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."
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
Prof. Robert Grant  
The Divinity School  
The University of Chicago  

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Sincerely,

Dennis Landon  
For the Franz Bibfeldt Society
MEMORANDUM

TO Professor Martin Marty

FROM Andrew M. Greeley

SUBJECT Franz Bibfeldt, Jr.

DATE December 27, 1972

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.
Zounds! Your recent ME.M.O. unmasked our papish 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 more other than Prof. Frank Biffeld pursuing research in the Loch. I encountered him in Scotland one evening. He reported to me researching Scottish Alchemy. The next day the Monster appeared. Note the 'Bon-the monster's town. Biffeld said he was researching at depth, so Loch Ness is the deepest loch in Scotland. Perhaps Alchemy enabled him to be transformed so he could really achieve depth. Besides, many thought Biffeld a monster. In any case when Biffeld is here, the Monster appears. No Biffeld, here, no monster! Plus a Bon the Town. Ergo, C'mon.

Prof. Martin Marty

Scherf Hall

University of Chicago

Chicago, Ill. 60637

USA
Dear Professor Brown:

Greetings on this last day of all days. Oh day of light and splendor, oh moment of revolutionary revelation. To think that two hundred years ago our new nation immediately conceived new, brutal faith dedicated to the proposition that all people are created equal. Why had I never heard this before? An invitation to a bicentennial celebration changed my whole life; my theology will never be the same. I had to write you my experience. Surely it is a new Turner celebration.

Early in the summer of 1776 I received a special invitation from the President of the United States to attend a bicentennial celebration and deliver the keynote lecture in Washington. My first impulse was to reject the whole idea. But one of the sit on my balcony smoking my pipe and reading the invitation, it dawned on me that perhaps there was a Ford in my future.

Still in reverie, I got up from my chair and as I drained the pipe on the balcony, raising the ashes, streamed downward in streaks of red, white, and blue. Surely this was a special leading, but I was not convinced. Secure in my Schwartzwald hideaway, I read that bastion of true theology, 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 – first the invitation from Ford, then the red, white, and blue ashes, then a flick of the C.T.V. switch and the message — Ford
has a better idea. How I had underestimated him. I
too, wanted to beg his pardon. What was Fuld's better
idea?

It was to invite Bisfield to deliver the main Bicentennial
lecture in Washington. I was determined to study the
Bicentennial, to relate it to my theology, and to
prepare the greatest theological lecture of my career. America
needed Bisfield. What could one from Germany offer their
can 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 — the constant
two, as it is a short form of farewell, or it can mean
neut to. Quickly I became convinced that it means
all three in this context. It could not signify only two,
or one because that would contradict our Unitarian theology
therefore the three and meaningful in one celebration.

My three meanings I concluded that the word
Bi was signifying a short form of farewell, in most
important. Washington was father of the nation.

How then were all three meaningful? Again my
Bisfieldian method provided the answer — Washington. The
Bicentennial lecture was to be in Washington. Washington was
father of the nation, so all three 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 his farewell address. Bi as next to —
Washington is next to the Potomac river.
My heart pounded with excitement as all things began to cohere. Suddenly I closed my eyes in the air, but the tabacco would not come loose. I posed up and down on the significance of my insights. I wrestled with me. The biennial was to winter in Washington. Washington was the future of the nation, and the doctrine of the Trinity, the root of all true Christian theology, begins with the Father. The parallel was clear, or did not have to proceed further with any analysis of the word biennial. The first symbol was key to our entire understanding.

It was necessary to analyze the key symbol of the biennial — the father. Searched and educated in the future tradition I immediately turned to the biennial of truth — Scripture and common sense. The latter is clear in every age, so one can easily assume the self-evident truths of Scripture. No Christian, have even disagreed on that. Common sense presents a different matter for each age has a different view of common sense. He was committed to the concept of relevance so I turned to our contemporary view of common sense, namely, Freudianism.

Freud had much to teach us concerning the central symbol of the biennial — the father. Strange that everybody has overlooked that in Freud. At least two points stand out — the Oedipus complex, the urge 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 father. Here was a concept grounded in common sense, which in its essential gave equal right to men and women. Now I was cooking.

What was the biennial all about? Of concern was the father.
in daughter in his overseas family. His king and his missions in Parliament demanded obedience from his colonial family, but they were rooted and grounded in Scutari and in common sense. In Scutari they learned they were to bow on house to house but God in heaven and they were to call no man being. From common sense — Freemasonry — they learned about problems with father.

So the daughter of the revolution struck off the shackles of their father complex and left daddy and for all - they rebelled against the king and found God. The sons of the revolution had to kill their fathers to find their autonomy, their freedom, and so they became free for a proper relationship with their mother, Patria, better known as Patria. As I reviewed that tremendous struggle, I was struck with the fact that on Washington’s left hand was that great French patriot, General Lafayette; and on his right hand was that freedom fighter from the east, General O’Shaughnessy. These two combined — Lafayette and O’Shaughnessy, to conquer the king as a great battle symbolize, by their two nations — Brandenburg.

You note, Professor Brauer, that every river, in the Brandenburg memorial. So we are brought to the center of my discussion based on the Bicentennial. Theology of Revolution, if are convinced that some day theologians will learn to appreciate not only Scutari and Brandenburg, but also the autonomy and revolution. Who knows, at some distant point in the future, this may develop a theology of revolution, but is now receiving my full attention and is the basis for my great bicentennial lecture.

Pardon me to recapitulate in one paragraph the essence of that lecture. My great great book was an answer to Karl Barth on the paradox resolved. His next book is really an answer to Karl Marx (I’d seem to be going off on Karl) on the
parlay returned. All this, claim, to the American revolution. Hannah and I reminded us that the moral revolution really means to resolve, to turn back to, to return to, actually to come full circle. Amenities were the first to learn this on their revolution—they have been going in circles ever since. I learned it from them, and so did have received from parley, to parley explained (anti real B) to parley returned (anti St. Mary) and I too saw some full circle.

As another great man—of have returned. Instead of being on a linear, straight and narrow, my head is more shining with new ideas. But is strange—history is not a linear function. You might mention this to your colleague. It would not be my friend.

Mary is wrong—history is not linear on the straight line toward the Parthenon of the Orientals. The American revolution as right—history itself is a great revolution, a constant revolving in a steady current of freedom and creativity, on into the wider blue yonder. Abraham called in a wheel within a wheel and that is marred by the fact that only in America can one find counterclockwise and disaster.

Unfortunately my dear friend, I was unable to deliver any full-length address. As I hurried from my apartment in the Schwyz, it all of a sudden, suddenly recalled that I had forgotten my speech engaged. I rushed into the bathroom and to gather up everything, but when I reached for my toilet water the real hit me on the head, and I was knocked unconscious. The slight concussion kept me in bed for two weeks. Also no bicentennial lecture.

I must close now. Please give special greetings to two of your colleagues. When I first dreamed my great idea housewife and I was, Prof. Robert Smith who spread it in America with such fertile output... I cannot misuse him from my memory. But I
I have special greetings for your colleague Martin Marty. I owe so much to his splendid book *Light from Vampire*. It was a thrilling even blood curdling monograph. Truly, I consider Martin my father in deed. With the sister with a kiss.

Dein,
Franz Bödell
"Tell all the Truth but tell it slant" - Emily Dickinson

**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.

**Monday 14**

"The Social Gospel and the Origins of the Chicago School" - lecturer: John Cobb, Claremont School of Theology, 4:00 p.m., Swift Lecture Hall.

**Tuesday 15**

"Registration and the Draft: Moral and Religious Concerns" - panel discussion, participants: Bernard Brown, Dean, Rockefeller Memorial Chapel; Peter Neely, S.J., Calvert House; Daniel I. Leifer, B'nai B'rith Hillel, 7:30 p.m., Ida Noyes Library.

"The Holocaust, Human Values, and the Future of Technological Civilization" - lecture by Richard L. Rubenstein, Distinguished Service Professor of Religion, Florida State University, 4:00 p.m., Ida Noyes Library. Discussion 8:00 p.m., Ida Noyes 213. (Sponsored by the Unification Church Conference Association)

**Wednesday 16**

Divinity School Chapel Service - preacher: Lewis Mudge, McCormick Theological Seminary, 11:30 a.m., Bond Chapel.

Noon Luncheon - speaker: David Bartlett, 12:00 p.m., Swift Commons.

* * * * * *

**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 Weiszurst-Sauerkraut-Veggie-Beer Soul Food event. The glass cases in the Swift Narthex will be full of Bibfeldtiana. Professor Robin Lovin will be full of honors, as the Bibfeldt Foundation will grant him an Honorary Doctorate before his lecture that day. We are already working on a soundtrack for the lecture and the Bibfeldt hood is being designed by John Smith.

The first Bibfeldt festival was held on his birthday, All Saint's Day—he did not want to offend any saint—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 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 Philomen: "Onesimus, whom I have sent again; thouns therefore receive him, that is, mine owne 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 O.

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. In 1971 he published Schaffly, 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-Hastbeil Grosszenken, Oldenburg, Niedersachsen, Germany, November 1, 1897, one prematurely (having been conceived after a Candlemas party). After he flunked Indian Clubs at the Turnverein there was nothing left for him to do but "to contemplate theology. He is the theology of Both/And, written to counter Kierkegaard'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 relevant. His coat of arms is Proteus rampant on a thistle; the motto is Spanish: I Dance to the Tune that is Played.

Back to Turnverein: during a dueling 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 'polyszephyrizing' but "polyperversemorphology." 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-
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.
IMMEDIATE

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.
$46,749 (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?"

Cf. p. 469: "Mit Sorgfälligkeit sanft mut." 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.

Marty,

I talked to Robin about this several times, but he had to clear it with Stephen Brown-Peddie. Unfortunately, I don't think that happened before he left for S. Africa. We have tentatively set aside April 3, but I still have several dates left in May as well. I will check with Robin when he gets back to see if we're "on." I certainly hope so; I would hate for my last Swarthmore year to be a Bibfeldt-less one.

Jim
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
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
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/jl

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.
THE UNIVERSITY OF CHICAGO

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.
April 8, 1983

TO: Mr. Martin E. Marty

FROM: Brad Hinze

RE: Franz Bibfeldt Spring Festival

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.
DIVINATIONS
Weekly Newsletter of The University of Chicago Divinity School
November 16-20, 1992

THIS WEEK AT SWIFT HALL

========Monday, November 16========

The History of Religions Club will hold a bag lunch extravaganza at noon in S400. Paul Johnson will give a presentation on "The Place of MBanda in Brazilian Popular Religion." Everyone is welcome.

Public Lecture: "Religionswissenschaft and the Study of Religion and literature: The Grounds for Alliance" by Eric J. Ziolkowski in the Swift Lecture Hall at 4:00 p.m.

========Tuesday, November 17========

The History of Christianity Working Group will meet for a sack lunch with Mr. Droge at 12 noon in S208 to consider the topic: Just What IS History of Christianity? Christians, lions, and pagans are all welcome, as are any interested students who do not fit those categories.

Philosophy of Religions Study Group will meet at 12 noon in S204. Copies of the reading are available from Michelle (024) or Deepak.

Ethics students will meet for a sack lunch with Jean Bethke Elshtain, the candidate for the Ethics faculty position.

Jean Bethke Elshtain, Centennial Professor of Political Science at Vanderbilt University will speak at 4 pm in Swift Lecture Hall. Her lecture is entitled, "Affirming Ordinary Life: Reflections on the Work of Charles Taylor.

The regular weekly service of silent meditation and contemplative prayer will be held from 5:15 to 5:45 in Bond Chapel.

========Wednesday, November 18========

Bond Chapel: 11:30. This week’s service will be a service of silent communal meditation in the tradition of Quaker Meeting.

The Wednesday Lunch speakers are Jamina Edwards and Andrea Dymond of City Lit Theatre. Their topic is "Discourses on Black Identity."

========Thursday, November 19========
Ethics Students: Please come to the Bagel and Coffee 1/2-Hour from 9:30-10:00 in Swift 024.

R&L Students: You are invited to a sack lunch this noon in Swift 200. The topic for discussion is "Why are We Here?"

======Friday, November 20=======

Philosophy of Religions (and other interested students) are invited to meet at 5:15 or so at Jimmy’s Woodlawn Tap. Everyone is welcome, so don’t be shy!

Jewish Studies/ Jewish Students Group presents a Midrash text study/discussion with Professor Lewis Barth, professor of Midrash related literatures at Hebrew Union College Jewish Institute of Religion in Los Angeles. The text and the lunch will be provided. All Welcome.

DIVINITY SCHOOL NEWS

Winter Quarter 1993 Early Registration: Divinity School Students ONLY: Monday, December 7, 9-11:50 a.m. and 1-3 p.m.; Tuesday December 8, 9-11:50 a.m. and 1-3 p.m., all in Swift Commons. Students of Hyde Park Theological Schools may register from 9-12 a.m. on Wednesday, December 9, and Thursday, December 10 in Swift 103.

Ohio Wesleyan University has an opening for a full-time instructor for the Spring Semester 1993 (Jan. 15- May 10) to teach two sections of a survey course on Asian religions and on introductory course on Islam. See Dean Rosengarten if you are interested.

AAR Roommates: Jeannette Reedy is seeking someone to share a room. Call her at 288-0662. Peter Mehl, a Div School alum, is also seeking a roommate for the AAR. Call him at 501-450-5592, if you are interested.

The CAPS office is sponsoring an informal reception next Monday, November 23 at 4 pm in the CAPS office. It will include a brief introduction to career planning services and resources, and coffee and pastries.