

UNIVERSITY OF CALIFORNIA, SANTA CRUZ

BERKELEY • DAVIS • IRVINE • LOS ANGELES • RIVERSIDE • SAN DIEGO • SAN FRANCISCO



SANTA BARBARA • SANTA CRUZ

Santa Cruz, California 95060

January 28, 1972

Santa Cruz 1/2

Dear Walter,

I've sent off the recommendation you requested for appointment to the Creative Arts Institute. It should be in Chancellor Cheadle's office by the time you receive this note. The project is fascinating and I certainly hope they give you the modest support for which you ask.

Too bad the budgets are low all around, including that of the Institute! I was in Santa Barbara a little while back, on committee business, interviewing Hugh Kenner and some others about the work of the UC Press' Editorial Committee. Have you had any experiences with the Press and/or Editorial Committee that I ought to know about? I'm serving on a university-wide academic senate committee of inquiry into the whole situation.

Best regards and good wishes for your sabbatical.

Sincerely,

Albert

Albert Hofstadter

UNIVERSITY OF CALIFORNIA, SANTA CRUZ

BERKELEY • DAVIS • IRVINE • LOS ANGELES • RIVERSIDE • SAN DIEGO • SAN FRANCISCO



SANTA BARBARA • SANTA CRUZ

MERRILL COLLEGE

SANTA CRUZ, CALIFORNIA 95060

February 16, 1972

Professor Walter Capps, Director
Institute of Religious Studies
4724 South Hall
Santa Barbara, CA 93106

Dear Walter:

We have reached the point of considering a specific candidate for the religion position, Edward C. Hobbs. I have written the following letter to several people he suggested, again using your comments on our program. It would be most helpful if I could have your candid opinion also, *of Hobbs, both as a scholar and teacher and as a potential chairman.*

"Religions studies here is presently a program rather than a department; its courses have been taught for the most part by people in other fields. Under the chairmanship of Professor Noel King the program has been developed to the point where it commands the committed work of a number of good students and represents one important manifestation of the truly liberal spirit on this campus. In commenting on the program after a recent visitation, Professor Walter Capps of Santa Barbara observed that its character is in keeping with our whole educational enterprise, that religion is not being approached simply by historical or recuperative methods. "Instead, it is being studied as one of the prime materials out of which life-views are formed and through which human consciousness (both personal and social) is given a grammar." At the same time, Professor Capps emphasized the troubling point that our course offering presents several exciting growing edges of the subject, while the central core is only thinly dealt with. This situation has been perforce, since only a less-than-minimum staff has been available to teach main-line courses. We are now moving to appoint one senior person, and, subsequently, at least one junior person, who can give their central energies to the subject."

Everyone here remembers your visit with pleasure and, I might accurately say, reassurance about our seriousness of purpose and our potentialities.

Sincerely,

C. L. Barber
Vice Chancellor

CLB:db

P.S. I shall hold your comment in strict confidence. Professor Hobbs has suggested that I ask referees to keep this inquiry in confidence, since the negotiations are of course tentative and he does not wish to disturb his home institutions unnecessarily.

CURRICULUM VITAE:

EDWARD CRAIG HOBBS

Born in Richmond, Indiana; 10 October 1926.
Graduated from Richmond Senior High School, 1942.

Higher Education: University of Chicago

(College; Divinity School; Federated Theological
Faculty; Oriental Institute; Division of
Humanities)

Degrees: Ph.B., S.T.B., Ph.D. (1945, 1946, 1952)

Ph.D. taken in Humanities, under Committee on History of Ideas;
dissertation advisor, Amos Wilder.

Teaching Career:

1948-1952 Instructor in Humanities, University of Chicago
(Humanities 2: Philosophy & Historical Method)

1948-1950 Examiner in Humanities, Board of Examinations,
University of Chicago

1952-1958 Assistant Professor of New Testament,
Perkins School of Theology,
Southern Methodist University

1958-present Professor of Theology of Hermeneutics, and
New Testament,
Church Divinity School of the Pacific, Berkeley
(1958-1961, Associate Professor)

1959-present Lecturer in Medicine, [Philosophy of Medicine]
School of Medicine,
University of California
(San Francisco Medical Center)

1962-present Professor of Theology and Hermeneutics,
Graduate Theological Union, Berkeley

1967-1968 Visiting Professor of Philosophy,
University of California, Davis

1963, 1964, 1967, 1970 Visiting Professor of Theology,
San Francisco Theological Seminary,
San Anselmo

1964 Visiting Professor of New Testament,
Pacific School of Religion

1963-present Professor, University of California (Berkeley),
Extension (several programs and courses,
at Asilomar and at San Francisco)

1970, 1972 Professor/Lecturer, University of California
(Santa Cruz), Extension (two pairs of
series of lectures)

Present
Positions

Administrative Roles:

At S.M.U., Chairman of Graduate Studies Program
(at that time, M.A. & Th.M.--no Ph.D. was
offered at that time)

At G.T.U., Chairman of M.A. Program (= Dean) from its
inception in 1965-66 until 1971.

At G.T.U., Chairman of Sequence B in Level I program
(united program in theology & history for
all theological schools in G.T.U.), 1969-70

At G.T.U., Co-ordinator of Theology program, Level I
(ditto), 1966-1969, 1970-1971

(Both of the above were for the entire length
of the programs' lives.)

1958-1962: Was one of primary planners of Graduate Theological Union.

1965-1966: Was designer of plan that resulted in Associated
Theological Schools (in association with Arthur D.
Little Inc. [Management Consultants] study), first
ecumenical program for theological education at
seminary (non-graduate) level in America.
(1966-69: Episcopal, Lutheran, Baptist; since
1969, also Presbyterian, Unitarian, Dominican,
Franciscan, and Jesuit, of Roman Catholic orders)

Doctoral-level instruction:

In addition to doctoral-level courses/seminars, currently
guiding 14 dissertations for Ph.D. (joint GTU-UCBerk.);
also on doctoral committees of History Dept., U.C. Berk..
(This is largest load of Ph.D. dissertations in GTU faculty.)

Served on Board of Lilly Foundation Study of Pre-Seminary Education
(1960-1965)

Director of Research Project in Interprofessional Graduate Education
(Medicine and Theology), Danforth Foundation

Consultant and Member, Faith & Order Commission of World Council
of Churches, Research Project on Authority

Co-Founder and Board Member, Center for Hermeneutical Studies
in Hellenistic and Modern Culture

Co-Founder and Board Member, Center for Human Values in Health Sciences

President and Vice-President, Society of Biblical Literature, 1964-66

Chairman, New Testament Colloquium, 1964-66

Recipient of Rockefeller Foundation Fellowship, 1961-62
(research in Marburg, Germany)

Same, 1968-69, for research in Geneva, Switzerland; declined)

Member of Board of Anglican Theological Review

Learned Societies: American Academy of Religion

Society of Biblical Literature

*Studiorum Novi Testamenti Societas (European:
by invitation only)

*New Testament Colloquium (German/American;
invitation only)

Pacific Coast Theological Society

* These are high honors; one does not "join", but is elected
by a select group of scholars in Europe.

My current writing is in three very different directions:

A book, The Once and Future God, on the phenomenology of
God-Language when it was viable, and the problem of its
disappearance today. (In a third draft, still not ready.)

A report-book, on possible programs, curricula, etc., in
education of physicians in ethical issues, with extensive
annotated bibliographies (never before attempted).

A Festschrift for Sherman Johnson, on Biblical problems;
I am co-editing it with Massey Shepherd, and writing a chapter.

February 1, 1972

VICE CHANCELLOR CESAR L. BARBER

Dear Joe:

I have found an exciting possibility for a senior appointment in Religious Studies and I would like to tell you about it. Professor Edward Hobbs is presently a faculty member of the Graduate Theological Union and Church Divinity School of the Pacific (Episcopal). He received his doctorate from the University of Chicago, a Ph.D. in the History of Thought and since has been involved in teaching both secularly and in theological institutions.

I think Hobbs is one of the most exciting and interesting theologians on the contemporary scene. Back in 1965 William Hamilton, one of the death of God theologians, listed Hobbs among five other Jewish and Christian thinkers as one of the most important theologians of our time. Hobbs has had very high quality academic training in biblical studies, languages and all the other trappings of a high quality learned society education. He has published widely, but most of his publications have been in theology and in journals. As opposed to many of the people who apply to Santa Cruz for some kind of position in Religious Studies, Hobbs' publications have not been parochial or concerned with ecclesiastical issues; rather he is published in the highest quality, learned society journals and in journals of sociology, art and other areas. He is primarily what might be called a contemporary theologian.

Besides his high academic qualifications and the relevance and importance of his thought, Hobbs has one other very important quality that we are seeking. He is a "turn-on artist" when it comes to presenting ideas to students. Students are very excited at what he has to say. He has a certain amount of charisma--not the kind of charisma that you would expect from a guru, but the kind that you would find in a good college professor who is able to excite his students in his field of study in the implications of that field of study. Second, Hobbs has a great ability as an organizer which has been proven over and over. He has been able to get together theologically trained people with secularly trained scholars to produce remarkable interdisciplinary cooperation. For example, it was he who organized the Center for Hermeneutical Studies at Berkeley. He was also behind the organization and the maintenance of the Graduate Theological Union and he has organized other institutes which involve a cooperation of theological fields with other academic fields.

I remember how impressed I was at a meeting at the Center for Hermeneutical Studies when some of the people that Hobbs had brought over from the University of California at Berkeley, a man in classics and some other men in linguistics and other fields, began looking analytically at New Testament texts. They were making the same discoveries, so to speak--recapitulating the same thought; that theological scholars had gone through in the last fifty years. But they were doing it as a discovery; in other words they were finding out the things in our field that we had already known and were presenting

them to us. The dialogue was absolutely invaluable. The relationship was cemented from that time forward and the Center has had a history of creative scholarship and fellowship.

Hobbs knows many people in the intellectual scene--Norman Brown, Schaar, Wolin, Hamilton, people on this campus and other campuses. He is a very personally oriented person, so that he is able to organize and bring together people of varied interests because of the respect they have for him academically. On this campus he would be able to bridge the gap between Religious Studies and the other fields. He would probably pull Norman Brown back to Religious Studies and probably also get other people involved who would not have thought of having any connection. I think particularly now of Sheldon Wolin, with whom he has had a lot of correspondence. Hobbs is a man who can unite Religious Studies with the Social Sciences and the Sciences, as well as the Humanities. He has the personal and hermeneutical tools to do so. He is a great organization man and has a great deal of personal charisma, so that if he went to work on a department here we would really have something after, I would say, six months or so. He is certainly the man who could do that.

Furthermore, if Hobbs were to come here he would bring with him a connection which could be formalized with the Graduate Theological Union. In other words, we'd have access to all those libraries and the faculty. This is something that people in History of Consciousness have been trying to do for a while, especially through Nor Hall, and I think that Hobbs would certainly solidify this relationship. He would open up a whole range of academic instruction to our students similar to the arrangement that now exists between the University of California at Berkeley and the Graduate Theological Union, so this would be another great advantage of having Hobbs.

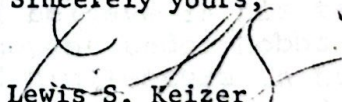
The reason I'm so excited about this is that I have just talked to Edward and he has indicated to me that he is interested in the campus. Now he is a good friend of Stu Schlegel and has talked with Stu about this before as well. When Stu first mentioned it to me I was unexcited because I perceived it as a threat to my own position. Hobbs and I have so many of the same interests and our fields do overlap in the practical sense that he teaches biblical studies in seminary. However, Hobbs is not known as a biblical studies person but as a contemporary theologian. His degree in the History of Thought is probably a much better description of just what he is all about and where he is going, and it seems to me that he would take up the slack that Paul Lee is now pulling when Paul leaves the year after this. In other words, Hobbs would be a fine man in contemporary theology, in the study of religion in general, in organizing in which he is very experienced, in making connections to fields outside of Religious Studies and scholars outside of Religious Studies, and in bringing a great deal of respect to the department we have here. I am now very excited about having Hobbs because he and I are oriented toward the same kind of approach to Religious Studies. His approach is what I call hermeneutical, that is, "a synthesis of contemporary intellectual tools" in order to arrive at a meaning of religion, religious symbols and religiosity in general. He has

done a great deal also with the esthetic approach to religion which is a new approach to Religious Studies that is now being taken up by some of the recently formed departments, most notably that of the University of Montana. This is most interesting because the University of Montana, where John Turner who does my dissertation with me is now stationed, is one of the most academically staffed programs that we have. The fellow who chairs the Society of Biblical Literature is there and the staff is made up entirely of scholars who are in the process of making a transition from the seminary or graduate school academic approach to religion to a much more meaningful hermeneutical and esthetic approach to religion, in other words a really viable undergraduate approach. I think you probably talked with John Penner about this long distance on the telephone. In any case, by all standards, as far as I can see, Edward Hobbs would be a remarkable figurehead for the department.

I don't know how Stu feels about Hobbs. I'm sending a copy of this letter to him for his response, seeing as he is so hard to get a hold of these days. I'd rather talk to him personally but have been unable to catch him. I think, however, that Stu would be very interested in Hobbs since he always involves him in his extension work and brings him down for lectures, etc. I would be very excited at having Hobbs on the campus and at least having him considered. I think that Hobbs is thinking not in terms of next year but the year after, but he might even consider something for next year if we had something to offer. If we are able to get Hobbs he brings with him a great treasure of resources, connections and abilities which would be of paramount importance for Religious Studies on this campus. He would really start Religious Studies on the right road, in my opinion, and would continue the kind of interest and the kind of style that we have developed in our program at Santa Cruz. Hobbs is a friend of Stu's and, I think, somewhat close to him, and a friend of mine. Academically Hobbs and I see eye to eye on everything. He is centered in the Judeo-Christian tradition and in the whole history of thought, and yet without any kind of parochialism. He would be the first person to look for someone who would be an Orientalist or outside the Judeo-Christian tradition, and between Hobbs and me, we could cover a great deal of that tradition. The thrust of Religious Studies at Santa Cruz then would be very contemporary and highly respectable. It would have not only the academic backing but the contemporary philosophy of Religious Studies behind it which is lacking in so many other departments.

Please let me know what you think about this and I will be waiting with bated breath. Thanks.

Sincerely yours,


Lewis S. Keizer
Acting Assistant Professor of
Religious Studies/Classics

LSK:jw

cc: Mr. Stuart Schlegel

Just talked to
Stu - he loves the
idea! YK.

February 7, 1972

VICE CHANCELLOR CESAR L. BARBER

Re: Edward Hobbs

Dear Joe:

I am pleased to write you with regard to Professor Edward Hobbs. I have followed Dr. Hobbs' career and writings with great interest for almost fifteen years, and cannot think of a better person for a senior appointment to Religious Studies at UCSC.

Hobbs has had varied and wide teaching experience. He got his Ph.D. in the History of Thought at the University of Chicago, and taught philosophy there. He taught for some years at Southern Methodist University and went to Berkeley about 1958 to teach New Testament and Philosophy at the Church Divinity School of the Pacific (Anglican). Hobbs was one of the founding faculty of the Graduate Theological Union. In addition, he has had visiting professorships at Berkeley and Davis in medicine (medical ethics, I believe) and philosophy.

His training, background, professional interests, and teaching range are unusually rich and varied. Hobbs has a profound education in classical and modern philosophy, with particular specialization in existentialism, linguistic analysis and hermeneutics (the theory of interpretation) -- all of which he has synthesized with theology in a truly exciting way.

Hobbs has not written vast quantities, but what he has written has been superb and of wide importance. In the field of hermeneutics, he is one of the very top men in the U.S., with a following much wider than merely theological. I have, myself, found his work of great interest and help in my own anthropological theorizing, cultural studies being a discipline which draws -- or should draw -- heavily upon hermeneutical foundations.

A facile administrator, Hobbs was the organizer of the Center for Hermeneutical Studies in Berkeley, an institution which is contributing much to bringing together formal theology with related secular academic concerns.

His most notable capacity, however, I believe is his teaching. I studied New Testament and Hellenistic Thought under Hobbs some years ago, and have since frequently heard him lecture on numerous occasions. He is simply brilliant. He loves teaching, and exudes a thoroughly infectious excitement in whatever subject matter he addresses himself to. I have had and know many outstanding teachers, but none who comes close to Hobbs in charisma. His learning is broad and solid, and his ability to communicate that learning to others is unsurpassed. I can still -- after a decade -- recall the ideas and illustrations from almost every lecture I heard him give!

February 1, 1974

If Edward Hobbs has a weakness at all it is frenetic energy. He is always on the go, lecturing here and there, writing, organizing institutes, travelling. He has the hugest agenda in life of anyone I've ever known. He manages to do it all -- with charm and flair -- but tends to leave associates a bit breathless. I'm not sure this is really a weakness, but it certainly is an important characteristic of his social and professional style.

In short, I think Edward Hobbs would bring a breadth of interests and concerns to our efforts in Religious Studies. He would teach magnificently, and he is quite able to do well whatever administration might come his way. I think his appointment would be a real coup, and I support it with total enthusiasm. A person of his talents and accomplishments is not apt to come our way very often.

Sincerely,

Sta

Stuart A. Schlegel
Assoc. Prof. of Anthropology and
Senior Academic Preceptor

SASwj

Santa Cruz file

May 30, 1972

Dr. Stuart A. Schlegel
Associate Professor of Anthropology
Merrill College
University of California
Santa Cruz, California 95060

Dear Stuart:

It has come to my attention that Robert Frager is being considered for a favorable tenure review. Though I have not been privy to discussions and evaluations of his situation, I do know something about his work by virtue of his participation in Institute of Religious Studies sponsored projects during the 1971-72 academic year. And I want to record my impressions for whatever use they may be to the committee considering his case.

Bob has worked with the Institute in connection with two significant programs. In the first place he has had a large role in helping develop a University-wide Council on Asian Religions, which Council will be sponsoring a Summer Institute on Asian Religion in 1973 on the Santa Barbara campus. In that council Bob's opinions are well respected and highly regarded. As I've indicated, he has made a significant contribution to the institution and ongoing development of the Council. In fact, when membership on the Council was under discussion, Bob's name occurred more frequently than anyone's with respect to Santa Cruz' representation.

As you know, the Institute sponsored a symposium this year in honor of Erik H. Erikson. Once again, Bob provided me with excellent, helpful counsel from the beginning of our deliberations regarding the makeup of the symposium. And, of course, he participated in the symposium, accepting prime responsibility for summarizing the results of the discussion — together with Professor Robert Bellah of Berkeley — in the final session. I called upon him to serve in this capacity because of his detailed familiarity with Erikson's work and because of his obvious talents for relating psychology and psychohistory to the interests of religious studies.

I know Bob well enough to recognize that his scholarly work is innovative, and that much of it, as the Warburg Institute brochure would tend to put it, resides at the "borderlands" between the fields. Temperamentally I'm often very suspicious of "borderland"

work, unless it occurs almost in spite of itself and with methodological acuteness and sophistication. In my judgment, Bob's work is of this precious latter kind. Its brilliance -- instead of deriving from investments in fads and fashions -- is of a sustainable quality, and this, I think, applies equally well to his work in psychology and in Asian religions. He is well acquainted with the best in the scholarly traditions within each field. Thus, when he brings them together, he does so with ingenuity, skill, and gifted insight.

Suffice it to say that I think very highly of Robert Frager. I find his combination of abilities most attractive, and I recognize that his work is both reliable and fresh. I would very much support a favorable review.

Yours sincerely,

Walter H. Capps
Associate Professor of
Religious Studies, and
Director of the Institute of
Religious Studies

whc:lm

Santa Cruz

June 7, 1972

CONFIDENTIAL

Professor C. L. Barber
Vice-Chancellor for Humanities
University of California
Santa Cruz, California 95060

Dear Vice-Chancellor Barber:

Last fall, following my consultations with you and with members of the Religious Studies committee, I was asked to read and evaluate a number of papers and manuscripts which Lewis Keizer had written or was in process of completing. Included in that group of materials was a revised draft (not the final draft) of the dissertation he had been preparing to submit to his doctoral committee at the Graduate Theological Union in Berkeley. In addition there were several shorter pieces, a lexicon of sorts, the manuscript of a popular book, and a rather intriguing prospectus for a textbook in Religious Studies.

I read what I could understand and sought outside advice regarding some of the more technical philological work. Recognizing that the materials represented work in various stages of preparation, and some of it only in design, I came away with the impression that it was being undertaken by a man of considerable energy and enthusiasm, a man who exhibited a propensity for the innovative and the holoscopic, but who had not yet found the time, the occasion, or perhaps the capacity to bring the larger portion of it beyond a superficial stage of competence.

My esteemed colleague, Professor Birger A. Pearson, read all of the materials carefully. It should be understood that Professor Pearson has been working in similar areas; he has assumed major responsibilities with respect to the Nag Hammadi project now under way at Claremont, and is a specialist in the religions of the Graeco-Roman world. He undertook the task of reading Keizer's work cheerfully, for he found himself fascinated with the titles and subjects of that work. But his cheer turned to anger after two or three hours of reading. He told me that the manuscripts were full of inaccuracies, were "sloppily" done, and exhibited philological weaknesses.

As I have said to you, this judgment bothers me personally for I have found Lewis to be an engaging person and a stimulating conversationalist. But, nevertheless, I think it is accurate.

Sincerely,

Walter H. Capps
Director

RELIGIOUS STUDIES

Professor

Norman O. Brown, Ph.D. (Humanities), *Cowell*
Walter Fischel, Dr. Rer. Pol., Ph.D. (Judaic Studies), *Cowell*
Albert Hofstadter, Ph.D. (Philosophy), *College V*
Bert Kaplan, Ph.D. (Psychology), *Cowell*
Noel Q. King, Ph.D. (History and Comparative Religion), *Merrill*
(Chairman, Committee of Studies)

Assistant Professor

Robert D. Frager, Ph.D. (Psychology), *Merrill*
Robert A. Goff, Ph.D. (Philosophy), *Cowell*
Paul A. Lee, Ph.D. (Philosophy), *Crown*
^{2,3}Carlos G. Noreña, Ph.D. (Philosophy), *Stevenson*
Stuart A. Schlegel, Ph.D. (Anthropology), *Merrill*

Lecturer

Doyle Foreman, B.F.A. (Art), *Merrill*
S. P. Kashap, B.Litt (Oxon) (Philosophy), *Merrill*
Glenn O. Martin, Ph.D., *Merrill*

Acting Instructor

Lewis S. Keizer, B.A., B.D.

Scope

The study of Man's religions can be approached as it relates to other university disciplines, or as a subject of study in its own right. The Santa Cruz program provides students majoring in other subjects with course offerings in Religious Studies to help focus aspects of their program relevant to the study of religions. On the interdisciplinary level, it seeks to bring out the religious, moral, and numenal dimensions of such fields as history, psychology, philosophy, anthropology, and art—disciplines represented by participating faculty on our Committee. The program offers a major for students desiring to make a more detailed study of religions.

Requirements for the Major

Seven upper division Religious Studies courses, as well as a senior thesis, are required for the major. Depending upon the individual program,

² Absent on leave, Fall Quarter 1970.

³ Absent on leave, Winter Quarter 1971.

file under Santa Cruz -

upper division courses listed by the Committee as "related" may be used in partial fulfillment of this requirement. Besides a balanced study of world religions, the student will be expected to develop special knowledge through a concentration of upper division courses in one of the following areas: Judaism, Christianity, Islam, African Religions, Oriental Religions, Contemporary Religious Thought.

All courses offered in Religious Studies may be used in partial satisfaction of the Humanities breadth requirement unless otherwise designated at the end of the course description.

LOWER DIVISION COURSES

- 1. Introduction to the Study of Religions. F** **The Staff**
An introduction to the subject matter and methods of this study.
Prerequisite: consent of instructor.
- 49. Guided Study for Undergraduates. F,W,S** **The Staff**
To provide the opportunity for lower division students to do some independent guided study in areas not offered in formal course work.

UPPER DIVISION COURSES

- 109A-109B-109C. Special Topics in the Scriptures of the World Religions. F-W-S** **The Staff**
Critical, analytical and exegetical studies of certain aspects of the canonical scriptures of the World Religions: Judaism, Christianity, Islam, Hinduism, Buddhism. A is not a prerequisite to B. B is not a prerequisite to C. May be repeated for credit.
Prerequisite: consent of instructor.
- 111A-111B-111C. Advanced Hebrew Texts. F-W-S** **Mr. Fischel**
Reading of Hebrew texts, Biblical or Post-Biblical, for advanced students.
Prerequisite: evidence of having successfully studied elementary Hebrew.
- 112. History of the Jewish People from the Coming of Islam to the Nineteenth Century. F** **Mr. Fischel**
The social, religious and cultural aspects of Jewish life in the main centers of Asia, Africa and Europe during this period.
Prerequisite: consent of instructor.
- 113. Great Books of Hebrew Literature. W** **Mr. Fischel**
A survey of the Hebrew literary achievement in translation from the Bible to Bialik. (Also offered as Literature 113.)
- 120A-120B. The Greek New Testament Literature. F-W** **Mr. Keizer**
Introduction to Koine grammar, literature and life-setting of the Christian Testament. Language study combined with lecture-seminars on New Testament myth, chronology, canon, hermeneutics. Text-, form-, source-, tradition-, and redaction-critical analysis. Synoptic, Johannine and Pauline readings.
- 123. Pre-Christian Origins and the Historical Jesus. W** **Mr. Keizer**
Intertestamental Wisdom, Apocalyptic, Jewish sectarian movements: Essenes, Dead Sea and Zadokite communities, Galilean heterodoxy, etc. Messianic revolution and the re-

O.C.

action to Roman colonialism. Schweitzer's *Quest* as starting point of new research into the man Jesus: revolutionary prophet, charismatic exorcist, *magus* and *theios aner*, wisdom teacher?

124. Primitive Christianity and the Christ-Myth. S **Mr. Keizer**

Christological *mythos* and its various developments through earliest Christian communes, liturgies, institutions and *symbola*, to the Age of Constantine. Psychology, soteriology, cosmology and eschatology of competing Christologies and their origins: Mithraism, Gnosticism, Isis cult, etc.

140. Studies in African Traditional Religions. S **Mr. King**

Studies in African traditional religions with paradigms drawn from the religions of some west African forest peoples, of some "Nilotes" of the southern Sudan and Uganda, and of some interlacustrine "Bantu" peoples. (Satisfies Social Sciences requirement.)

Prerequisite: consent of instructor.

180. Modern Religious Thought in Europe and America. F **Mr. Martin**

Exploration of the meaning of theological reflection and examination of major forms of religious thought in the United States, with special attention to such major thinkers as Martin Buber, Paul Tillich, Rudolph Bultmann, Karl Barth, Reinhold Niebuhr, H. Richard Niebuhr, and Michael Polanyi.

190. Proseminar.

Courses to be offered on various topics by staff and visitors.

Prerequisite: consent of instructor.

A. Western Occultism: Magic, Myth and Heresy. W **Mr. Keizer**

Origin, development and practice of occult traditions from ancient and hellenistic times through medieval era. Emphasis upon ancient wisdom, mystery cults, gnosticism, hermetic tradition (astrology, alchemy), Mandaeism, Manichaeism, Judeo-Christian heresies, witchcraft, theurgy, idolatry.

B. Aspects of the History of Islam and Christianity in Africa. S **Mr. King**

An examination of the History of Islam and Christianity in Africa against the background of African Traditional Religion. (Also offered as History 190B. Satisfies Social Sciences requirement.)

Prerequisite: consent of instructor.

C. The New Morality. S **Mr. Martin**

Seminar on situation ethics with brief review of background of New Testament, Catholic, and Protestant Reformation ethics. Relevant works of Bonhoeffer, Brunner, Reinhold Niebuhr, Tillich, Paul Lehmann, and Joseph Fletcher will be read and discussed.

Prerequisite: consent of instructor.

D. Gnostic and New Testament Apocrypha. S **Mr. Keizer**

Introduction to ancient Gnostic and Christian philosophical systems. Christological speculation and literary traditions. *Apocryphon of John*; *Pistis Sophia*; *Gospel of Mary*; *Protevangelium of James*, etc.

195A-195B-195C. Senior Thesis. F,W,S **The Staff**

Preparation of senior thesis over one or two quarters beginning in any quarter. May be taken concurrently for credit or consecutively as a multiple term course. As a multiple term course the grade assigned in the final term will apply to all previous terms.

Prerequisite: consent of Committee.

196A-196B-196C. Special Independent Studies. F,W,S **The Staff**

Special projects in which a number of students study together as a group under the supervision of a staff member on an independent basis. May be taken concurrently or consecutively as a multiple term course. As a multiple term course the grade assigned in the final term will apply to all previous terms.

Prerequisite: consent of instructor.

199. Independent Study for Advanced Undergraduates. F,W,S **The Staff**

RELATED COURSES

Anthropology of Religion (Anthropology 124)
Myth, Ritual and Cosmology (Anthropology 128)
Music and Enlightenment (College V 144V)
God, Glory and Gold: The Mentality of Imperialists (Crown 44P)
The Phenomenon of Man (Crown 144P)
Man and the Cosmos (Crown 144T)
The Quest for Enlightenment (Crown 144GG)
Myth and History (History 105A-105B)
History and Religion (History 106A-106B-106C)
History of the Near East (History 161A-161B)
Studies in Classical Culture and Mythology (Literature 101A-101B-101C)
Dante's Divine Comedy in English (Literature 102A-102B)
Utopias and Fiction (Literature 167)
Elementary Attic Greek (Greek 1-2-3-4)
Elementary Latin (Latin 1-2-3-4)
Instruction in the Hebrew Language (Hebrew 1-2-3-4-5)
Mind-Body Harmony (Merrill 144E)
Ancient Israel and the Near East (Merrill 144H-144J-144K)
The Interaction of Man with His Environment (Merrill 144R)
The Creative Process (Merrill 144S)
Philosophical Ideas (Philosophy 1-2)
History of Ancient Philosophy (Philosophy 101)
History of Medieval Philosophy (Philosophy 102)
History of Modern Philosophy (Philosophy 103)
Ethics (Philosophy 104)
Philosophy of Religion (Philosophy 120)
Psychology of Humanistic Discipline (Psychology 100)
Psychological Theories and Systems of the East (Psychology 106)
Psychology of the Self (Psychology 107)
Psychology of Religion (Psychology 170)
Psychology of Eastern Religion (Psychology 172)
Psychology of Personal Growth (Psychology 173)

RUSSIAN LANGUAGE AND LITERATURE

For courses offered as "LITERATURE and LANGUAGES," page 161.