

## CURRICULUM VITAE

### ERIC JOHN SHARPE

- BORN** September 19, 1933 in Lancaster, England
- MARRIED** September 22, 1962 to Anna-Lisa Birgitta Johannesson
- EDUCATION** Lancaster Royal Grammar School, 1945-51  
University of Manchester, 1954-58 (B.A., M.A.)  
University of Uppsala, 1958-65 (Teologie Licentiat, Teologie Doktor)
- AWARDS** World Council of Churches, international scholarship, 1958-1959  
University of Uppsala, doctoral fellowship, 1961-1965

### THESES/DISSERTATIONS

For Manchester M.A.

*A Comparative Study of the Doctrine of Man in New Testament Christianity and Early Vedic Thought*

Supervisor: Professor S. G. F. Brandon

Examiner: Professor R. C. Zaehner

For Uppsala Teol. Dr.

*Not to Destroy but to Fulfil: the Contribution of J. N. Farquhar to Protestant Missionary Thought in India before 1914*

Supervisor: Professor Bengt Sundkler

Examiners: Bishop Stephen Neill and Dr. (now Professor) Carl F. Hallencreutz

### ACADEMIC APPOINTMENTS

- 1965-1966** Visiting Instructor of Religion, Manchester College, Indiana
- 1966-1970** Lecturer in Comparative Religion, University of Manchester

*Eric J. Sharpe's Curriculum Vitae*

- 1970-1975** Senior Lecturer in Religious Studies, University of Lancaster  
**1973** Visiting Professor of Religion, Northwestern University  
**1976** Visiting Professor of Religion, University of Manitoba  
**1977-1996** Professor of Religion Studies, University of Sydney  
**1978-1981** Professor of History of Religion, University of Uppsala  
**1985-1986** Visiting Professor of Religious Studies, McMaster University  
**1991** Senior Mission Scholar in Residence, Overseas Ministries Study Centre, New Haven, Connecticut  
**1996** Professor Emeritus, University of Sydney

**FELLOWSHIPS AND LEARNED SOCIETIES**

**International Association for the History of Religions**

- 1970-1971** Deputy General Secretary  
**1971-1975** Acting General Secretary  
**1995-** Honorary Life Member

**Nathan Soderblom-sällskapet for religionshistorisk forskning**

- 1976-** Corresponding Fellow

**Australian Academy of the Humanities**

- 1983-** Fellow

**Australian Association for the Study of Religions**

- 1983-1985** President

**CONGRESSES**

- 1975** Organizing Secretary, XIIIth International Congress of the IAHR, Lancaster  
**1985** Congress Chairman, XVth International Congress of the IAHR, Sydney

*This Immense Panorama: Studies in Honour of Eric J. Sharpe*

**PUBLICATIONS**

**Books**

- 1963 *J. N. Farquhar: A Memoir* (Calcutta: YMCA Publishing House), 143 pp.
- 1965 *Not to Destroy but to Fulfil: the Contribution of J. N. Farquhar to Protestant Missionary Thought in India before 1914* (Studia Missionalia Upsaliensis VI) (Lund: Gleerup), 387 pp.
- 1971 (1) *Thinking about Hinduism* (London: Lutterworth), 64pp.  
(2) *Fifty Key Words: Comparative Religion* (London: Lutterworth), 85pp.  
(3) *The Theology of A. G. Hogg* (Madras: C.L.S. and Bangalore: C.I.S.R.S.), 254pp.
- 1972 (with J. R. Hinnells) *Hinduism* (Newcastle-upon-Tyne: Oriel), 224pp.
- 1975 *Comparative Religion: a History* (London: Duckworth), 311pp.
- 1977 *Faith meets Faith: Some Christian Attitudes to Hinduism in the Nineteenth and Twentieth Centuries* (London: S.C.M.), 178pp.
- 1980 *Hindulaisuus* [Finnish translation of *Thinking about Hinduism*] (Jyvaskyla: Gummerus), 59pp.
- 1983 *Understanding Religion* (London: Duckworth), 151pp.
- 1984 *Karl Ludwig Reichelt: a Biography* (Hong Kong: Tao Fong Shan), 210pp.
- 1985 *The Universal Gita: Western Images of the Bhagavadgita* (London: Duckworth), 188pp.
- 1986 *Comparative Religion: a History*, second, expanded edition (London: Duckworth and La Salle: Open Court), 341pp.
- 1989 *Comparative Religion: a History* in Korean translation (I understand that Chinese and Hebrew translations also exist!)
- 1990 *Nathan Soderblom and the Study of Religion* (Chapel Hill: University of North Carolina Press). 258pp.

*Eric J. Sharpe's Curriculum Vitae*

**Books Edited**

- 1973 (with J. R. Hinnells) *Man and his Salvation: Essays in Memory of S. G. F. Brandon* (Manchester: Manchester University Press)
- 1975 (with C. J. Bleeker and G. Widengren) *Proceedings of the XIIIth International Congress of the IAHR* (Leiden: Brill)
- 1984 (with Anders Hultgard) *Nathan Soderblom and his Contribution to the Study of Religion* (Uppsala: Nathan Soderblom Society)

**Chapters in Books**

- 1969 'The Spirit and the Religions', in C. F. Hallencreutz (ed.), *The Church Crossing Frontiers: Essays in honour of Bengt Sundkler* (Lund: Gleerup), pp. 111-123.
- 1970 (1) 'Introduction' to reprint edition of A. G. Hogg, *Karma and Redemption* (Madras: C.L.S.), pp. v-xvii.  
(2) 'The Aryan Invasion of India', in S. G. F. Brandon (ed.), *Ancient Empires* (London: Weidenfeld and Nicholson), pp. 43-47.  
(3) 'The Comparative Study of Religion in Historical Perspective' and 'The Comparative Study of Religion in Colleges of Education', in J. R. Hinnells (ed.), *Comparative Religion in Education* (Newcastle-upon-Tyne: Oriel), pp. 1-19, pp. 103-108.
- 1972 'Structural Anthropology', in C. B. Cox and A. E. Dyson (eds), *The Twentieth Century Mind III* (London: Oxford University Press), pp. 185-199.
- 1973 (1) 'Church Membership and the Church in India', in J. Kent and R. Murray (eds), *Church Membership and Intercommunion* (London: Darton Longman & Todd), pp. 155-179.  
(2) 'Salvation, Germanic and Christian', in E. J. Sharpe and J. R. Hinnells (eds), *Man and his Salvation* (Manchester: Manchester University Press), pp. 243-262.
- 1974 'The Goals of Inter-Religious Dialogue', in J. Hick (ed.), *Truth and Dialogue: the Relationship between World Religions* (London: Sheldon), pp. 77-95.
- 1975 (1) 'The One and the Many', in N. Smart and D. Horder (eds), *New Movements in Religious Education* (London: Temple Smith), pp. 191-203.

*This Immense Panorama: Studies in Honour of Eric J. Sharpe*

- (2) 'Avatara and Sakti: Traditional Symbols in the Hindu Renaissance', in H. Biezais (ed.), *New Religions* (Stockholm: Almqvist & Wiksell), pp. 55-69.
- 1977 'The Old English Runic Paternoster', in H. R. Ellis Davidson (ed.), *Symbols of Power* (Cambridge: Brewer), pp. 41-60.
- 1979 (1) 'To Hinduism through Gandhi', in M. McInerney (ed.), *The Wisdom of the East* (Sydney: ABC), pp. 52-63.  
(2) 'The Place of Religious Studies in Theological Education', in N. Brown (ed.), *Essays in Faith and Culture* (Sydney: Catholic Institute), pp. 5-11.
- 1980 'Scandinavia', in R. Cavendish (ed.) *Mythology: an Illustrated Encyclopaedia* (London: Orbis), pp. 178-87.
- 1982 'Germanic Legends', in R. Cavendish (ed.), *Legends of the World* (London: Orbis), pp. 170-82.
- 1984 'Nathan Soderblom, Sadhu Sundar Singh and Emanuel Swedenborg', in E. J. Sharpe and A. Hultgard (eds), *Nathan Soderblom and his Contribution to the Study of Religion* (Uppsala: N.S.S.), pp. 68-95.
- 1986 'From Paris 1900 to Sydney 1985: An Essay in Retrospect and Prospect', in V. C. Hayes (ed.), *Identity Issues and World Religions* (Adelaide: A.A.S.R.), pp. 245-252.
- 1987 (1) 'The Secularization of the History of Religions', in S. Shaked *et al.* (eds), *Gilgul: Essays in Transformation, Revolution and Permanence in the History of Religions* dedicated to R. J. Zwi Werblosky (Leiden: Brill), pp. 257-267.  
(2) 'Tor Andrae' (biographical introduction), in Andrae (trans. Birgitta Sharpe), *In the Garden of Myrtles* (Albany: SUNY Press), pp. xiii-xxiii.  
(3) 'Universal Religion for Universal Man', in R. Crotty (ed.), *The Charles Strong Lectures 1972-1984* (Leiden: Brill), pp. 157-171.
- 1988 (1) Foreword to Sang Taek Lee, *The Kingdom of God in Korea*, (Seoul: Yangsuh), pp. 3-4.  
(2) 'The Bhagavad Gita and the West', in P. Bilimoria and P. Fenner (eds), *Religion and Comparative Thought* (Delhi: Satguru), pp. 279-292.

*Eric J. Sharpe's Curriculum Vitae*

- (3) 'Neo-Hindu Images of Christianity', in Arvind Sharma (ed.), *Neo-Hindu Views of Christianity* (Leiden: Brill), pp. 1-15.
- 1989 'Hindu-Christian Dialogue in Europe', in Harold Coward (ed.), *Hindu-Christian Dialogue: Perspectives and Encounters* (Maryknoll: Orbis), pp. 100-15.
- 1991 'Emanuel Swedenborg: Scientist and Seer', in Neville Jarvis (ed.), *Emanuel Swedenborg: Herald of a New Era* (Sydney: Swedenborg Centre), pp. 1-16.
- 1992 'Multiculturalism and the Study of World Religions', in Norman Habel (ed.), *Religion and Multiculturalism in Australia* (Adelaide: A.A.S.R.), pp. 259-267.
- 1993 'Mission between Dialogue and Proclamation', in William R. Burrows (ed.), *Redemption and Dialogue* (Maryknoll: Orbis), pp. 161-172.
- 1994 'J. N. Farquhar 1861-1929',  
'L. P. Larsen 1862-1940',  
'C. F. Andrews 1871-1940',  
and 'A. G. Hogg 1875-1954', in Gerald H. Anderson *et al.*, *Mission Legacies* (Maryknoll: Orbis), pp. 290ff., 297ff., 316ff., 330ff.
- 1995 'Nathan Soderblom, 1866-1931', in I. Bria and D. Heller (eds), *Ecumenical Pilgrims: Profiles of Pioneers in Christian Reconciliation* (Geneva: WCC), pp. 221-225.

**Articles in Journals**

- 1960 'Ett missionens dilemma', in *Svensk Missionstidskrift* (SMT) 4, pp. 244-248.
- 1962 'Evangeliet och religionerna', in *SMT* 1, pp. 47-52.  
'Sri Aurobindo politiska filosofi', in *SMT* 3, pp. 151-156.
- 1963 'George Sherwood Eddy 1871-1963', in *SMT* 3, pp. 173-176.
- 1964 'The World of Mission', (review article) in *The International Review of Missions* LIII/211, pp. 328-332.
- 1965 (1) 'John R. Mott 100 år', in *SMT* 2, pp. 93-98.  
(2) 'Charles Williams och den engelska kristendomsromanen', in *Var Losen* 4, pp. 173-178.
- 1967 'Ar storstaden Guds rike?' (review article of Harvey Cox, *The Secular City*) in *Var Losen* 1, pp. 47-55.
- 1968 'Some Trends in Modern European Theology', in *Brethren Life and Thought* XIII/1, pp. 4-19.

*This Immense Panorama: Studies in Honour of Eric J. Sharpe*

- 1969 (1) 'Omvandelse som missionsproblem', in *Norsk tidsskrift for misjon* 23/1, pp. 3-15.  
= 'The Problem of Conversion in Recent Missionary Thought', in *The Evangelical Quarterly* 4, pp. 221-231.  
(2) 'Nathan Soderblom and the Study of Religion', in *Religious Studies* IV/2, pp. 259-274.
- 1971 'Some problems of method in the study of religion' in *Religion* I/1, pp. 1-14.
- 1973 'The phenomenology of religion', in *Schools' Council Project Bulletin* 5, pp. 3-13. Also in *Learning for Living* 15/1, pp. 4-9.
- 1975 'The history of religions in Scandinavia with particular reference to Sweden and Finland', in *Religion* (special conference issue), pp. 48-66.
- 1976 (1) 'Sadhu Sundar Singh and his Critics', in *Religion* VI/1, pp.48-66.  
(2) 'Indian Nationalism and Hindu Universalism', in *Temenos* 12, pp. 27-49.
- 1984 (1) 'Two essays on the Bhagavadgita', in *The Journal of Studies in the Bhagavadgita* IV, pp. 47-83.  
(2) 'Sadhu Sundar Singh and the New Church', in *Studia Swedenborgiana* 5/2 (January 1984), pp. 5-28.
- 1985 (1) "'I was in the Spirit on the Lord's Day": Reflections on Ecstatic Religion in the New Testament', in *Prudentia* (Supplementary Number), pp. 119-131.  
(2) 'The Legacy of C. F. Andrews', in *International Bulletin of Missionary Research* 9/3, pp. 117-131.
- 1986 Review of Sigfrid Deminger, *Evangel pa indiska villkor*, in *Kyrkohistorisk Arsskrift* 1986, pp. 132-135.
- 1988 (1) 'The Legacy of Nathan Soderblom', in *International Bulletin of Missionary Research* 12/2, pp. 65-70.  
(2) 'History and "Belief": A Response to Robert Segal', in *Religious Traditions* 11, pp. 1-11.  
(3) 'Religious Studies, the Humanities and the History of Ideas', in *Soundings* 71/2-3, pp. 245-258.
- 1989 (1) 'Reflections on Missionary Historiography', in *International Bulletin of Missionary Research* 13/2, pp. 76-81.  
(2) 'A Liberation Theology of Religions: What is That?' in *South Pacific Journal of Mission Studies* 1/1, pp. 20-23.

*Eric J. Sharpe's Curriculum Vitae*

- 1990 (3) 'Sharpe on the Sharpe Symposium', in *Method and Theory in the Study of Religion* 1/2, pp. 213-220.  
(1) 'The Study of Religion in the *Encyclopaedia of Religion*', in *The Journal of Religion* 70/3, pp. 340-352.  
(2) 'The Legacy of Sadhu Sundar Singh', in *International Bulletin of Missionary Research* 14/4, pp. 161-167.  
(3) 'Sacred Music and the Sacredness of Music', in *Australian Religion Studies Review* 3/1, pp. 22-26.
- 1991 'Western Images of the Bhagavadgita, 1885-1985', in *Journal of South Asian Literature* 23/2, pp. 47-57.
- 1992 (1) 'Christianity among the Cultures', in *Quarterly Review* 12/2, pp. 3-16.  
(2) 'The Limits of Interreligious Dialogue', in *Mission Studies* 9/2, pp. 228-235.
- 1993 "'Patience with the weak": Leipzig Lutherans and the Caste Question in Nineteenth-Century South India', in *Indo-British Review* 19/1, pp. 117-129.
- 1994 (1) 'The Legacy of Lars Peter Larsen', in *International Bulletin of Missionary Research* 18/3, pp. 119-125.  
(2) 'Faith at the Round Table: The Possibilities and Limitations of Dialogue', in *Areopagus* 7/4, pp. 31-34.  
(3) 'Andrew Lang and the Making of Myth', in *Literature and Aesthetics* 4, pp. 34-43.

**Dictionary Articles**

- (1) *A Dictionary of Comparative Religion* (ed. S. G. F. Brandon), London: Weidenfeld & Nicolson; New York: Scribner's, 1970.

**Articles:** Aleut Religion; Amish; Anthropology; Australian Aboriginal Religion; Eskimo Religion; Finno-Ugric Religion; Fundamentalism; Hawaiian Religion; Maori Religion; Melanesian Religion; Mission; Music; New Guinean Religion; North American Religion; Peyote Cult; Polynesian Religion; Psychology of Religion; Scandinavian Religion; Scandinavian School of the History of Religions; Shamanism; Slavic Religion; Transcendentalism.

- (2) *Man, Myth and Magic* (ed. Richard Cavendish), London: Marshall Cavendish, 1970-1972.



*This Immense Panorama: Studies in Honour of Eric J. Sharpe*

**Articles:** Besant, Annie; Birth; Boar; Bourignon, Antoinette; Convulsionaries; Cow; Dancing Mania; End of the World; Eskimo; Eternal Return; Fertility; High Gods; Mother Goddess; Music; Pilgrimage; Religion; Sacrifice; Sun; Twins.

(3) *The New International Dictionary of the Christian Church* (ed. J. D. Douglas) Grand Rapids: Eerdmans, 1974.

**Articles:** Buddhism; Comparative Religion; Hinduism; Islam.

(4) *A New Dictionary of Christian Theology* (ed. Alan Richardson & John Bowden) London: SCM Press, 1983.

**Articles:** Kingdom of God; Social Gospel.

(5) *The Encyclopaedia of Religion* (ed. M. Eliade and others), New York: Macmillan, 1987.

**Articles:** Brandon, S. G. F.; Comparative Religion; Dialogue of Religions; James, E. O.; Manism; Mannhardt, W.; Marett, R. R.; Methodological Issues; Preanimism; Tylor, E. B.

**Books translated from Swedish to English**

1959 Bertil Gartner, *John 6 and the Jewish Passover* (Lund), 52pp.

1960 Henry Weman, *African Music and the Church in Africa* (Uppsala), 296pp.

1961 Bertil Gartner, *The Theology of the Gospel of Thomas* (London & New York), 286pp.

Birger Gerhardsson, *Memory and Manuscript* (Lund & Copenhagen), 379pp.

1962 Allan Dahlquist, *Megasthenes and Indian Religion* (Stockholm), 320pp.

Per Beskow, *Rex Gloriam* (Stockholm), 381pp.

Rolf Sjolinder, *Presbyterian Reunion in Scotland* (Stockholm), 416pp.

1963 G. W. Ahlstrom, *Aspects of Syncretism in Israelite Religion* (Lund), 97pp.

1964 R. A. Carlson, *David, the Chosen King* (Stockholm), 304pp.

Birger Gerhardsson, *Tradition and Transmission in Early Christianity* (Lund & Copenhagen), 47pp.

*Eric J. Sharpe's Curriculum Vitae*

- 1965** Bertil Gartner, *The Temple and Community in Qumran and the New Testament* (Cambridge) 164pp.  
Bengt Sundkler, *The World of Mission* (London), 318pp.  
Carl J. Hellberg, *Missions on a Colonial Frontier West of Lake Victoria* (Lund), 256pp.
- 1968** Olov Hartman, *Earthly Things* (Grand Rapids), 235pp.
- 1970** Olov Hartman, *Marching Orders* [novel] (Grand Rapids), 192pp.

**EDITORIAL**

- 1971-1976** *Religion* (UK), editorial board
- 1977-** editorial adviser
- 1975-1985** *Numen* (Netherlands), editor [one of three]
- 1978-** *Religious Traditions* (Australia/Canada), editorial adviser
- 1991** *Hermeneutics Series* (Penn State Press) (ed. Kees Bolle), advisory board

- HOBBIES** Music, formerly choral singing and conducting, playing the flute and recorders. Now mostly listening.

*This Immense Panorama: Studies in Honour of Eric J. Sharpe*

*The Lament of the Misunderstood Methodologist,  
or "I Can't Think Why"*

If you'll give me your attention, I will tell you what I am:  
I'm a seasoned methodologist - all other kinds are sham.  
Each tiny point of doctrine and each ritual defect  
In the study of religion I am happy to correct.

On colleagues' little weaknesses I turn my skilful eyes;  
And little plans to clarify their meaning I devise;  
I love my fellow-creatures - I do all the good I can -  
Yet everybody says I'm such an overbearing man!  
*And I can't think why!*

To piety inflated I've a ready-made reply;  
And mysticism I always do my best to stultify;  
An altruistic action I can carefully dissect;  
Imperialistic motives I'm delighted to detect;  
I know everybody's CV and what everybody writes;  
And I call it methodology and dream of it at nights;  
But to benefit the subject however much I plan,  
Yet everybody says I'm such a disagreeable man!  
*And I can't think why!*

I'm not a theologian; I'm objective as can be;  
You'll always find me in the best of company,  
I'm an expert at describing, in a condescending tone,  
The tools in everybody's secret closets but my own.  
Of everyone's shortcomings I know a thing or two;  
Including X and Y and Z - and maybe even you.  
But although I'm sure I strike a tone as pleasant as I can,  
Yet everybody says I am a quite disgusting man!  
*And I can't think why!*

With apologies to W. S. Gilbert

Two poems by Eric J. Sharpe

*I've Got a Little List*

As some day it may happen that a victim must be found  
I've got a little list - I've got a little list,  
Of leading academics who might well be underground,  
And who never would be missed - who never would be missed!  
There's the pestilential nuisances who deconstruct the past -  
All chasers after fashions who can't bear to come in last -  
All those who write at painful length with nothing much to say -  
And shake your hand at parties, but look the other way -  
And no matter what the subject, on being heard insist -  
They'd none of 'em be missed - they'd none of 'em be  
missed!

There's the guardian of culture, and the patron of the arts,  
And the in-joke humorist - I've got him on the list!  
And those who end the phrases that the other person starts,  
They never would be missed - they never would be missed!  
Then the genius who praises, with enthusiastic tone,  
Each sect from east of Suez and religion not his own;  
And the mystic from Katoomba, who gazes into space,  
And lectures on Sai Baba, with rapture on his face,  
And that singular anomaly, the saintly atheist -  
I don't think they'd be missed - I'm *sure* they'd not be  
missed.

And that comprehensive nuisance, who just now is rather rife,  
The armchair Socialist - I've got *him* on the list!  
Administrators, managers, but snobs in private life -  
They'd none of 'em be missed - they'd none of 'em be missed!  
And dishonest politicians of a compromising kind,  
Such as - Gareth this - and Peter that, and likewise - Never-mind,  
And dear Amanda what's-her-name, and also You-know-who -  
The task of filling up the blanks I rather leave to *you*.  
Remember though that they are going to have *you* on *their* list,  
But they'd none of them be missed - they'd none of them be  
missed!

With apologies to W. S. Gilbert

