

1 April 1992

Your published 1992 April Fool Day report pertaining to fictitious, controversial theologian Franz Bibfeldt asserting "theologians, like gods, are easier to control if we invent them." Stimulates fresh thought associations of THE FREE THINKER reflecting on man as the only earthly creature that creates a god in his own image and worships the creator.

Thoughtfully for goodness sake,

Leon Muller

Leon Muller -- THE FREE THINKER
Intellectual Property# 1989.761
Chicago Historical Society
MARTIN MARTY
Divine Nonsense School
University of Chicago
5801 South Ellis Avenue
Chicago, Illinois 60637
September 6, 1988

Mr. Martin E. Marty
University of Chicago Divinity School
Swift Hall
1023 E. 58th Street
Chicago, Illinois 60637

Dear Marty:

Plans for the Bibfeldt session are moving along slowly and with sustained disorganization (with the exception of Robin Lovin who deserves a special Bibfeldt award!). When you were in Atlanta last spring you mentioned that you might be able to get some Bibfeldt memorabilia together. I know it's late now, but I wanted to inquire to see if this might still be possible. A slide show might be out of the question, unless there is one prepared, but something to look at would be wonderful.

You still have several weeks before school starts, I imagine. Ours started today. I am doing a large class in systematic theology on Barth, Tillich and Liberation Thought. It's fun! I sent the manuscript in I was working on a month ago, and am now gearing up for a project in theological education.

Best wishes,

Rebecca

RC:skt
Please phone her today.

If they do want the slide show, I should hear this week, and we'll get right at it. I note the program says there'll be one, so I can provide. (No expense; Bibfeldt is always free). But I don't want to take the pictures if they do not plan to use them. Greet her.

Marty

<table>
<thead>
<tr>
<th>IMPORTANT MESSAGE</th>
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<tr>
<td>FOR</td>
<td>Dr. Marty</td>
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<tr>
<td>DATE</td>
<td>10/11</td>
</tr>
<tr>
<td>TIME</td>
<td>11:20 A.M.</td>
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<tr>
<td>M</td>
<td>Becky Chopp just called back</td>
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<td>TELEPHONED</td>
<td>PLEASE CALL</td>
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<td>CAME TO SEE YOU</td>
<td>WILL CALL AGAIN</td>
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<tr>
<td>WANTS TO SEE YOU</td>
<td>RUSH</td>
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<td>RETURNED YOUR CALL</td>
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<td>MESSAGE</td>
<td>Yes - would like</td>
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<td>politely - she did send a</td>
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<td></td>
<td>letter about this which</td>
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<td></td>
<td>you'll probably receive</td>
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<td>today tomorrow!</td>
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SIGNED: J.S.
April 4, 1975

Mr. Franz Bibfeldt
c/o Father Ed Brennan
St. Basil's Center of Christian Renewal
3900 Giddings Road
Pontiac, Michigan 48057

Dear Franz:

Yes and no.

Warm regards,

Martin E. Marty
Associate Dean

MEM:dlm
Dear Runlin

At the moment I am writing—

the people at St. Basil's Center—

a little respect, you know. They

have spoken about the New School

have asked me to

do you remember me? I

of Religion and have asked me to

the professors

participate or one of the professors

I’ve known you since ‘76.

I thought I’d ask you advice—

I should or should I not? I think

what attracted the people here

most was my famous book

The Belief of Paganism, don’t you?

you remember to hear from you

Hope to have from you

soon and to receive your

opinion.

Gratefully,

Tracy Belfield

[Handwritten note:]

WE ARE AN OPEN CREATED POSSIBILITY
IN AN UNFINISHED WORLD.
6 SHORT PIECES FOR SOLO GUITAR

by G. Bibbfelt

Submitted to: B.M.I. AWARDS TO STUDENT COMPOSERS, Feb. 10, 1988

GENERAL NOTES

The 6 short pieces that comprise this work can be thought of as being three pairs of pieces. Each pair (1-2; 3-4; 5-6) consists of two complimentary halves, and should be performed with that contrast/comparison in mind.

The symbol $\frac{3}{2}$ indicates a hemiola. It appears on page 2, piece #1 (Extro). The symbol $\frac{4}{3}$ indicates a return to the original accent, and it appears on the same page, same piece.

The symbol $\text{Harm.}$ and the diamond symbol $\Diamond$ (usually but not always with the word "HARM." written over it), direct the performer to play the harmonics of the indicated notes. I have written the fret number and string number on which the effect can be executed, when I felt it necessary for clarity. This effect appears in pieces #1, #3, #5, and #6.

The symbol $\varpi$ means Pizzicato a la Bartok. It appears in pieces #3, #5, and #6. It is explained in note section for piece #3.

The symbol $\times$ instructs the performer to tap the guitar. It appears in pieces #3 and #6. It is explained in note section for piece #3.
6 Short Pieces for Solo Guitar: V. Extrigue

Submitted to: B.M.I. Awards to Student Composers

\[ f = \text{108} \]

Guitar

mechanically - highly accepted

\[ f \]

\[ f \]

\[ f \]

\[ f \]

Harmonic Hen.

a la Bartok

Gliss

Harmonic Hen.

12 fret
6 Short Pieces for Solo Guitar: III. Extra

Submitted to: B.M.I. Awards to Student Composers

Allowed eight notes within triplet to carry whenever possible, unless otherwise marked.

Accelerando with decrescendo—mp—(d=60)

All notes ring!

Moving to poni—

Highly poni—

Decelerate to: a tempo—legato—

All notes ring!
6. Short Piece for Solo Guitar:  II. Intro

G. BIBEFELT

Submitted to: B.M.I. Awards for Student Composers

Deliberately \( d = \frac{3}{2} \)

expressively \( mf \)

darkly ---

normal ---

B.M.I. Awards to Student Composers

CRESTLINE
No. 3934

B.M.I. AWARDS TO STUDENT COMPOSERS

\[ \text{TROPHY MUSIC CO.} \]
Cleveland, Ohio 44113
6 Short Pieces for Solo Guitar: I. Extro

G. Bibbelt

Submitted to: BMI. Awards to Student Composers

Moderately \( \frac{f}{\text{legato: let notes ring}} \)

1.

B.M.I. Awards to Student Composers

Crestline

\textcopyright TROPHY MUSIC CO.

Cleveland, Ohio 44113
6 Short Pieces for Solo Guitar: VI. Intrüg

Submitted to: B.M.I. Awards to Student Composers

G. BIBBERG

[musical notation]
NOTES FOR PIECE #3: EXTRA

#1. This chord is a full capo of fret 2 (with 5th finger playing the E on the 2nd string). In order to elicit harmonics out of the entire chord, the performer must strike all 6 strings sharply with right hand index finger (I) at the 14th fret; the desired effect should be percussive and cause the harmonics to ring.

#2. The symbol ✽ instructs the performer to tap the body of the guitar on both sides of the sound hole with the right hand thumb (P) and middle finger (M). Do not tap P and M in unison, but instead as a Rall.

#3. Niente-- means hold the fermata until ALL sound has faded. Do not dampen.

#4. The symbol ★ means Pizzicato a la Bartok. Pluck the string away from the neck of the guitar, so that a sharp, percussive, sfz. sound results.

#5. Same as note #3.
March 9, 1988

Mr. Tod Hedinger
507 W. Sycamore
Carbondale, IL 62901

Dear Tod:

Thanks for letting me see all the Bibfeldt music. I handed it on to my wife who deciphers things and told her that since I didn't know how to play guitar or anything like it, I may never hear it. She said it might win the BMI awards and then I would! In the meantime, be assured that it will enter the Bibfeldt archive here and have an honored and permanent place there.

When the theologian Bibfeldt went to Switzerland to escape the Nazis, another wing of the family added a letter "b" to the name, because they didn't want to be identified with him. That accounts for the differences in our spellings.

My best to A-J.

Warm regards,

Martin E. Marty

MEM/jl