THEOLOGICAL LIBRARIANSHIP

An Online Journal of the American Theological Library Association

ISSN 1937-8904 VOLUME 7, NUMBER 1 • JANUARY 2014

An open access journal publishing essays, columns, critical reviews, bibliographic essays, and peer-reviewed articles on various aspects of theological librarianship and its contribution to theological education.

Table of Contents

THEOLOGICAL LIBRARIANSHIP
An Online Journal of the American Theological Library Association

VOLUME 7, NUMBER 1 • JANUARY 2014
ISSN 1937-8904

Journal information

The purposes of *Theological Librarianship* are: to foster the professional development of theological librarians and to contribute to and enrich the profession of theological librarianship.

TL publishes essays, columns, critical reviews, bibliographic essays, and peer-reviewed articles on all aspects of professional librarianship, within the context of a religious/theological library colle ction encompassing interactions with faculty and administrators engaged in religious/theological education. The primary intended audience includes: professional librarians in colleges, universities, and theological seminaries and others with an interest in theological librarianship

Further information, including Author Guidelines and instructions on how to submit manuscripts, is available at the journal web site www.theolib.org.

Novice Contributor Tells All

In the five and a half years of this journal's life so far, we have published approximately 100 Critical Reviews, 30 Columns, 40 Essays, 15 Peer Reviewed Articles, and 30 Bibliographic Essays.

Other than writing my share of Editorials since 2008, my own contributions have been largely on the administrative and editing side of the operation.

Until now.

It's been most instructive for me to contribute something more directly to the content of the journal with this current issue. (I was asked to review Peter Suber's *Open Access*.) Apart from the benefit of reading this really fine, short introduction to an important topic, it was a good exercise for me to try and capture the essence of the work, and then offer a concise summary and a few evaluative remarks.

What's more, it has helped me look at our online process with fresh eyes. I'm pretty well at home at this point shepherding the contributions of *others* through the various stages of the process, from initial submission through to final publishing. But what impressed me as a first-time *author* was how sensible and how easy it was to get my initial draft uploaded to theolib.org, and then wait for responses, first from the section editor and then from the proofreader.

I've written plenty of reviews elsewhere (*CHOICE*, *The Christian Century*, *Theology Today*, etc.) and am pleased to report that the editorial processes here at *TL* are at least as good (i.e., stringent, serious) and as pleasant as any other place I have written. This came as no surprise to me, yet it's valuable to know that this is true, from my own experience as a *TL* author.

Now that I've joined the ranks of *TL* authors myself, I invite you to do so as well. It's another (challenging but greatly rewarding) way of participating in the conversation of our vocational community.

Stuck for a topic? Ask us about writing a Critical Review, where the topic is more or less taken care of for you. Alternately, here are some subjects I would love to see us explore during 2014:

- Digital Humanities projects and initiatives in theological libraries

- Vocational pathways into theological librarianship

- Thought leaders in technological change (Marshall McLuhan, Neil Postman, Walter Ong, Albert Borgmann, etc.)

And your own ideas and proposals are of course always welcome.

Thank you for reading,

DRS

DIKTUON: *Purchasing at the Point of Need: An Acquisitions Pilot Project*

by Leland R. Deeds

Purchasing e-books by collection is not a new acquisition strategy for academic libraries. Title sets and subject subsets are readily available for purchase, and even title-by-title purchasing of e-books has become more prevalent over the last couple years. User-driven e-book purchasing is not entirely new either. Many libraries allow patrons to request titles for purchase, even if it is only by filling out a paper form at the Circulation Desk. However, selecting both print and electronic titles, individually or by a profiling process, in order to offer them for purchase at the point of user need (through the library's online catalog or a vendor website) is still somewhat novel.

User-driven acquisitions, also known as demand-driven or patron-driven acquisitions (PDA), is a model of acquisitions where all standard library processes for selection have been followed but stopped just short of ordering. The library is still selecting the title, whether through an established profiling process, or individually. The library is still selecting the vendor to fulfill the order. The distinction is merely that the individual title is not finally purchased, whether print or e-book, until a user requests it. The final order occurs only at the point of need. In the case of e-books, this request is a "click" to read the title. For print titles, the request is a rush order.

In the fall of 2010, in response to an initial project proposal by the library's Head of Technical Services, the librarians at William Smith Morton Library, Union Presbyterian Seminary, began the process of a pilot patron-driven acquisition (PDA) project for both print and e-book titles. Though originally envisioned as a two-year pilot, the library has extended the project to at least three years. What follows is (1) a summary of our original goals, the implementation process the library followed, issues encountered and resolved, and the early initial data after the first year; (2) remaining issues we are pondering as we enter year two of the pilot; and (3) other opportunities that such a demand-driven model presents.

Like many libraries, the Morton Library continues to face challenging budgetary restrictions, stack space constraints, and an increasingly distributed user community with a growing desire for e-resources. These demands provided the operational context that helped establish the library's original goals for its PDA pilot. The Morton Library sought to introduce print and e-books with at-need purchasing, shift a percentage of selector-driven purchases from firm orders to PDA, and reduce overall processing cost and time by consolidating standing orders and firm orders with a single vendor.

Although the project deployed relatively smoothly we still ran into some issues. The site used as a model while discussing project implementation with the vendor was Arizona State University, a prior client. The Morton Library lacked the financial or human resources of a university research library, and there was some initial contention on how to proceed until we devised a satisfactory work-around using our ILS. Though ultimately successful, the initial profiling process also proved to be a challenge. Finally, the acquisitions workflow was not automated. Manual processing would be unsustainable if order requests ever became robust, and this still has not been addressed.[1]

At the time of the pilot roll-out the library added approximately 1,000 bibliographic records into the catalog, each tied to either a print or electronic PDA title. We have roughly 720 print book records and 340 e-book records in the catalog. At the conclusion of the first year of the pilot, the library purchased 27 print titles through the PDA workflow and 16 PDA e-books, with an additional 17 e-book "first uses."

[1] For a more complete description of Union Presbyterian Seminary's PDA pilot see the 2013 *ATLA Summary of Proceedings*.

Leland R. Deeds is Librarian for Academic Computing Support at the William Smith Morton Library, Union Presbyterian Seminary, Richmond, Virginia.

We continue to see low levels of use. Because of these levels and a concern that this pattern may not shift until the most recent titles in our existing print collection age, the pilot has been extended by at least one year. We will be looking toward a third year for signs of stable increases in participation. We hope to see steady growth in use beginning in the second year as our user community becomes incresingly comfortable with the overall PDA process. As the Morton Library moves forward with the pilot we look forward to sharing our findings.

It is worth noting that our project continues to face several "environmental" issues that are shared by similar projects regardless of available local resources or chosen vendor(s). These issues fall into two categories: issues related to e-books as a book format, and issues related to collecting on a demand-driven basis.

One issue that users are quick to think of but libraries are in a difficult place to resolve is whether provided e-books will be available to be read on e-reader devices. Does the vendor platform support the use of any, a specific, or a variety of e-book reading devices? How does it handle "loans"? What about DRM? Should (or can) the library support the use of any, a specific, or a variety of e-book reading devices in-house? This is an issue and opportunity that in many ways public libraries are ahead of us on. The platform the Morton Library selected is browser-based. That is, an e-book is readable on any device that can be connected to the Internet via a web browser. We could have paid an additional fee on top of the premium cost of the e-book to offer a downloadable Kindle version, but we chose not to do so at this time.

There are other issues we have encountered relating to adding e-books to the library collection. For example, the world of library "loan-able" e-books is still a "wild West" kind of place. There are many publishers that sell e-books but do not allow libraries to offer them using a PDA model. Too, there are a significant number of publishers in religion and theology that do not even provide e-books as an option, at least for institutional purchase. (There are some signs that this market is slowly moving, however, as exemplified in Fortress Press's recent release of an e-book catalog.)

Lingering at the back of all these issues is the fear that adding e-books to our user population's existing reliance on and use of digitized course reserves and other e-resources will further negatively impact gate-counts and use of the print collection. On top of these e-centric concerns are elements linked to the underlying shift in what a library's historic activity in selecting and collecting material for its community looks like as we move forward. How do we manage the unpredictable nature of a user-driven purchasing model on the budget? Put another way, how do we deal with unexpected institution-driven issues as the library tries to work with its budgeting authority through the highs and lows of user-driven purchasing? These are real concerns with very real consequences. Behind these financial concerns is the suggestion that the PDA model is only further empowering the fundamental shift of "access over ownership" in library collection activities.

Yes, there are many unknowns. But the land of patron-driven purchasing is not just a place of issues, concerns, and woes. It is also a land of opportunities. A PDA model allows a library to aggressively focus core purchasing while radically expanding the scope of subject areas available to its users, sometimes allowing for quite unexpected selections. This model supports user needs in ways that "just in case" purchasing could never allow. Another area we are just beginning to discuss is what serials purchasing might look like using a PDA model. Last but not least, as libraries seek to demonstrate to local administrations that PDA models might allow for budget control and expanded subject-area access for users, there may also be opportunities to shift and refocus library staff workloads. As the level of historic copy cataloging or acquisitions "check-in" of material declines, the need to address born-digital materials increases. Too, an institution's needs might spur the local library's efforts into new areas such an institutional repository or digital collections.

PROFILES: *A Pilgrim's Progress: Decherd Turner, 1922-2002*

by Valerie Hotchkiss

Decherd Turner was destined to be a librarian. True, he was born a farm boy in Pike County, Missouri, but he had the support of his family to follow the road of life in whatever direction he had the inclination and talent to go. At first, he thought he wanted to be a Presbyterian minister. He received the requisite training and ordination at Vanderbilt University and even worked for a few years as a minister. It was not long, however, before life led him down the equally sacred path towards librarianship.

The story goes that his mother went to a fortune teller when she was pregnant. The prophetess said, "You will have a boy and he will be healthy. Otherwise, I can't divine very much because I can't see past the books — rooms and rooms full of books." His mother helped Fate along by giving Decherd an endless supply of books, some of which he read while ploughing the furrows on their farm. In the summer of 2001, one year to the day before Decherd died, I made a little pilgrimage to his hometown of Louisiana, Missouri, on the way home from vacation. Standing on the high bluffs overlooking his beautiful Mississippi, I phoned Decherd. He made me stay on the line while he directed me to the family plot, then told me to call again from town so he could give me a tour. It was one of those rare times in life when a cell phone actually served a good purpose.

The most notable structure in town is a Carnegie Library, a grand edifice for such a small hamlet, replete with renaissance printers' devices incised in stone above the door. My visit inspired him, a few days later, to send me a letter with a story about that same library:

> In my day the librarian was Miss Erwin, whom I thought to be a hundred and fifty years old, but from her I heard something that changed my life. I was about ten or eleven years old when one Saturday afternoon, while my parents were doing some shopping in town, I was sitting in the Library. Of course, country kids couldn't check out books, but we were permitted to read and use whatever we wanted inside the Library — as long as we were quiet. Well, on this Saturday I overheard Miss Erwin tell another ancient dame about a communication she had received from her nephew, who was a librarian at Washington University in St. Louis. Now what was the meaning of this? It changed my life. I had always thought that only old ladies could be librarians. This was a revelation. I suddenly realized that a man could be a librarian!

And what a librarian he became. He transformed Bridwell Library at Southern Methodist University from a tiny seminary collection into a powerhouse for the support of theological education. And that was not his only — or even his major — accomplishment. He created, where the land was still empty and void, a truly great rare book and manuscript collection at Bridwell, and he did it with flair. From the Library's extraordinary holdings of fine press printing, crowned, as it were, with Decherd's famous "Triple Crown,"[1] to one of the nation's largest collections of fifteenth-century books, known as incunabula. The incunabula collecting got underway with a bang when he acquired over 200 incunabula in one fell swoop. When Decherd did a thing, he did it with style.

[1] The "Triple Crown" of fine press printing, as defined and achieved by Decherd Turner, is the attainment of the vellum printings of the Kelmscott Chaucer (1896; one of only thirteen copies printed on vellum), the Doves Press Bible (1903-1905; one of two copies on vellum), and the Ashendene Dante (1909; one of six copies on vellum). Since there are limited vellum copies of each — and only two of the Doves Bible — it is a feat that would be hard to match. Needless to say, Bridwell Library houses these three great works printed on paper as well.

Valerie Hotchkiss is the Andrew S. G. Turyn Endowed Professor and Director of the Rare Book & Manuscript Library at the University of Illinois at Urbana-Champaign.

Each collecting coup for Bridwell was celebrated in the Perkins Chapel at SMU. This was his custom partially because the showman in Decherd wanted to flaunt the treasures he had brought to Dallas, but also because of his genuine and heartfelt belief that Gutenberg's Bible, Diderot's encyclopedia, and Matisse's *Jazz* all had equal value as God's creations. In short, this was Decherd's creed. For thirty years, 1950 to 1980, he stayed faithful to his creed, building a magnificent collection of rare books and manuscripts to stand side by side, not as a complement, but as an integral part of the theological collections at Bridwell. Meanwhile, the religious studies holdings grew to become the largest theological library west of the Mississippi. To accommodate the burgeoning collections, he found the resources to expand the building and engaged a young architect named Frank Gehry to draw up some plans. Alas, Decherd said that Gehry's design struck the SMU Board of Trustees as too outré at the time. Decherd's forward-thinking ways also served him well as president of the American Theological Library Association in the decisive years when the ATLA Index and Microfilming projects got underway.

A brief review of only the punch lines of some of Decherd's book collecting anecdotes will serve to illustrate that nothing could stop this Grand Acquisitor from living according to his creed. There was a certain mink coat purchased from Nieman's and delivered (with her own tags sewn in) to a woman in England as part of the deal he made to get the Doves Press Bible on vellum for Bridwell. He said the SMU business manager had a heart attack shortly after receiving the bill. The man recovered from the attack, but never from that invoice. Then there was the time Decherd needed to examine a collection of Irish pamphlets in a filthy coal cellar in New York, two hours before leaving for the airport. Rather than get his traveling clothes dirty, he took them off and studied the collection buck naked for two hours.

After thirty years as *spiritus movens* at Bridwell, Decherd headed south to direct the Harry Ransom Humanities Research Center at the University of Texas in Austin. There, his book capers grew by leaps and bounds. In 1986, with the help of his friend and supporter Ross Perot, Decherd brought the famous Carl H. Pforzheimer Collection to the University of Texas. A stipulation of the contract, however, was that he never let the collection out of his sight during transport from Manhattan to Austin. The art shippers packed their van full of such treasures as the first book in English, the *Recuyell of the Historyes of Troye* (1475) printed by William Caxton, the four folios of Shakespeare, the first complete Bible in English (1535 Coverdale), the 1611 King James Bible and 1,350 other books and manuscripts from the years 1475 to 1700. When the van pulled away from the curb, Decherd, true to character, jumped in a cab and yelled, "Follow that van!" setting off a madcap rush through New York traffic. (He said he had always wanted to say that.) This kind of joy and whimsy, mixed with the acumen of a businessman and the nerve of a card sharp, were the hallmarks of Decherd Turner's approach to collection development. In addition to the Pforzheimer Collection, Decherd was responsible for the acquisition of the David O. Selznick MGM Archives, the Giorgio Uzielli Aldine Collection, the Robert Lee Wolff Collection of nineteenth-century authors' manuscripts, and a host of other significant acquisitions that quickly propelled the Harry Ransom Center at Austin to the top tier of rare book and manuscript libraries in the country.

Francis of Assisi, whom Decherd admired, said, "It is in giving that we receive." Decherd followed this creed, too. His generosity was extravagant and inspirational. Former Perkins students often speak of his gestures of kindness: a job, a loan, some good advice, or private lessons in the history of books and printing. Decherd brought out the best in others because he was himself the soul of generosity. It was the generosity he inspired in oil men (and women), bankers, business people, and bibliophiles that allowed him to build the collections for which two Texas institutions are now famous.

Decherd's generosity poured forth in the form of little gestures as well. On the day he died, I remember thinking particularly of his neighbor's dog, whom he walked every morning, and all the papers that would not be carefully put on the stoops in the neighborhood as man and dog made their rounds. I thought of the possum that he fed every night, his last stray cat, the bird feeders in his yard that would run empty without him there to tend to things, and all of us humans besides, whom he touched with kindnesses large and small.

Decherd would talk to anyone about books. He never turned anyone down. It sometimes happens that I get a call from the front desk, where someone is asking for advice about an old Bible — sometimes so old, I am told by the visitor, that it is dated in Roman numerals! I know it is just some old nineteenth-century family Bible with leather rot, and I know the anxious visitor thinks it is a Gutenberg and has dollar signs in his eyes. But then I think, "What would Decherd do?" and I cheerfully go out to the desk and lavish my attentions on the visitor and book. I do this not only on the far-

off chance that it might be the Quedlinburg Gospels (something that actually happened to Decherd), but also because Decherd thought every librarian should shine a little bibliographic light wherever possible.

It was not just books and book people that Decherd took under his wing. There are the large gestures of generosity, as when he provided housing, a stable home life, and education for two foreign students, whom he eventually adopted. He also saved more than a few fine presses from extinction and helped a number of authors and artists through difficult times. His most celebrated rescue was of John Howard Griffin, author of *Black Like Me* (1961), whom he hid from the public eye when racial tensions in Dallas ran so high that Griffin feared for his life. Indeed Decherd's other great cause in life was civil rights of which he was an early and vocal supporter.

Decherd loved books and Decherd loved people. And I am not sure he could always distinguish between the two. He said he talked to his books, calling them his "in-house faculty." He once wrote, "When I look at a shelf of spines, I have the same feeling another might when browsing an old family album." For his seventy-fifth birthday, Decherd gave gifts rather than receiving them. And what better gift than a book? He donated his most precious books to Bridwell Library, each delivered with a thoughtful note, designating it as a gift in honor of a particular friend, colleague, or supporter.

A fitting tribute to Decherd Turner might be *"Si monumentum requiris circumspice."* Look to the two great collections at Bridwell and U.T. Austin put together with enthusiasm, skill, cunning, and sometimes sheer luck. Decherd left a legacy not only of books and great libraries, but also of librarians, inspired by his accomplishments and devotion. Those he taught carry on his work as keepers of our cultural heritage, continuing along the paths of bibliographic pilgrimage. The monument is still in the making. Indeed, Decherd always said that the text that spoke most eloquently to him when contemplating the passing of a man was a passage from John Bunyan's *Pilgrim Progress*:

> 'I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage; and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles who now will be my Rewarder.' When the day that he must go hence was come, many accompanied him to the riverside; into which as he went he said, 'Death, where is thy sting?' And as he went down deeper, he said, 'Grave, where is thy victory?' So he passed over; and all the trumpets sounded for him on the other side.

I have no doubt that heavenly trumpets sounded for Decherd Turner, librarian, pastor, collection builder, and bibliophile.

WEB REVIEW: *Global Anabaptist Mennonite Encyclopedia Online (GAMEO)* http://gameo.org

by Jennifer Ulrich

The stated mission of the Global Anabaptist Mennonite Encyclopedia Online (GAMEO) is to provide "reliable, freely-available English-language information on Anabaptist-related congregations, denominations, conferences, institutions and significant individuals, as well as historical and theological topics. Secular subject articles from an Anabaptist perspective and full-text source documents are also included."

The core of GAMEO is the full-text of the *Mennonite Encyclopedia*. The *Mennonite Encyclopedia* was originally published in four volumes by Herald Press (1955-1959) and a supplemental fifth volume was published in 1990. GAMEO also adds new content both from North America and around the world. There are now over 15,000 articles in GAMEO. GAMEO also works with editors of non-English Mennonite encyclopedias to make their content available in English. These encyclopedias include the *Lexikon der Mennoniten* in Paraguay and the *Mennonitisches Lexikon* (MennLex) in Germany. There is some non-English content and more will be added. GAMEO is a volunteer organization; it receives support from a variety of sources including many Mennonite historical societies, colleges and universities, and their libraries. This work began as a project of the Mennonite Historical Society of Canada in 1996. GAMEO now has other partners including the Mennonite Brethren Historical Commission, Mennonite Church USA Historical Committee, Mennonite Central Committee, Mennonite World Conference, and the Institute for the Study of Global Anabaptism.

Articles in GAMEO are assigned and then editorially reviewed before they are uploaded. The author of each article is provided along with the date the article was written. Similarly, if an article has been updated, either by the 1990 Supplement or more recently, the author and date are indicated. Articles from the *Mennonite Encyclopedia* are clearly marked with the logo of Herald Press and a statement that indicates it is being used with the permission of Herald Press. GAMEO provides a "Cite This Article" option in both MLA and APA styles. Often articles contain bibliographies and links to websites and additional resources on the web.

GAMEO provides a search feature as well as browsing capabilities. Words, phrases, or names that have articles in GAMEO are hyperlinked for quick access. The search option is keyword based, turning up all records that include the search terms. If the search term is the title of an article it typically is the first result. One can browse alphabetically from the main page as by clicking on the first letter of the term one wants to find.

GAMEO supplies good background information about Mennonites and other Anabaptist groups and related topics. However, due to the nature of GAMEO, the articles tend to reflect a more historical perspective. Articles about current subjects that are generating conversation in the Mennonite Church appear in limited scope or are more historical in nature. For example, information about the inclusion of LGBT persons as members in Mennonite congregations is difficult to assess from GAMEO. Homosexuality is only referenced in the context of other articles. There is no single comprehensive article dedicated to the issue. Bibliographies often are not current, but reflect publications available at the time the articles were written or most recently updated. Some articles have links providing access to resources on the web.

Biographies of people no longer living are included in GAMEO. These tend to be early church leaders and martyrs from the beginnings of the Anabaptist Movement, as well as ministers, church leaders, mission workers, educators, and others who held some leadership position. There are very few biographies of women or minorities due in large part to their absence from leadership positions during the time period of the print work. Biographies of some well-known persons

Jennifer Ulrich is Technical Service Librarian at Eastern Mennonite University, Harrisonburg, Virginia.

who have died since the 1990 Supplement have been written by authors particularly interested in the person's life, or because that person made a significant contribution to Mennonite/Anabaptist life and thought. For example, there is a 2011 article written by Mark Thiessen Nation on the well-known Mennonite theologian John Howard Yoder, who died in 1997.

Information about Mennonite congregations that were represented by very brief articles in the *Mennonite Encyclopedia* have been expanded or updated in GAMEO. Congregations not listed previously have added content as well, with information typically supplied by the congregation. Entries commonly include a list of pastors or leaders as well as contact information. There is often a link to the church's website along with a link to the church's location using Google Maps. Links to denominational affiliations for each congregation are also provided.

As an avenue for providing online access to the *Mennonite Encyclopedia*, GAMEO does a good job. However, even the 1990 Supplement is becoming dated at this point. As the only English-language encyclopedia to focus specifically on Mennonites, Anabaptists, and Mennonite/Anabaptist life and thought, GAMEO fulfills its mission, if primarily from an historical context. Although it is good to see some articles with more up-to-date content and bibliographies, I'd like to see more. Researchers should use GAMEO critically, recognizing its limitations by noting dates of the articles and items listed in bibliographies.

An Unknown Exegete: Uncovering the Biblical Theology of Elizabeth Barrett Browning[1]

by Anthony J. Elia

Abstract

The present essay provides a survey of a previously unexplored, formative period in the life of the famed Victorian English poet Elizabeth Barrett Browning (EBB). Her personal Bibles (Hebrew, LXX, and Greek New Testament), held in The Burke Library at Union Theological Seminary/Columbia University, have been discovered to contain Barrett Browning's own extensive handwritten notes. These notes demonstrate that EBB read extensively among the biblical exegetes and scholars of the day, many of whom influenced her reading of the text. The essay considers the life circumstances in which she devoted herself to these studies, an overview of her marginalia in these volumes, and some suggestions on how Browning's biblical studies may have influenced her later poetic works.

Introduction

In recent years, the study of Elizabeth Barrett Browning[2] has blossomed, with publications of various biographical studies on her life and aspects relating to her intellectual growth and spiritual formation.[3] Much of the Barrett Browning scholarship focuses on two periods in her life, either that period of her youth, especially during the publication of her first major work, *The Battle of Marathon*, at the age of fourteen in 1819, or her work after 1836, which many would consider her time of most mature artistry. Some excellent scholarship has been conducted on the role of Christianity, Swedenborgianism, and Greek thought in Barrett Browning's works, but there has been comparatively little inquiry into the exegetical nuances of her work with the Biblical text, outside of what she discloses in letters or diary entries.

This present essay examines the marginalia, notes, and comments made by Elizabeth Barrett Browning in her personal Bibles — a two-volume Hebrew Bible published in 1750, and a single-volume Greek Septuagint (LXX) and New

[1] Manuscript notes and marginalia in Elizabeth Barrett Browning's hand are found in her personal Bibles, both in the source languages of Hebrew and Greek and in English. In the cover of the Greek Septuagint (LXX) and New Testament, beside a few scraps of notes written by the poet, is the tiny quill pen she used to write these exegetical notes in extreme minuscule handwriting. Abbreviations: E.V. English Version, S.V. Standard Version, LXX: Septuagint.

[2] Throughout this article the use of "EBB" is employed to describe the main subject of this research. It should be noted that it may designate "Elizabeth Barrett Browning" for practical recognition purposes, but more accurately, her maiden name which was also initialized "EBB" to abbreviate "Elizabeth Barrett Barrett," which describes the name of our subject at the time of her annotating these Bibles.

[3] Cf. Barbara Dennis. *Elizabeth Barrett Browning: The Hope End Years* (Wales: Poetry Wales Press, 1996); Linda M. Lewis. *Elizabeth Barrett Browning's Spiritual Progress: Face to Face with God* (Columbia: University of Missouri Press, 1998); Mary Jane Lupton, "A Little Hemming and More Greek," in *Critical Essays on Elizabeth Barrett Browning*, ed. Sandra Donaldson (New York: G.K. Hall, 1999); and Alexandra M.B. Wörn, "'Poetry is Where God is': The Importance of Christian Faith and Theology in Elizabeth Barrett Browning's Life and Work," in *Victorian Religious Discourse: New Directions in Criticism*, ed. Jude V. Nixon, 2004.

Anthony J. Elia is Director of Library and Educational Technology,Christian Theological Seminary, Indianapolis, IN.

Testament published in London in 1828.[4] We will examine the breadth, variety, intensity, and peculiarity of Elizabeth Barrett's exegetical studies by analyzing her use of Hebrew and Greek vocabularies, as well as her commentaries on various Biblical texts. It will be argued that Elizabeth Barrett's intense study of scriptures in their original tongues during the first half of 1833 may have found their impetus in several key events starting in 1828, including the death of her mother, the intense upheaval and subsequent trauma of the loss of her family and childhood home, Hope End, Hertfordshire, around September 1832, and ongoing tension with her academic tutor, Mr. Boyd, with whom she shared many of her intellectual interests and scholarly pursuits. The period of EBB's life that is of particular interest here is between 1832-33. This essay aims at revealing greater detail of Elizabeth Barrett's intellectual and spiritual development at this time.

Her Life and Studies

The more one delves deeply into the life, loves, education, and writings of EBB, the more astonishing and powerful her story becomes. Yet for many years she was overshadowed by her husband Robert, also a famed poet, and her work with ancient languages was effectively ignored. EBB was both talented and brilliant, with a drive to understand texts, and create magnificent works of literary art. Between 1817 and 1820, she studied Greek with Daniel McSwiney, along with her brother.[5] It becomes ever more clear that EBB was deeply read in the early Christian writers, as she commonly cites them in her inscriptions throughout these Bibles. In the frontispiece of the LXX Genesis, she copies a Greek text, which appears so be from S. Basil, and later she writes specifically about Gregory Nazianzus[6] and John Chrysostom.[7] There is no question that her studies in the classical and biblical languages equipped her for serious textual studies of the sacred texts, and as one digs more thoroughly into her notes, it is clear how devoted she was to her work, and how well she knew these languages. We will look at both the linguistic nature of her work and the likely sources of her exegetical studies, many of which were scholarly publications from the early nineteenth century.

The Provenance of Her Bibles

On March 27, 1923, the library of Union Theological Seminary (renamed The Burke Library in 1983) received a gift from Mrs. Frederick Ferris Thompson of approximately eighty Bibles, ranging in age from the Medieval to the Modern Era. Among the many treasured and valuable Bibles were curious volumes inscribed with seemingly illegible markings. Mrs. Thompson died only a few months after her gift to the Union Seminary Library, but her gifts remain to this day, and are highly valued. And though they have been cataloged and made accessible to researchers for nearly a century, the depths of their riches have yet to be understood or shared with the scholarly world. Some research in the late 1990s

[4] The full title of these volumes are *Biblia Hebraica Sine Punctis Acc. Nat. Forster, Oxon* (1750) and *Vetus Testamentum secundum Septuaginta Seniorum interpretationem juxta exemplar vaticanum summa cura denuo recusum; adjiciuntur editionis Brabianae variae lectiones. Londini: Sumptibus Samuelis Bagster*, 15, *Paternoster Row*, MDCCCXXVIII.

[5] See Avery and Scott Chronology, 215-217.

[6] Notes located at the end of the entire Greek Bible discuss Gregory Nazianzus. EBB writes:

> "Gregory Nazianzus has written four short poems enumerating the miracles of the savior recorded in the four gospels, the transfiguration is mentioned; the resurrection is mentioned, and if Gregory had believed that any miraculous change of the elements had taken place at the institution of the Lord's supper, would not that have been also mentioned? It seems to me that his silence upon this point, brings decisive evidence of the nature of his opinion upon it." [NB: This is written in ink, while the following notes are in pencil.]

Followed in the back pages by a comment on infant baptism and John Chrysostom:

> "Infant Baptism in the 4th Century.
> Chrysostom in an oration, preserved by [Georgius], Bishop of Alexandria in his life of Chrysostom, speaks of a letter written to him during his [...], by the S[...] Sudonica. Those words are [...]ded...." [Greek text follows] etc.

[7] Christopher Ricks, *The Brownings: Letters and Poetry* (Garden City, NY: Doubleday & Co. Inc., 1970), 155. See her poem *Wine of Cyprus*, which is addressed to her tutor H.S. Boyd, especially stanzas XIV-XVI, where these Patristic authors are specifically mentioned in the poem.

yielded partial revelations, but these scholarly contributions only touched the surface, and did not engage with the Greek and Hebrew texts involved.[8]

The provenance of the Barrett Browning Bibles can be traced back to Mr. Frederick Ferris Thompson, Mrs. Thompson's husband, the initial collector of the Bibles, who had spent several years collecting Bibles in Europe. It is known that he acquired a rare First Edition King James Bible from the well-known Jewish scholar and bibliophile Christian David Ginsberg (1831-1914), sometime before the mid-1890s. It is very likely that during Thompson's travels, he happened upon either a seller or acquaintance who knew of Robert Browning's estate, as Robert died in 1889, and it is very likely that EBB's effects, including her Bibles, were among his possessions.

Her Grasp and Use of Biblical Languages

There are some indications in of language proficiency in EBB's poetry that reflect her deeper learning of Hebrew and Greek. Some of these may be found in a handful of works, including *The Measure — Hymn IV*, *Hector in the Garden*, and *Wine of Cyprus*, for example. Though these are offerings of how she employed these languages, there is room for deeper study and interpretation by scholars interested in her language studies. For instance, in *The Measure — Hymn IV*, she uses the word "Shalish" (see Hebrew: שלישׁ),[9] meaning "measure," and which appears in both Isaiah 40 and Psalm 80.[10] In the latter poems, she uses Greek terms to create bilingual sonority—the fourth line of stanza fourteen of *Hector in the Garden* reads in a rhyming fashion: "Did his mouth speak — naming **Troy**/ With an **ὀτοτοτοτοῖ**?"[11] And later in *Wine of Cyprus*, she writes:

> Swept the sheep's-bell's tinkling **noise**,
> While a girlish voice was reading,
> Somewhat low for **αι's and οι's**."[12]

It is important to discern what many works like these mean, especially as new elements of scholarship are gradually introduced, discussed, and researched. Further studies will be needed to shed light on any connections between her studies of the classical languages and her subsequent use of these languages in her poetry.

Her Exegetical Notes

This present examination of EBB's Bibles will be by no means comprehensive, as her notations are too extensive to permit full attention to in a single overview such as this.

A brief look at her Greek Septuagint will provide at least some suggestions. EBB's New Testament is highly annotated and in very small script, at times almost illegible. Because of the density of this material, it will not be treated in the present essay, but will be the subject of a subsequent article.

We will be looking at what constitutes the most integral and important indications of EBB's exegetical practices, specifically noting and underscoring how EBB engaged with the biblical texts in Hebrew and Greek. Such descriptions as notation frequency, exegetical word choice, and comparative lexical terminologies between Greek and Hebrew will help us understand her approach to biblical texts.

---

[8] See Lisa Fishman, *Current*. (Anderson, SC: Parlor Press), 2011. Especially interesting and relevant are pp. 39-82, where Fishman, an accomplished poet based in Chicago, extracted dozens of marginal notes from the EBB bibles and turned them into a series of poems.

[9] Christopher Ricks, ed. *The Brownings: Letters and Poetry* (Garden City, NY: Doubleday & Co. Inc., 1970), 136.

[10] See Isaiah 40:12 — תֹּכֶן בְּכַל־בְּשָׁלִשׁ עֲפַר־הָאָרֶץ and Psalm 80:5 — תַּשְׁקֵמוֹ בְּדִמְעוֹת שָׁלִישׁ (variously translated "in large or great measure"). Though it may be argued that EBB used this word, as other foreign or biblical words for their sound and consonance within poetical measures, this word may have been chosen to express sound *and* meaning in her poetry.

[11] Ricks, *The Brownings*, 161.

[12] Ricks, *The Brownings*, 153. See Wine of Cyprus, IX. My emphasis on the Greek endings: αι's and οι's. See also her poem "Night and the Merry Man" lines 108-9, which read "Flowers, encolored with the sun/ And αι αι written upon none;/" in *The Complete Poetical Works of Mrs. Browning* (Boston: Houghton Mifflin Co., 1900), 40.

It is worth asking then "Why, *at this time*, does she begin to read the biblical texts in the original languages?" There are a series of intriguing events that invite such a question. Though no conclusive answer may be reached, the evidence of certain events points to some combined sense of EBB's inner searching, deep and life-long commitment to learning and curiosity, her scholarly rigor, and devotion to the Bible; this last point for EBB could only be thoroughly understood by studying the original tongues.

Contemporary scholars must be highly cautious of even suggesting anything emotive of subjects in former times, yet aside from the loss of the family home in 1832, a question ought to be considered regarding the state of the relationship and friendship between EBB and her tutor around the time she begins annotating her Bibles.

We might today call this a period of trauma, at home and within, as somewhat evidenced from the letters to her tutor, Hugh Boyd.[13] Especially important to us in understanding the tense relationship is a letter from this period from Nov. 3, 1832, where she notes:

> "You are wrong in imagining me to be offended with you. If I have been pained by you, it has been partly my own fault; I do not blame you for paining me. Your actions have always, within my observation, been gentle and amiable; and notwithstanding what you suspect me of insinuating against your disposition, no one could persuade me that any actions of yours could be otherwise. In writing a short letter to you, I did not refer in my thoughts to the short …" (cont. on p. 408-10) "& you must think it too that you are changed towards me."[14]

The letter ends with a brief comment about the Psalms on p. 410:

> "...this winter, I think I may be called rather industrious. I am thinking of attempting a poetical version of the Psalms in the Spring. Every version of them is essentially unpoetical, & has I believe been made, not from the original Hebrew but from a translation: which circumstance is in itself likely enough to produce weakness and frigidity. I shall be anxious to hear M. Joseph Clarke's final judgment — Did he estimate your Select Passages?"

EBB annotates her Hebrew text of Psalms prolifically, with at least thirty-nine specific notations in the margins of that text. She also comments in a theological nature on the Psalms in the prefiguring of righteousness and Christ in Psalm 96:11, where she writes, "The just one is, I think, in many passages of the Psalms of which I take this to be one, an appellation which [exclusively] belongs to Christ in his human character."[15] Her interpretations of the Psalms indicate a deep desire to explore the fuller meanings of the texts. Another example, in Psalm 78:60: EBB underlines the Hebrew word אדם ("*man*" or "*person*") then writes: "[...] not among men, as in the EV. The word is singular and no allusion intended to the man? I see that the seventy [...], have **εν ανθρωποις**."[16] It should be noted that a decade later, in her poems of 1844, EBB incorporates an interesting set of biblical allusions in her work *Lady Geraldine's Courtship*, specifically playing off of this textual examination of "Adam" and "Man" and "Earth/Clay,"[17] utilizing her linguistic and biblical knowledge.

At some points, the poet's own frustration with the text comes through, showing us another dimension of her personality. For instance, as can be seen in her notes on Lev. 19:15, she writes: "I don't understand this. It seems to

[13] See "Twenty Unpublished Letters of EB to Hugh Stuart Boyd" ed. Bennett Weaver, PMLA, Vol. 65, No. 4, (June 1950), 397-418. Also note Dorothy Mermin, *Elizabeth Barrett Browning: The Origins of a New Poetry* (Chicago: University of Chicago Press, 1989), 47. See also in Weaver, letter XII on p. 407.

[14] See letter on p. 407, Letter XII.

[15] EBB marginalia, Psalm 98:11.

[16] EBB marginalia, Psalm 78:60. In this case "EV" is English version and "the seventy" refers to the Septuagint (LXX).

[17] See Stanza LXXV: " 'Learn more reverence, madam, not for/ rank or wealth—that needs no/ learning:/ That comes quickly, quick as sin does, ay,/ and culminates to sin;/ But for Adam's seed, MAN! Trust me,/ 't is a clay above your scorning,/ With God's image stamped upon it, and/ God's kindling breath within."

signify 'thou shalt not [look?] at the face of the poor"— i.e., [reward him with an encouraging favors?] That this should be prohibited seems to be discountenanced by the whole context. Could it be instead of תשא … השבא ?"[18]

Scholars such as Linda M. Lewis are right to say that EBB's "primary theological education came from the Bible,"[19] but how much this is so cannot be fully known, until deeper textual studies of her Bibles are undertaken. Interestingly, the use of "face" or "face to face" as noted in Lewis's *Elizabeth Barrett Browning's Spiritual Progress*, for example, seems to indicate a deep current of spiritual development expressed in later works from *The Seraphim* (1838) onward. Regarding "face," we may trace EBB's use of this poetic meme at least to her questions around this verse in Leviticus, which seemed to give her pause. Her reading of Leviticus 19:15 and the unclear use of "Pnei" (פני) in the text — a term which would be used to discuss how she "faced" righteousness, and perhaps ultimately the divine, in later works — is of great importance for examining her linguistic development as a poet; but also, for scholars such as Lewis, it may offer new light into her spiritual questions and development. This same term can be noted in EBB's Septuagint (LXX) in Jeremiah 1:13, where she comments on the use of the term "facing," though in the latter case "towards an almond tree."

Notations in the Text

EBB made several notations in the Biblical texts, which were often distinguished by various symbols: some looked like "+" while others were more like a capital "I" with dumbbells, and even diamonds with crosses through them. These notations are primarily made to indicate which lexical term went with which note on the side, bottom, or top of the page, as some pages in Genesis and Isaiah, for example, had multiple commentaries by the poet.

Exegetical Sources

Perhaps some of the most intriguing textual clues left by EBB are notes left in two places: on several pages of the Greek Bible and on a separate unattached page within the Greek Bible case, both of which list a variety of manuscript texts of the LXX, NT, and Hebrew Bible. What is important about some of these notes is that they begin to lead us to the substrata of eighteenth- and nineteenth-century academic source material that afforded her, in part, this tremendous learning in biblical studies and hermeneutics.

Throughout the text of the Hebrew Bible, EBB makes notations referring to scholars and individuals, who have made their own assessments of the biblical texts. Three of the most prominent names found in EBB's notes are "Wilson, Horsley, and Parkhurst." "Dr. Wilson" has been identified as Thomas Wilson, D.D., Lord Bishop of Sodor and Man, and whose notes appear in a Bible published in 1785 and edited by Rev. Clement Cruttwell (though Bishop Wilson's earlier material was found in the *Abstract of the Historical Part of the Old Testament*, 1735). "Horsley" is Samuel Horsley (1733-1806), onetime Bishop of Rochester, who was a highly learned churchman, and author of numerous works, including classical philosophy and literature (such as his work on Virgil from 1805), and his various biblical works, which were highly relevant to EBB's studies. These included a translation of the Psalms with notes (1815), a book of biblical criticism (1820), and a translation of Hosea (1801). It should also be noted that Horsley wrote a text in 1796 titled *On the Prosodies of the Greek and Latin Languages*, which would surely be of interest to EBB. Whether she read all of Horsley's writing is unclear, but her citation of his scholarship consistently suggests her familiarity with his work.[20] "Parkhurst" has been identified as John Parkhurst (1728-1797), an English lexicographer, who published various important works on reading the Hebrew and Greek Bibles. Most germane to our discussion, though, are Parkhurst's *A Greek and English Lexicon of the New Testament* (published and variously edited between 1769 and 1798), and (even more significant) his *A Hebrew and English lexicon without points.* (*In which the Hebrew and Chaldee words of the Old Testament are explained in their leading and derived senses … To this work are prefixed an Hebrew and a Chaldee grammar without points*) published in 1813.[21] This is the very book that EBB would have needed to assist her in learning to

[18] EBB marginalia, Lev. 19:15. It is unclear why this word "Sheba" is offered.

[19] Linda M. Lewis, *Elizabeth Barrett Browning's Spiritual Progress* (Columbia: University of Missouri Press, 1998),10.

[20] Other names are used throughout the biblical text by EBB, of which not all have been conclusively identified, including "Cabbott" (see notes on Jeremiah 50).

[21] London, printed by T. Davison for F.C. and J. Rivington [etc.] 1813. (7th ed.).

read an unpointed Biblical Hebrew text. Her reference to Parkhurst throughout the margins of this Bible, then, is important for us, because it gives a clearer indication of her academic and pedagogical sources, as well as providing us with a sense of whom she trusted as sound, scholarly writers, thinkers, and commentators on the Biblical texts. As we shall see, EBB engages these authors and their commentaries, especially Parkhurst, at various points agreeing and disagreeing with their contributions and opinions (see for example, her disagreement with Parkhurst's reading of Exodus 24:16, found in her marginalia).

EBB's Notes and Exegesis of the Hebrew Text

Among the books of the Pentateuch, Genesis has one of the greatest number of notations — thirty-nine instances of distinct notation referring to a term or phrase.[22]

The very beginning of the two-volume biblical text finds EBB's hand, offering a line from Joshua 1:9 in Hebrew "תלך עמך יהוה אלהיך בכל אשר" (trans. "for the Lord your God goes with you wherever you go") across from which she writes in Latin "*Elizabeth B Barrett carissimus pater dono dedit*," an indication of the book being a gift from her "dearest father." Her notations begin in the Book of Genesis, starting in Chapter 2, where she notes in both ink and pencil, though the pencil markings are almost completely illegible. In Gen. 2:2, she begins with a comment on the word for "rest" (וישבת) and writes "*not to rest as from fatigue, but simply as from work*." She also notes her understanding of the etymology for the name of God יהוה in Gen. 2:4. In Gen. 2:7 she underlines the word for "soul," (nefesh: נפש) and marks in pencil "נשם *Esaias* 34.10 also *Job 32…'the inspiration of the […].*'"[23]

EBB's marginal inscriptions on Genesis in the Hebrew volumes constitute a listing of both simple symbolic notations or signs, Hebrew words and phrases (and sometimes comparatives in Greek, as in Gen. 22:14 — see below), and her own notes or self-addressed questions in English, numbering about thirty-nine distinct occurrences. When comparing her notes in the Greek LXX, the textual notes do not always match up, except in cases where a specific word is problematic for translation or in some cases the Greek and Hebrew text are inconsistent with each other. This is the case in Gen. 21:9, where EBB has underlined the LXX text reading "ισααακ του υιου αυτης"[24] and then in notes on the side she writes "*not in the Hebrew*."

Among her thirty-nine notations in Genesis include Gen. 2:18 "(כנגדו) — as before him. inclusion of birds and beasts, often, but it cannot be so here." Gen. 3:13; Gen. 4; Gen. 6; Gen. 6:9 "(צדיק) — a justified person. one who obtains the effect of being justified." Gen. 9; Gen. 10; Gen. 22:14 (יהוה יראה) — "the Septuagint translates these expressions differently — the first κυριος ειδεν — the second κυριος ωφθη." And Gen. 30:8 "'God hath entwined me and I am entwined, and I am rendered able.' The Septuagint is nearer the sense than the English version is." These often brief comments reflect her interest in various terminologies, specifically ones that she finds unclear or wanting more explanation in English.

The Pentateuchal books have a fair number of notations, but not as extensively as those in Genesis. *Exodus* has twenty-four instances of distinct notation, and perhaps its most significant marginalia can be seen in her comments on Parkhurst, in at least two examples. For the most part she references him, but in one instance is critical of his judgment of the text. She writes in Exodus 24:16 "(וישכן) — "see Parkhurst's observation on this word as used in 3-24 Genesis. Surely he has overlooked the passage where (שכן) can hardly be applied to a material tabernacle;" and from Exodus 28:30, which reads in EBB's handwriting "The Urim and Thammim, [eight…perfections? the precious stones?] Parkhurst conceives; and there seems to be no good reason of seeking a deeper mystery." Leviticus has twenty-two

[22] In each chapter, I have counted what appear to be distinct reflections or notes made by EBB regarding words, meaning, textual and exegetical in common and so forth. Usually, each comment is unrelated, though in some cases she will refer back to other biblical passages or comments she made earlier. In several cases, she refers to specific scholars, whom she has been reading and consulting (and can be reviewed in exegetical sources in prior section).

[23] See Gen. 2:7 (Leningrad Codex) and use of the word for "soul."

[24] Gen. 21:9 (LXX): ιδουσα δε σαρρα τον υιον αγαρ της αιγυπτιας ος εγενετο τω αβρααμ παιζοντα μετα **ισααακ του υιου αυτης**.

instances of distinct notation, and offers an interesting discussion of terms, specifically as we highlighted earlier in Leviticus 19:15, around EBB's problem with understanding the text in relation to "facing the poor." She also makes comments about the LXX text in Lev. 1:17.

Numbers has thirty-four instances of distinct notations, though many are insignificant and give little insight into EBB's study of the text. *Deuteronomy* has seventeen instances, with the penultimate page highly notated. EBB writes a substantive comment, which turns out to be a quotation of one of Horsley's homiletic interpretations.[25] *Joshua*, which only has eight instances of notation, has a couple interesting commentaries, including EBB's reference to Dante's *Inferno*. She writes about Joshua 10:12 — (דום) "The word is applied to silence of voice, as well as to quietness of situation. Dante says '*Dove 'l sol tace*[26] —,' and Samson […], or rather Milton, under his name, the sun to me is dark, and silent. Compare Hezekiah; writing Isaiah 38… ."[27] And later in Joshua 24:32, she comments on the term (קשיטה) – "Perhaps a coin stamped with the figure of a lamb. Our places of rest are all bought with it."

Judges has seventeen instances, with two interesting comments, including Judges 6:5, which she notes (ארבה) "Why should our translation say grasshoppers. Locusts is the word: and the [figure?] is incomplete [with it?]."[28] The other is the longest notation in this book, in Judges 13:18, which reads (פלאי) "Wonderful. See Isaiah 9.6. The English version translates it secret, and yet in the very next verse where the same root occurs, it says 'the angel said wondrously.' The Septuagint is correct in this verse tho' not in the very next verse – και αυτο εστι θαυμαστιν. This is singular. Compare Isaiah 9.5."[29] *I Samuel* has ten instances of notation, while *II Samuel* has merely two instances, with II Samuel 5 having a lengthy note, based on Parkhurst. *I Kings* contains six instances of notation, with this comment in I Kings 19:4 – (רתם) "A tree of Spanish broom, affording of course little shade. But God can work comfort for his servants out of little means. He can draw light from darkness, or shadow from the broom."[30]

Volume II begins with various inscriptions inside the cover in EBB's handwriting: "*Written in the Chaldaic Dialect: Jeremiah C.X.V.II. Daniel from v.4 of the 2nd to the end of the 4th Chapter. Ezra c.4 from v.8, to c.6v.19: and c.7 from v.12. to v.4.*" EBB also has an inscription on the first title page, written about the words in Latin and Hebrew *Prophetae*: "Elis/pae B Barrett, dono dedit pater dilectus." On the bottom of the same page reads a line in Hebrew, stating that it is from "Psalm 13 v. 6" …ואני בחסדך בטחתי יגל לבי בישועתך — though it is actually Psalm 13:5 (trans. "Though I have trusted in your loving kindness, my heart shall rejoice in your salvation").

Of the major prophets, *Isaiah* has the most notations by EBB, with eighty-eight instances of distinct notation. She begins in the first chapter, and discusses such things as with Isaiah 1:10 סדם — "Not the actual Sodom + Gamorrah, but the people which [reveled?] them in sin." Isaiah may be an integral chapter for EBB, as in Chapter 2, she offers some view into her thinking around the terms of humanity and "man," with distinctions between ("Ish": איש) and ("Adam": אדם). She writes about Isaiah 2:9 אדם (Adam) in the following marginal note:

> "The man of clay (the animal man), bows down, the man of [subsistence], (the intellectual man) humbleth himself — + [he?] will not pardon them." Both the body + soul are polluted by sin and a just God cannot forgive sin. By the work of Jesus He forgives sinners: but if he could have [forgiven] sin, that work would

---

[25] EBB writes on penultimate page of Deuteronomy: "Horsely's version: Jehovah came from Sinai; his uprising was from […]; He displayed his glory from the mount Paran; And from the midst of the myriads came forth the Holy One, — On his right hand streams of fire. O loving Father of the peoples! All the saints are in thy hand, they are seated at they feet, and have received of thy doctrine. So as, he (the Holy One) prescribed a law. Jacob is the inheritance of the Preacher. He (the preacher) shall be king in Jeshurun…" (And such goes on — indeed, this is from Horsley's Sermons, p. 170 from Vol. I of his Sermons from 1811, NY: T. & J. Swords.)

[26] Dante, Inferno I: 60 (lit. "where the sun is silent").

[27] This is an interesting comment and link made by EBB, between Dante's line and Samson, who had been traditionally linked to the word "shemesh" for sun, which as is known from Judges, was put out by the symbol of night "Delilah," through the act of cutting his hair. The character of Samson Agonistes in Milton's drama is referred to here.

[28] The King James Version appears to have "grasshoppers" instead of "locusts."

[29] This corresponds to her note in the Greek LXX.

[30] *II Kings* has 0 instances, but the last page which is blank has a list of biblical names in EBB's hand.

have been [unne...], There seems to me to be much more in this verse: in the distinction between **אדם** and **איש** than we find in the E.V."

She adds in Isaiah 2:10 "And what is the remedy for this non-forgiveness of the **אדם** and **איש** ? Go into the rock. I cannot doubt about the meaning of the passage: and it seems to me very beautiful. See C.5.15." Isaiah 3:3: ונבון לחש "Skilled in whispered or mysterious speech."

In Isaiah 11:6, her Christology begins to develop, where she writes "I am inclined to refer this word נער to the divine son, as in the preceding chapter. […][31] He causes Paul as well as John to bend beneath his … ." Isaiah 13:11: "The [mis...] of earth and water. A reference to the preceding verse and ….[1/2] the stars sun moon signify the great of the earth a continuation of the metaphor." And in Isaiah 42:15, she writes "The application of this word proves that **איים** cannot signify islands. Yet even here the SV[32] says islands — ." Even toward the end of the Book of Isaiah, she goes more into the details of Christology in Isaiah 50:11, where she notes "Christ is the one true 'light', [the] world.' When man would strike a light, it is a light which rather scorches than shines. He is guided with flames to his own torture."

Jeremiah has nineteen instances of distinct notation, and her comments are somewhat fragmentary.[33] As for *Ezekiel*, there are only nine instances of distinct notation. It may be interesting to note that there are few notations in the book of Ezekiel, which some might consider a fairly complex book of the Bible. EBB's notes on this book are minimal and perhaps most interesting in Ezekiel 31:3: (וחרש מצל) "'May it [not] be better understood,' says Parkhurst, 'silent with [shade]?'" For most of the minor prophets, EBB only makes minor comments, many of which are simple annotations or underlined words, including the following list[34] found in the footnotes.

It is not until the *Psalms,* where there are at least another thirty-nine instances of distinct notation, that her commentaries become more frequent again. *The Book of Psalms* presents an intriguing problem and issue for scholars on the grounds that already in November 1832 EBB had made note to Hugh Boyd that she intended to make a translation of the Psalms, because existing translations lacked any "poetic" version based on the Hebrew original. Yet EBB's notes on Psalms are not highly detailed, and there is no published translation that we know of by EBB. What can be said is that the scholarship of Dr. Wilson is referred to often in these marginal notes (cf. Psalm 25 and its notations about Dr. Wilson).[35]

Proverbs has only three instances of distinct notation,[36] and comments on Proverbs 26:8 are also found in her LXX. *The Book of Job* is another highly notated biblical book with forty-six instances of distinct notation, considering its comparative length to other longer books. Much can be said and taken from this, especially if we consider EBB's specific notes — and the nature of Job and his suffering. One of the most intriguing comments comes from Job 33:23, where EBB writes "…The passage evidently relates to the one mediator between God and man — the [chiefest?] among

---

[31] Illegible script of EBB.

[32] Standard Version, which at this time usually referred to the KJV or its revisions.

[33] These include Jeremiah 1:11: "שקד — The almond tree flowers as early as January. שקד — to hasten or watch. […];" Jeremiah 1:13: [Referring to ומפני ופני] "[...blo... apon.?] [heated?] by having the fire blown upon it. P___" X "Do it not 'from the face of the north.. In stead of 'towards the face' as in the EV. The wind which blew the fire against the po[t], proceeded from the north. See the next verse. The Sept. says απο προσωπε."

[34] Spellings of Biblical Books are based on the EBB text, the 1750 *Biblia Hebraica Sine Punctis Acc. Nat. Forster, Oxon.; Hosea* (2 instances of distinct notation); *Joel* (2 instances of distinct notation); *Amos* (4 instances of distinct notation); *Obadia* (0 instances of distinct notation); *Jona* (3 instances of distinct notation); *Micha* (1 instance of distinct notation); *Nahum* (2 instances of distinct notation); *Habakuk* (0 instances of distinct notation); *Zephania* (2 instances of distinct notation); *Haggai* (1 instance of distinct notation); *Zacharia* (4 instances of distinct notation); EBB writes a note in Chapter 5 (Zacharia 5:3), but then crosses it out.; and *Malachia* (1 instance of distinct notation).

[35] Psalm 78:60 -- [EBB underlines אדם] … then writes: "[...] not among men, as in the EV. The word is singular and no allusion intended to the man? I see that the seventy [...], have εν ανθρωποις." Though, also in Psalms we find perhaps one of EBB's most theological statements in Psalm 98:11: "The just one is, I think, in many passages of the Psalms of which I take this to be one, an appellation which [exclusively] belongs to Christ in his human character."

[36] NB: Ch. 9 & Ch. 15 pages have a slight rip in the center of page, which was reworked.

ten thousand! And it was not […] or balanced to me. God did not balance it. — P."[37] The remaining biblical books in these volumes contain only a few notes.[38]

Her Notes on the Septuagint and the New Testament[39]

EBB's notes and marginalia are so numerous, small, and detailed that they often require great concentration, time, and patience to decipher; primarily, the task of looking at her marginal notes in the Greek text — a combined volume of the LXX and the Greek NT — proves to be a formidable task. Many of her own notes come in a listing in the blank pages between the LXX and the Greek NT, and list several manuscripts and biblical codices. It was not initially clear from where she gathered this information, but after some investigation, we can be fairly certain that EBB was consulting *The Holy Bible: Containing the New and Old Testaments* (vol. 12), by Adam Clarke, LL.D. (1814), pp. xi-xiii.[40] This is clear from the multiple similarities in the text of Clarke, which appear almost verbatim in the EBB text, in her own handwriting.

Similar to her scholarly influences in the study of Hebrew and the Hebrew Bible, EBB found some interesting New Testament scholarship in the works of Adam Clarke (1762–1832), Methodist theologian and biblical scholar; Herbert Marsh (1757-1839), Bishop in the Church of England, biblical scholar and translator of Michaelis's *Introduction of the NT*; Johann David Michaelis (1717-1791), biblical scholar; and Johann Jakob Wetstein (1693-1754), a Swiss theologian and New Testament critic. It cannot be determined with certainty that these individuals' works were in the Barrett library, but certainly their works were consulted at one point by EBB to draw many of her theories and conclusions about the text, many of which guided her to her positions. As noted before, the focus of this article is on the Hebrew Bible and Septuagint, but mention of the New Testament is necessary as it is in the same volume as the Greek LXX.

Septuagint Notations

As commented on earlier, the Hebrew Bible and Greek LXX texts of EBB were not equally notated by the poet. In the Greek LXX, Genesis has ~fifty-four distinct textual notations, which is more than the ~thirty-nine notations found in EBB's Hebrew text. There is cross over in only a few spots, including Genesis 3:13 (נשא in Hebrew), which is noted in both her Hebrew Bible and LXX. The footnote list is a select number of notations from the LXX Genesis — some are merely words that EBB underlined, while others are her distinct comments.[41]

---

[37] "P." indicates "John Parkhurst."

[38] *Canticum Canticorum (Song of Songs)* (6 instances of distinct notation); *Ruth* (0 instances) In Ruth, EBB has no comments; *Threni* (Lamentations) (4 instances of distinct notation); *Ecclesiastes* (3 instances of distinct notation); *Esther* (0 instances of distinct notation); again, like Ruth, EBB has no comments on the biblical books based on women characters. Should this be something of note? *Daniel* (2 instances of distinct notation); *Ezra* (3 instances of distinct notation); *Nehemia* (0 instances of distinct notation); *I Chronicorum* (few instances of distinct notation).

[39] The actual biblical text use by EBB is the "Vetus Testamentum secundum Septuaginta Seniorum interpretationem juxta exemplar vaticanum summa cura denuo recusum; adjiciuntur editionis Brabianae variae lectiones. Londini: Sumptibus Samuelis Bagster, 15, Paternoster Row, MDCCCXXVIII."

[40] See Google Books: http://books.google.com/books?id=inMuAAAAYAAJ&pg=RA1-PR12&lpg=RA1- PR12&dq=welstein+bible&source=bl&ots=X7LBuZh7Jg&sig=TU_6lT5YUZNNdVpajXDwqxPE3Tc&hl=en&sa=X&ei=8EisUKmPAtG0QGO5ICQDQ&ved=0CEMQ6AEwAw#v=onepage&q=welstein%20bible&f=false (Accessed Nov. 20, 2012).

[41] Gen. 3:29 (εξ ημων); Gen. 9:27 (Πλατυναι) – יפת […]; Gen. 14:18 (μελχισεδεκ βασιλεὺς Σαλημ) – " ומלכי־צדק מלך שלם – The king of righteousness, the king of peace." Gen. 17:1 (ὁ θεός σου) "the bountiful God — שדה) […];" Gen. 19:24 (καὶ κύριος and παρὰ κυρίου) — "... *is as a proof of the living pre-existence*;" Gen. 20:16 (καὶ πάντα ἀλήθευσον)—"[sin?] and not the English '...he was reproved' is consistent with the Hebrew נכחת'; Gen. 21:3 - ισαακ; Gen. 21:9 - (ισαακ τοῦ υἱοῦ αὐτῆς) — EBB: "not in the Hebrew;" Gen. 21:10-11 -- EBB "Gal 4.30"; Gen. 22:14: (κύριος εἶδεν and κύριος ὤφθη) – EBB: "the same Hebrew word, יהוה יראה"; Gen. 33:19 — ἀμνῶν +קשט a coin on which the figure of a lamb or sheep was imprinted, compare Acts 7.16; See her notes on Joshua 24:32, discussed earlier.

Gen. 42:23 — (ἑρμηνευτὴς) EBB: "Parkhurst is of opinion that the Hebrew word מליץ does not signify interpreter but intercessor, mediator, the officer appointed as advocate." *Exodus* has ~twenty-one distinct textual notations in the Greek LXX. The biblical books from *Leviticus* to *Esther* in the Greek LXX have few notations and the number of distinct notes is listed in the footnotes.[42] *Job* has nine notes, including Job 1:5, 1:11 (יברכך על־פניך) "he had blessed the (surely?)..." / "to thy face. i.e., hypocritically"?[43] *Psalms* has twenty-four notes — significant notes include those listed here: Psalm 8:5 (αγγελους) EBB underlines this word and in the margin writes (אלוהים).[44] See also Psalm 138 below; Psalm 96:11 (τω δικαιω) EBB: "Horsley refers this appellation exclusively to Christ in his human character. He considers this 96th as the first of five psalms relating to the introduction of the first [r...er?] into the word." Psalm 138:1 (αγγελων) — EBB underlines this word and then writes next to it in Hebrew (אלוהים); Psalm 146:4 (Ο αριθμων) — EBB: "[…] can be numbers, but the glories of his understanding are numberless. The Hebrew [xxx] is yet more em[…] … ." *Proverbs* contains only three notes, including Proverbs 26:8 (εν σφενδονη) EBB: "Scha[…]ens says a […] of stones thrown on the [face?] of one who has been stoned to death."[45] *Ecclesiastes* has 1 note, while Isaiah has 16 notes. *Jeremiah* has two notes, including this interesting comment about "face," in Jeremiah 1:13 (απο προσωπου) EBB: "שקד to watch, hasten the almond tree flowers early. / As in the Hebrew מפני. The EV says contradict[ing] to both […] a cont[…] towards the face."

The remaining texts of the LXX contain few notes, with these notations specifically tallied in the footnotes below.[46]

Browning's Exegetical Interests Within the Context of Her Intellectual and Spiritual Trajectory

Important biographical and psychological studies of EBB and her work shed a great deal of light on this study. A good example is Alexandra Wörn's work, which describes in some detail the death of EBB's mother in 1828, and the

[42] (Leviticus…4 distinct notes); (Numbers…1 distinct note); (Deuteronomy…12 distinct notations); (Joshua…3 distinct notations); (Judges…4 distinct notations); (Ruth…0 notations); (I Samuel…0 note) βασιλειων A; (II Samuel…0 note) βασιλειων B; (I Kings…2 notes) βασιλειων Γ; (II Kings… 0 notes) βασιλειων Δ; (I Chronicles…0 notes); (II Chronicles…0 notes); (Esdras…0 notes); (Nehemiah…0 notes) (Esther…0 notes);

[43] Also: Job 9:9 (πλειάδα καὶ ἕσπερον καὶ ἀρκτοῦρον) EBB: "blight, cold, genial warmth...;"

[44] Both this verse in Psalm 8 and that in Psalm 138 are curiously translated. Here the KJV has "angels," which indicates a translation from the LXX, while other more modern translations use the Hebrew "God." In Psalm 138 the Hebrew and Greek terms are usually translated as "gods" (pl.), including in the KJV. EBB's notes indicate her recognition of this, and it may be interesting to look at her later poetic use of the term in English (though, αγγελ- has a distinct meaning of "message/ messenger"). See, for example, EBB's poems *A Man's Requirement* (VIII): "Love me, kneeling at thy prayers,/ With the angels round thee."; *A Thought for a Lonely Deathbed*: "No earthly friend being near me, interpose/ No deathly angel 'twixt my face aud thine,/ But stoop Thyself to gather my life's rose,/ And smile away my mortal to Divine!'" (This is an interesting usage of biblical elements "angel" and "face/facing," as we noted earlier); and several instances in Sonnets from the Portuguese, including III, VII, & XXII; also in *Lord Walter's Wife* (VIII-IX): [my emphasis]

> VIII: 'But you,' he replied, 'have a daughter, a young child, who was laid
> In your lap to be pure; so I leave you: *the angels* would make me afraid."
> IX: 'Oh that,' she said, 'is no reason. *The angels* keep out of the way;
> And Dora, the child, observes nothing, although you should please me and stay.'

EBB is informed in some capacity by the meaning of "angel," though it's not clear how the biblical text influenced these judgments and perceptions. And if we look to her poetry, we could ask many questions, including: what role does this celestial idea have in her work, as for instance in this poetic exchange, where angels strike fear? Is there a relevant connection between this and her reading of the biblical texts? (See sources listed at the conclusion for further examples.)

[45] Cross referenced in EBB's Hebrew Bible text.

[46] (Epistle of Jeremiah…0 notes); (Ezekiel…2 notes); (Daniel…0 notes); (Hosea…4 notes); (Joel…0 notes); (Amos…0 notes); (Obadiah…0 notes); (Jonah…0 notes); (Micah…0 notes); (Nahum…2 notes); (Habakkuk…0 notes); (Zephaniah…0 note); (Haggai…0 note); (Zechariah…1 note); (Malachi…0 notes), though the blank page after has a whole page of notes, many of them scribbled out.

subsequent spiritual formation of Elizabeth, just barely a couple years past 20.[47] This period is clearly interesting and crucial to understanding the development of EBB, who through some directed tutorials in classical literature is largely a self-taught exegete. Her spiritual development comes not only in her daily interactions and discussions with others, but in her own reading of the texts in their original languages. The Greek (LXX) Bible that EBB uses was published the year of her mother's death, so it is likely that it was purchased during a period of personal travail. The Hebrew Bible, though eighty-two years old at the time of its annotation by EBB, is read and notated in the year following the sale of the family home at Hope End.[48]

Wörn's notes in the last paragraph of her piece "'Poetry is Where God Is': The Importance of Christian Faith and Theology in Elizabeth Barrett Browning's Life and Work"[49] writes about EBB's 1831-32 diary, in which she claims to have read "7 chapters a day" of the Bible. However, it also discusses the her sense toward God and what she was reading was very much the "work of God," at least according to a letter she wrote to a friend (and cited on the bottom of p. 237 of Wörn's article). This is very interesting, because most biographies, even modern ones, seem to omit her reading of "God's Word" (i.e., the Bible), and usually incorporate a half dozen other works and writers from antiquity and beyond. But if this is accurate, and she is noting this in 1831, she is already delving deeply into the biblical text. I would assert that this disruption in moving to Sidmouth, as well as her complex and often tense relationship with Mr. Hugh Boyd, may well have pushed EBB into a deeper study of the Bible in its original tongues. What is most important, though, in this present examination, is the recognition that much of what EBB writes later on, whether in her works from 1836-38, 1844, or *Aurora Leigh* (EBB's epic poem) from 1856, comes back to the foundational studies she did in these Hebrew and Greek Bibles in 1832-3. As Wörn suggests, "Through Aurora [Leigh], EBB enfleshes the Christian resurrection to new life, as the ending, or rather the beginning of her poetic narrative."[50] This narrative, as with many others suggested by scholars, may well have taken its impetus from the very biblical studies (especially in Leviticus and Psalms) that we have surveyed in this paper.

Conclusion

We are left to make what we can of EBB's extensive biblical marginalia. Certainly the extensiveness of her exegetical notes warrants a much more extensive study than the present essay can afford. That said, some things have become very clear through this overview: EBB was a skilled linguist and scholar, who was competent and able to dig into the richness of both the Hebrew and Greek languages. She knew these languages well, perhaps Greek better, as she'd studied it already for nearly a dozen years, by the time she'd made her notes in these Bibles. She relied to some degree on the assessments of individuals like Horsley, Parkhurst, and others but was sufficiently confident to be able to draw independent conclusions from her own investigations of the text. It is also evident that at this point in her life she approached the Bible as a devoted Christian, whose explorations of the biblical text were energized by her own faith (her notes on Psalm 96 and the prefiguring of Christ serving as only one example). And there are indications that her exegetical pursuits during this period bore fruit later on in her more mature works, such as *Wine of Cyprus*, XXI — on Christ, and especially in *Aurora Leigh*.

EBB's studies and knowledge of the Bible and of ancient languages gave her a greater facility to express the poeticism of language in general — Hebrew, Greek, and English. And her work is a testimony of the ability to explore the deeper, richer meaning of interaction between the human being and the divine — especially where one recognizes the importance of "facing" God and what that means on every level of poetry and human existence.

---

[47] See Alexandra Wörn, "Poetry is Where God Is: The Importance of Christian Faith and Theology in Elizabeth Barrett Browning's Life and Work," in *Victorian Religious Discourse: New Directions in Criticism*, ed. Jude V. Nixon (New York: Palgrave MacMillan, 2004), 236.

[48] Perhaps the best description of her Hebrew study and her work at this time is by Dorothy Mermin, in her excellent volume *Elizabeth Barrett Browning: The Origins of a New Poetry*. See Dorothy Mermin.

[49] See Alexandra Wörn, "Poetry is Where God Is…," 237.

[50] See Alexandra Wörn, "Aurora, the Morning Star: Shedding a New Light on 19th Century Christology — EBB's poetic novel Aurora Leigh as a model for a poetic Christology." *European Journal of Theology*, 11:2 (2002), 137. See also Glennis Stephenson, 238.

Primary Sources

Biblia Hebraica Sine Punctis Acc. Nat. Forster, Oxon. 1750.

Vetus Testamentum secundum Septuaginta Seniorum interpretationem juxta exemplar vaticanum summa cura denuo recusum; adjiciuntur editionis Brabianae variae lectiones. Londini: Sumptibus Samuelis Bagster, 15, Paternoster Row, MDCCCXXVIII.

Barrett, Elizabeth Barrett. *Unpublished Notes and Marginalia*. 1832-33.

Browning, Elizabeth Barrett. "Twenty Unpublished Letters of Elizabeth Barrett to Hugh Stuart Boyd." ed. Bennett Weaver. *PMLA* 65:4 (June 1950): 397-418.

Clarke, Adam. *The Holy Bible: Containing the New and Old Testaments*, vol. 12. 1814.

_____. *The New Testament of Our Lord and Saviour Jesus Christ. The Text Taken from the Most Correct Copies of the Present Authorized Version. Commentary and Critical Notes*. Vol. 1 (New York: Eastburn, Kirk & Co., 1814).

Horsely, Samuel. *Biblical Criticism on the First Fourteen Historical Books of the Old Testament; also on the First Nine Prophetical Books.* London: Printed for Longman, Hurst, Rees, Orme, & Brown, and F.C. & J. Rivington, 1820.

_____. *The Book of Psalms; Translated from the Hebrew: with Notes, Explanatory and Critical*. London: Sold by F.C. & J. Rivington, St. Paul's Churchyard, 1815.

_____. *On the Prosodies of the Greek and Latin Languages.* London: Printed by J. Nichols, For J. Robson, New Bond Street, 1796.

_____. *Sermons*. New York: Printed and Sold by T. and J. Swords, 1811.

Parkhurst, John. *A Greek and English Lexicon to the New Testament: in which the Words and Phrases occurring in those Sacred Books are distinctly explained*. London: Printed by T. Davison, Whitefriars, 1809.

_____. *A Hebrew and English lexicon without points. In which the Hebrew and Chaldee words of the Old Testament are explained in their leading and derived senses ... To this work are prefixed an Hebrew and a Chaldee grammar without points*. London: Printed by T. Davison for F.C. and J. Rivington [etc.], 1813.

Ricks, Christopher, ed. *The Brownings: Letters and Poetry* (Garden City, NJ: Doubleday, 1970).

Wilson, Thomas. *The works of the Right Reverend father in God, Thomas Wilson, D.D., Lord Bishop of Sodor and Man.* Edited by Rev. Clement Cruttwell. Bath: Printed by and for R. Cruttwell and sold by C. Dilly, London, 1782-89.

Wilson, Thomas. *An Abstract of the Historical Part of the Old Testament*. Edited by Edward Harley. 1730-1735.

Secondary Sources

Avery, Simon and Rebecca Stott. *Elizabeth Barrett Browning* (London: Longman, 2003).

Dally, Peter. *Elizabeth Barrett Browning: A Psychological Portrait* (London: Macmillan London, 1989).

Dennis, Barbara. *Elizabeth Barrett Browning: The Hope End Years* (Wales: Poetry Wales Press, 1996).

Fishman, Lisa. *Current* (Anderson, SC: Parlor Press, 2011).

Fowler, Rowena. "Browning's Jews." *Victorian Poetry* 35:3 (Fall 1997), 245-265.

Hoagwood, Terence Allan. "Biblical Criticism and Secular Sex: Elizabeth Barrett's A Drama of Exile and Jean Ingelow's A Story of Doom." *Victorian Poetry* 2:2 (Summer 2004), 165-180.

Lewis, Linda M. *Elizabeth Barrett Browning's Spiritual Progress: Face to Face with God* (Columbia: University of Missouri Press, 1998).

Lupton, Mary Jane. "A Little Hemming and More Greek." In *Critical Essays on Elizabeth Barrett Browning*, ed. Sandra Donaldson (New York: G.K. Hall, 1999).

Mermin, Dorothy. *Elizabeth Barrett Browning: The Origins of a New Poetry* (Chicago: University of Chicago Press, 1989).

Stephenson, Glennis. "The Vision Speaks: Love in Elizabeth Barrett Browning's 'Lady Geraldine's Courtship.'" In *Critical Essays on Elizabeth Barrett Browning*, ed. Sandra Donaldson (New York: G.K. Hall, 1999).

Wörn, Alexandra M.B. "Aurora, the Morning Star: Shedding a New Light on 19th Century Christiology—Elizabeth Barrett Browning's Poetic Novel Aurora Leigh as a Model for a Poetic Christology." *European Journal of Theology* 11:2 (2002), 135-141.

_____. "'Poetry is Where God Is': The Importance of Christian Faith and Theology in Elizabeth Barrett Browning's Life and Work." In *Victorian Religious Discourse: New Directions in Criticism*, ed. Jude V. Nixon (New York: Palgrave MacMillan, 2004), 235-252.

An Invisible Wall: The Relationship Between Congregational and Seminary Libraries in the United States[1]

by Rebecca Klemme Eliceiri

Abstract

Theological (seminary) and congregational libraries in the Christian and Jewish religious traditions have coexisted in some fashion since their beginnings. However, little research exists regarding the relationship between these related-but-distinct library types.

The present essay explores the relationship between these types of libraries, through a survey of their literatures and available statistics, considering their histories and contexts within the broader religious and library worlds, as well as their current relationship in light of their diverse religious institutions. The roles of these libraries will be examined regarding religious, theological, and information literacies as well as exploring their staffs, their staffs' training, funding, library hours, goals, objectives, and outcomes, particularly regarding the changing landscape of religious and theological education for both clergy and laypeople. The essay concludes with a consideration prospects in the religious library world in a congregational landscape that often cannot afford full-time, traditionally theologically educated clergy, much less paid congregational librarians.

Introduction

Religious libraries of all types throughout Judeo-Christian history have been important partners in the ongoing endeavor of personal and communal faith formation of clergy and laity alike. Theodore Wiener discusses the fundamental relationship between religion, education, and libraries:

> Every religion, in order to be understood by its committed adherents or by potential converts, requires the help of some kind of educational process to communicate its beliefs to them. This task of teaching religion may be carried out by the consecrated religious leader, by word of mouth and personal example in the early stages, as Moses and Jesus taught their disciples. When the revelations received by them are written down and become the sacred texts, we have the beginnings of libraries.[2]

Religious libraries have taken various forms throughout their histories in supporting their broader institutions' missions, and have had various kinds of relationships with other types of libraries. The present essay explores the relationship between congregational and seminary libraries in the United States, focusing in particular on their historical contexts, literatures, roles, and future collaborative potentials.

[1] A note on terminology: while much literature discusses "theological" libraries, generally meaning seminary libraries, for greater clarity I use the terms seminary libraries to refer to overtly theological libraries in higher education, and congregational libraries to refer to synagogue, church, and parish libraries.

[2] Theodore Wiener, "History of Religion, Education and Libraries," in *Church and Synagogue Libraries*, ed. John F. Harvey (Lanham, MD: Scarecrow Press, 1980), 3.

Rebecca Klemme Eliceiri is Access Services Clerk at Webster University Library, Webster University, St. Louis, Missouri.

Historical Contexts of Congregational and Seminary Libraries

Lifelong integrated spiritual-intellectual learning in Judaism has a long history, as noted by Wiener:

> The purpose of this study [of sacred Judaic texts] was not purely intellectual. To know the law was to comprehend the revealed will of God. Even to study the tradition for its own sake was considered meritorious. Whenever people get together and occupy themselves with the Torah, it is thought that the Shekinah, "the Divine Presence," dwells among them.[3]

Jewish libraries, since their beginnings, have supported this worthy endeavor. As Christianity came into being, it remained close to its Judaic origins. Edward Farley explains, "The early Christian movement did not repudiate this tradition. It modeled its own congregations on the synagogue, proposed teachers for those congregations, and in one Gospel applied the term 'rabbi' to Jesus himself."[4] While the Church taught Jesus's message of salvation, early Christians also wanted to learn about Jesus's life to better emulate it, and were better able to do both of these things through early church libraries.

The first formal religious libraries in the United States had no reason not to assume a division between clergy and laity. These libraries began as constituent parts of colleges, such as that at Harvard (est. 1636), which began with a scant 100 volumes.[5] Seminaries followed in the next century, still with libraries that were unimpressive in size, such as New Brunswick (est. 1784), St. Mary's (est. 1791), Andover (est. 1807), and Princeton (est. 1812). Education for the role of librarian was not a high priority at that time, as Philip Dare notes: "None of the earliest librarians in these schools were trained."[6]

Also present in the early American religious library milieu were Sunday school and synagogue libraries. Sunday school libraries, which began in the United States in the 1820s, were described as "...an agent of social betterment, as well as a recruiting station for the church."[7] Synagogue libraries "…were designed to work closely with the synagogue religious schools and for recreational reading and studying for synagogue members."[8] Formal Jewish theological education and library establishment in the United States began later in the nineteenth century, with Hebrew Union College in 1875 and Jewish Theological Seminary in 1886.

Sunday school libraries were in decline at the same time that clergy education became more professionalized with the establishment of the Conference of Theological Seminaries and Colleges in the United States and Canada in 1918 (which later became the American Association of Theological Schools, then the Association of Theological Schools).[9] The Catholic Library Association was formed shortly thereafter, in 1921.[10] Seminary libraries were in the meantime coming into their own, particularly with the establishment of the American Theological Library Association in 1947.[11]

---

[3] Ibid., 4.

[4] Edward Farley, "Can Church Education Be Theological Education?" *Theology Today* 42, no. 2 (July 1, 1985), 159.

[5] G. Paul Hamm, "A Look at the Past," in *A Broadening Conversation: Classical Readings in Theological Librarianship*, ed. Melody Layton McMahon and David R. Stewart (Lanham, MD: Scarecrow Press, 2006), 259.

[6] Philip M. Dare, "Theological Libraries," *Encyclopedia of Library History*, ed. Wayne A. Wiegand and Donald G. Davis (New York: Garland Publishing, Inc., 1994), 621.

[7] Frank Keller Walter, "A Poor but Respectable Relation: The Sunday School Library," *The Library Quarterly* 12, no. 3 (July 1942): 731.

[8] Isaiah Sonne and Naomi Steinberger, "Libraries," *Encyclopaedia Judaica*, ed. Michael Berenbaum and Fred Skolnik (Detroit: Macmillan Reference USA, 2007), Gale Virtual Reference Library, http://go.galegroup.com/ps/i.do?id=GALE%7CCX2587512465&v=2.1&u=imcpl1111&it=r&p=GVRL&sw=w., 783.

[9] G. Paul Hamm, "A Look at the Past," in *A Broadening Conversation: Classical Readings in Theological Librarianship*, ed. Melody Layton McMahon and David R. Stewart (Lanham, MD: Scarecrow Press, 2006), 257.

[10] A. R. Chwalek, "Catholic Library Association," *New Catholic Encyclopedia* (Detroit: Gale, 2003), Gale Virtual Reference Library, http://go.galegroup.com/ps/i.do?id=GALE%7CCX3407702165&v=2.1&u=morenetuomcolum&it=r&p=GVRL&sw=w.

[11] Elmer J. O'Brien and Betty A. O'Brien, "From Volunteerism to Corporate Professionalism: A Historical Sketch of the American Theological Library Association," in *The American Theological Library Association: Essays in Celebration of the First Fifty Years*, ed. M. Patrick Graham, Valerie R. Hotchkiss, and Kenneth E. Rowe (Evanston, IL: American Theological Library Association, 1996), 5.

Meanwhile, congregational libraries were beginning a resurgence that caught the attention of the broader library world, as evidenced by a September 1, 1962, *Library Journal* article, "Church Libraries: A Problem That Won't Go Away." The problem noted by author John Anderson was that as congregational library development increased, library professionals didn't know what to do with these libraries, implying that library professionals from the broader library world should assist them. Anderson entreated, "The motives for church libraries are good. Some concerted guidance from the profession would more nearly insure that these motives for more and better reading be guided into the most productive paths."[12] Fortunately for Anderson, John Harvey, then-dean of Drexel University's library school, took up the cause of congregational libraries by forming the Church and Synagogue Library Association in 1967, which expanded the work that local church library associations had been doing independently.[13] A year prior, two organizations, the Jewish Librarians Association and the Jewish Libraries Association, merged to form the Association of Jewish Libraries.[14]

Literatures of Congregational and Seminary Libraries

The literature of religious libraries provides interested parties with a great deal of helpful information on religious library praxis. Much of the literatures of congregational and seminary libraries are nurtured in their respective associations, with occasional overlap of intended audience. Literature covering both groups includes *Christian Library Journal*,[15] *Judaica Librarianship*,[16] *AJL News* (a newsletter) and *AJL Reviews*,[17] *AJL Conference Proceedings*,[18] *The Christian Librarian*,[19] and *Catholic Library World*.[20] Additionally, general library reference works such as the Encyclopedia of Library History and the Encyclopedia of Library and Information Science contain entries on many different types of religious libraries. Databases such as the *ATLA Religion Database®*,[21] *ATLASerials®*,[22] *ATLA Catholic Periodical and Literature Index®*,[23] and the *Christian Periodical Index*[24] cover a broad mix of scholarly and popular religious serials and monographs.

Seminary libraries also have a robust literature available. ATLA's annual *Summary of Proceedings* and the journals *Theological Librarianship*[25] and the *Journal of Religious and Theological Information*[26] provide current perspectives regarding topics of interest to seminary librarians. Books such as *A History of the American Theological Library Association*, *The American Theological Library Association: Essays in Celebration of the First Fifty Years*, and *A Broadening Conversation: Classic Readings in Theological Librarianship* provide informative essays and personal testimonies of ATLA members through the years. Harvey's book, *Scholarly Religious Libraries in North America: A Statistical Analysis*, rounds out these rich histories with the kind of statistical analysis that helps theological library staff contemplate the library's role in theological education as a whole.

---

[12] John F. Anderson, "Church Libraries: A Problem That Won't Go Away," *Library Journal* 87, no. 15 (September 1, 1962), 2835.

[13] Dorothy J. Rodda, "The Church and Synagogue Library Association," in *Church and Synagogue Libraries*, ed. John F. Harvey (Metuchen, NJ: Scarecrow Press, 1980), 241.

[14] Association of Jewish Libraries, "About AJL," *Association of Jewish Libraries*, 2013, http://jewishlibraries.org/main/AboutAJL.aspx.

[15] http://www.christianlibraryj.org/

[16] http://ajlpublishing.org/jl/

[17] http://www.jewishlibraries.org/main/Publications/NewsReviews.aspx

[18] http://www.jewishlibraries.org/main/Events/PastConferences/ConferenceProceedings.aspx

[19] http://www.acl.org/index.cfm/publications/the-christian-librarian/

[20] http://www.cathla.org/catholic-library-world

[21] https://www.atla.com/products/catalog/pages/rdb-db.aspx

[22] http://www.ebscohost.com/academic/atla-religion-database-with-atlaserials

[23] http://www.ebscohost.com/academic/atla-catholic-periodical-and-literature-index

[24] http://www.acl.org/index.cfm/publications/christian-periodical-index/

[25] http://www.theolib.org

[26] http://www.tandfonline.com/toc/wrti20/current#.UpFMvyjrqPQ

Harvey identifies the dearth of adequate literature for congregational libraries.[27] Journals and magazines primarily focused on congregational libraries include *Congregational Libraries Today*,[28] *Libraries Alive*[29] (ceased publication as of the end of 2012), and *Church Libraries Journal*.[30] Some excellent books are available, such as *Church and Synagogue Libraries*, *Popular Religious Libraries in North America: A Statistical Analysis*, and a series of CSLA guides; however, much of this material is well over a decade old, and much of it only addresses library maintenance and procedures. Harvey argues that congregational librarianship needs more substantial literature addressing theory and policy.[31] It is also arguable that introducing congregational librarians to the literatures of library science and seminary librarianship would benefit congregational librarians, particularly in terms of introducing and integrating congregational libraries more into the worlds of religious librarianship and librarianship in general.

Accessing many of the resources listed above, particularly journal articles, is an ongoing issue for both congregational and seminary libraries. While many articles are available either online or are indexed in databases such as *ATLA Religion Database*®[32] and full-text in *ATLASerials*®,[33] LISTA,[34] the *Christian Periodicals Index*,[35] and other databases with full-text coverage, congregational librarians may not know of their existence or fully grasp their importance. Additionally, some association publications appear to be available only to association members, and are not indexed or available as full-text in any of the above databases. These circumstances do little to spread the good news of religious libraries of all types to people with an intellectual interest in religion. Surprisingly, however, many of the CSLA publications are indexed in the ERIC[36] education database, though their full-text access is at present unavailable due to privacy concerns regarding the ERIC database.[37]

Roles of and Current Relationship Between Congregational and Seminary Libraries

Religious libraries' foremost mission is generally to support the goals of biblical, theological, and religious literacy within their parent institutions and faith traditions. Each type of library has its own role, strengths, and challenges. Many factors influence the current relationship between seminary and congregational libraries, one of which is the division between "religious education" (education for laypeople) and "theological education" (education for clergy). Farley attributes this division to three things that have happened within post-Enlightenment religious life: the professionalization of theology, the expectation that laity faith formation happens mostly through regular worship attendance (rather than what he calls "ordered learning" — i.e., serious theological study), and a change in the meaning of education for laity.[38] One result of this division, as noted by Harvey, is that there is generally not a strong relationship between congregational and seminary librarians.[39]

---

[27] John Harvey, "Introduction: The American Church and Synagogue Library World," in *Church and Synagogue Libraries*, ed. John F. Harvey (Lanham, MD: Scarecrow Press, 1980), xvii-xviii.

[28] http://cslainfo.org/?page_id=3644

[29] http://www.churchlibraries.org/

[30] http://www.eclalibraries.org/

[31] John Harvey, "Introduction: The American Church and Synagogue Library World," in *Church and Synagogue Libraries*, ed. John F. Harvey (Lanham, MD: Scarecrow Press, 1980), xvii-xviii.

[32] http://www.ebscohost.com/academic/atla-religion-database-with-atlaserials

[33] https://www.atla.com/products/catalog/pages/atlas.aspx

[34] http://www.ebscohost.com/academic/library-information-science-technology-abstracts-lista

[35] http://www.acl.org/index.cfm/publications/christian-periodical-index/

[36] http://eric.ed.gov/

[37] ERIC Institute of Education Sciences, "New and Notes: Status of ERIC's PDF Restoration Project," *ERIC*, 2013, http://eric.ed.gov/?note.

[38] Edward Farley, "Can Church Education Be Theological Education?" *Theology Today* 42, no. 2 (July 1, 1985): 166–171.

[39] John Harvey, "Introduction: The American Church and Synagogue Library World," in *Church and Synagogue Libraries*, ed. John F. Harvey (Metuchen, NJ: Scarecrow Press, 1980), xvi.

The division between religious and theological education is replicated in the associations representing these libraries.[40] Some of their library associations are separate, such as the American Theological Library Association[41] and the Church and Synagogue Library Association,[42] though the Association of Jewish Libraries[43] and Catholic Library Association[44] have divisions within them for different types of libraries, and the Association of Christian Librarians[45] and Evangelical Church Library Association[46] offer various membership types to different constituencies. There are formal cooperative database arrangements between ATLA and CLA,[47] but no comprehensive database packages from database aggregators exist for religious libraries that cover all available religious databases. Harvey also considers that it may be difficult for religious libraries of any sort to balance their shared interest in religion with denominational loyalty. "Such feelings of narrow differences negatively influence the religious library group's thinking and inhabit its recognition of its cohesiveness as a general body of religious professionals."[48]

The above library associations and those of related organizations provide structure for religious libraries regarding library standards and accreditation. Institutional and library accreditation plays a key role in ensuring library quality. Seminary libraries are largely defined by the Association of Theological Schools standards as part of the ATS accreditation process.[49] These standards mandate certain expectations and competencies in seminary libraries and their staffs, holding them accountable to a collectively agreed-upon level of intellectual rigor in terms of library materials, services, and ethos.

Standards for congregational libraries, while available, are less prevalent and uniform than those for seminary libraries. CSLA standards, available via the 1993 publication *Standards for Church and Synagogue Libraries*,[50] are neither comprehensive nor binding. Laura Berner Cohen notes the existence, benefits, and limits of the Association of Jewish Libraries' standards for library certification.[51] While the full standards are available only to members as part of the accreditation process,[52] the AJL's freely available presentation, "Accreditation: A Blueprint for Your Library's Future," provides interested parties with an overview of them.[53]

Another issue related to accreditation/certification is library staff education. Congregational librarians are many times disadvantaged regarding educational levels. Harvey states that ideally, congregational librarians should have the same education as seminary librarians, as well as specialized on-the-job training in religious education, but as of 1988, only

---

[40] Ron Chepesiuk's article "Keeping the Faith: Religion in the Professional Sense," *American Libraries* 30, no. 7 (August 1999), 48, provides a fairly good overview of these associations, though the Lutheran Church Library Association – later renamed as the National Church Library Association – disbanded as of December 2012.

[41] www.atla.com

[42] http://cslainfo.org/

[43] http://www.jewishlibraries.org/main/

[44] http://www.cathla.org/

[45] http://www.acl.org/

[46] http://www.eclalibraries.org/

[47] Don Haymes, "Pulling Together: The Collaborative Efforts of CLA and ATLA," *Catholic Library World* 63, no. 2 (October 1, 1991): 105-08, 110.

[48] John Frederick Harvey and Jo Ann Mourides, *Popular Religious Libraries in North America: A Statistical Examination* (Lanham, MD: Scarecrow Press, 1999), 22.

[49] http://www.ats.edu/accrediting/standards-and-notations

[50] Church and Synagogue Library Association, *Standards for Church and Synagogue Libraries: Guidelines for Measuring Effectiveness and Progress*, 2nd ed, CSLA Guide no. 6 (Portland, OR: Church and Synagogue Library Association, 1993).

[51] Laura Berner Cohen, "Synagogue Libraries: Making It on Their Own," *Special Libraries*, 1995, Academic OneFile.

[52] Association of Jewish Libraries, "Standards for Synagogue and Center Libraries," Association of Jewish Libraries, accessed December 8, 2013, http://www.jewishlibraries.org/main/Resources/AJLWiki/tabid/200/Default.aspx?topic=Standards+for+Synagogue+and+Center+Libraries.

[53] Helene Tuchman et al., "Accreditation: A Blueprint for Your Library's Future" (Teaneck, NJ: Accreditation Committee of the Association of Jewish Libraries – Synagogue, School, and Center Division, June 2001), http://www.jewishlibraries.org/main/Portals/0/AJL_Assets/documents/Publications/proceedings/proceedings2001/tuchman.pdf.

15 percent of congregational librarians held any kind of professional qualification.[54] "Church and synagogue library staff members are volunteers and usually lack library school training or even college degrees. This is essentially a part-time clerical occupation."[55] Without the expectation that congregational librarians will have extensive religious and library science education, educational opportunities for congregational librarians are neither standardized nor particularly rigorous. There is a congregational librarianship course sponsored by the CSLA,[56] though tuition appears to be more heavily subsidized for Southern Baptist Convention and other Baptist students than those of other denominations or faiths. Its subject matter, while important, is mostly of a practical and procedural nature and does not appear to engage its students in the type of higher level critical reflection that would elevate the discipline of congregational librarianship to an essential place within the congregation.

While there is more work to be done integrating the roles that theological and religious studies and library science play in the profession of seminary librarianship, educational opportunities and expectations for seminary librarians are generally far more rigorous than for congregational librarians. It is generally assumed that seminary librarians will have two master's degrees: one in theology or religious studies, and the other in library science. The Theological Librarianship course[57] in partnership with ATLA and the University of Illinois at Urbana-Champaign helps seminary and religious studies librarians reflect in an integrated way on seminary librarians' dual roles. This course would also be helpful for congregational librarians, as it encourages its students to critically reflect on all manner of things within the broader world of theology and religious studies librarianship.

On the whole, I conclude there is disturbingly little current relationship between congregational and seminary libraries. Such a relationship has great potential, were it nurtured systemically through things such as print and e-resource consortia open to all religious libraries, as well as shared educational opportunities. Most beneficial, though, is the gift we give our libraries, library users, and indeed, the whole people of God, when we open ourselves up to formal and informal relationship with other librarians in different types of religious libraries. The current relationship between congregational and seminary libraries, while weak, is also an invitation for greater collaboration.

Future Directions for the Relationship Between Congregational and Seminary Libraries

In considering an ideal relationship between congregational and seminary libraries, it is important to explore current library and educational trends, several of which are worth noting: the roles that wisdom, lifelong learning, critical thinking, and information literacy play (or ought to play) in religious and theological education. Additionally, the ever-increasing prominence of electronic tools and resources within libraries of all types also have implications for this relationship. Integrating most of these themes, Eric Nyrose explores the intersection of wisdom, critical thinking, and information literacy. "In many ways, what we teach about critical thinking in information literacy is similar to these principles of wisdom yet not recognized as such. This ancient wisdom would call for a comprehensive approach through which we communicate principles of wisdom, principles of critical thinking, in such a way that they integrate with all areas of life."[58]

Much has been said in recent library literature about information literacy, which has only recently made its way out of academic libraries into the intellectual life of educational institutions at large, and generally not yet into religious organizations and congregations. William Badke's book *Teaching Research Processes*, while focusing on the role of faculty

[54] John Frederick Harvey and Jo Ann Mourides, *Popular Religious Libraries in North America: A Statistical Examination* (Lanham, MD.: Scarecrow Press, 1999), 230.

[55] John Harvey, "Introduction: The American Church and Synagogue Library World," in *Church and Synagogue Libraries*, ed. John F. Harvey (Metuchen, NJ: Scarecrow Press, 1980), viii.

[56] http://cslainfo.org/?page_id=3566

[57] https://www.atla.com/MEMBERS/DEVELOPMENT/Pages/UIUC.aspx

[58] Eric Nyrose, "Pursuing Wisdom: An Investigation of the Relationship Between Some Ancient Religious Concepts of Wisdom and Current Notions of Critical Thinking Within Information Literacy," *Journal of Religious & Theological Information* 8 (2009), 140.

in helping students develop solid research skills, also encourages academic librarians to use their gifts for teaching research processes. He strongly recommends that librarians advocate for information literacy in their educational institutions — with faculty, students, and anyone else they encounter.[59]

Badke's vision is certainly inspiring but primarily focuses on academic institutions. A similar vision for the religious library world has the potential to revolutionize that world. Clergy and laity alike need information literacy as a solid intellectual foundation on which to live out the search for answers to the deep questions that make life meaningful. While Badke discusses the faculty role in teaching research processes within academic institutions, there is an equal need for such instruction within religious congregations. Religious librarians of all types have a vital role to play as information literacy advocates. Information literacy may have begun in academic libraries but is destined for failure if it remains there exclusively.

Badke notes the importance of tailoring information literacy/research instruction to the discipline/environment in which it is taught. Robert Phillips addresses this need by using the ACRL "Information Literacy Competency Standards for Higher Education"[60] as a starting point, then observes the following particularities in theological education: "Theological education is itself a cluster of disciplines, each with its own ways of finding and using information."[61] He asks difficult questions such as, "In what ways does [theological education's value system] affect how one approaches information literacy? When does one reject well-reasoned arguments in light of authority? What are the implications of this approach when using information?"[62] When discussing information literacy for lifelong learning in a different article, he notes the implications of lifelong learning on information literacy behaviors. "Instead of knowing how to use a library catalog, [seminarians] need to know how to create one, based on their own personal collection of books, articles, clippings, and Internet bookmarks."[63] I would take Phillips's observations a step further and say that all people of faith need to have access to and learn the tools that enable them to thoughtfully study and reflect critically on their faith for lifelong learning.

Another important future priority in growing the relationship between congregational and seminary libraries is access for all religious libraries to the whole of religious and theological library literature, particularly to online databases. Much congregational library literature, including the CSLA quarterly magazine *Congregational Libraries Today*, is unavailable via databases (either full-text or indexed). ATLA and other religious database providers and aggregators need to provide database pricing for congregational library use. There is no time like the present for ATLA and other database providers to bring their databases into congregational life, to equip congregational librarians to help people learn how to use them and understand their importance as compared with the open web. Congregational and seminary library associations can also work together to create consortial access to databases and other materials (particularly electronic resources). While religious authorities wring their hands about how to empower laity and keep them actively involved in congregational life, why not start by equipping them with robust and rigorous religious information literacy education and helpful resources?

Religious libraries of all types and their staffs need to proactively position themselves as full educational partners in the lives of their broader institutions. In much the same manner that seminary librarians have sought greater institutional recognition such as faculty status and collaboration with faculty and administration, congregational librarians need to develop and act upon an awareness of their full potential. This may include seeking increased recognition (such as

---

[59] William B. Badke, *Teaching Research Processes: The Faculty Role in the Development of Skilled Student Researchers* (Witney, UK: Chandos Publishing, 2012), 183-85.

[60] Association of College and Research Libraries, "Information Literacy Competency Standards for Higher Education," ACRL: Association of College & Research Libraries (A Division of the American Library Association), 2000, http://www.ala.org/acrl/standards/informationliteracycompetency.

[61] Robert Phillips, "Information Literacy Standards for Theological Education," *Journal of Religious & Theological Information* 7, no. 2 (2005), 7.

[62] Ibid., 7-8.

[63] Robert Phillips, "Bibliographic Instruction and Life-Long Learning," *Journal of Religious & Theological Information* 4, no. 1 (2001), 6.

paid positions), ordination/licensure, and greater collaboration with clergy, religious education staff, and congregational administration regarding information literacy and the intellectual life of the congregation.

Seminary librarians, congregational librarians, and their respective libraries have much to offer the worlds of religion and theology, and to each other. Theirs is a vital but heavily under-explored symbiotic relationship. They are jointly called to build up religious librarianship in such a way that promotes wisdom for all people of faith. This is a time for religious libraries of all types to boldly meet all believers with educational processes, resources, and information that is relevant to their lives, offers historical and theological truth, and provides them with spiritual sustenance. Such a mix of religious-intellectual riches will hopefully encourage all believers to live out their faith more fruitfully. The curiosity of God's people knows few bounds. Congregational and seminary libraries are best equipped to respond to such curiosity as partners on a journey toward a collective and greater wisdom.

Ministers on the Lecture Circuit: Education, Entertainment, and Religion in Early Twentieth-Century America

by Lisa Gonzalez

Abstract

In the early twentieth century, some American ministers were eager participants in the Chautauqua and Lyceum lecture circuits that flourished across the Midwest and beyond. Ministers expressed their vocation in the public arena, and the Redpath Chautauqua collection shows how part of this public life was conducted. In their role as lecturers in multiple educational and civic venues, ministers functioned as experts on the Bible, as well as supporting American ideals that were loosely connected to Protestant Christianity. The essay explores how a substantial archival collection reveals a particular public role ministers played in a popular culture venue in early twentieth-century America.

Introduction

The Chautauqua phenomenon occupies a unique place at the intersection of religion, education, and entertainment in the history of America culture. The earlier Lyceum lecture movement of the nineteenth-century sought to provide educational lectures to the masses, though there was an element of entertainment to the lecture tours of popular speakers such as Williams Jennings Bryan, and the nineteenth century camp meeting also contributed elements to what became the Chautauqua movement. Elements of both the Lyceum movement and the revivalist camp meeting were evident in what emerged in the early twentieth century as the Chautauqua movement. Methodist minister John Heyl Vincent was a key supporter of the ecumenical Protestant Sunday School movement and sought to establish a summer institute that would promote better training for teachers. The name comes from Chautauqua Lake in New York, where the first Sunday School Teachers' Assembly gathering was held in 1874, promoted by Vincent and other progressive ministers.[1] Vincent was uncomfortable with the level of emotionalism at what were known as "camp meetings," and as an alternative sought to promote programs that would stir the affections, yet in a more elevated and refined way; he specifically banned the mourning bench at Chautauqua Lake.[2]

The gathering at Chautauqua quickly developed into an education and entertainment program of lecturers, dramatic readers, and musical performers. While some local communities sought to imitate the original Chautauqua summer program in their communities, the Chautauqua phenomenon expanded further starting in 1904, when the Redpath Lyceum Bureau devised a strategy for providing a complete Chautauqua program that could be transported by railroad from one location to another, giving rise to the annual summer visit of the circuit Chautauqua in many communities across the Midwest.[3] Redpath and other Lyceum bureaus provided the basis for a network of "talent agents" who could support the demand for performers for both Lyceum and Chautauqua programs.

---

[1] Andrew Rieser, *The Chautauqua Moment: Protestants, Progressives, and the Culture of Modern Liberalism* (New York: Columbia University Press, 2003), 37.

[2] Rieser, *The Chautauqua Moment*, 44.

[3] James R Schultz, *The Romance of Small-Town Chautauquas* (Columbia: University of Missouri Press, 2002), 8.

Lisa Gonzalez is Electronic Resources Librarian at Catholic Theological Union, Chicago, Illinois.

Andrew Rieser notes that Chautauqua was "neither a college nor a summer resort nor a religious assembly," and yet it displayed characteristics of all three.[4] Chautauqua's resemblance to a religious assembly is most notable when examining the contributions of ministers to the movement. While many other ministers besides Vincent served as "boosters" for the Chautauqua, clergy were at the same time active participants (often as lecturers) themselves. To illustrate, the online exhibit, "Traveling Culture: Circuit Chautauqua in the Twentieth Century," lists 206 preachers and 146 clergy in its collection of talent brochures, with some lecturers being assigned to both categories.[5] This exhibit features material from the Redpath Chautauqua Bureau Records at the University of Iowa, which houses one of the largest collections of circuit Chautauqua archival records. While ministers would already be well known in their local communities as public speakers, it is worth considering how so many ministers came to be speakers traveling on the lecture circuit. The present essay will explore the content of the Redpath Collection, and how this material can help inform our understanding of the role ministers played in this important popular "edutainment" venue.[6] Despite the rigors of traveling on the lecture circuit, this large number of ministers working as successful lecturers demonstrates that these clergy had something unique and appealing to contribute to Chautauqua's middle-class American audiences, and, in return, the vision of Chautauqua was something that ministers were eager to support.

The "Business" of the Lecture Circuit

The Redpath Lyceum Bureau served as a kind of national talent agency in the United States, and was well positioned to transition into supporting Chautauqua programs. Founded in 1868, the Redpath Lyceum Bureau sought to capitalize on the burgeoning independent Chautauqua movement by assisting local committees in acquiring talent for their programs. Redpath's efforts to provide a complete program for existing Chautauquas led to its most successful venture, providing a full program at a reasonable price for small rural communities that did not have an existing program. Redpath strived for maximum profitability by establishing a circuit of programs for small towns and coordinating all the travel and scheduling arrangements for its Chautauqua performers.

The typical circuit Chautauqua included a program of lectures, dramatic readings, travelogues, and music. The program might run for either five or seven days; the seven-day version included the preaching of a sermon by either a local preacher on Sunday, or by one of the ministers on the Chautauqua.[7] While many of the lecturers fell into the category of inspirational or educational speakers, some were specifically marketed as Bible lecturers in their talent brochures. A broad range of denominational affiliations was represented, and their affiliations included Baptist, Congregationalist, Disciples of Christ, Episcopalian, Methodist, and Presbyterian. As the circuit Chautauqua moved further from its camp meeting connections, particularly after World War I, the agencies sought to be as "undenominational" as possible, which John Tapia attributes to their move beyond the confines of the rural Midwest to more urban settings.[8]

The Redpath Bureau employed ministers in their network of local talent bureaus primarily as lecturers, though occasionally clergy crossed the boundary to dramatic interpretation, as was the case with Preston Bradley's recital of highlights from

---

[4] Rieser, *The Chautauqua Moment*, 5.

[5] "Traveling Culture: Circuit Chautauqua in the Twentieth Century — (American Memory from the Library of Congress)," accessed September 17, 2013, http://memory.loc.gov/ammem/collections/chautauqua/index.html. The digitized brochures in the Traveling Culture exhibit are from the University of Iowa's Special Collections.

[6] "Records of the Redpath Chautauqua," accessed September 17, 2013, http://sdrc.lib.uiowa.edu/travelingvculture/inventory/msc150.html. The Redpath Chautauqua Bureau Records were acquired by the University of Iowa Special Collections in 1951. These include the business records of the Redpath-Vawter Bureau of Cedar Rapids (Iowa), the Redpath-Chicago Bureau, and the Redpath-Kansas City (Missouri) Bureau. The largest portion of these records, the Talent Correspondence and Brochures — Series I, includes correspondence with each performer, and often includes a publicity brochure, known as a talent brochure, for each performer.

[7] Clinton N. Howard: Lecturer, Orator, Redpath Chautauqua Collection, 1912, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/howardc/6; John E. Tapia, *Circuit Chautauqua: From Rural Education to Popular Entertainment in Early Twentieth Century America* (McFarland, 1997), 46.

[8] Chautauqua never caught on in the South, however. Tapia, *Circuit Chautauqua,* 113.

Victor Hugo's *Les Miserables*.[9] Lecture engagements could include either circuit or independent Chautauquas, Lyceum courses, or other speaking engagements (school assemblies, professional conferences, civic groups, and professional trade associations). Though Redpath functioned as a talent agency primarily in rural and small-town America, they were also a booking agency for some of the most prominent public speakers of the day. Billy Sunday and William Jennings Bryan, for example, worked within the Redpath network, and the vast number of actors, musicians, speakers, and other entertainers represented in the brochures attests to the inroads Redpath had made into secondary markets away from the largest urban centers.

Chautauqua's origins in camp meetings is a primary reason for the presence of so many ministers on the circuit, but the prominence of ministers as public orators in the nineteenth-century Lyceum landscape is another. In one brochure advertising the lecture circuit, independent pastor (and later Unitarian minister) Dr. Preston Bradley was described as holding "steadily to the spirit of the old lyceum days, when Emerson, Beecher, Phillips and Gough brought their messages to the people."[10] The Congregationalist Henry Ward Beecher also appeared on the list of prominent Lyceum speakers in a brochure for Russell Conwell.[11] Williams Jennings Bryan, probably the most successful and well known of the Lyceum and Chautauqua lecturers, was renowned both as a politician (he was three times a Democratic candidate for president) and as a Presbyterian preacher.[12]

Ministers as Lecturers

Ministers participated in the full range of bookings promoted by the agents. This would usually include winter Lyceum courses and the summer Chautauqua circuit, as well the spring commencement season for schools. Many ministers were very particular regarding their availability for lecturing. Some might be available for the winter season or the summer season, but not both. If they lectured on the summer circuit, they might prefer to restrict their availability to one-week increments. Ministers were mindful that lecturing was worth both their time and money. For most ministers, Chautauqua represented a ministry priority rather than an economic necessity. To be sure, some pastors clearly used Chautauqua to supplement their income, while others endeavored merely to "break even." Though Preston Bradley, for example, was a full-time pastor at a large urban church, sometimes he endeavored to increase his fees by circumventing the bureaus' agent and arranging engagements himself, thus avoiding having to pay the commission fee, which didn't endear him to the booking agents.[13]

Since ministers weren't full-time lecturers, booking agents needed to take their church duties into account. Some ministers might actually be available for the whole circuit during the summers, since some had the entire summer as a vacation period. Dr. Charles Medbury's talent brochure drew attention to both his popularity and exclusivity. The Redpath-Vawter agency had secured his time for the entire summer season, though he had previously spoken on the independent Chautauqua circuits that didn't use the booking agents.[14] Preston Bradley spent his summer vacation at his lodge in Minnesota, preparing for the winter lecture circuit, yet he was still willing to fill ten Chautauqua dates per season.[15]

Train travel could be a strain on a minister, especially when he was required to be back home in time for Sunday's sermon. For the 1923-24 winter season, Preston Bradley was willing to fill in, at most, as many as four dates per week, provided

[9] *Preston Bradley*, Redpath Chautauqua Collection, 1917, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/bradleyp/2.

[10] *Preston Bradley.*

[11] Russell H. Conwell, Redpath Chautauqua Collection, 1909, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/conwellr/1; Charlotte Canning, *The Most American Thing in America: Circuit Chautauqua as Performance* (Iowa City: University of Iowa Press, 2005), 166. Conwell was best known for his "Acres of Diamonds" speech, which was delivered by other ministers on the circuit as well.

[12] Tapia, *Circuit Chautauqua*, 61.

[13] Letter to Redpath Vawter Bureau, May 26 1921, "Bradley, Preston (Rev.) Folder," Box 43, Series I, Redpath Chautauqua Bureau Records, University of Iowa Libraries (Iowa City).

[14] *Charles S. Medbury*, Redpath Chautauqua Collection, 191-?, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/medbury/4.

[15] Publicity statement from Bradley, 1919?, "Bradley, Preston (Rev.) Folder."

he could get back to Chicago by Saturday morning, and be prepared to preach on Sundays and attend church board meetings on Mondays.[16] He preferred to be "on the circuit" three nights a week for the winter season, so that he could get back to Chicago by Friday night.[17] The bureaus did their best to accommodate him, even though the fewer nights per week a lecturer spent on the circuit, the less profitable it was for the bureaus. Bradley is referred to by Carl Backman, Redpath-Chicago's Lyceum manager, as one of their "big preachers." Not only did he preach to a congregation that averaged 3,000 on a Sunday, but he had a radio program as well.[18] William Colledge, Redpath, Chicago's educational department director, was sympathetic to Bradley's situation, and did his best to accommodate Bradley's schedule; the church had been founded independently by Bradley himself, and "churches like his are built around himself and if he goes away on a Sunday — his audience also takes a vacation."[19] Colledge's sympathies with Bradley were particularly acute, since he also served as a minister for a period during his employment at Redpath.[20]

There was considerable overlap within the lectures of preachers on the civic, moral, and religious themes prominent in lecture topics, particularly in the first decade of the Chautauqua circuits. The talent brochures were constructed to promote ministers' lectures for particular purposes and venues. The correspondence between the Redpath bureau and lecturers included regular appeals for "human interest" items, which could include newspaper reports of their lectures, the minister's own writings, and publications from their home churches. Quotes from newspaper reports would make their way into the talent brochures, as would reports of the speaker's ability from the local Chautauqua committees. The particular topics the minister would lecture on also figure prominently in the brochures, along with details as to their scheduling availability. Lecturers developed a repertoire of lectures that could be delivered over and over again. Popular themes in their repertoires included modern American social problems, history and literature, inspiration and self-improvement, and the Bible. Though a lecturer might have a repertoire that included a broad range of topics, it was not uncommon for a minister to develop a signature lecture, which could be delivered over and over again in multiple venues. Some venues requested a repeat performance for the same lecture year after year. C.H. Plattenburg, for instance, delivered his "Worms Beneath the Bark" lecture, which focused on the vices of society, more than twelve hundred times.[21]

The booking agents not only provided speakers for their own circuits, but virtually any kind of speaker that any kind of group might require. William Rainey Bennett, for example, was asked to give his lecture "The Master Thought" to a civic group that wanted to coordinate its event with the Methodist revival in town at the same time; Bennett was instructed to "apply 'The Sunday Spirit.'"[22] Other preachers might be booked specifically for a church group, such as a church camp, and it was not always necessary for the preacher to be of the same denomination. Herbert Willett, for instance, a Disciples pastor, was asked to speak at a Baptist summer camp, whose main desire was for "several good lectures by some well-known minister."[23]

The Chautauquas also needed preachers specifically as a regular part of the program, since a series of Bible lectures was a staple of the weekly program. Good "Bible men" such as Albert Bushnell, Henry Sell, and Herbert Willett offered a

---

[16] Letter from Mr. Backman, October 20, 1923, "Bradley, Preston (Rev.) Folder"; Letter from Mr. Backman, October 26, 1923, "Bradley, Preston (Rev.) Folder."

[17] Letter from William Colledge, December 12, 1921, "Bradley, Preston (Rev.) Folder."

[18] Letter from Mr. Backman, March 1925, "Bradley, Preston (Rev.) Folder."

[19] Letter from William Colledge, March 6, 1922, "Bradley, Preston (Rev.) Folder."

[20] Letter from Harry P. Harrison, March 3, 1926, "Willett, Herbert L. (Rev.) Folder," Box 341, Series I, Redpath Chautauqua Bureau Records, University of Iowa Libraries (Iowa City); Letter to Harry P. Harrison, March 13, 1926, "Willett, Herbert L. (Rev.) Folder". At one point, Colledge had been the minister at the Kenilworth Union Church in Illinois. The negotiations for a new pastor at Kenilworth in 1926 involved Colledge and are included in the Redpath records for Herbert Willett, Chautauqua lecturer and Colledge's successor at Kenilworth.

[21] *Charles Howard Plattenburg: Lecturer*, Redpath Chautauqua Collection, 192-?, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/plattenburg/1.

[22] Letter to Bennett, March 20, 1927, "Bennett, William Rainey (Rev.) Folder," Box 31, Series I, Redpath Chautauqua Bureau Records, University of Iowa Libraries (Iowa City).

[23] Letter from Redpath Lyceum Bureau, May 5, 1916, "Willett, Herbert L. (Rev.) Folder."

broad list of Old and New Testament lecture topics. Sell had a complete Bible lecture program that could be adapted for any venue — "Chautauquas, Bible Assemblies, Schools of Methods for Sunday School Workers, Community and other Training Schools of Religious Education, Churches, etc."[24] Sell's Bible lectures were offered as a course series. For instance, his "Bible City Travel Talks" consisted of a first course of lectures on Babylon and Nineveh, with a second course also available on Jerusalem, Antioch, Ephesus, Athens, Corinth, and Rome. If the lecturer presented a course for Chautauqua week, then the lecture would stay in one place for the week. If the lecturer gave a single lecture, then they would travel on the "circuit." The bureaus had several Chautauqua programs going at once in a region, with the performers traveling to each location in turn for a single day, where they would give their lecture or performance and then move on to the next location. Some Bible lecturers filled the Bible course for the week, but others listed single Bible lectures in their brochure. Herbert Willett's repertoire of Bible-themed lectures included "Job, a Poem and a Philosophy" and "Isaiah, the Prophet as a Statesman."[25]

Ministers were expected to be both uplifting and entertaining, and their own travel experiences (e.g., to the Holy Land) could be used to good advantage. Rev. W.G. Aldridge had a sufficient number of lantern-slides from Egypt and Palestine that he could give two programs a day for five days.[26] The Rev. Bryant Howe had traversed the entire circumference of the Mediterranean, and focused his presentation on Egypt, Italy, and Palestine. He had obtained a model house and barn, which he used to present a vivid picture of what life was like in an exotic land for the enlightenment of his audiences.[27]

The distinction between lecturing and preaching was not finely drawn. What was considered good public speaking generally applied to both preaching and lecturing on the circuit. Clinton N. Howard's best lecture was "Adam and Eve and the Baby" which was described as "a lecture convulsing in mirth and dynamic in power, filled with facts and fun."[28] This presentation was considered an inspirational lecture, yet a citation from a Methodist pastor endorsed him as "the only man I know who can fill the churches and theatres Sunday after Sunday." As a preacher, Howard might preach on the Sunday morning for the Chautauqua week and then offer one of the Sunday afternoon lectures.

Popular Speakers' Themes and Topics

Regarding the content of the lectures, it is easy to see why the lines between the lectures and preaching were often blurred. Bennett's lecture, "The Art of Living," was aimed at civic groups and focused on upholding capitalism as a system, and expressed that "poverty was a sin."[29] A Saginaw newspaper referring to this lecture in their community noted that "he preached a lofty theme with a lofty purpose and made the commonplace a sort of holy ground where only the worthy might tread with unshod feet."[30] In another report on his "Art of Living" lecture, which summarized this "art" into three stages, "making a living, living a life,…and living together," his speaking was praised as providing "a wealth of illustration, story and oratory … that had all the marks and bearings of a sermon from the lay pulpit."[31]

A good Chautauqua speaker possessed the ability to sway the emotions, ranging from pathos to humor, was an engaging storyteller, knowledgeable about the world and well educated, and displayed good moral character. Dr. Charles Bayard Mitchell, for instance, a prominent Methodist preacher from Cleveland, was praised for his wit, humor, and storytelling ability, and was characterized as a "preacher, orator and actor," as well as being described as "an intellectual, spiritual and

[24] *The Sell Bible Lectures*, Redpath Chautauqua Collection, 1917, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/sell/1.

[25] *Dr. Herbert L. Willett*, Redpath Chautauqua Collection, 191-?, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/willett/1.

[26] *The Land and the Book: A Series of Travelogues on Bible Lands by Rev. W.G. Aldridge*, Redpath Chautauqua Collection, 1927, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/aldridgewg/1.

[27] *Life in the Orient: As Seen By Rev. Bryant Howe During a 20,000 Mile Trip*, Redpath Chautauqua Collection, 19--?, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/howeb/1.

[28] *Clinton N. Howard: Lecturer, Orator*.

[29] Letter from Mr. Backman, January 17, 1925, "Bennett, William Rainey (Rev.) Folder."

[30] Newspaper clipping, Saginaw Press, "Bennett, William Rainey (Rev.) Folder."

[31] Newspaper clipping, Saginaw Press, January 16, 1925, "Bennett, William Rainey (Rev.) Folder."

oratorical whirlwind."[32] Ideally, the preacher epitomized a "gentleman," as Presbyterian minister Dr. Alexander Jackson was described; he was a man who possessed good classical rhetorical skills, as well the ability to make a lucid argument, and was well educated, virtuous, and magnetic.[33]

Religious purpose could be found in many ministers' inspirational lectures, whether presenting a lecture on current events or on the improving nature of good literature, themes that were found in the repertoire of many lecturers. Frank Wakely Gunsaulus's lecture on "The Higher Ministry of Poetry" focused on poetry's religious meaning, for example, how Browning "expressed the power of holiness," and described the poet's theology as real and meaningful, and almost providing a glimpse of heaven, "with the redeemed walking in glory."[34] Dr. John Lloyd was known as the "Scotch-American Popular Lecturer"; he gave literary lectures to Lyceum courses, "Burns" for example, as well as Chautauqua lectures, such as one on "Jean Valjean." His status as a Scotsman was highlighted in the newspaper blurbs praising his Burns lecture, yet the description of his character focused on his desire to improve society by upholding Christian ideals. "He has deliberately set himself to win the unchurched class to a new insight into the heart of the Christian Gospel. His great aim, his sacramental ambition, is to arouse the deeper, truer self in every man."[35]

Another field where the inspirational and the spiritual overlapped was national affairs and citizenship. These lectures were particularly popular during and after World War I, when many of the ministers expressed support for the government as the duty of progressive Christians. President Woodrow Wilson himself had hoped that the Chautauqua platform would provide an outlet for raising public support for the war, and many of the ministers were inclined to oblige.[36] Preston Bradley, for instance, lifted up the necessity of supporting Wilson's program for the League of Nations and opposing the forces of communism.[37] Highlights from Charles Medbury's "The Man of Now" lecture focused on America's noble sacrifice in entering the war, not so much longing to fight as desiring to uphold democracy. America was "the savior of a world democracy," and bore the war as a burden, "welcome[ing] the cross, believing that the cross would purchase a crown for men."[38]

For some ministers, the lecture circuit became their main occupation. Even though William Rainey Bennett held three pastorates in the Midwest, he traveled the lecture circuits for over twenty years, and it became his principal occupation.[39] His personal stationery features his most popular lectures on his letterhead, such as the "The Man Who Can," "The Master Thought," "Pathways to Power," and "The Art of Living." Bennett's "The Man Who Can" speech was even compared to Russell Conwell, one of the best known lecturers — his speech was "a logical successor[sic] to …Acres of Diamonds."[40] Bennett's commitment to the world of Chautauqua included hinting to William Colledge that he would like to work as a booking agent, as well as serving for a time as an editor at Platform World Magazine, a trade magazine for the industry.[41]

---

[32] *Dr. Charles Bayard Mitchell*, Redpath Chautauqua Collection, 19--?, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/mitchellcb/1.

[33] *Dr. Alex Jackson*, Redpath Chautauqua Collection, 19--?, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/jackson/1.

[34] *Frank Wakely Gunsaulus*, Redpath Chautauqua Collection, 191-?, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/gunsaulus/3.

[35] *Doctor John Lloyd*, Redpath Chautauqua Collection, 1916, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/lloyd/1.

[36] Charlotte Canning, "What Was Chautauqua?," *Traveling Culture: Circuit Chautauqua in the Twentieth Century*, 2000, http://www.lib.uiowa.edu/spec-coll/tc/.

[37] General Report on Attractions from Mayfield, October 22, 1919, "Bradley, Preston (Rev.) Folder."

[38] *Charles S. Medbury*.

[39] *William Rainey Bennett*, Redpath Chautauqua Collection, 1920, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/bennettw/7.

[40] *William Rainey Bennett*, Redpath Chautauqua Collection, 192-?, http://sdrcdata.lib.uiowa.edu/libsdrc/details.jsp?id=/bennettw/11.

[41] Letter to W.A. Colledge, July 17, 1925, "Bennett, William Rainey (Rev.) Folder"; Letterhead on letter to Mr. Backman, July 21, "Bennett, William Rainey (Rev.) Folder."

Conclusion

The traveling Chautauquas reached their zenith in the 1920s but quickly faded at the end of the decade. In 1920, circuit Chautauquas visited over 8,500 cities; by 1928, that number had shrunk to just 500.[42] What lay behind their rapid decline in popularity? It seems clear that, as a form of public entertainment or diversion, they were eclipsed by radio and the movies. This pattern of decline can also be observed in the fate of both the Wild West Shows and vaudeville. Some have argued that religious expression for Protestants moved more into the private sphere in the twentieth century. However, Protestants did make use of radio and film as channels for communication. Several ministers made the transition from Chautauqua lecturer to radio personality — Preston Bradley, for instance, had a radio program on WGN in Chicago.[43]

Chautauqua filled an educational role in a specific cultural setting, though its role as a source of religious education diminished as more theatrical entertainments were welcomed into its programs.[44] The Chautauqua's religious education component, which had originated in the Sunday School movement, was perhaps overtaken by the success of the Sunday Schools themselves.

Liberal Protestant churches of the early twentieth century believed they were poised on the verge of a great ecumenical movement that would transform America into a united Protestant nation. Part of their optimism was transmitted to the Chautauqua movement. Protestant liberalism and Chautauqua shared a commitment to the American ideals of fairness and democracy, and to promoting good Christian morals. Both movements hoped to raise the intellectual tone of American culture. As the ecumenical movement progressed, however, the challenges of ecumenical activity in the everyday world grew more complex. When the time for the real work of dialogue and cooperation came, Chautauqua's somewhat innocent vision of a united American Protestantism could not be sustained.

Because of their commitment to religious education for all, as well as their established role as an authoritative voice on vital issues facing middle America, clergy were a natural part of the Chautauqua phenomenon. Today's ministers seem to have lost their cachet as public entertainers on such a large scale. The celebrity preacher has not disappeared entirely, however. Besides making sophisticated use of radio, ministers today have a broader variety of communication channels, from television to the Internet. So, at least in some instances, a minister's speaking ability may continue to possess an appeal beyond the local congregation. While the day of the Chautauqua has gone, the growing diversity of the Public Square can be expected to offer opportunities for gifted voices to articulate religious commitments on a platform more vast than any Chautauqua orator could ever have imagined.

[42] Russell L. Johnson, "'Dancing Mothers' The Chautauqua Movement in Twentieth-Century American Popular Culture," *American Studies International* 39, no. 2 (June 2001): 56, 53.

[43] WGN Talent Division press sheet, 1924?, "Bradley, Preston (Rev.) Folder."

[44] Canning, *The Most American Thing in America*, 195.

Benedict Biscop: Benedictine, Builder, Bibliophile

by Lorraine H. Olley

Abstract

The essay offers an overview of the life, career, and accomplishments of Saint Benedict Biscop, a seventh-century Benedictine monk in Northumbria, England. A brief overview of his life traces his conversion and later service to the church, his role in founding found a monastery at Wearmouth-Jarrow, and his particular interest in building a library, a task that required numerous journeys to Rome.

The conclusion of the essay identifies hallmarks of Biscop's career that remain instructive for contemporary theological librarians.

Introduction

On January 12, 690, in St. Peter's Monastery in Monkwearmouth in Northumbria, Abbot Benedict Biscop lay dying. His final admonitions to his community were recorded by the great chronicler and member of the Wearmouth-Jarrow community, Bede:

> Benedict sought to strengthen the monks...in their observance of the Rule which he had given them. "You must not think," he said, "that the ordinances I laid down for you were the result of my own untutored invention. No, all I found best in the life of the seventeen monasteries I visited during my long and frequent pilgrimages, I stored up in my mind and have handed on to you, to be steadfastly adhered to, for your own good." He gave orders that the fine and extensive library of books which he had brought back from Rome and which were so necessary for improving the standard of education in this church should be carefully preserved as a single collection and not allow to decay through neglect or be split up piecemeal. Over and over again he insisted that in electing an abbot upright life and soundness of doctrine were to be the prime considerations, not rank or family influence. "I tell you in all sincerity," he said, "that as a choice of evils I would far rather have this whole place where I have built the monastery revert forever, should God so decide, to the wilderness it once was, rather than have my brother in the flesh, who has not entered upon the way of truth, succeed me as abbot."[1]

These final words encompass the three most important legacies of Benedict Biscop: the monastic rule of St. Benedict and its preservation; the preservation of Biscop's foundation, the Wearmouth-Jarrow monastic complex, from outside influence from family and secular power; and the preservation of his library. Although he is little known today, it can be argued that Biscop, in establishing the Benedictine monastic way of life in a Northumbrian monastery he founded and furnished with artistic and intellectual treasure, made possible the intellectual achievements of Venerable Bede. To better appreciate his place in history and his role as inspiration for theological librarians, it is helpful to understand his life and its context.

[1] Bede, "Lives of the Abbots of Wearmouth and Jarrow," in *The Age of Bede*, trans. David Hugh Farmer (London: Penguin, 1998), 198.

Lorraine H. Olley is Library Director at the University of St. Mary of the Lake/Mundelein Seminary, Mundelein, Illinois.

Biography

Biscop was born c.628 into a Northumbrian noble family; his given name was Biscop Baducing. He came of age during the reign of King Oswald (reigned 633-642) and his son Oswiu (reigned 642-670). As a son of nobility, Biscop served as a thane, ready to support the king in military campaigns.

In 653, at the age of 25, Biscop renounced his warrior role and departed on a pilgrimage to Rome to visit the tombs of the apostles. It is not known what prompted this departure from a life of relative privilege, but Biscop was not unique in his choice.

> Like a number of early Anglo-Saxon kings and nobles, Biscop left the precarious secular life of the warrior-class to become a religious pilgrim and then a monk...Monks, abbots and inmates such as Bede, though subject to contagious diseases within their enclosed communities, lived relatively long. By comparison, kings and athelings...rarely survived middle age.[2]

On his journey to Rome, Biscop stopped in Canterbury, where he met the nineteen-year-old Wilfrid, who was to become a figure of great accomplishment and controversy in the story of the conversion of Britain. Wilfrid, also a Northumbrian nobleman, was waiting for a companion to accompany him to Rome.[3] The two traveled together through Gaul, stopping at monasteries along the way. Wilfrid decided to remain at Lyon, leaving Biscop to complete the journey south. When he arrived in Rome in 654, Biscop "may have been the first Englishman, certainly the first Northumbrian, to visit Rome since the end of the Pax Romana."[4]

Very little is known about Biscop's movements during the next eleven years, including the date of his return to Britain. However, scholars assume that it was during this period that he visited many of the seventeen Benedictine monasteries whose rules of life served as the inspiration for his own rule at Wearmouth-Jarrow. These probably included monasteries at Vienne, Lyons, Arles, Marseilles, Paris, and St. Denis.[5]

Biscop had returned to Northumbria by 654, because it is known that he embarked from there for a second trip to Rome, this time accompanying King Oswiu's son Alcfirth. In 665, Biscop left Rome to enter the novitiate at the Benedictine monastery at Lerins, on an island off the coast of southern France. It is there that he became a monk, taking the name Benedict.[6]

Biscop returned from France to Rome in 667. In 668, Pope Vitilian requested that he accompany Theodore, the newly appointed bishop of Canterbury, along with the monk Hadrian, to England; the entourage arrived in Canterbury in 669. Biscop agreed to serve as temporary abbot of the monastery of SS. Peter and Paul in Canterbury until Hadrian was prepared to take the post permanently. After two years, Biscop returned to Rome "with no ostensible purpose other than the academic interest of collecting books on sacred literature and visiting friends in Vienne to collect more books. At that time, Benedict Biscop had no prospect of founding monasteries in the north, or of being permanently attached to Canterbury."[7]

The various trajectories and experiences of Biscop's life converged in 674, when he received a grant of land from the Northumbrian King Ecgfrith, a son of King Oswiu, whom Biscop had served as thane. On this land, located at the mouth of the Wear River, Biscop established St. Peter's monastery (Wearmouth). In founding his monastery, Biscop undoubtedly drew on his experience as temporary abbot in Canterbury. He most likely had learned a great deal during his journey with Theodore and Hadrian about collecting educational resources for a school or monastery. He drew on his novitiate at Lerins, and his knowledge of best practices from spending time in sixteen other Benedictine monasteries,

---

[2] George Hardin Brown, *A Companion to Bede* (Rochester, NY: Boydell Press, 2009), 3.

[3] Eric Fletcher, *Benedict Biscop*, Jarrow Lecture (Jarrow, Durham: St. Paul's Church, 1981), 3.

[4] Ibid., 4.

[5] Ibid.

[6] Timothy Fry, ed., *RB 1980: The Rule of St. Benedict in Latin and English with Notes* (Collegeville, MN: Liturgical Press, 1981), 119.

[7] Fletcher, 6-7.

to create a Benedictine rule of life for his foundation. His royal patronage combined with his experience and knowledge of the Benedictine monastic way were resources Biscop put to good use in his foundation, which became a center for learning and culture in medieval Britain.

In 679, Biscop journeyed again to Rome with Coelfrith, one of his monks. This time he returned with not just books and artwork, but also with John, the archcantor of St. Peter's in Rome, to teach the monks proper chanting.[8] At the command of King Ecgfrith, in 682 Biscop founded a second monastery, dedicated to St. Paul, at Jarrow, about 28 miles from Wearmouth. Although he remained in charge of the entire foundation, Biscop appointed co-abbots: Coelfrith at Jarrow, and his cousin Eosterwine at Wearmouth.[9]

In 687 he made what would be his final journey to Rome, returning in 689. During his absence Eosterwine died; the monks, with Ceolfrith's approval, selected the deacon Sigfrid to replace him. After his return in 689, Biscop appointed Ceolfrith as abbot over both monasteries because "Benedict thought it best from every point of view that both houses should be under the guidance of one father and rector so in that way they would be kept together in harmony, unity and peace."[10] Sigfrid died in the fall of 689, and Biscop, suffering from paralysis, followed four months later, in January, 690.

Bede movingly summarized Biscop's life and commitment to his abbey and his community:

> ...he put behind him the things that perish so that he might gain those that last forever, despising earthly warfare with its corruptible rewards so that he might fight for the true king and win this crown in the heavenly city. He left country, home and family for the sake of Christ and the gospel so that he might receive a hundredfold in return and gain eternal life. He rejected the bond of earthly marriage so that in the kingdom of Heaven he might follow the Lamb of spotless virginity. He refused to bring forth children in the flesh, being predestined by Christ to raise up for Him sons nurtured in spiritual doctrine who would live forever in the world to come.[11]

Biscop the Benedictine

It is anachronistic to call Biscop a Benedictine, but it is accepted that he was deeply influenced by the Rule of St. Benedict, and that the Wearmouth-Jarrow monastic foundation lived by a rule modeled on Benedict's. Northumbria was Christianized by Irish missionaries, and both Biscop and Wilfrid grew up as Irish Christians. However, after becoming acquainted with the Roman Church and Roman monastic traditions, both of these seminal figures in the British church became champions of Roman Christianity. The monastery at Lerins where Biscop received the monastic tonsure and took the name Benedict was a well-established Benedictine institution.[12]

The major difference between the Benedictine and Irish monastic models was manifested in the manner in which the monks lived in community. In the Irish tradition, based on the desert fathers, monks lived in isolation, in dwellings clustered close enough for weekly communal prayer. Although there is no extant copy of Biscop's rule, it can be assumed to have been a mixed rule, a compilation of best practices which he gleaned from seventeen Benedictine monasteries in Italy and central and southern France. In keeping with the Benedictine tradition, the monks at Wearmouth-Jarrow lived austerely in community, sharing living space and participating in a daily rhythm of life that revolved around *opus Dei*, common prayer; *lectio*, consisting of private prayer, meditation, memorization of scripture; and *opus manuum*, labor, including the production of books.

Biscop provided for the stability of his foundation by naming men to serve as abbots while he traveled — Eosterwine, Sigfrid, and later Coelfrith. It is interesting that he did not remain abbot until his death; Ceolfrith served in that capacity for the last few years of Biscop's life. Biscop also obtained a papal charter to protect the monastery from any outside

[8] Bede , "Lives of the Abbots," 196.

[9] Ibid., 193-194.

[10] Ibid., 200.

[11] Ibid, 187.

[12] Fry, 56.

influence or interference in its governance. It protected the monastery from political and family interference which had the potential to create instability, and bound the monastery more closely to Rome.[13]

In his deathbed declaration that he would rather see his life's work destroyed than to see his brother appointed to head the monastery, Biscop emphatically rejected the common practice of the Irish and Germanic church, in which the monastery was seen as a family asset. "It is noteworthy that the presuppositions and procedures of the Rule of St. Benedict were in this instance preferred to those of Anglo-Saxon law. This is an example of [Biscop's] preference of spiritual fatherhood and monastic inheritance to their natural and earthly equivalents."[14]

Biscop as a Builder

The twin monasteries of SS. Peter and Paul at Monkwearmouth and Jarrow were the embodiment of Benedictine life. At their peak they are estimated to have supported 600 monks, in an era when the average village had a population of 300.[15] Bede noted several remarkable aspects of the construction of Wearmouth and Jarrow.

Only a year after work had begun on the monastery, Benedict [Biscop] crossed the sea to France to look for masons to build him a stone church in the Roman style he had always loved so much....When the building was nearing completion he sent his agents across to France to bring over glaziers — craftsmen as yet unknown in Britain — to glaze the windows in the body of the church and in the chapels and clerestory....they helped the English to understand and to learn for themselves the art of glass-making....[16]

Remnants of the innovative construction of Wearmouth-Jarrow can still be seen at the site. Excavations "reveal buildings made by Continental techniques of construction, but with a layout adapted to existing insular custom."[17] Jarrow was built with stone quarried from existing Roman buildings.

Once the buildings were completed, Biscop installed paintings and sculpture he brought back from Rome. Bede recorded very detailed descriptions of which pictures were hung in each of the churches; this attests to the uniqueness and significance of this artistic contribution to Northumbrian culture.[18] It is likely that the paintings were the inspiration for the illuminations that were incorporated into manuscripts. At the zenith of its history

> …we can visualize Monkwearmouth-Jarrow as substantial well-built stone monasteries equipped with comfortable and perhaps sumptuous quarters, plastered inside and out, including a library and scriptorium and available for a large number of inmates with facilities for writing and study, as well as for devotional purposes.[19]

Besides books, artwork, relics, and glaziers, Biscop brought back from St. Peter's in Rome John the archcantor, to instruct the monks in chanting properly. Not only did the Wearmouth-Jarrow community benefit, but monks from other foundations came for training as well. "The presence of Abbot John and his school of singing must have added to the renown and pre-eminence of Monkwearmouth-Jarrow."[20] One may imagine that while at SS. Peter and Paul, visiting monks would have been deeply impressed by the art in the churches, the size of the library, and the orderliness of the monastic life.

---

[13] Bede, *The Ecclesiastical History of the English People*; *The Greater Chronicle*; *Bede's Letter to Egbert*, ed. Judith McClure and Roger Collins (Oxford, New York: Oxford University Press, 1999), III. 18.

[14] David H. Farmer, "Introduction," in *The Age of Bede* (London: Penguin, 1998), 33.

[15] Alberic Stacpole, "St. Bede the Venerable, Monk of Jarrow," in *Benedict's Disciples*, ed. David H. Farmer (Leominster: Fowler Wright Books, 1980), 97.

[16] Bede, "Lives of the Abbots," 191.

[17] Stacpole, 97.

[18] Bede, "Lives of the Abbots," 192, 196.

[19] Fletcher, 13–14.

[20] Ibid., 11.

So from its inception in 674 Monkwearmouth became a touchstone of Roman orthodoxy, to which all Northumbria looked for guidance. As Rome had emerged among the Mediterranean churches as a center of consultation, so in its lesser way Abbot Benedict's monastery became the repository of Roman Church usage in the northern limits of civilization.[21]

Biscop the Bibliophile

It is obvious from his biography and legacy that Biscop loved books and learning. "Although Benedict Biscop provided fine decoration for his abbey churches, the heart of his enterprise was the library he had assembled on his journeys."[22] His second trip to Rome, a book-buying trip, was made before he became an abbot or founded Wearmouth-Jarrow. He traveled to Rome six times to purchase or receive donations of books;[23] these trips total over 15,000 miles. With his dying breath he expressed concern for the integrity of the monastery's library.

There is no extant listing or catalog of titles in the library, but analysis of the works cited in Bede's writings yields some clues as to its content. The collection was broader in scope than the typical library of a monastery or diocesan see, which was primarily made up of service books. The estimated 250 titles contained in Biscop's library included scripture, classical, and secular works. "As far as evidence permits us to say, the library used by Bede at Monkwearmouth-Jarrow was the largest library every assembled in Anglo-Saxon England."[24] Immersed in this rich repository from the age of seven, Bede never had to leave home to gather material for his voluminous writings.

The story of Biscop's bibliophilia comes full circle, albeit posthumously, with the *Codex Amiatinus*. One of the ancient volumes acquired by Biscop on his fifth trip to Rome was the pandect (Bible in a single volume) *Codex Grandior*, from the library of Cassiodorus (d. 585) located at the monastery at Vivarium. In the late seventh or early eighth century, Abbot Ceolfrith ordered the production of three copies of that pandect. In 716, he presented one copy of the British-produced volume, known as *Codex Amiatinus*, to Pope Gregory II in Rome. This, the only surviving copy, found a home in a monastery in Florence, where it was historically assumed to have been an Italian production.[25] However, it is now known to have originated at Wearmouth-Jarrow.

The Codex Amiatinus

> is an enormous volume:..It consists of 1,030 folios (2,060 pages): each double page or opening, measures twenty-seven and a half by twenty and a half inches. It weighs more than seventy-five pounds. It has been credibly estimated that 1,550 calves were needed to provide for the parchment....Only a large and wealthy monastery could have been commissioned a volume of his size. Yet Ceolfrith commissioned three.[26]

That the tome

> was identical with a 'pandect of the old translation' acquired by Ceolfrith and Benedict Biscop at Rome is clear from evidence of many kinds, not least that the layout and contents of the prefatory quire of the great Codex Amiatinus, written at Monkwearmouth-Jarrow in the years before 716, were modelled closely on those of the 'codex grandior' as described by Cassiodorus."[27]

Biscop as a Model for Theological Librarians

Biscop's life work was the creation of a place where order, beauty, learning, and worship would be able to flourish over time. Bede entered St. Peter's at Wearmouth at the age of seven, moved to Jarrow, and spent his life immersed

[21] Stacpole, 95.

[22] Brown, 5.

[23] Michael Lapidge, *The Anglo-Saxon Library* (Oxford: Oxford University Press, 2006), 30.

[24] Ibid., 37.

[25] Patrick Wormald, "Bede and Benedict Biscop," in *Famulus Christi: Essays in Commemoration of the Thirteenth Centenary of the Birth of the Venerable Bede*, ed. Gerald Bonner (London: S.P.C.K, 1976), 151–153.

[26] Farmer, 34.

[27] Ibid., 28-29.

in this world of rich intellectual, liturgical, artistic, and cultural resources. In keeping with the norms of Benedictine monasteries, Bede would have had a daily routine of fourteen hours of communal praying of the Divine Office and other worship, and, depending on the season, two to four hours of labor and three to four hours for reading or private meditation.[28] Apart from a plague epidemic that decimated the monastery, presumably while Bede was still a boy,[29] there appear to have been no other disruptions to monastic life at Jarrow.

The stability, prosperity, and stimulating environment in which Bede flourished were the result of the personality, labors, and lifelong devotion of Benedict Biscop. In contrast to his fellow Northumbrian Wilfrid, Biscop was a quiet but equally influential person. Whereas Wilfrid

> became an ambitious ecclesiastical statesman, a staunch upholder of episcopal right, a proud if quarrelsome prelate and a litigant ever anxious to assert the supremacy of Papal jurisdiction….Biscop had a gentler, more obedient and modest disposition….He was not ambitious….He observed the Benedictine rule of humility.[30]

Unlike other important figures such as Adomnan, Biscop did not leave any writings. In contrast with the chroniclers of other contemporary saints' lives, Biscop's biographers attribute no miracles to him. The abbot of Wearmouth-Jarrow spent his life gathering together the best of the learning of the past and of his time, along with the best sacred art and music, and creating the garden in which an intellect like Bede's could take root and blossom.

Biscop exemplifies several essential aspects of the vocation of theological librarianship. First, Biscop's legacy shows the importance of the effort to build and preserve collections with the intent of capturing the best of the past and present, while anticipating future trends. Although he was head of the entire monastic foundation of Wearmouth-Jarrow, and responsible for the well-being of its community, Biscop evidently placed the library uppermost in his life. Leaving the monasteries in others' hands, he personally made arduous trips to acquire books and art, and to recruit talented artists and craftspeople. In his dying declaration as reported by Bede, Biscop insisted that the library remain intact at Wearmouth-Jarrow. These efforts are evidence of the importance to Biscop of the intellectual life he aimed to establish in Northumbria. Twenty-first century librarians do not need to work so arduously at collection development (although many may mourn the demise of buying trips). The contemporary challenge is to evaluate the vast number and array of resources and formats available, and to select, acquire, preserve, and provide access to those that record the best and most beautiful of the church's traditions and heritage.

Second, it is important to administer the library with the goal of maximizing the available support to organize and provide access to research materials, while managing a stable yet growth-oriented organization. The materials required nowadays differ vastly from those used by the Wearmouth-Jarrow library. In the eighth century, arguably the most important resource was cattle to provide parchment for book production; consider that nearly 1,200 calves were used in the massive *Codex Amiatinus*. Although there is virtually no documentation on how Biscop allocated for the daily operations or planned for the future of Wearmouth-Jarrow, it is obvious that the foundation he established generated sufficient wealth to produce the *Codex Amiatinus* twenty-five years after his death. Likewise, the contemporary theological librarian allocates the annual budget to meet current needs, while building the framework for future growth and expansion. The librarian who makes decisions that maximize the benefit of the currently available talent and treasure — through negotiated discounts, consortial arrangements, appropriate acquisition of print and electronic formats, provision of reader services through a range of media, cooperative cataloging, shared storage facilities, and the like — leaves her library in a stronger position each year. Anticipating developments in library operations — such as the shift from integrated to open-source library systems — and positioning the library to benefit from them is another essential talent for theological librarians. If this seems daunting, one need only consider the effort that went into producing 1,200 sheets of parchment!

Third, it is desirable to create an orderly and ascetically pleasing physical space for study and contemplation. The ruins of Wearmouth-Jarrow reflect its scope and hint at its beautiful simplicity.[31] Historians of the period point out that the

[28] James G. Clark, *The Benedictines in the Middle Ages* (Rochester, NY: Boydell Press, 2011), 93, 105–106.

[29] Brown, 7.

[30] Fletcher, 8–9.

[31] Wearmouth-Jarrow, "Welcome one and all…" http://www.wearmouth-jarrow.org.uk/ (accessed March 25, 2013).

monastery was the center for liturgical art and culture in Britain in the eighth century. It seems certain that for Bede to have accomplished his remarkable and prolific scholarly output, he would have required a stable community, with an orderly routine of daily and seasonal life, and a well-stocked and organized library. The theological library serves its community well by providing, along with the necessary technological tools of scholarship, comfortable, and attractive areas for quiet study and contemplation, surrounded by ascetically pleasing natural and man-made environments.

Finally, Biscop had faith that the fruits of his work in building and preserving the library would nourish others intellectually and spiritually, long after his own passing. Biscop died in 690, when Bede was around 17. The old abbot could have had no inkling of the lasting influence his own life's work would have on Western Christianity over the centuries, through his young monk Bede. But it can be argued that without Biscop's successful efforts to preserve the library and monastery from outside governance and family inheritance traditions, Bede may not have had the resources available to flourish as a historian and scripture scholar. So, even as many theological librarians despair the perceived underutilization of library resources, they are buoyed by their belief in the mission of preserving and providing access to the church's intellectual, spiritual, and artistic heritage for future students and scholars.

Saint Benedict Biscop — Benedictine, builder, and bibliophile — deserves elevation from the relative obscurity of Bede's *Lives of the Abbots* to consideration as the patron saint of theological librarians. His dedication to the library's collection and preservation, regardless of personal cost or evidence of success, is an inspiration to all librarians who are called to minister to the church's ministers.

Bibliography

Bede. *The Ecclesiastical History of the English People*; *The Greater Chronicle*; *Bede's Letter to Egbert*, ed. Judith McClure and Roger Collins. New York: Oxford University Press, 1999.

____. "Lives of the Abbots of Wearmouth and Jarrow." In *The Age of Bede*. Translated by David Hugh Farmer (London, New York: Penguin, 1998), 185-210.

Brown, George Hardin. *A Companion to Bede*. Rochester, NY: Boydell Press, 2009.

Clark, James G. *The Benedictines in the Middle Ages*. Rochester, NY: Boydell Press, 2011.

Clarke, M. L. "English Visitors to Rome in the Middle Ages." *History Today* 28 (1978): 643-649.

Farmer, David H. *Benedict's Disciples*. Leominster: Fowler Wright Books, 1980.

____. "Introduction." In *The Age of Bede*. Translated by David H. Farmer (London, New York: Penguin, 1998), 7-40.

Fletcher, Eric. *Benedict Biscop*. Jarrow Lecture. Jarrow, Durham: St. Paul's Church, 1981.

Fry, Timothy, ed. *RB 1980: The Rule of St. Benedict in Latin and English with Notes*. Collegeville, MN: Liturgical Press, 1981.

Hunter Blair, Peter. *The World of Bede*. Cambridge: Cambridge University Press, 1990.

Kardong, Terrence. *Benedict's Rule: A Translation and Commentary*. Collegeville, MN: Liturgical Press, 1996.

Lapidge, Michael. *The Anglo-Saxon Library*. Oxford: Oxford University Press, 2006.

Stacpole, Alberic. "St. Bede the Venerable, Monk of Jarrow." In *Benedict's Disciples*, edited by David H. Farmer. Leominster: Fowler Wright Books, 1980: 86-104.

Ward, Benedicta. *The Venerable Bede*. Kalamazoo, MI: Cistercian Publications, 1998.

Wearmouth-Jarrow. "Welcome one and all…" http://www.wearmouth-jarrow.org.uk/ (accessed March 25, 2013).

Wood, I. N. "The Foundation of Bede's Wearmouth-Jarrow." In *Cambridge Companion to Bede*, ed. Scott De Gregorio (New York: Cambridge University Press, 2010), 84-96.

Wormald, Patrick. "Bede and Benedict Biscop." In *Famulus Christi: Essays in Commemoration of the Thirteenth Centenary of the Birth of the Venerable Bede*, ed. Gerald Bonner (London: S.P.C.K, 1976), 141-169.

Wright, J. Robert. *A Companion to Bede: A Reader's Commentary on The Ecclesiastical History of the English People*. Grand Rapids, MI: William B. Eerdmans, 2008.

Yorke, Barbara. *The Conversion of Britain: Religion, Politics and Society in Britain, c.600-800*. Harlow: Pearson Longman, 2006.

Library Research Instruction for Doctor of Ministry Students: Outcomes of Instruction Provided by a Theological Librarian and by a Program Faculty Member

by Charles D. Kamilos and Rodney Birch

Abstract

At some seminaries the question of who is more effective teaching library research is an open question. There are two camps of thought: (1) that the program faculty member is more effective in providing library research instruction as he or she is intimately engaged in the subject of the course(s), or 2) that the theological librarian is more effective in providing library research instruction as he or she is more familiar with the scope of resources that are available, as well as how to obtain "hard to get" resources.

What began as a librarian's interest in determining the extent to which Doctor of Ministry (DMin) students begin their research using Google resulted in the development of a survey. Given the interesting results returned from the first survey in fall of 2008, the survey was conducted again in the fall of 2011. The results of the comparative data led to the discovery of some useful data that will be used to adjust future instruction sessions for DMin students. The results of the surveys indicated that the instruction provided by the theological librarian was more effective as students were more prepared to obtain and use resources most likely to provide the best information for course projects. Additionally, following the instruction of library research skills by the librarian (2011 survey), DMin students were more likely to begin the search process for information resources using university-provided catalogs and databases than what was reported in the 2008 survey. The responses to the two surveys piqued interest regarding both e-book use during the research process and the reduction of research frustration to be addressed in a follow-up survey to be given in 2014, results of which we hope to report in a future article.

Objective

In 2008 the DMin students at George Fox Evangelical Seminary received library instruction from a member of the program faculty. A theological librarian was hired to serve the research needs of the seminary faculty and students. Additionally, the theological librarian assumed the responsibility of providing both a general orientation to the library resources and services and library instruction in various courses. The librarian perceived that the DMin students began their research using Internet search engines, such as Google, rather than the library's catalog and other research databases. This perception led to the development of a survey and served as the basis for this study. Two groups of students were surveyed. The first group was surveyed in the fall of 2008 and received library research instruction from a program faculty member. The second group was surveyed in the fall of 2011 and received library instruction from a theological librarian (four hours, one time) during the program orientation. The library research instruction by the theological librarian focused on enhancing the students' research behavior by directing them to the library's research databases. The main purpose of the three-year comparative study was to investigate whether/how the research behavior of DMin students varied depending on whether they received library instruction from either a program faculty member or a librarian. Additionally, the study was used to identify areas for improvement in the instruction.

Charles D. Kamilos is Portland Center Librarian at George Fox Evangelical Seminary, Tigard, Oregon. Rodney Birch is Reference Librarian at George Fox University, Newburg, Oregon and the current vice president of the Association of Christian Librarians.

Methodology

Two cohorts of students in the DMin program were involved in the study. A 32-item Likert-scale-style survey was administered to students using SurveyMonkey (see Appendix 1). The survey questions covered the following areas: (1) general research-related topics, (2) searching for books, and (3) searching for journal articles. The survey was designed to be completed in ten minutes or less. A random sampling of completed surveys indicated that the average response time was eight minutes. The survey was administered during the first module of the DMin program.

The 2008 cohort received library research instruction from a program faculty member, and, the 2011 cohort received library research instruction from a theological librarian. The faculty member was intentional about the instruction he gave to these students but the content of that instruction was based on personal knowledge (i.e., his own personal approach to research) rather than a standardized approach to providing students with information about library research databases and techniques for searching these resources. The instruction sessions were given during the first research-based course in the program, *Introduction to Research and Resources*. The faculty member addressed elements of library research throughout the duration of the program while the librarian presented the content during a single four-hour block of time within the course.

There were 127 students in the DMin program in 2008. Thirty-three students (26 percent) participated in the 2008 survey: 6 (18 percent) female and 27 (82 percent) male. There were 121 students in the DMin program in 2011. Fifty-two (43 percent) students participated in the 2011 survey: 17 (33 percent) female and 35 (67 percent) male.

Literature Review

A number of studies have been published on the information-seeking behavior (ISB) and information source preferences of graduate students. Earp found that students prefer journals that were "electronically available," "easy to understand," and had a strong reputation. Additionally, doctoral students regarded interdisciplinary resources, subject-specific resources, and the library catalog as important sources of information whereas Master's students determined that Internet search engines, subject-related databases, and interdisciplinary research databases were important sources of information.[1] George et al. indicated that many factors influence the information-seeking behavior of graduate students, including academic staff, fellow students, librarians, faculty, and persons outside the library. Graduate students indicated a preference for online resources because of the convenience of access to these on the Internet.[2] Kumar and Ochoa discussed the topics addressed during a one-hour online instruction session related to doctoral students. The topics included "off-campus access to the library, library services for distance learners, and an introduction to library catalogs and databases used to locate books and peer-reviewed materials." It was further determined that a pre-instruction assessment on the research skill level of the doctoral students is necessary to find out what the students already know.[3] Lipton and Nyrose noted that since students are using Google more it is becoming increasingly necessary for librarians to point out more academic options such as the *ATLA Religion Database®* to locate resources for their course assignments.[4] Senior et al. indicated that over 50 percent of the Business students participating in their study did not use the library's catalog and were ignorant of what the catalog was. Further, it was reported that the business-related databases were underused resources by students in Business programs.[5] Finally, Wallach determined that graduate students are often

[1] Vanessa J. Earp, "Information Source Preferences of Education Graduate Students," *Behavioral & Social Sciences Librarian* 27 (2008): 77, 81-82.

[2] Carol George, Alice Bright, Terry Hurlburt, Erica C. Linke, Gloriana St. Clair, and Joan Stein, "Scholarly Use of Information: Graduate Students' Information Seeking Behavior," *Information Research* 11 (2005/2006), http://InformationR.net/ir/11-4/paper272.html.

[3] Swapna Kumar and Marilyn Ochoa, "Program-Integrated Information Literacy Instruction for Online Graduate Students," *Journal of Library & Information Services in Distance Learning* 6 (2012): 70.

[4] Saundra Lipton and Eric Nyrose, "Study of the Information Seeking Behavior of Theology and Religious Studies Students," *American Theological Library Association Summary of Proceedings* 65 (2011): 293

[5] Heidi Senior, Kerry Wu, Diane M. Martin, and Margaret Mellinger, "Three Times a Study: Business Students and the Library," *Journal of Business and Finance Librarianship* 14 (2009): 208, 209.

unable to identify disciplinary resources needed to validate their research, and that they have difficulty identifying the terminology outside of keywords, which makes searching Google and other databases an integral part of the research process. Students tend to begin their research with Google or other resources they have utilized in the past.[6] However, few studies broach the topic as it relates to DMin students or graduate students in theological studies. Brunton concluded that user-education for graduate students should have a component that emphasizes the idea of bibliographic awareness. Graduate students need to be shown how a variety of resources and source types can be used through the research process to obtain the kinds of information needed, and not to rely on any single source type.[7] Another study concluded that the searching skills of seminary students are often not as great as the students believe them to be.[8]

Although the authors were not able to locate studies comparing the effectiveness of library research instruction provided by a faculty member versus a librarian, a number of articles reporting studies and *best practices* related to faculty-librarian collaboration were located. Historically, teaching faculty have resisted the idea of librarians providing instruction in their courses. The reasons for this are many and varied, including (a) faculty perception that librarians lack the disciplinary training to effectively instruct students on the search for and location of valid resources, (b) librarians lack instructional effectiveness, (c) faculty don't want to share their class time with the librarians, and (d) faculty are not aware that librarians provide this type of instruction.[9] On the other hand, Manuel et al. provided a summary of reasons why some faculty do ask librarians to provide information literacy instruction for their courses, or why the faculty believe the partnering with librarians to provide library research instruction is important: (a) students lack the necessary research skills to complete the course requirements, (b) all students, not just those preparing for graduate school, need to know how to use the library, (c) students may not be aware of the research methods or resources related to the discipline, and (d) students lack the skills of evaluating and using information effectively.[10] Mounce provided a review of the literature discussing faculty-librarian collaboration, as instruction transitions from purely bibliographic research to information literacy.[11] Finally, Teske addressed the need of theological studies programs to incorporate the Association of College and Research Libraries' (ACRL) information literacy standards into the curricula, and what that means for theological librarians and seminary faculty. Teske further discussed the results of a program developed to incorporate the information literacy standards into the curriculum of a theological school.[12]

Some research has been done on the effectiveness of DMin faculty in the teaching of research methods, especially methods used in the Social Sciences, but there is no research on DMin faculty providing library research methods instruction. Lincoln found that program directors rated theological faculty as having "average" skills to teach research methods, especially as the methods related to the Social Sciences.[13] Finally, a few studies discuss faculty perception of library research instruction (or, information literacy instruction), and the need for it. Overall, faculty may be receptive to the

---

[6] Ruth Wallach, "From Google Books to Library Catalogs: A Consumerist Exploration of Information Literacy for Graduate Students in Slavic Studies," *Slavic & East European Information Resources* 10 (2009): 224, 230.

[7] Christine Brunton, "The Effects of Library User-Education Programmes on the Information-Seeking Behaviour of Brisbane College of Theology Students: An Australian Case Study," *Journal of Religious & Theological Information* 7 (2005): 63.

[8] Timothy D. Lincoln, "When I Get Stuck, I Ask a Professional: How People Assist Theological Students in Doing Research Papers," *American Theological Library Association Summary of Proceedings* 65 (2011): 349-361.

[9] Kate Manuel, Susan E. Beck, and Molly Molloy, "An Ethnographic Study of Attitudes Influencing Faculty Collaboration in Library Instruction," *Reference Librarian* 43 (2005): 145; Laura McNamara Morrison, "Faculty Motivations: An Exploratory Study of Motivational Factors of Faculty to Assist Students' Research Skills Development," *Partnership: The Canadian Journal of Library and Information Practice and Research* 2 (2007): 9-16.

[10] Manuel et al., "An Ethnographic Study of Attitudes," 147-149.

[11] Michael Mounce, "Working Together: Academic Librarians and Faculty Collaborating to Improve Students' Information Literacy Skills: A Literature Review 2000-2009," *Reference Librarian* 51 (2010): 300-20.

[12] Boris Teske, "Introducing ACRL: Information Literacy Competency Standards to Graduate Schools of Theology," *Journal of Religious & Theological Information* 5 (2002): 29-57.

[13] Timothy D. Lincoln, "The Quality of Doctor of Ministry Education in 2002: What Program Directors Think." *Theological Education* 39 (2003): 137-148; Lincoln, "Reviewing Faculty Competency and Educational Outcomes: The Case of Doctor of Ministry Education," *Teaching Theology and Religion* 7 (2004): 13-19.

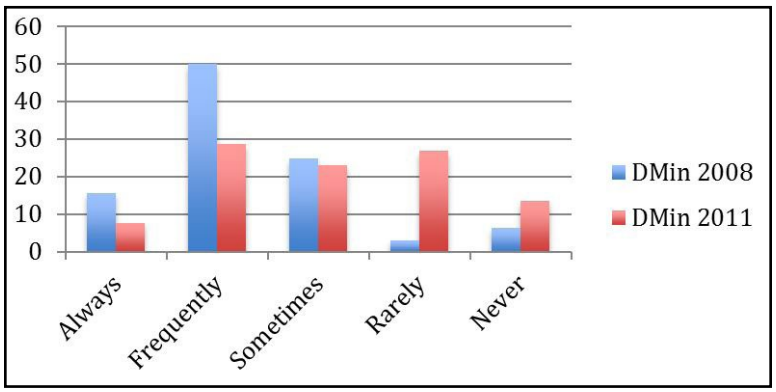
idea of information literacy, but are slow to incorporate it into their courses or programs.[14] Faculty, especially graduate faculty, indicated that their students possess the skills necessary to do the research required by the program, thus making library instruction a non-issue.[15] Finally, Gonzalez found that faculty were not confident in the students' research skills, except when it came to searching for information on the Internet. However, faculty confidence in students' research abilities increased as students progressed through the academic program.[16]

To sum up, while there has been some standard research done on the information-seeking behavior of students as well as on the instructional collaboration between faculty and librarians, there has been little to no research investigating the difference between the information-seeking behavior of students when library research instruction, or information literacy instruction, has been presented solely by faculty member versus that presented by a librarian.

Results and Discussion

In this section, we will present data gathered in the responses to selected questions on the survey (see the appendix for the full survey) followed by discussion of the results. Several of the survey questions had no bearing on the issue of the effectiveness of library instruction given by a librarian as opposed to a faculty member. We will report data from and discuss only those survey questions relevant to that issue in this article. These questions concerned three aspects of research and the role of library resources in that search. First, how did the students begin the process of research; did they tend to begin by using library-based resources or did they begin elsewhere? Second, how did the students proceed when trying to locate books? Third, how did the students proceed when trying to locate journal articles? Each of these aspects will be discussed in turn below.

Starting Research (Tables 1-2, Survey Questions 5-6)



n=33 (2008); n=52 (2011)

Table 1. When I Need To Do Research for a Class, I Begin with Google or Google Scholar.

In 2008, 66 percent (21) of participants indicated they *always* or *frequently* start the research process by searching Google or Google Scholar. Several studies support this result, indicating that students primarily begin their research endeavors using Internet search engines (i.e., Google, Bing, etc.).[17] However, in 2011 the number of participants who *always* or *frequently* started their research using Google decreased to 37 percent (19) (see table 1). The clear difference in results may be attributed to the librarian providing instruction on library research databases better suited for academic research.

When asked whether they start their research at the George Fox University website, 47 percent

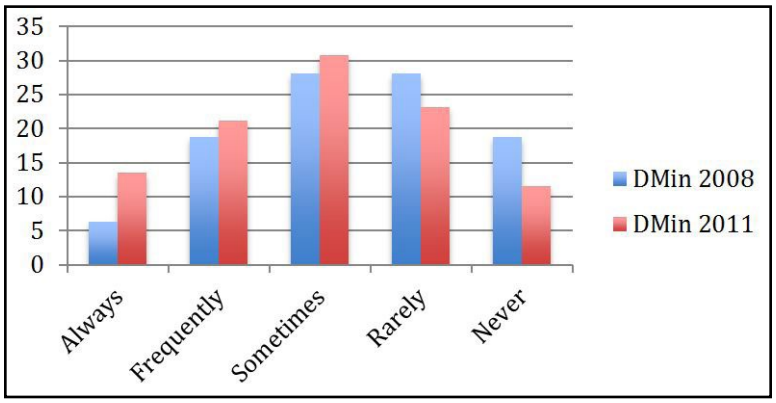
[14] Jacqui Weetman DaCosta, "Is there an Information Literacy Skills Gap to be Bridged? An Examination of Faculty Perceptions and Activities Relating to Information Literacy in the United States and England," *College & Research Libraries* 71 (2010): 203-22; Paul Hyrcaj and Michael Russo, "Reflections on surveys of faculty attitudes toward collaboration with librarians," *The Journal of Academic Librarianship* 33: 694, 695.

[15] Annmarie B. Singh, "A Report on Faculty Perceptions of Students' Information Literacy Competencies in Journalism and Mass Communication Programs: the ACEJMC Survey," *College and Research Libraries* 66 (2005): 301, 302.

[16] Rhonda Gonzalez, "Opinions and Experiences of University Faculty Regarding Library Research Instruction: Results of Web-based Survey at the University of Southern Colorado," *Research Strategies* 18 (2001: 196, 197.

[17] George et al., "Scholarly Use of Information: Graduate Students' Information Seeking Behavior;" Lipton and Nyrose, "Study of the Information Seeking Behavior of Theology and Religious Studies Students," 292; Wallach, "From Google Books to Library Catalogs," 224, 230.

(15) of participants indicated *rarely* or *never* in 2008, and 35 percent (18) indicated the same preference in 2011 (see table 2). Previous studies have found that students primarily begin their research using Internet search engines, such as Google.[18] Additionally, students may start with Internet search engines because they are unfamiliar with the resources available through the university library.[19] Further, 10 percent more participants in 2011 indicated they *always* or *frequently* started research at the university library's website than did the 2008 participants (see table 2). Based on anecdotal evidence, the authors believe that while Google may not produce the best results, students utilize Google because of their familiarity with it, especially if they are constrained by time during the research process.

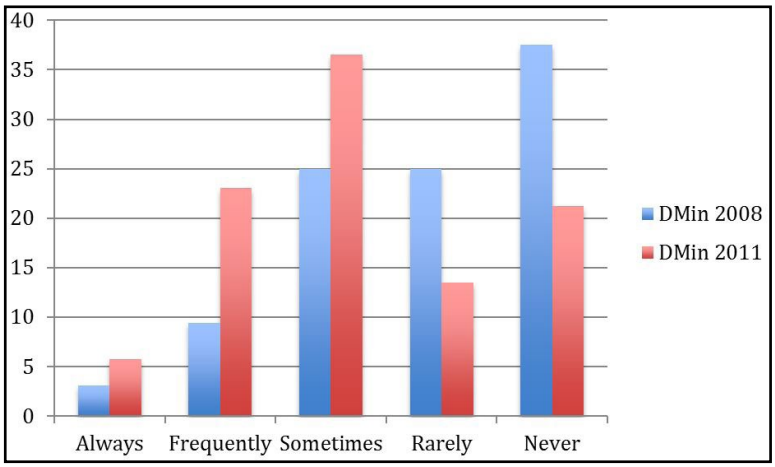


n=33 (2008); n=52 (2011)

Table 2. When I Need To Do Research For a Class, I Begin with the George Fox University Library Website.

Locating Books (Tables 3-4, Questions 18,16)

Questions 15-19 of the survey addressed various ways of finding books for research and the frequency with which each of these ways is used. In particular, question 18 inquired about the frequency of usage of the library catalog (all the other questions concerned non-library sources). In every case where a degree of significant usage of FoxTrax (George Fox University's library catalog) occurs (i.e., *always*, *frequently*, or *sometimes*), the percentages are substantially higher for the 2011 cohort, i.e., following the instruction received from the librarian. Conversely, for the low usage categories (*rarely*, *never*), there was a substantial decrease for the 2011 cohort (see table 3). These results demonstrate that the 2008 cohort exhibited typical behavior as determined by Earp who found that students were more likely to consult other sources prior to searching the library's catalog during the information-seeking process.[20] The difference between the groups may be attributed to the 2011 cohort receiving instruction from the librarian, who would demonstrate the library's catalog as a viable academic resource.



n=33 (2008); n=52 (2011)

Table 3. When I Need to Find Books for Research, I Begin with FoxTrax.

When asked about their use of Google Books, the 2011 respondents did not differ greatly from the 2008 respondents with the exception of the somewhat higher proportion never using Google Books in 2011 (see table 4). The librarian-led instruction session may account for more students in the 2011 cohort marking the *never* response on the survey. The

[18] George et al., "Scholarly Use of Information: Graduate Students' Information Seeking Behavior; Lipton and Nyrose, "Study of the Information Seeking Behavior of Theology and Religious Studies Students," 292, 293; Wallach, "From Google Books to Library Catalogs," 230.

[19] Earp, "Information Source Preferences of Education Graduate Students," 77, 78; Senior et al., "Three Times a Study: Business Students and the Library," 208, 209.

[20] Earp, "Information Source Preferences of Education Graduate Students," 81, 82.

generally high proportion (well over half in both cases) of respondents who *never* or *rarely* use Google Books in both cohorts may simply suggest ignorance of this source rather than any information literacy-based preference for a resource provided by the library. For those who *are* aware of Google Books, Wallach suggests that librarians may use Google Books as an effective instructional tool to lead students to the library's catalog as a means to demonstrate the library's holdings in a specific subject area.[21]

Table 4. When I Need to Find Books for Research, I Begin with Google Books.

Year	Always	Frequently	Sometimes	Rarely	Never
2008	1 (3%)	4 (13%)	6 (19%)	13 (41%)	8 (25%)
2011	1 (2%)	3 (6%)	9 (17%)	21 (40%)	18 (35%)

n=33 (2008); n=52 (2011)

Locating Articles (Tables 5-11, Survey Questions 21, 22, 20, 23, 24, 26, 27)

Students were asked a series of questions (questions 21-26) related to how and where they obtain the journal articles they need for course research projects. The following discussion highlights the responses to these questions.

When asked about their use of the databases provided by the George Fox University Library, the percentage of respondents stating that they *always*, *frequently*, or *sometimes* make use of these resources was virtually the same for both groups (81 percent vs. 82 percent). There was, however, a substantial percentage change in the number of those indicating they *always* use such resources (16 percent vs. 32 percent). Including those who make frequent use of such resources, the data still show a significant increase (47 percent vs. 66 percent). It is reasonable to attribute these increases in the 2011 group to instruction received from the librarian as students became aware of the research resources available to them through the university library, as Senior et al. concluded that students' use of the Internet was based, in part, on their lack of awareness of the library's resources.[22]

Table 5. When I Need to Find Articles for Research, I Begin with a George Fox University Library Provided Database.

Year	Always	Frequently	Sometimes	Rarely	Never
2008	5 (16%)	10 (31%)	11 (34%)	3 (9%)	3 (9%)
2011	16 (32%)	17 (34%)	8 (16%)	6 (12%)	3 (6%)

n=33 (2008); n=52 (2011)

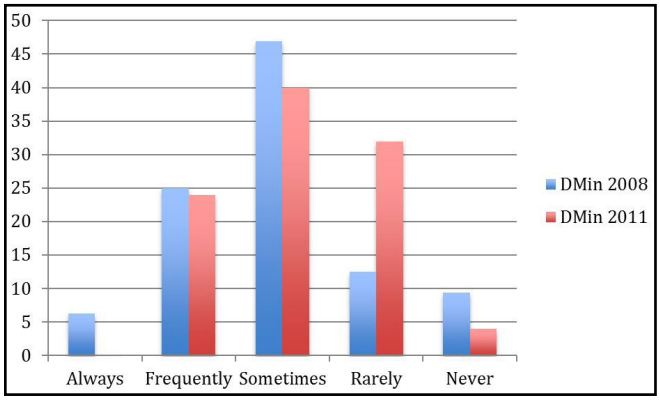
In general, a smaller proportion of respondents in 2011 indicated difficulty in finding articles (see table 6). By contrast with the 2008 group, there were no respondents in 2011 who *always* have trouble while a somewhat lower percentage reported *never* having trouble. Those *rarely* having difficulty increased significantly (13 percent vs. 32). George et al. found that students tend to consult librarians for more technical aspects of the information-seeking process, which may involve just becoming aware of the resources available and how to effectively search the resources.[23]

The intent of this research project was to explore the extent to which students' information-seeking behavior was affected by library research instruction from a librarian versus that of a program faculty member. We wanted to know if instruction from a librarian had any impact or influenced the use of Google as a primary (or sole) research tool when students look for articles. When asked about their use of Google or Google Scholar when searching for articles, 53 percent of the 2008 respondents indicated they either always or frequently begin with Google, while in 2011 only 24 percent indicated the same preference. A significant difference occurred in the *rarely* or *never* responses between 2008 and the 2011. In 2008, 22 percent indicated *rarely* or *never* while 49 percent indicated the same preference in 2011 (see table 7). It is reasonable to attribute these shifts between the 2008 and 2011 surveys to instruction by a librarian as students are introduced

[21] Wallach, "From Google Books to Library Catalogs," 232, 233.

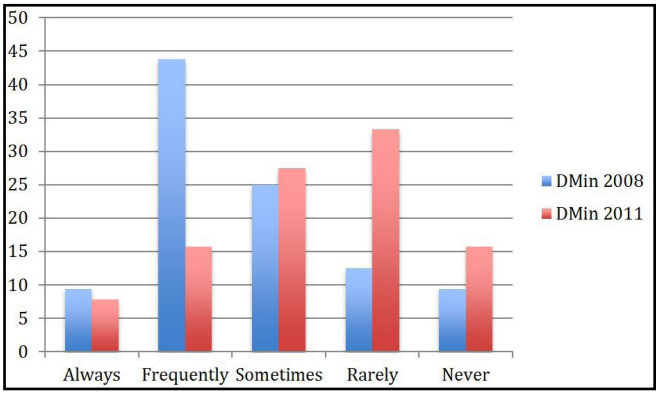
[22] Senior et al., "Three Times a Study: Business Students and the Library," 208, 209.

[23] George et al., "Scholarly Use of Information: Graduate Students' Information Seeking Behavior."



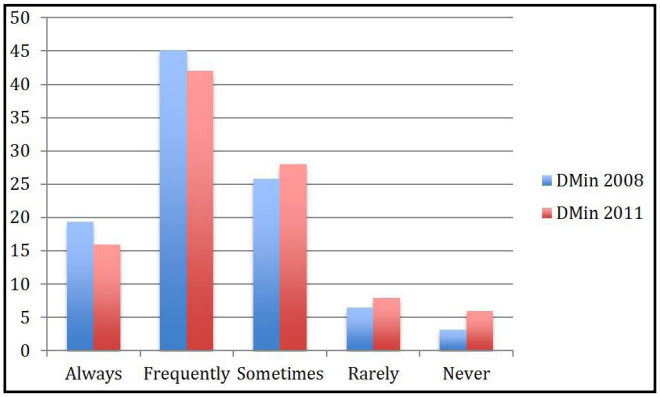
n=33 (2008); n=52 (2011)

Table 6. I Have Trouble Finding Articles About My Topic.



n=33 (2008); n=52 (2011)

Table 7. When I Need to Find Articles for Research, I Begin with Google or Google Scholar.



n=33 (2008); n=52 (2011)

Table 8. If an Article is Not Available Full Text Online, I Do Not Want It.

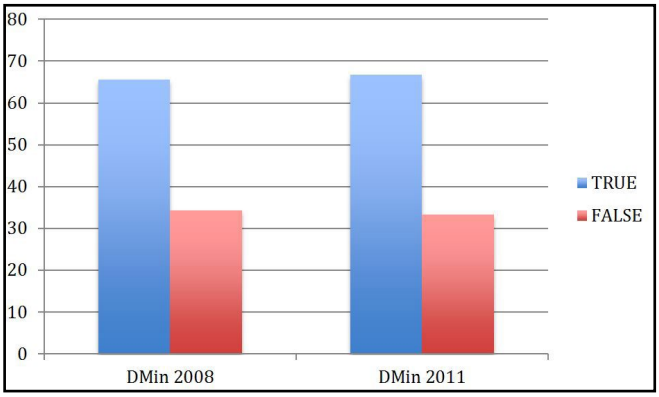


Table 9. I Know How to Get an Article Delivered to Me Through Interlibrary Loan.

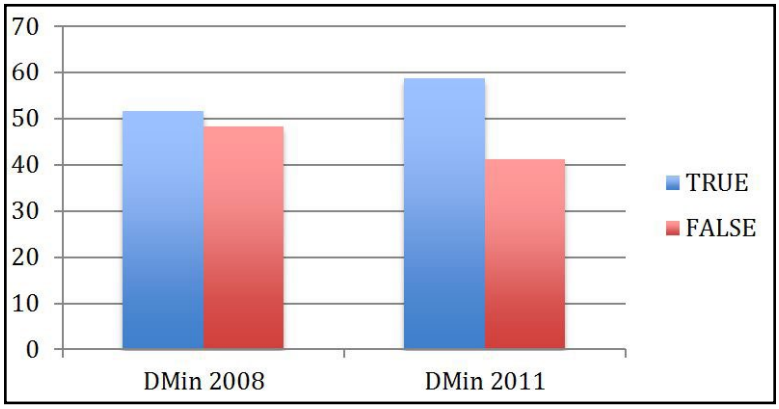
to library research databases and how to search them. The awareness of and familiarity with resources affects whether students use them during the research process.[24]

In 2008, 65 percent (20) of participants indicated they *always* or *frequently* do not want an article that is not full text online as compared to 58 percent (29) in 2011 (see table 8). This finding suggests that instruction by a librarian may account for the differences between the 2008 and 2011 responses as students became aware of the role of both non-full text resources (indexes), such as *The Christian Periodical Index* and full text databases, such as the *Religion and Philosophy Collection* through EBSCO® during the research process. However, the phrasing of the question may have caused some confusion and hindered how students may have responded to the question.[25]

In both the 2008 and 2011 cohorts, 33.9 percent of students indicated they did not know how to obtain articles through interlibrary loan (ILL) (see table 9). Similarly, the following question asked students about their ability to acquire articles otherwise not available online. Although a significant percentage of both groups appear not to know how to do this (nearly 50 percent in 2008, and slightly over 40 percent in 2011), there was a slight increase in the number of those knowledgeable about this process in 2011 (see table 10). Based on the authors' experience and observation, faculty at George Fox Evangelical Seminary have indicated that knowing how to obtain materials through interlibrary loan is a

[24] Lipton and Nyrose, "Study of the Information Seeking Behavior of Theology and Religious Studies Students," 292-293, 296.

[25] Lipton and Nyrose, "Study of the Information Seeking Behavior of Theology and Religious Studies Students," 293.



n=33 (2008); n=52 (2011)

Table 10. I Know How to Get an Article If It Is Not Available Full Text Online.

crucial skill for the DMin student. Therefore, more time may need to be spent on the interlibrary loan process during future instruction sessions based on these.

Faculty have a particular concern that students be able to understand the difference between peer-reviewed articles and non-peer-reviewed articles. Thus, we would expect that faculty would be particularly concerned to convey this to the students when instructing them in how to do research. The survey participants were asked to indicate what they believe "peer-reviewed" to mean. The responses are illustrated in table 11. In fact, faculty appear to do about as well as librarians in this regard since roughly four-fifths of each cohort were able to identify a correct description of peer review. The percentage of those from the 2011 group, roughly equivalent to the 2008 group, demonstrating an incorrect understanding of peer review indicates that the librarian may need to spend more time explaining the peer-review process during the instruction session.

Table 11. "Peer Reviewed" means:

Year	One of My Classmates Reviewed My Bibliography	Article was Reviewed by Scholars before Publication	My Professor Approved the Bibliography	Article was Reviewed in a Publication like the New York Times	None of the Above
2008	4 (13%)	25 (78%)	0 (0%)	0 (0%)	3 (9%)
2011	1 (2%)	41 (82%)	2 (4%)	0 (0%)	6 (12%)

Limitations and Recommendations for Further Study

The phrasing of survey question 6, *When I Need To Do Research For a Class, I Begin with the George Fox University Library Homepage*, may have been a limitation of the study. Since students are frequently directed throughout their academic career by various other university units to reference the "George Fox University homepage," adding the phrase to Question 6 may have caused some students to misread the question as having nothing to do with the library. A more direct phrasing of survey question 6 to minimize confusion would be, "When I need to do research for a class, I begin with the library homepage" or "When I need to do research for a class, I begin with Foxtrax." Another limitation was that the authors did not administer a pre-assessment as to what DMin students already know about the research process and how to access information using the university library's databases. Kumar and Ochoa indicated that a pre-assessment should be done prior to instruction so that students are receiving instruction on meaningful content, and not just a review.[26] The library instruction provided by the librarian was a four-hour, "one-shot" session. The segment of the session covering *how to locate books and journals articles* occurred midmorning. It may be reasonable to conclude that some "instruction fatigue" or "information overload" played a role in the students' understanding of the concepts and processes presented. To support this hypothesis, further research needs to be done to determine whether the length and type (face-to-face, online tutorial) of instruction have an impact on the learning outcomes and the retention of concepts presented during the library research instruction session. Additionally, further research needs to be done on whether librarian-led library research instructions have an impact on DMin students' knowledge of both the discipline-specific

[26] Swapna Kumar and Marilyn Ochoa, "Program-Integrated Information Literacy Instruction for Online Graduate Students," *Journal of Library & Information Services in Distance Learning* 6 (2012): 70.

and interdisciplinary databases, as well as how to search the databases using controlled vocabulary, Boolean operators, and truncated search strategies to locate topic-specific articles, and how this knowledge affects the information-seeking behavior of DMin students.

Conclusions

Our study has shown some evidence to support the hypothesis that information-seeking behavior of DMin students does differ depending on whether students received library research instruction from a librarian versus a program faculty member. DMin students who received instruction from a librarian were more likely to start their research process using the university library's website as opposed to using general Internet search engines. Additionally, students receiving librarian-led instruction were more likely to search the library's catalog before searching other sources for books. Further, students were less likely to begin their search for journal articles using Google following a librarian-led instruction session. This may be attributed to students now being aware of what academic resources are available to them through the university's library. Finally, there were two areas that did not seem to reflect a difference depending on who offered the instruction. These two areas include (a) knowing what defines a "peer-reviewed" resource, and (b) how to obtain an article that is not available full text in one of the library's research databases. Overall, the research revealed some areas regarding both content and delivery method that need to be addressed for future instruction sessions by the librarian, including (a) length and type of session and (b) enhanced instruction on the process by which to obtain materials not full text online — including, but no limited to, interlibrary loan.

Encouraging a Positive Outlook: The Benefits of Appreciative Inquiry in a Theological Library

by Rebecca Louise Miller, Seblewongel A. Denneque, and Paige Comstock Cunningham

ABSTRACT

Librarians face a future of rapid and disconcerting change, and it is increasingly important to address this change in a constructive way. In contrast to problem-solving approaches that focus on the negative, Appreciative Inquiry helps staff recognize the good attributes of their organization and explore ways to build on those strengths for the future. This study investigated the application of Appreciative Inquiry in the context of a theological library at Trinity International University. Interviews and a summit meeting were held with staff to elicit positive characteristics of the library and their jobs. These results were then used to suggest proposals for the future. The process itself is a useful way to transform the culture of a library and create an environment that welcomes positive change.

INTRODUCTION

The context of academic libraries is changing rapidly, a prospect that can be disconcerting for many librarians. Changes in technology, the growth of online resources, budget cuts, and pressures to expand online education present librarians with an array of challenges that are both compressed and unrelenting. Within that milieu of constant change, librarians have the choice to face the future with confidence and hope or uncertainty and fear.

Negative emotions can hinder progress and create numerous problems along the way. Negativity and apparently intractable problems need not paralyze an institution. Appreciative Inquiry (AI) is a method for addressing these reactions in a positive, potentially transformative way. In contrast to the more familiar problem-solving model, AI unearths and explores the positive attributes of an organization and builds on them. This can be a valuable tool for addressing crisis, conflict, and constant change.

This article will explore the usefulness of applying AI at a theological library. A study was conducted using AI at Rolfing Library at Trinity International University. Like many theological libraries, Rolfing has a history of challenges, including economic crises, limited resources, and interpersonal conflict, all of which have the potential to lead to a climate laced with negative emotions. Recent budget cuts have threatened to overwhelm positive changes in the library. The practice of AI, particularly when deeply integrated into the library's culture, has the power to promote a life-giving, constructive environment.

The first half of the article will describe AI, including its development, theoretical constructs, and models for application. Because it is being applied in the context of a seminary library, theological issues will also be addressed. The second half of the paper will describe the study that was conducted with the Rolfing Library staff. The methodology, results, and provocative proposals for this study can provide a model for other libraries to follow. This study demonstrates that AI can effectively promote a more positive culture in a theological library.

BACKGROUND OF APPRECIATIVE INQUIRY

AI was developed in 1985 by David Cooperrider as part of his dissertation work at Case Western Reserve University. The traditional problem-solving approach involves focusing on what is not working and finding methods for resolving issues. Cooperrider decided instead to investigate the positive attributes of an organization. He interviewed staff to

Rebecca Louise Miller is the Head of Public Services at Rolfing Library, Trinity International University. Seblewongel A. Denneque is a Ph.D. candidate in Educational Studies at Trinity International University. Paige Comstock Cunningham is the Executive Director of The Center for Bioethics & Human Dignity, Trinity International University and a PhD candidate in Educational Studies at Trinity International University.

discover success stories and determine ways to encourage further success. This positive approach spread throughout the organization and affected the staff's conversations and attitudes.[1] Cooperrider and his dissertation advisor, Suresh Srivastva, published the results of this study.[2] The concepts were then applied in many other contexts, including businesses, international NGOs (non-governmental organizations), community organizations, and other groups.

AI involves the open exploration of what is valuable, successful, and life-giving about an organization, which can then lead to positive changes. Further, it proposes that "questions and dialogue about strengths, successes, values, hopes, and dreams are themselves transformational. In short, AI suggests that human organizing and change at its best is a relational process of inquiry, grounded in affirmation and appreciation."[3] It is a process of questioning and dialogue with people in order to create a more positive organizational culture. One of the primary benefits of AI is how it helps people think about and approach their work. It is not hierarchical and ideally should include people at all levels in dialogue and in proposing change.

AI argues that choosing to think, speak, and act positively can have an impact. This is the main difference between AI and the traditional problem-solving approaches. Problem-solving or the "deficit-based approach" makes the problem the center of attention.[4] This can lead to negative impressions that the problems are overwhelming and more significant than the positives. However, this does not mean that problems should be ignored or dismissed. One of the primary concerns with AI is that it focuses on the positive and seems "Pollyannish." Indeed, one should not make the error of ignoring or hiding problems. AI encourages looking at problems, but reframing them as opportunities for positive growth, rather than debilitating obstacles. In a fallen world, there will always be problems. However, problems are not "the only quality that is present in life or organizations. In addition to suffering, there is joy. In addition to problems, there are successes, hopes, and dreams."[5] AI reminds people of these positives and mobilizes this hope to work toward a better world.

There are different models for applying AI. The most common is the "4-D Cycle." This stands for "discovery, dream, design, and destiny."[6] The 4-I model, or "initiate, inquire, imagine, and innovate," was chosen because it was seen as best fitting the TIU context, which utilizes similar language in its strategic plan.[7] Planning is conducted during the "initiate" phase, including deciding on a process and focus to the study. Interviews are conducted during the "inquire" phase. For the "imagine" phase, the results of the interviews are examined to determine key themes and recommend provocative proposals. During the final phase, "innovate," people in the organization are involved in implementing the changes.[8]

In addition to these overall models, institutions have used a variety of methods for implementing the AI process. Whitney and Trosten-Bloom describe eight different approaches that have been effective. The two that were used for this study were the Whole-System 4-D Dialogue and the Appreciative Inquiry Summit. The Whole-System 4-D Dialogue lasts from a few months to a year, and interviews are conducted throughout the organization in order to identify and build on strengths. The Appreciative Inquiry Summit is a multi-day meeting that incorporates a large

---

[1] Diana Kaplin Whitney and Amanda Trosten-Bloom, *The Power of Appreciative Inquiry: A Practical Guide to Positive Change* (San Francisco: Berrett-Koehler Publishers, 2010), 82.

[2] David L. Cooperrider and Suresh Srivastva, "Appreciative Inquiry in Organizational Life," in *Research in Organizational Change and Development: An Annual Series Featuring Advances in Theory, Methodology and Research*, Vol. 1, ed. Richard W. Woodman and William A. Pasmore (Greenwich, CT: JAI Press, 1987), 129–169.

[3] Whitney and Trosten-Bloom, *The Power of Appreciative Inquiry*, 1.

[4] Ibid., 10.

[5] Ibid., 19.

[6] David L Cooperrider, Diana Whitney, and Jacqueline M. Stavros, *Appreciative Inquiry Handbook: The First in a Series of AI Workbooks for Leaders of Change*. (Bedford Heights, OH: Lakeshore Communications, 2003), 5.

[7] Jane Magruder Watkins and Bernard J. Mohr, *Appreciative Inquiry: Change at the Speed of Imagination* (San Francisco: Pfeiffer, 2011), 91.

[8] Ibid.

number of people and is often focused on a particular topic.[9] The Rolfing Library study utilized shortened versions of these two processes.

APPLYING APPRECIATIVE INQUIRY IN A THEOLOGICAL LIBRARY CONTEXT

AI has been applied in a variety of situations. Previous studies have examined the application in the context of either theological settings or the context of libraries. This study seeks to combine these contexts by applying AI at a theological library. Particular issues related to theology and libraries will be examined in this section.

Theology and Appreciative Inquiry

For theological librarians and academics, it is important to establish the theological validity of AI. If the theory espouses ideas that are contrary to biblical theology, this would create problems in applying it at a theological institution. Fortunately, many of the principles of AI fit well with key theological themes. For example, the Bible gives commands about being grateful and thinking positively, demonstrates the usefulness of stories and images, and values community and interconnectedness. Most centrally, the Bible describes finding joy and hope in the midst of problems and darkness. All of these concepts closely parallel AI concepts.

One of the foundational principles of AI regards focusing on the positive. Whitney and Trosten-Bloom call this the "Positive Principle," which suggests building on positive aspects of a situation. Passages such as Philippians 4:8 (NIV) echo the idea of choosing to think positively. Paul, while in prison waiting for his execution in Rome, wrote, "Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things." Although Paul was in a distressing situation, he reacted by focusing on positive ideas, and he encouraged the church in the Philippi to do the same. Paul repeats the instruction to rejoice in numerous other passages, which is an indication of the strength of the command.[10] Henri Nouwen describes how gratitude is a choice that can be embraced and is a discipline that requires a conscious choice. He says, "I can choose to be grateful even when my emotions and feelings are still steeped in hurt and resentment. It is amazing how many occasions present themselves in which I can choose gratitude instead of a complaint."[11] Gratitude is not optional in the Bible; it is a command.

Another aspect of AI is the importance of stories and images. The "Narrative Principle" states that stories are powerful, while the "Anticipatory Principle" describes how our vision affects the future.[12] Much of the Bible is written in the form of a story. There are frequent commands in the Old Testament for the Israelites to remember their heritage, which gives them context for their identity and future. The story of the Exodus is both recounted and reenacted as a powerful reminder of God's goodness and rescue in the midst of a desperate situation. In the New Testament, Paul encourages Christians to remember the story of Christ, which is the foundation for their faith.[13] Jesus used stories and parables to illustrate his principles, and the prophets used striking visual imagery to portray future events. Likewise, it is helpful for modern Christians to remember the history of their faith and to have a clear vision for the future.

The idea of community and interconnectedness is also central to AI. The "Wholeness Principle" encourages people to look at the whole picture, particularly how people are interconnected.[14] The importance of community and our responsibility to each other is emphasized in the Bible. The commands in the Psalms and Philippians to rejoice are

[9] Whitney and Trosten-Bloom, *The Power of Appreciative Inquiry*, 31–36.

[10] For example, see 2 Corinthians 13:11, 1 Thessalonians 5:16-18, and Hebrews 12:28. In Philippians 3:1, Paul even remarks about how often he has repeated the command to rejoice.

[11] Henri J. M. Nouwen, *The Return of the Prodigal Son: A Story of Homecoming* (New York: Image, 1993), 85.

[12] Whitney and Trosten-Bloom, *The Power of Appreciative Inquiry*, 53.

[13] Mark Lau Branson, *Memories, Hopes, and Conversations: Appreciative Inquiry and Congregational Change* (Herndon, VA: Alban Institute, 2004), 56.

[14] Whitney and Trosten-Bloom, *The Power of Appreciative Inquiry*, 53.

communal commands rather than individual ones.[15] AI has also been used for interfaith dialogue as a way to focus on the positive commonalities among different faiths. For example, AI was used by the United Nations to create a global interfaith organization.[16] Different denominations have used AI and written about their experiences, including Catholic, Episcopal, and Presbyterian churches.[17] Paddock's study on AI and Catholic theology describes how both value the inter-connectedness of all members.[18] AI's emphasis on community can thus fit well in the communal settings of churches.

Finally, the Bible describes how Christians can rejoice in the midst of problems and suffering in life. The Bible does not ignore problems, and at times it even starkly depicts the fallen nature of our world. However, it provides a model for how to be joyful in spite of the world's brokenness. Branson notes that the secular practice of AI can sometimes ignore "lament and confession" as part of the AI process, because there is the danger of becoming stuck in the negativity.[19] However, Christian theology provides a place both for mourning and also the ability to move past sorrow to joy. God's grace provides redemption and an answer to the problems of sin. What was formerly a source of sorrow can be a source of joy because of the redemption that has been experienced. In talking about his thorn in the flesh, Paul says, "I delight in weaknesses" (2 Cor. 12:10). The Psalms provide a good example of rejoicing in the midst of suffering. Brueggeman describes how even the Psalms that involve sorrow and frustration end with words of praise and hope.[20] The psalmists are able to recognize their problems, but they do not end in despair. Branson describes this mindset:

> Christian faith lives fully in reality — facing the darkness of any age, knowing our own weaknesses and sins and follies, resigning from any ideas about saving ourselves or generating our own hopes. When we enter God's grace with gratitude we can be honest about our circumstances and ourselves. Gratitude alters our perceptions so we can see and receive more of God.[21]

Theology thus not only agrees with AI concepts, it can add support to the theory regarding how to be grateful despite problems. A Christian worldview provides ultimate hope for a positive future and the resolution of sin.

Libraries and Appreciative Inquiry

In addition to aligning with Christian theology, AI works well within the context of libraries. The library world is facing many changes, and contemplating the future of libraries can generate negative emotions of fear and anxiety. However, the changing technology and culture can also be perceived as exciting. It is an opportunity for librarians to be reenergized and rethink services as they focus on the core mission of providing access to needed resources, even in a digital world. Hillenbrand argues that change can be seen as an occasion for transformation, rather than a crisis. Contrary to the feared decline of libraries, she argues that libraries have a crucial role to play in the twenty-first century, which she calls the "century of the mind." The amount of information readily accessible is growing exponentially and can be difficult to manage. There is thus an increased need for skilled managers of information.[22] Hillenbrand says that librarians often have a poor self-image, and that they need to act with more confidence in order to play a strong role

---

[15] Ben Witherington, *Paul's Letter to the Philippians: a Socio-rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 2011), 245; G. Walter Hansen, *The Letter to the Philippians* (Grand Rapids, MI: Eerdmans, 2009), 288.

[16] Whitney and Trosten-Bloom, *The Power of Appreciative Inquiry*, 83–84.

[17] Susan Star Paddock, *Appreciative Inquiry in the Catholic Church* (Plano, TX: Thin Book, 2003); Branson, *Memories, Hopes, and Conversation*s; Watkins and Mohr, *Appreciative Inquiry: Change*, 234–235.

[18] Paddock, *Appreciative Inquiry in the Catholic Church*, 11.

[19] Branson, *Memories, Hopes, and Conversations*, 52.

[20] Walter Brueggemann, *The Message of the Psalms: A Theological Commentary* (Minneapolis: Augsburg, 1984), 57.

[21] Branson, *Memories, Hopes, and Conversations*, 52–53.

[22] Candy Hillenbrand, "Librarianship in the 21st Century — Crisis or Transformation?" *Australian Library Journal* 54, no. 2 (May 2005): 174.

in the future.[23] Rather than lamenting the perceived idea that libraries are undervalued on campuses, it can be an opportunity to work to demonstrate value and improve services.[24]

Bull agrees that it is possible to challenge the negative emotions involved with passively feeling that change is happening, whether it is desired or not. The challenge is to focus instead on constructive actions the individual can take to bring about positive change.[25] Instead of seeing themselves as victims of technology and cultural change, librarians need to be empowered to make a difference in the future. Going through the process of AI with fellow librarians can be useful in promoting a more active and hopeful attitude to change.

The application of AI in libraries has been examined in only a few studies. Sullivan and Kelly both note that libraries have been slow to adopt this approach because it is counter to the problem-solving approach generally used in libraries.[26] Sullivan suggests ways to incorporate AI into the everyday functioning of the library. Language is powerful, and positive words are more life-giving that those that focus on problems. She suggested creating a recognition program that will reward a variety of accomplishments. Along with this, leaders should remember the Pygmalion effect, and expect the best from each person.[27] In another study, Simons and Havert describe the recent application of AI at the University of Notre Dame during a time of leadership transition and strategic planning. Staff were expressing negative emotions related to "accountability, development and training, and employee-manager relationships." Using AI helped to keep these attitudes from being debilitating and instead led to positive changes.[28]

The research presented here further contributes to the study of AI in libraries by focusing on theological libraries. Seminaries have a particular advantage with AI, because staff often have a higher sense of mission and calling, as they view their work as service for God. This sense of mission can be utilized in helping to create a positive vision for the future. Sullivan says, "The image of the future guides current behavior in any organization. Organizations evolve in the direction of their most compelling image of the future."[29] The AI process can help remind people of their vision, as well as helping to delineate it more clearly.

APPLYING APPRECIATIVE INQUIRY AT ROLFING LIBRARY

This study demonstrates how AI can be helpfully applied at a particular theological library. Rolfing Library serves a seminary, as well as a liberal arts college and graduate school at Trinity International University. The school has a total of 2,800 students at three different campuses and multiple extension sites. The main Deerfield campus has 1,200 seminary students and 750 traditional undergraduate students. The library has ten full-time staff and approximately twenty part-time student workers.

Like many libraries, Rolfing has faced challenges both past and present, which make the practice of AI a helpful process. The most significant issues have involved limited budgets and interpersonal conflicts. AI, along with other endeavors, has built a sense of teamwork among the library staff that has helped them to face difficulties more positively and make improvements despite the obstacles.

The AI study was conducted by three students from a doctoral class on leadership in the Educational Studies program. The goal was to conduct a pilot study with the hope of extending AI to the rest of the campus. Other areas of campus

[23] Ibid., 175.

[24] Tricia Kelly, "A Positive Approach to Change: The Role of Appreciative Inquiry in Library and Information Organisations," *Australian Academic & Research Libraries* 41, no. 3 (2010): 172.

[25] Jennifer Bull, "Managing the Emotional Side of Change," *Library Mosaics* 13, no. 2 (April 2002): 11.

[26] Kelly, "A Positive Approach to Change," 173; Maureen Sullivan, "The Promise of Appreciative Inquiry in Library Organizations," *Library Trends* 53, no. 1 (Summer 2004): 223.

[27] Sullivan, "The Promise of Appreciative Inquiry in Library Organizations," 228.

[28] Marcy Simons and Mandy L. Havert, "Using Appreciative Inquiry to Support a Culture Shift in Transition," *Technical Services Quarterly* 29, no. 3 (2012): 210, doi:10.1080/07317131.2012.681285.

[29] Sullivan, "The Promise of Appreciative Inquiry in Library Organizations," 222.

were considered for inclusion in the study, but the initial study was limited to the library in order to provide a manageable test group for the purposes of the course.

The three facilitators developed interview questions to help generate positive discussion about the library and its future (see Figure 1).

INTERVIEW QUESTIONS
Opening Questions Please think about your entire experience at Rolfing Library. a. When were you most alive, most motivated and excited about your work at the Library? b. What happened? What was it about your situation, organization, colleagues, or yourself that enabled this to occur?
Value Questions 1. What do you value most about a) your work? b) the library, and c) TIU in general? 2. What are the most important activities? 3. What are the most valuable things you contribute to the library? Think of your personality, skills, perspectives. What are some sources of pride for you in your work? 4. What is something unique or a strength that Trinity (or the library) can bring to the future of Christian higher education? 5. What is something from the past you think should be preserved, even as we change?
Wishes 1. Make a wish for the future of a) the library and b) the university at large.
Future 1. How can changes in technology and culture be utilized to help Trinity in its mission? 2. a) Thinking of the three pillars of the strategic plan (innovate, collaborate, and influence) how do you see the library in support of these? b) If success were guaranteed, what bold action would we take? 3. Imagine twenty years into the future and all of the pressing problems of today's Christian higher ed libraries have been solved — what role has this library or Trinity played?

Figure 1. Interview questions for Rolfing Library study.

Hour-long interviews were conducted with nine staff members, including six full-time staff and three student workers. The interviews were recorded and subsequently summarized. The facilitators analyzed the collected data and looked for emerging themes from the findings.

Key Themes

Six primary themes were identified: (1) the importance of relationship, (2) long-term commitment, (3) attitude of service, (4) use of technology, (5) desire for academic excellence, and (6) desire to improve the physical structure of the library. Christian values and diversity were interwoven throughout these themes.

Relationships with other library staff are valued for providing friendship, mentoring, a sense of community, and teamwork. Several of the participants noted that one of the things they appreciate most about the library is their colleagues and the relationships they have with each other. The atmosphere was described as "like a family unit." One staff member said that her co-workers are close, intimate friends: "It's not just like they are my work friends. They are really friends, and they care about my personal stuff too."

Staff commitment was a surprising and encouraging discovery of the study. Two young staff members in particular showed remarkable commitment during the interviews. One noted that "even if I spend the rest of my life with what I am doing now, I would not mind. I will be completely contented to stay. I really enjoy my job that much." Likely reasons for this commitment include job responsibilities and community. These staff members expressed a sense of purpose and accomplishment in their jobs. There is also a sense of efficacy in being able to initiate improvements. One staff member said, "I am proud of the new initiatives that are started. I believe that I have brought excitement to the staff with new technology…. The willingness to listen to new ideas is exciting." Providing the opportunity for staff to initiate new ideas and projects is important, even in a context of limited resources. Staff felt a sense of connection and community with their colleagues at the library. Building a sense of community and relationship can therefore be a worthwhile endeavor to increase employee satisfaction.

Service is a strong value for the staff. One said, "[What] I value about my work is knowing that I am helping students and faculty with their research." The concept of service also includes changing as the world of libraries change. Another librarian noted that the library is becoming less centered on books, saying that "we [see] ourselves in the library becoming more of a service center to professionally equip ourselves and improve our ability to serve our clientele." In general, the staff were positive and energized by the ideas of change.

The technology theme recurred frequently. The staff all commented on valuing innovative uses of technology, and that Rolfing Library seems to be ahead of many in adopting technology. One said that "we're always innovating, always changing, because the way information is disseminated is changing all the time." Another person appreciated the "changes with technology; Rolfing is good at that."

The staff expressed strong support for academic integrity, and this quality was mentioned as one of the strengths of Trinity. A student employee noted the "level of scholarship in the classroom [and the] high standard for quality education." One valued aspect of the academic experience at Trinity is diversity. Being exposed to ideas from other cultures makes one "feel alive in these self-discovery moments and discovering other ideas," according to another student, who valued library resources that reflect a diversity of ideas and international perspectives.

While expressing appreciation about recent changes, the staff all longed for a better physical space, either by remodeling or expanding the existing library. A librarian had a vision of the library as a "central hub for the students," a place "where students will go [other than] the dorm, undergraduates and graduates interact[ing] with one another." It could serve as a safe place for students to gather, "one of the most life-giving places on the campus."

Provocative Proposals

Provocative proposals can emerge during the design or imagine phase of AI. These are positive statements that "list the organizational qualities [the group] most desires."[30] This process involves examining the mission of the library and peak experiences of the staff to project a future vision for the library. In discussing the interview findings, the facilitators identified at least four potential provocative proposals: influence, staff longevity, academic hub, and technology. A meeting was held with the library staff to discuss the results of the study and to brainstorm about the provocative proposals.

The first provocative proposal regards the influence the library has on campus. In discussion of the university's three strategic pillars (innovate, collaborate, influence) the participants found it most difficult to articulate areas of influence, or specifics about ways they presently or potentially could influence others. There was a desire to grow in this area and an acknowledgement that it would be important for the future relevance of the library. As a result of the AI process, the library decided to invite other departments over for the library's regular break time on Fridays. The library has implemented this over the past year, with many positive results and feedback from other departments.

Second, it was recommended that the library's strengths in staff longevity could be helpfully applied to other departments on campus. This can be attributed to leadership, mentorship, support for staff, delegation of responsibility, professional

[30] Whitney and Trosten-Bloom, *The Power of Appreciative Inquiry*, 9.

designation, and the close community that has developed. It is also important for leaders to be encouraging the staff under them to develop more influence. One provocative idea that came out of this process was to include part-time library staff more in vision planning and new ideas.

The staff also observed that the library has the potential to become a center for community on campus. One new idea that was suggested at the meeting was to have an ice cream social at the start of the school year to welcome students to the library. Other ideas for outreach developed out of this discussion and several successful events were held in the following year, including a publishing event, pumpkin decorating, and cookies during finals, among others. There have been signs that students are increasingly thinking of the library as a social center, as well as a place of study.

The library staff is excited about initiatives and growth related to the digitization of library resources. Most of the discussion about the strategic pillar of "innovate" focused on the use of technology in the library. One staff person noted that it is important to try something new and be willing to fail. In particular, the library staff are considering how to support the new online programs that are being developed.

Staff Response

From staff follow-up meeting, a clear theme that emerged was the importance of a positive attitude. One person said that it is important to not be discouraged by obstacles. For example, as money continues to be an issue, the staff can seek ways to make improvements even with limited funds. It was also mentioned that AI makes sense given the mission of the school. As Christians, we trust that God is in control and has power. Choosing to be hopeful and trust that there can be good things is an appropriate response.

One person shared an evocative picture of the choice to be positive. After the staff layoffs and budget cuts in 2009, the staff could have chosen to be discouraged and hopeless. Instead, there was a choice (perhaps not entirely consciously) to be positive and continue to work toward constructive changes in the library. It is a testament to this choice that the library has continued to make progress on initiatives even without money or other resources. Indeed, the library staff felt that overall, they are actually more positive about the future of the library than they were in the past. One person said that if the AI study had been done a few years ago, it is likely that the staff then would not have been as positive.

After one year, follow-up interviews were conducted with two of the library staff. Both staff mentioned that the group discussion and brainstorming were the most memorable activities in the AI study. The group interactions demonstrated that there was a shared desire to work towards positive change, and brainstorming ideas generated positive energy among the staff. One of the newer staff noted that it was encouraging to discover a culture in the library that was energized about the future. Another said the meetings were helpful as part of a bigger trend in the library toward having more intentional communication. The AI concepts have encouraged more positive interactions in meetings since that time. Both staff said that it would be good to go through the process again in the future, to help review and reinforce the concepts. This feedback shows that the AI process has continued to have an impact as one of the activities that have encouraged a positive culture among staff.

CONCLUSION

Reflecting on the AI study at Rolfing Library, it is interesting to realize that the process was more important than the findings. The key themes and ideas that were generated were useful for identifying areas of strength and priorities in the library. However, this had less long-term impact on the library than the discussions themselves. The process encouraged staff toward a more positive way of thinking and talking with each other. It helped influence the focus of meetings, particularly, how staff address change and determine areas to focus on.

This is not unusual for AI. In fact, the purpose of AI is to generate positive conversations, with the hope that change will occur as part of the synergy of those discussions. The "simultaneity principle" posits that the process of inquiry itself can create change.[31] The AI process encouraged staff to focus more on the positive and led to further constructive

[31] Ibid., 52.

discussions. For example, recently a staff member suggested that we should have a yearly meeting where we look back at the previous year and celebrate our accomplishments.

AI works best not as a solitary event, but as an integral change to the culture of an institution. It was successful at Rolfing Library because it was one of other, similar initiatives. For example, there were discussions on how to have healthy conflict and good ways to interact and disagree. To be effective, both the leadership and the staff must choose to have a renewed attitude. It is not helpful if administrators try to command a more positive mindset among staff while remaining detached from the process themselves. It also helps to be clear about the goals. Just knowing that a positive mindset is a priority for the leadership can help bring about change.

This study was originally intended to be a pilot study, and it was hoped that it would be expanded to other parts of campus. This has yet to happen. However, the library is considering a follow-up study that would use AI to interview seminary faculty and students about their view of the library and its future. This could help to generate more positive interest and excitement among these groups about the library and the possibilities. It could also provide useful information for the library regarding what those groups value about the library and their hopes for the future. We would hope that the same benefits that arose from the interviews with staff would occur with these groups, who are important stakeholders of the library.

Other theological libraries could also benefit from applying AI at their institution. At the 2013 ATLA annual conference, participants at the session on AI expressed interest in the concepts, yet they were more ambivalent about the practicality of applying it in their context.[32] One concern may be that library staff at their institution would not welcome the idea. In the experience of the authors, it is helpful to begin with people who are more open. The energy from those people can then spread to others who may be resistant initially. Another concern could be the amount of time and effort required to conduct a large-scale study. There are ways to incorporate AI principles in a smaller way. For example, hold a meeting to discuss the strengths of the library and ways to build on those strengths. Talk with librarians who have been with the institution for an extended time about the history and strengths of the library in the past. Encourage positive communication among staff. Do "vision casting" that focuses on positives and strengths. In general, work on building the identity of the library around positives rather than negatives.

At the very least, theological librarians should consider whether their library's culture focuses on the negative or positive and then consider concrete ways to improve. As we have shown in our discussion of "Theology and Appreciative Inquiry," there is a theological imperative to do so. The Bible speaks of rejoicing even amidst challenges. It is also in the best interests of the institutions. Theological libraries will be facing increasing change and challenges in the years ahead. The attitude of theological librarians will play a critical role in determining the future of libraries. If they have a hopeless, pessimistic, resigned attitude, it is possible that these institutions will not survive or could play a diminished role. In contrast, a more positive outlook will encourage staff to look at the strengths of the past, consider how to build on those strengths for the future, and generate positive ideas for proactive change. The future of theological libraries will be brighter if librarians are willing to take the latter approach. The concepts of Appreciative Inquiry can be one useful way to encourage a more positive and hopeful outlook among theological librarians.

[32] Rebecca Miller, "Appreciative Inquiry as a Model for Positive Change in a Theological Library" (paper, American Theological Association Annual Conference, Charlotte, NC, June 2013).

Bible Reading Revisited: The Librarian's Guide to Lectio Divina and Formative Styles of Reading

by Raymond Studzinski, O.S.B

Lectio divina, the Latin term for an ancient monastic approach to religious reading, gets attention these days in a good number of books and essays. The term's appearance signals a growing interest in an older style of reading through which religious readers make contact with the divine through a slow, meditative engagement of a text, most often the Scriptures but also other hallowed writings. Characteristic of the approach was a movement beyond the literal sense of a Biblical text to a more personal spiritual meaning. The term appears in the Rule of Benedict where Benedict (ca. 480-ca. 550) prescribes that those in the monastery should have certain hours for manual labor as well as others for *lectio divina*.[1] The Rule provides for about three hours of such reading each day.

The renewed interest in this ancient form of reading relates in part to a desire of many spiritually attuned individuals and groups to retrieve and employ classic practices that facilitate spiritual growth.[2] *Lectio divina* was appreciated for centuries for its transformative potential and has once again become a focus for scholars in theology, religious studies, and the human sciences as well as won over contemporary spiritual writers who have introduced the practice to larger audiences. In what follows I hope to present librarians a topography of literature on *lectio* to facilitate their understanding of some of the historical twists and turns taken in *lectio's* evolution as well as offer explanations for its recent popularity.

Ressourcement and the Revival of Lectio Divina

The recovery of this practice in recent times is itself an intriguing story and is related to broader cultural and theological movements.[3] Central among these is *ressourcement*, a return to sources, specifically to Scripture and tradition, in Roman Catholic theological circles in the late nineteenth and early twentieth centuries.[4] Theologians advocated such a return as a way of countering a neo-Scholastic theology and mindset which seemed inadequate to the problem of

[1] RB 48:1, RB 1980: *The Rule of St. Benedict in Latin and English with Notes*, Timothy Fry et al., eds. (Collegeville: Liturgical Press, 1981), 248-249.

[2] See Charles Cummings, *Monastic Practices* (Kalamazoo, MI: Cistercian Publications, 1986), esp. "Sacred Reading," 7-23; Ruth Haley Barton, *Sacred Rhythms: Arranging Our Lives for Spiritual Transformation* (Downers Grove, IL: InterVarsity Press, 2006), esp. "Scripture: Encountering God through Lectio Divina," 45-61; and Paul J. Griffiths, "Reading as a Spiritual Discipline" in *The Scope of Our Art: The Vocation of the Theological Teacher,* eds. L. Gregory Jones and Stephanie Paulsell (Grand Rapids, MI: Eerdmans, 2002), 32-47

[3] For a fuller discussion of the revival than is offered here, see Duncan Robertson, *Lectio Divine: The Medieval Experience of Reading*, Cistercian Studies 238 (Collegeville, MN: Cisterican Publications, 2011), 1-37. Robertson's treatment is guiding the presentation of the revival here.

[4] See Kevin L. Hughes, "Deep Reasonings: *Source Chretiennes, Ressourcement*, and the Logic of Scripture in the Years Before — and After — Vatican II," *Modern Theology* 29 (2013): 32-45; Marcellino D"Ambrosio, "*Ressourcement* Theology, *Aggiornamento*, and the Hermeneutics of Tradition," *Communio* 18 (1991): 530-555; and Gabriel Flynn and Paul D. Murray, *Ressourcement: A Movement for Renewal in Twentieth Century Catholic Theology* (Oxford: Oxford University Press, 2012).

Raymond Studzinski, O.S.B., is Associate Professor in the School of Theology and Religious Studies, The Catholic University of America, Washington, DC.

rising secularism. In the area of liturgy the work of both French and German Benedictine monks (Guéranger and the Wolters) had called for and pursued an investigation of early liturgical texts in the mid-1800s.[5] By the 1930s such a return to sources in theology had among its ardent proponents Henri de Lubac, Jean Danielou, and Jean Leclercq who in part turned their attention to the patristic and monastic approach to biblical texts. Already in the 1920s, Denys Gorce had produced the first part of a work entitled *La 'lectio divina' des origenes du cénobitisme à saint Benoit et Cassiodore* (1925); as it turned out he never continued the work beyond Saint Jerome's contribution to *lectio divina*.[6] In 1927 Ursmer Berlière included a chapter on *lectio* in his influential work on Benedictine asceticism.[7] Then in the 1940s Dańielou and de Lubac worked diligently to begin a series *Sources Chrétiennes* which made available patristic texts in critical editions along with French translations as part of this larger movement of returning to sources. Daniélou and de Lubac also both later contributed significantly to the understanding of the patristic approach to biblical texts with the publication, respectively of *Sacramentum Futuri: Études sur les origènes de la typologie biblique*[8] and *Exégèse medieval: Les quatre sens de l'ecriture*.[9] De Lubac in a separate volume had given attention to the highly influential work of Origen regarding biblical interpretation.[10] These scholars were drawing attention to the movement beyond the historical, literal sense of a text to a discovery of deeper spiritual senses found in the patristic tradition. Reading, following the lead of figures such as Origen, meant moving beyond the literal to senses that would impact more on the spiritual life and transformation of the reader. This was the style of reading that early monastic legislators and teachers embraced.

Still, it was Jean Leclercq's 1957 *L'amour des lettres et le désir de Dieu: Initiation aux auteurs monastiques du Moyen Age* that raised appreciation of *lectio divina* to a new level.[11] His review of medieval monastic authors and discussion of monastic theology highlighted an approach to theologizing that, while distinct from scholastic theology, was nevertheless quite complete and nuanced. Leclercq showed how monastic theology grew out of the practice of *lectio divina*. The practical, experiential theology that emerged was not an academic exercise but one related to the forging of a better person.[12] "Monastic theology is a *confessio*; it is an act of faith and of recognition; it involves a 're-cognition' in a deep and living manner by means of prayer and the *lectio divina* of mysteries which are known in a conceptual way; explicit perhaps, but superficial."[13] A surge of appreciation for the scriptural Word and the ancient practice of *lectio* unfolded more dramatically in the Roman Catholic Church after 1960. Leclercq, through speaking and writing, promoted this development.

Just prior to Leclercq's spearheading a movement to appreciate monastic theology and *lectio divina*, Beryl Smalley and others scholars were pursuing investigations of the changing approach to biblical texts in the medieval period and the growing attention given to the literal, historical sense of biblical texts. While not always appreciative of the distinctive monastic approach to texts, Smalley in her *The Study of the Bible in the Middle Ages* underscores some of the positive

[5] Michael Kwatera, "Benedictines and Liturgical Renewal." *The New Dictionary of Sacramental Worship*, ed. Peter E. Fink (Collegeville, MN: Liturgical Press, 1990), 129-131.

[6] Denys Gorce, *La 'lectio divina' des origenes du cénobitisme à saint Benoit et Cassiodore*, 1, *Saint Jerôme et la lecture sacrée dans le milieu ascétique romain* (Paris: Picard, 1925).

[7] Ursmer Berlière, "La 'lectio divina'" in *L'ascèse bénédictine des orignes à la fin du XIIe siècle: Essai historique* (Paris: Desclèe de Brouwer, 1927), 169-185.

[8] Jean Daniélou, *Sacramentum Futuri: Études sur les origènes de la typologie biblique* (Paris: Beauchesne, 1950).

[9] Henri de Lubac, *Exégèse medieval: Les quatre sens de l'ecriture*, 4 vols. (Paris; Aubier, 1959-1964); *Medieval Exegesis: The Four Senses of Scripture*, trans. Mark Sebanc, Vol. 1; and E.M. Macierowski, Vols. 2 and 3 (Grand Rapids, MI: Eerdmans, 1998-2000).

[10] Henri de Lubac, *Histoire et Esprit: L'intelligence de l'Ecriture d'après Origène*, *Théologie* 16 (Paris: Aubier-Montaigne, 1950).

[11] Jean Leclercq, *L'amour des lettres et le désir de Dieu: Initiation aux auteurs monastiques du Moyen Age* (Paris: Éditions du Cerf, 1957); *The Love of Learning and the Desire for God: a Study of Monastic Culture*, trans. Catherine Misrahi, 3rd ed. (New York: Fordham University Press, 1982).

[12] Leclercq, *Love of Learning*, 191-236.

[13] Leclercq, *Love of Learning*, 215.

advances occurring with the rise of scholasticism.[14] In the preface to her third edition, she appropriately notes the contributions of de Lubac and Leclercq to an appreciation of the richness of the monastic approach.[15]

Within the Roman Catholic community, the Second Vatican Council (1963-65) fostered a return to the Scriptures in its Dogmatic Constitution on Divine Revelation, *Dei Verbum*.[16] This document recognized the central place of the Scriptures in Christian life. It recovered a vital practice for Scripture reading in Christian spirituality and encouraged people to read once again in the ancient way. In the 1970s, articles[17] and then, in the 1980s, books[18] appeared laying out the rudiments of *lectio divina* for the uninitiated. In Roman Catholic circles a further boost to the practice came in 1993 with the Pontifical Biblical Commission's document *The Interpretation of the Bible in the Church*. Although the discussion of *lectio* is brief and the document is more concerned with endorsing the historical-critical method as well as more recent literary methods as effective tools in interpreting Scripture, still the document recognized the practice as an appropriate use for nourishing the spiritual life.[19] Likewise, passing references to *lectio* in the *Catechism of the Catholic Church* can be seen as further stamps of Roman Catholic approval, even without extensive explanation of the practice.[20] In the 1990s the number of books and articles on *lectio divina* multiplied considerably.[21] Pope Benedict XVI in a 2005 address to a meeting celebrating the fortieth anniversary of *Dei Verbum*, the Dogmatic Constitution on Revelation of

[14] See Beryl Smalley, *The Study of the Bible in the Middle Ages* (Oxford: Blackwell, 1941). Other contemporaneous works paralleling in some ways Smalley's are *Ceslas Spicq*, *Esquissed'une histoire de l'exégèse latine au moyen âge* (Paris: Vim, 1944); and Robert McNally, *The Bible in the Early Middle Ages* (Westminster, MD: Newman Press, 1959).

[15] See "Preface to Third Edition," in *The Study of the Bible in the Middle Ages*, 3rd ed. (Notre Dame, IN: University of Notre Dame Press, 1982), vii-xvii. For a more recent evaluation of Smalley's contribution, see Robert Sweetman, "Beryl Smalley, Thomas of Cantimpré, and the Performative Reading of Scripture," in *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Chrisianity, and Islam*, eds. Jane Dammen McAuliffe, Barry D. Walfish, and Joseph W. Goering (Oxford: Oxford University Press, 2003), 256-275.

[16] "This sacred Synod earnestly and specifically urges all the Christian faithful, too, especially religious, to learn by frequent reading of the divine Scriptures the 'excelling knowledge of Jesus Christ' (Phil. 3:8) . . . . Therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids." The Documents of Vatican II, ed. Walter M. Abbott (New York: Guild Press, 1966), 127. For a discussion of the background leading up to the recommendation, see Jared Wicks, "Scripture Reading Urged Vehementer (DV No. 25): Background and Development," *Theological Studies* 74 (2013): 555-580.

[17] Among the articles published in the 1970s are the following: Robert McGregor, "Monastic Lectio Divina," *Cistercian Studies* 6 (1971): 54-66; Matthias Neuman, "The Contemporary Spirituality of the Monastic Lectio," *Review for Religious* 36 (1977): 97-110; David Stanley, "A Suggested Approach to Lectio Divina," *American Benedictine Review* 23 (1972): 439-455; Armand Veilleux, "Holy Scripture in the Pachomian Koinonia," *Monastic Studies* 10 (1974): 143-153; and Ambrose Wathen, "Monastic Lectio: Some Clues from Terminology," *Monastic Studies* 12 (1976): 207-216.

[18] Among the books that appeared in the 1980s are M. I. Angelini, *Il monaco e la parabola: Saggio sulla spiritualità monastica della lectio divina* (Brescia: Morcelliana, 1981); G. De Roma, *Monstrami, Signore, il tuo volto: La lectio divina* (Milan: Ancora, 1988); Thelma Hall, *Too Deep for Words: Rediscovering Lectio Divin*a (New York: Paulist, 1988); Carlo M. Martini, *Pregare la Bibbia* (Padua: Gregoriana, 1986); and G. M. Oury, *Chercher Dieu dans sa parole: la lectio divina* (Chambray-lès-Tours: C.L.D., 1982).

[19] *The Pontifical Biblical Commission, The Interpretation of the Bible in the Church* (Boston: Pauline Books & Media, 1993), 126-127.

[20] *Catechism of the Catholic Church* (Collegeville: Liturgical Press, 1994), 1177 and 2708.

[21] It seems like the Biblical Commission's document was a stimulus for some of these publications. More than ten books appeared in English specifically on the topic of lectio divina as well as several articles. The books include Michel De Verteuil, *Your Word Is a Light for My Steps* (Dublin: Veritas, 1996); Mario Masini, *Lectio Divina: An Ancient Prayer That Is Ever New*, trans. Edmund C. Lane (New York: Alba House, 1998); Salvatore A. Panimolle, ed., *Like the Deer That Yearns: Listening to the Word and Prayer*, trans. John Glenn and Callan Slipper (Petersham, MA: St. Bede's Publications, 1998); and Novene Vest, *No Moment Too Small: Rhythms of Silence, Prayer, and Holy Reading* (Nashville: The Upper Room, 1996).

Vatican II, spoke in strong support of the practice of *lectio divina*.[22] The practice also began to catch the attention of various Protestant authors who saw it as resonating with the practice of devotional reading of the Scripture.[23]

Complementing the renewed appreciation of *lectio divina* on the contemporary scene, work continued on patristic authors as well as respected monastic and theological writers of the medieval period providing a fuller backdrop to the practice and its benefits. Karen Jo Torjesen's work on Origen's method helped situate him as a major promoter of a reading of Scripture that moved from the letter to the spirit and guided readers in understanding how a particular text spoke to them in their particular life circumstances.[24] Brian Stock approached Augustine as a reader and mapped out in considerable detail how Augustine approached reading as a way of coming to self-knowledge.[25] Stock also helpfully considers the differences between *lectio divina* and a later *lectio spiritualis*.[26] Put simply, *lectio spiritualis* as it slowly evolved was less concerned with text and more focused on thought processes and emotional responses of the reader. Gradually, spiritual reading displaces the traditional *lectio divina*, especially as the Scriptures, untranslated into vernacular languages until much later, became less accessible to many people.[27]

Douglas Burton-Christie ably commented on the development of *lectio* among the desert elders who flourished prior to Benedict in the fourth and fifth centuries in Egypt. In *The Word in the Desert* he indicates how a "desert hermeneutic" emerges from the efforts of these monastic ascetics to understand the Scriptures through living them.[28] Scripture texts were not to be thought about so much as to be performed. This is the reading practice that becomes embedded in the monastic way of life as an important constituent of monastic formation; *lectio* comprised a significant portion of the monastic day as is clear in Benedict's provisions for it. While the practice continued in monastic environments, different approaches to reading emerged along with the rise of scholasticism. The practice of silent reading takes over as punctuation and space between words make it possible to grasp words quickly without sounding the letters out aloud. Prior to this monks and others read aloud which meant that reading was a more holistic and social activity for them. Paul Saenger has provided a thorough investigation of this evolution in *Space Between Words: The Origins of Silent Reading*.[29] As the ancient style of reading comes under threat from a more academic approach which sought to question and analyze texts and no longer approaches texts with the same reverence, two works appear that are out to defend and more carefully

[22] "I would like in particular to recall and recommend the ancient tradition of *lectio divina*: the diligent reading of Sacred Scripture accompanied by prayer brings about that intimate dialogue in which the person reading hears God who is speaking, and in praying, responds to him with trusting openness of heart (cf. *Dei Verbum*, n.25). If it is effectively promoted, this practice will bring to the Church — I am convinced of it — a new spiritual springtime. As a strong point of biblical ministry, *lectio divina* should therefore be increasingly encouraged, also through the use of new methods, carefully thought through and in step with the times." "Address of His Holiness Benedict XVI to the Participants in the International Congress Organized to Commemorate the 40th Anniversary of the Dogmatic Constitution on Divine Revelation *Dei Verbum*," Castel Gandolfo, September 16, 2005, http://www.vatican.va/holy_father/benedict_xvi/speeches/2005/september/documents/hf_ben-xvi_spe_20050916_40-dei-verbum_en.html.

[23] See, for instance, Evan Howard, "*Lectio Divina* in the Evangelical Tradition," *Journal of Spiritual Formation & Soul Care* 5 (2012): 56-77.

[24] Karen Jo Torjesen, *Hermeneutical Procedure and Theological Method in Origen's Exegesis* (Berlin:de Gruyter, 1986), esp. 138-147.

[25] Brian Stock, *Augustine the Reader: Meditation, Self-Knowledge, and the Ethics of Interpretation* (Cambridge, MA: Harvard University Press, 1996).

[26] Brian Stock, *After Augustine: The Meditative Reader and the Text* (Philadelphia: University of Philadelphia Press, 2001), 101-114.

[27] See Jacques Rousse, Hermann Josef Sieben, and André Boland, "Lectio divina et lecture spirituelle," *Dictionnaire de spiritualité* 9 (Paris: Beauchesne, 1979), 470-510, esp. 488-510.

[28] Douglas Burton-Christie, *The Word in the Desert* (New York: Oxford University Press, 1993), 3-32.

[29] Paul Saenger, *Space Between Words: The Origins of Silent Reading* (Stanford, CA: Stanford University Press, 1997).

explicate the process of *lectio divina*: Hugh of St. Victor's (d. 1142) *Didascalicon*[30] and Guigo II's (d. ca. 1188) *Scala claustralium*.[31]

Ivan Illich's *In the Vineyard of the Text: A Commentary to Hugh's Didascalicon* offers a thoughtful exposition of central ideas and themes in Hugh's work which Illich notes is "the first book written on the art of reading" as well as comments on the impact that this shift in reading style had at Hugh's times and reflects on an analogous shift today as the book is replaced by the screen.[32] Guigo's work is possibly dependent on Hugh's and presents a four-fold *lectio* process which includes reading, meditation, prayer, and contemplation (Hugh had included a fifth element: action [operatio]).[33] Guigo intended to pass on the practice as he knew it but he already includes, as did Hugh, a more active intellectual approach to meditation than seems to be the case in the earlier monastic and patristic sources as well as a prayer that is more devotional than petitionary, also in contrast to previous practice.[34] Duncan Robertson in *Lectio Divina: The Medieval Experience of Reading*, observes that *lectio divina* reaches a high point in the twelfth century with both Hugh and Guigo writing about the reading process and Bernard of Clairvaux (1090-1153) illustrating in his sermons and scriptural commentaries the lectio process.[35] With the advent of the thirteenth century *lectio divina* gives way to scholastic reading and *lectio* to the lecture. Another shift had also been occurring. The Bible, still clearly perceived as the inspired Word of God, was nonetheless thought to be something that could be available only to those who could understand it and was certainly not to be available to everyone.[36]

A Return to Bible Reading

While some tried to keep the Scriptures out of the hands of the ordinary person, some individuals worked to get the Scriptures into more hands by converting them into a language ordinary people could comprehend. Or, it can at least be said that some people supported the principle that the Scriptures should be available to all. Among these latter falls the English reformer John Wyclif (c.1330-1384).[37] For him the Scriptures were the text for Christian instruction. The meaning of a text, he assumed, was available and transparent to anyone without need of Church intervention. To arrive at the meaning Wyclif recommended that people read the Scriptures with an attitude of humble seeking and openness to the Spirit.[38] His concern was primarily with the plain, literal sense of the texts because that basic meaning was the true law for Christians. He would, however, allow for the fact that the literal, understood as the divine author's intention, could include figurative or metaphorical meanings. In this way he broadened the understanding of the literal sense and set the stage for later Reformers who accepted this expanded understanding of the literal while distancing themselves

---

[30] Brother Charles Henry, *Buttimer, Hugonis de Sancto Victore, Didascalicon, De Studio Legendi: A Critical Text*, PhD diss. (Washington, DC: Catholic University Press, 1939); *The Didascalicon of Hugh of St. Victor: A Medieval Guide to the Arts,* trans. Jerome Taylor (New York: Columbia University Press, 1961). A more recent translation of Hugh's *Didascalicon* is that of Franklin T. Harkins in *Didascalicon on the Study of Reading*, in *Interpretation of Scripture: Theory*, eds. Franklin T. Harkins and Frans van Liere, Victorine Texts in Translation: Exegesis, Theology and Spirituality from the Abbey of St Victor 3 (Turnhout: Brepols, 2012), 61-201.

[31] *Lettre sur la Vie Contemplative, L'Échelle des Moines, Douze Meditations, Sources Chrétiennes* 163 (Paris: Cerf, 1970); *The Ladder of Monks and Twelve Meditations*, trans. Edmund Colledge and James Walsh (New York: Doubleday, 1978).

[32] Ivan Illich, *In the Vineyard of the Text: A Commentary to Hugh's Didascalicon* (Chicago and London: University of Chicago Press, 1993), 5.

[33] See Simon Tugwell, *Ways of Perfection* (Springfield, IL: Templegate Publishers, 1985), 101, n. 1.

[34] See Keith Egan, "Guigo II: The Theology of the Contemplative Life" in *The Spirituality of Western Christendom*, ed. E. Rozanne Elder, Cistercian Studies 30 (Kalamazoo, MI: *Cistercian Publications*, 1976), 112; Tugwell, *Ways of Perfection*, 115; and Charles Dumont, *Praying the Word of God (*Oxford: SLG Press, 1999), 14.

[35] Duncan Robertson, *Lectio Divina: The Medieval Experience of Reading, Cistercian Studies* 238 (Collegeville, MN: Cistercian Publications, 2011), xviii.

[36] See Robert McNally, *The Unreformed Church* (New York: Sheed and Ward, 1965), 73-76.

[37] See Michael J. Wilks, "Jean Wyclif," *Dictionnaire de Spiritualité* 16 (Paris: Beauchesne, 1994), 1501-1512.

[38] For Wyclif's rules for reading Scripture, see Johannes Wyclif, *De Veritate Sacrae Scripturae*, ed. Rudolf Buddensieg, vol. 1 (London: The Wyclif Society, 1905), 194-205.

from the more fanciful interpretations associated with the spiritual senses.[39] For Wyclif, the Scriptural text speaks to each reader in a way that transcends time, giving him or her the opportunity to respond to Christ truly present, and thereby find Wisdom.[40] Wycliffite English translations of the Bible struck the English Church officials as a vulgarization of sacred writing — "casting pearls before swine."[41] These translations were burned and so were their owners, confirmed heretics by the very ownership of these texts.[42]

Not until the sixteenth century's Protestant Reformation did vernacular translations of the Bible based on Greek and Hebrew documents, not on the Latin Vulgate text, become more common. The rapid spread was due, in part, to encouragement by Protestant reformers to read the Scriptures. Martin Luther and other reformers initially promoted popular reading of the Bible. Soon, however, they too realized the dangers Bible reading held for many ordinary Christians and, for fear of heterodox interpretations, introduced some controls. Luther's remarks show a definite shift away from encouraging untrained lay people to read the Scriptures toward recommending the practice of reading the catechism. The catechism became the layperson's bible.[43] Zwingli, Melancthon, and Calvin all eventually came to share a similar perspective on the availability of the Scriptures for the average person.

Nevertheless, a major shift had occurred among Christians with the sixteenth-century reformation movements. An invitation to read the Bible had gone out; German Pietists in the late seventeenth and eighteenth centuries continued the push for personal Bible reading.[44] Now that it was recognized that the Bible was for everybody, the practice of "intensive reading" reigned supreme. That is how historians of reading characterize the practice of reading and rereading a small number of books, the Bible given preeminence of place among them. Church leaders were convinced that, with repeated readings, the Bible would interpret itself to the reader correctly since the Biblical texts had their own internal logic.[45]

With the sixteenth-century reform movement, a different approach to interpretation also becomes prominent. Eschewing the spiritual senses as too contrived, readers now focused on what was designated as the grammatical, literal, or historical sense of a passage. The allegorical meaning of texts, while not completely abandoned, was of little concern.[46] Strong interest in the literal meaning spurred interest in studying texts in their original languages. As a response to this grassroots movement of Bible reading, the Council of Trent (1545-1563) did consider the issue of vernacular Bibles, but the Roman Catholic Church never made a formal declaration in its conciliar statements. Still, vernacular translations of the Bible enjoyed a limited circulation among the Catholic populace. In the English-speaking world the Douay-Rheims

---

[39] See G. R. Evans, "Wyclif on Literal and Metaphorical," in *From Ockham to Wyclif*, eds. Anne Hudson and Michael Wilks (Oxford: Blackwell, 1987), 261-263. This movement to a more expansive view of the literal sense had already begun among the Victorines in the twelfth century. The literal sense accurately perceived was seen as foundational and led to a more apt understanding of the formative meaning of the text. See the discussion in the general introduction to *Interpretation of Scripture: Theory*, eds. Franklin T. Harkins and Frans van Liere, *Victorine Texts in Translation: Exegesis, Theology and Spirituality from the Abbey of St. Victor*, 3 (Turnhout: Brepols, 2012), 36-50.

[40] See David Lyle Jeffrey, "John Wyclif and the Hermeneutics of Reader Response," *Interpretation* 39/3 (1985): 272-287; and Anne Hudson, *Introduction to Selections from English Wycliffite Writings*, ed. Anne Hudson (Toronto: University of Toronto Press, 1997), 6-8.

[41] A chronicle of the period records: "This Master John Wyclif translated from Latin into English — the Angle not the angel speech — the Gospel that Christ gave to the doctors and clergy of the Church [. . .] so that by his means it has become vulgar and more open to lay men and women who can read than it usually is to quite learned clergy of good intelligence. And so the pearl of the Gospel is scattered abroad and trodden underfoot by swine." Translated and cited in Henry Hargreaves, "The Wycliffite Versions," in *The Cambridge History of the Bible*, II: *The West from the Fathers to the Reformation*, ed. G.W.H. Lampe (Cambridge: Cambridge University Press, 1969), 388.

[42] See David Daniell, *The Bible in English* (New Haven: Yale University Press, 2003), 66-67.

[43] "The catechism is the layman's Bible, it contains the whole of what every Christian must know of Christian doctrine." *D. Martin Luthers Tischreden*, 6 vols. (Weimar, 1912-21), no. 6288 cited and translated in Richard Gawthrop and Gerald Strauss, "Protestantism and Literacy in Early Modern Germany," *Past and Present* 104 (August 1984): 35.

[44] See Gawthrop and Strauss, "Protestantism and Literacy in Early Modern Germany," 43-45.

[45] See Matei Calinescu, *Rereading* (New Haven: Yale University Press, 1993), 85-86.

[46] See Jaroslav Pelikan, *The Reformation of the Bible: the Bible of the Reformation* (New Haven: Yale University Press, 1996), 28-35.

Bible made its appearance first as only the Rheims New Testament (1582); decades later it was complemented with the Douay Old Testament (1609). A century and a half later Bishop Richard Challoner modernized the Douay-Rheims text style. This revised 1764 Challoner version of the Douay-Rheims Bible remained the principal English text of the Bible for Catholics for the next two centuries. Other languages fared far worse; translations into Italian, Spanish, and Portuguese lagged considerably behind English renditions.[47]

The climate for Bible reading among Catholics got a little better under Pope Benedict XIV (1740-1758) who issued a brief that authorized the use of appropriate vernacular translations by all and required no written permissions.[48] Another threat to Bible reading that did not affect so much the average Catholic lay person, already distanced from Scripture, was the rise of an historical-critical approach to biblical texts in the eighteenth century. This approach disparaged the allegorical focus of Patristic exegesis and concerned itself with the literal text and an author intention. Protestant biblical scholars meanwhile led the way in applying historical-critical methodology to the Scriptures. On the promising side of this development, historical-critical reading clarifies what an author intended to communicate and avoids past excesses associated with spiritual exegesis. This critical approach has enjoyed fuller acceptance within ecclesial communities as the way to approach biblical texts. What continues to be debated though is the place of the spiritual senses — that dimension that was so important in the earlier periods and that had to do with the spiritual impact of the text on the reader.

The debate already took on urgency in the 1940s, as scholars preparing critical editions of patristic texts had to deal with classic examples of spiritual exegesis in writers of that era such as Origen.[49] While not disparaging historical-critical methods, Henri de Lubac called for a renewed appreciation of the ancient way of understanding biblical texts. He and others saw the spiritual sense or spiritual exegesis as a valid theological method that moves from the literal sense of a text to applying its message to particular circumstances of the reader/interpreter.[50] In 1946 Leclercq contributed to the conversation about the value of the spiritual senses by discussing the monastic tradition of *lectio divina*. He pointed out that the medieval monastic authors he had studied did not typically disregard the literal sense and so could not be labeled as anti-historical. Yet they were able to draw from the passages that they commented on real spiritual nourishment. They moved beyond the historical, literal sense to an experiential and spiritual sense.[51]

---

[47] "In the states of the Iberian and Italian peninsulas, for over two centuries direct reading of the Bible was reserved to the clergy, given that the only available text was in Latin." Dominique Julia, "Reading and the Counter-Reformation," in *A History of Reading in the West*, eds. Guglielmo Cavallo and Roger Chartier, trans. Lydia G. Cochrane, 238-268 (Amherst, MA: University of Massachusetts Press. 1999), 245.

[48] See Julia, "Reading and the Counter-Reformation," 244-245. The Index of Forbidden Books issued at the Council of Trent and promulgated by Pius IV (1559-1565) allowed that bishops could grant permission in writing for the use of Bibles translated by Catholics to those who could benefit from them. The revision of the Index under Leo XIII (1878-1903) allowed the use of translations approved by the Holy See or edited under its vigilance and accompanied with the appropriate annotations to the faithful without requiring any special permissions. However, only students of theology or scripture could use Scriptures edited or translated by non-Catholics. See Joseph M, Pernicone, *The Ecclesiastical Prohibition of Books*, Studies in Canon Law 72 (Washington, DC: Catholic University of America, 1932), 48-61.

[49] Jean Danielou, Louis Bouyer, Yves Congar are among this group. See Marie Anne Majeski, "Catholic Theology and the History of Exegesis," *Theological Studies* 62 (2001): 140-153.

[50] See the discussion of this point in David M. Williams, *Receiving the Bible in Faith: Historical and Theological Exegesis* (Washington: Catholic University of America Press, 2004), 200-204.

[51] See Jean Leclercq, "La 'Lecture Divine,'" *La Maison-Dieu* 5 (1946): 21-33; reprinted in *La Liturgie et les Paradoxes Chrétiens (*Paris: Éditions du Cerf, 1963), 241-257.

The debate between the place of historical-critical exegesis and the place of spiritual exegesis continues; what has changed is the recognition of the spiritual practice of *lectio divina* as a more equal partner in the debate has gained ground.[52]

Lectio Divina in Broader Perspective

There are a number of recent studies which offer an overview both historically and theologically of the practice of *lectio divina*. Raymond Studzinski's *Reading to Live: The Evolving Practice of Lectio Divina* traces the practice from its roots in the ascetic movement in the early church and monastiscism to its rediscovery in recent times and also notes modern commentators from a variety of perspectices who spell out *lectio's* potential for a twenty-first century society.[53] Mario Masini offers a thorough treatment of historical and theological dimensions of *lectio* in his *La "lectio divina": Teologia, spiritualità, metodo*.[54] A fine synthesis of patristic and monastic sources foundational to *lectio* is Archbishop Mariano Magrassi's *Praying the Bible: An Introduction to Lectio Divina*.[55] Paul J. Griffiths relates the Christian approach to reading Scriptures embodied in *lectio divina* to the approach to reading in other world religions in *Religious Reading: The Place of Reading in the Practice of Religion*.[56] He draws attention among other things to the particular attitudes religious readers have to the texts that they read and contrasts religious readers with what he calls "consumerist readers" who are quick to discard what they have read because they have no further use for it. Religious readers see their texts as rich treasure-houses which are never exhausted.[57] Michael Casey's *Sacred Reading: The Ancient Art of Lectio Divina* offers a more in-depth presentation of the art intended to help those already engaged in the practice for some years. He is especially interested in considering how *lectio* prepares for and relates to contemplation.[58]

There is a plethora of popular treatments of *lectio divina* by writers from various denominations. Some of the earlier works are still among the best available; these would include the following by Catholic authors: Enzo Bianchi's *Praying the Word: An Introduction to Lectio Divina*;[59] Garcia M. Colombás, *Reading God*;[60] Charles Dumont, *Praying the Word of God: The Use of Lectio Divina*;[61] Thelma Hall, *Too Deep for Words: Rediscovering Lectio Divina*;[62] and M. Basil Pennington, *Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures*.[63] Growing appreciation of the role of spiritual practices or disciplines in religious transformation has sparked the interest of Protestant writers who may or may not make an explicit link to *lectio divina* as they present an engaged way of reading the Scriptures. An early book in this regard is Walter Wink's *The Bible in Human Transformation: Toward a New Paradigm in Biblical Studies*.[64] Among

[52] The following is a sampling of some of the more recent pieces advocating a place for spiritual exegesis: Brian Daley, "Is Patristic Exegesis Still Usable?: Reflections on Early Christian Interpretation of the Psalms," *Communio* 29 (2002): 185-216; Ignace de la Potterie, "The Spiritual Sense of Scripture," *Communio* 23 (1996): 738-756; Graham Ward, "Allegoria: Reading as a Spiritual Exercise," *Modern Theology* 15 (1999): 271-295; Robert Louis Wilken, "In Defense of Allegory," *Modern Theology* 14 (1998): 197-202; Hans Boersma and Matthew Levering, "Spiritual Interpretation and Realigned Temporality," *Modern Theology* 28 (2012): 587-596.

[53] Raymond Studzinski, *Reading to Live: The Evolving Practice of Lectio Divina*, Cistercian Studies 231 (Collegeville, MN: Cistercian Publications, 2009).

[54] Mario Masini, *La "lectio divina": Teologia, spiritualità, metodo* (Milan: San Paolo, 1996).

[55] Mariano Magrassi, *Praying the Bible: An Introduction to Lectio Divina*, trans. Edward Hagman (Collegeville, MN: Liturgical Press, 1998).

[56] Paul J. Griffiths, *Religious Reading: The Place of Reading in the Practice of Religion* (New York: Oxford University Press, 1999).

[57] Griffiths, *Religious Reading*, 40-42.

[58] Michael Casey, *Sacred Reading: The Ancient Art of Lectio Divina* (Liguori, MO: Triumph Books, 1995).

[59] Enzo Bianchi, *Praying the Word: An Introduction to Lectio Divina*, trans. James W. Zona (Kalamazoo, MI: Cistercian Publications, 1998).

[60] Garcia M. Colombás, *Reading God*, trans. Gregory J. Roettger (Schuyler, NE: BMH Publications, 1993).

[61] Charles Dumont, *Praying the Word of God: The Use of Lectio Divina* (Oxford: SLG Press, 1999).

[62] Thelma Hall, *Too Deep for Words: Rediscovering Lectio Divina* (New York: Paulist Press, 1988).

[63] M. Basil Pennington, *Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures* (New York: Crossroad, 1998).

[64] Walter Wink, *The Bible in Human Transformation: Toward a New Paradigm in Biblical Studies* (Philadelphia: Fortress Press, 1973).

those who have followed Wink's lead is M. Robert Mulholland, Jr., whose *Shaped by the Word: The Power of Scripture in Spiritual Formation* appeared more recently in a revised edition.[65] Mulholland notes how religious readers are concerned with sacred texts mastering them rather than their becoming masters of the texts themselves. More explicitly linked to the *lectio divina* tradition are Eugene H. Peterson's *Eat This Book: A Conversation in the Art of Spiritual Reading*;[66] David G. Benner's *Opening to God: Lectio Divina and Life as Prayer*;[67] and James C. Wilhoit and Evan B. Howard's *Discovering Lectio Divina: Bringing Scripture into Ordinary Life*.[68] Among the books that seek to make a wider application of the principles of *lectio divina* to read phenomena other than classic spiritual texts are Mary C. Earle's *Broken Body, Healing Spirit: Lectio Divina and Living with Illness*[69] and Christine Valters Painter and Lucy Wynkoop, *Lectio Divina: Contemplative Awakening and Awareness*[70] where the authors explore "reading" illness, art, poetry, and life's events with an openness to their deeper spiritual meaning.

Providing a fuller context for understanding *lectio divina* are explorations of the history of reading which often make note of the distinctive style of a *lectio divina* approach. A comprehensive overview of reading is Alberto Manguel's *A History of Reading*[71] while a more detailed analysis of specific periods is *A History of Reading in the West*, a collection of essays edited by Guglielmo Cavallo and Roger Chartier.[72] George Steiner is among those on the contemporary scene outside theological and religious studies circles calling for a return to an ancient style of reading for it is in that style that the reader is put in touch with the transcendent, a "real presence" that grounds creative living and communicating. *In Real Presences* he makes his argument most forcefully.[73] In *Text and Psyche*, Schuyler Brown argues for the ability of scriptural language to resonate deeply with inner psychic resources as offering some explanation of the power of Scripture reading to change people's lives.[74] He, too, values *lectio divina* as a practice that allows for this affective impact of a scriptural text on a reader. The revival of *lectio divina* continues to have repercussions even beyond the spiritual and religious domain. A movement promoting slow reading and those advocating its use, in educational contexts have noted how *lectio divina* can serve as a framework for slow reading and can be introduced to students with great benefit as another way to approach a text.[75] The growing body of literature touching on *lectio divina* and its history, use and benefits suggests that librarians will keep encountering the practice for some time to come.

---

[65] M. Robert Mulholland, Jr., *Shaped by the Word: The Power of Scripture in Spiritual Formation* (Nashville, TN: Upper Rooms, 1985); rev. ed., 2002.

[66] Eugene H. Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading* (Grand Rapids, MI: Eerdmans, 2006).

[67] David G. Benner, *Opening to God: Lectio Divina and Life as Prayer* (Downers Grove, IL: InterVarsity Press, 2010).

[68] James C. Wilhoit and Evan B. Howard, *Discovering Lectio Divina: Bringing Scripture into Ordinary Life* (Downers Grove, IL: InterVarsity Press, 2012).

[69] Mary C. Earle, *Broken Body, Healing Spirit: Lectio Divina and Living with Illness* (Harrisburg, PA: Morehouse, 2003).

[70] Christine Valters Painter and Lucy Wynkoop, *Lectio Divina: Contemplative Awakening and Awareness* (New York: Paulist, 2008).

[71] Alberto Manguel, *A History of Reading* (New York: Viking, 1996).

[72] Guglielmo Cavallo and Roger Chartier, eds., *A History of Reading in the West*, trans. Lydia G. Cochrane (Amherst, MA: University of Massachusetts Press, 1999).

[73] George Steiner, *Real Presences* (Chicago: University of Chicago Press, 1989).

[74] Schuyler Brown, *Text and Psyche* (New York: Continuum, 1998).

[75] See K. Jo-Ann Badley and Ken Badley, "Slow Reading: Reading along Lectio Lines," *Journal of Education and Christian Belief* 15 no. 1 (2011): 29-42; John Miedema, *Slow Reading* (Duluth, MN: Litwin Books, 2009); and Thomas Newkirk, *The Art of Slow Reading* (Portsmouth, NH: Heinemann, 2012).

Feminist Biblical Interpretation: A Compendium of Critical Commentary on the Books of the Bible and Related Literature

Luise Schottroff and Marie-Theres Wacker, eds. *Feminist Biblical Interpretation: A Compendium of Critical Commentary on the Books of the Bible and Related Literature.* Translated by Lisa E. Dahill, Everett R. Kalin, et al. Grand Rapids, MI: Eerdmans, 2012. 1030 pp. $80.00. Paper. ISBN: 9780802860972.

The idea for this volume of seventy-six essays (each approximately fifteen to twenty pages long) began in 1995, shortly after the appearance of the first edition of *The Women's Bible Commentary*. One of the criticisms of that work was the use of the definite article in the title. Many scholars regarded it as one commentary among many. In response, the definite article was dropped from the title for the second edition. Like later editions of *Women's Bible Commentary*, this compendium does not purport to be a definitive collection. Instead, it serves "to document and advance the pluriform range of the women-specific engagement with the Bible" (xii). The editors achieve this goal. In fact, like *Women's Bible Commentary*, this volume — a translation from the German first published in 1998 and in a second edition in 1999 — is primary source material for those interested in the history of biblical interpretation. In contrast to the predominately North American perspective of *Women's Bible Commentary*, the fifty-nine contributors are scholars currently working or who have worked or were educated in Europe, most in Germany. Scholarship owes a debt of gratitude to the seven translators who undertook the massive task of translating this lengthy tome.

All of the contributors share the view that "Christian anti-Judaism, Western colonialism, and all forms of racism have to be opposed at the same time misogyny is" (xiii). They also all share an interest in what the biblical and extrabiblical books tell us about the day-to-day existence of women within their historical contexts. In addition, they seek practical application of these texts by looking for "traces or suggestions of a freedom they may find in the here and now" (xxiv).

Overall, there are three major strengths of this work. First, it includes not only Protestant biblical books, but also the seven other books included in the Roman Catholic canon (1 and 2 Maccabees, Baruch, Judith, Tobit, Sirach, and Wisdom), as well as the Greek expansions of the books of Daniel and Esther. It also includes seven examples of early Christian literature (the Acts of Thecla; the Acts of Xanthippe, Polyxena, and Rebecca; the Gospel of Mary; the Gospel of Thomas; the Shepherd of Hermas; the Gospel of Peter; and the Protevangelium [or Infancy Narrative] of James) and four intertestamental works (4 Ezra, Joseph and Aseneth, the Testament of Job, and the Testaments of the Twelve Patriarchs). Some of these texts have never been the focus of feminist interpretation so *Feminist Biblical Interpretation* shines new light on and raises awareness of them. Given the lack of an accessible, complete German translation of the Gospel of Mary, the authors of this essay provide one in addition to their commentary.

Second, the editors illustrate the diverse variety of methods used by feminist scholars, including those focusing on the historical context, the literary text, and/or the reader. One example of historical-critical scholarship is found in the essay on Nahum by Gerlinde Baumann. Monika Fander's essay on Mark demonstrates a focus on the literary text. The range of contributors focusing on the reader is quite broad, including Maria Kassel who adopts a depth psychology approach. She briefly explains her method and then demonstrates how it might provide insight into understanding the book of Jonah, noting that "…*women* not only undergo transformation by journeying through the underworld — as do men! — but at the same time they themselves are *part of the transformative power*" (418). Caroline Vander Stichele adopts a "feminist cultural criticism" approach in her essay on 2 Corinthians, reading the book with a critical awareness of her own cultural context.

Third, while sometimes challenging to read due in part to being a compendium and a translation, the commentary for each individual canonical and extracanonical book is thought provoking. The authors offer fresh insight on familiar

biblical books and extracanonical works. For example, in her essay on Ruth, Ina Johanne Petermann notes that "…the feminist relevance of the book of Ruth remains strangely in suspense — woman thinks, man provides, but God's at the wheel" (130). With regard to the less familiar Shepherd of Hermas, contributor Ulrike Auga observes that as she reads it, "the ambiguity of the text entices me into making ever-new subjective and risk-laden decisions that alter me and enable the world to be changed" (970). Each of these observations is simple at first glance, but is more profound upon further reflection.

Feminist Biblical Interpretation will be of interest not only to biblical scholars focusing on particular biblical books or traditions, but also to those interested in the history of interpretation, theology, gender studies, and cultural studies. The compendium can serve as a reference work, but it should also be viewed as an important addition to a general collection. Readers will turn to it again and again, not only to read essays on specific biblical books, but also to get an overview of feminist biblical interpretation.

The work is not to be read in isolation. Rather, its essays invite group discussion in order to continue the dialogue initiated when the essays were published together into one volume. Within this single volume, it is interesting to note the influences of some of the scholars on others (e.g., Bettina Elthrop studied with Luise Schottroff). As noted above, *Feminist Biblical Interpretation* does not pretend to represent the fuller spectrum feminist voices. In fact, the book invites the reader to find her or his own voice among the many represented in this volume. After reading this book, additional volumes from other world perspectives would be welcome.

Any shortcomings of this book are due mostly to its genre. It is a compendium — a condensed representation — of feminist biblical interpretation. Some of the essays may leave the reader wanting more. In that case, there are brief, helpful bibliographies after each essay. These bibliographies do not rehearse "traditional exegesis" or introductory knowledge about the biblical and extrabiblical books. Instead, they include works with a feminist focus. The major weakness of the work is that it lacks an introductory or concluding essay that serves as a synthesis of the diversity of methods represented within it. The reader is left to make connections between the commentators and their methodologies, an exercise that can be difficult without some guidance. While the volume contains many valuable contributions, giving an overview of feminist biblical interpretation would shed additional light on the essays individually and collectively.

Overall, this work is highly recommended. It should be part of every theological library to complement works such as *Women's Bible Commentary*, edited by Carol Newsom and Sharon Ringe, 3rd ed. (Louisville: Westminster John Knox, 2012), *Searching the Scriptures*, edited by Elisabeth Schüssler Fiorenza, 2 vols. (New York: Crossroad, 1993-94), and possibly *An Introduction to the Old Testament: A Feminist Perspective*, by Alice Laffy (Philadelphia: Fortress, 1988).

Beth Bidlack
Burke Library at Union Theological Seminary
Columbia University Libraries

Libraries and Archives: A Comparative Study

Tomas Lidman. *Libraries and Archives: A Comparative Study*. Oxford: Chandos Publishing, 2012. 123 pp. $70.00. Paper. ISBN: 9781843346425. Online. ISBN: 9781780633121.

Tomas Lidman asks a simple question: To what extent do libraries and archives fulfill the same mission? Is this mission significant enough to create two separate institutional entities? *Libraries and Archives: A Comparative Study* provides a clear guide of examination and analysis for this discussion. Written as a part of the greater Chandos Informational Professional Series, this book provides an easy-to-read and informational discussion of solid scholarship and research.

The debate within the library information science world has centered on the role and shared history that libraries and archives document through the cataloged and stored materials of each. There are historic legal codifications that separate the purpose and framework of libraries and archives, yet the workflows and frameworks of these two informational institutions are different. Before the first millennium BCE all information repositories were in essence archival. The introduction of papyrus and vellum/parchment instituted an additional methodology of information gathering and dissemination, though the process evolved with both clay tablets and other mediums for transmission. The purpose and systematic approach to organizing becomes the overriding principle in the concept of archives (Ebla) as compared with libraries (Ashurbanipal in Nineveh; Alexandria).

Lidman's comparative study progresses through the history and organizational development of national libraries and archives from early modern times through the twentieth century CE. The differences between national archives and libraries progress independently in terms of acquisition protocols. Whereas archives input and receive material in independent units, libraries receive specific items through purchase, gift, and legal deposit. This pattern shifts the frameworks and workflows into different standards of collection and classification. The provenance principle of archives becomes the basis for cataloging and collecting material in contextual groups. Libraries follow a subject classification system, which categorizes and manages items into a spectrum of organization access and use. The difference in interface and protocol underlines the core institutional differences between libraries and archives.

Lidman is writing for a large group that includes, but extends beyond, the library information science professional. His context is to deliver both a scientifically sound presentation and to give clear "user friendly" material to those who make the decisions to fund and support archives and libraries. This driving concern to educate and provide insight moves the book to its concluding chapter of "What's in store?" concerning the future of maintaining separate institutions of archives and libraries. As memory-keeping institutions, both archives and libraries have a role in providing infrastructure to the understanding of foundational information. The missions of archives and libraries are both unique and significantly different, and Lidman argues for a cooperative but separate existence between these institutions.

I appreciated the historical presentation throughout this work. Key issues behind the current debates regarding the mission and purpose of libraries and archives are articulated through the research and presentation of the material. The value of this book as a basic resource is beyond question. It is also valuable in that it provides clarity with an eye toward illumination on the topic. I would consider this work as an invaluable tool in discussing mission and purpose with boards and administrators; it is essential reading for library information professionals.

David E. Cox
Norfolk, Nebraska

The Baker Illustrated Bible Dictionary

Tremper Longman III, ed. *The Baker Illustrated Bible Dictionary*. Grand Rapids, MI: Baker Books, 2013. 1767 pp. $39.99. Hardcover. ISBN: 9780801012976.

The Baker Illustrated Bible Dictionary (*BIBD*) is self-described as "a comprehensive, ready reference to Bible subjects" (back cover). The book is bound as a hardcover with a thumb index, sewn binding, and heavyweight glossy paper that supports crisp, colorful illustrations, charts, photos, and maps. The 2011 revision of the New International Version forms the basis for most article headings and biblical citations, but, as indicated in the preface, multiple versions are cited throughout, and there are articles on some of the more "obscure terms" used in the King James Version (vii). Articles cover topics expected in a Bible dictionary: introductions to books of the Bible; biblical persons, places, and things; and doctrinal concepts such as grace or forgiveness. The dictionary also contains entries on pertinent extra-biblical terms and topics (e.g., Apostolic Fathers, Dead Sea Scrolls, Josephus, Philo Judaeus, Pseudepigrapha, Q, Qumran, Talmud, Targum).

The preface implies that the dictionary's target audience is primarily laypeople interested in learning more for the sake of studying the Bible. "This dictionary is a helpful resource to support everyday Bible reading as well as to prepare for group Bible studies or to follow up on sermons, and for many other reasons" (vii).

The breadth of coverage for this dictionary is its primary strength. Introductions to each book and genre of the Bible will provide an excellent contextual framework for anyone studying Scripture devotionally. Articles on persons, places, and things will provide clarification to the curious reader. The extra-biblical topics mentioned above, such as "Q" or the "Dead Sea Scrolls," often make their way into popular media coverage of the Bible. Thus, the *BIBD* would also serve the layperson watching the latest sensational History Channel special on the Bible.

While not written as a devotional work by any means, devotional pay-offs abound throughout the volume. This reviewer was particularly struck by this assertion: "The Beatitudes introduce a new reality to those who respond to the kingdom offered by Jesus. They present a radical reversal for the downtrodden: the poor in spirit, those who mourn, the meek, and the persecuted" (180).

Articles are clearly written at a level that is, for the most part, approachable to the layperson, and even those articles that are written with a greater degree of complexity can provide a payoff to the reader who is willing to patiently wade through some complex language. For instance, the article on "Grace" (698-700) begins:

> Grace is the nucleus, the critical core element, of the redemptive and sanctifying work of the triune God detailed throughout the entire canon of Scripture. The variegated expressions of grace are rooted in the person and work of God, so that his graciousness and favor effectively demonstrated in every aspect of the created realm glorify him as they are shared and enjoyed with one another (698).

While the opening paragraph brings together some complex topics in very succinct wording, the brevity makes the statement quite complex. That being said, the reader who is willing to push through the opening of the article is introduced to a biblical doctrine that is shown to begin at creation and continue on through the history of Israel and the church. Over half the article is devoted to "grace" in the Old Testament! After reading the article, there would be little doubt as to what is meant by "variegated expressions of grace."

The dictionary contains a few entries that would seem beyond the grasp of most laypeople. For instance, the article on "Hebrew Language" (756-758) contains an excellent discussion of the history, grammar, and syntax of biblical Hebrew, but most of the discussion would prove too detailed for the average layperson. In contrast, however, the article on "Greek Language" (705-707), while technical, could be very helpful to the layperson with access to an interlinear or basic Bible software that provides grammatical information. The stress of this particular article is on the function of different

inflections (and all of the attendant ambiguities). The dictionary provides this helpful caution: "It cannot be overstated that grammar is always secondary to context. Thus, one should not seek to find too much meaning in the form of a word, or the meaning in the form of a word, or the meaning of a word, without contextual warrant" (706).

Among the most striking features of this dictionary are the over four hundred colorful illustrations, tables, charts, and maps provided throughout. Artwork depicting biblical scenes decorates the pages, while images of archaeological sites, artifacts, and models help transport the reader into the land of the Bible. Maps help clarify geographical locations. The illustrations help elucidate the content of relevant articles; however, cross references to various images may have been helpful, as many of the images could have illustrated multiple articles.

In general, cross referencing could have improved the usefulness of this dictionary considerably. Different synonymous article headings do provide cross referencing. For example, the entry on "Abode of the Dead" (10) references entries on "Death; Grave; Hades; Hell; Pit; Sheol." It would have been helpful at least to highlight those terms in any article that were headwords of other articles, if not provide a list of relevant articles and/or illustrations at the end of each article. The dictionary could have been improved considerably with the addition of scriptural and topical indexes. Of course, any editor seeking to provide such a work in an affordable format is faced with making hard decisions on what to include.

While not explicitly a "confessional" work, the *BIBD* does claim to contain "5,000 articles by leading evangelical scholars" (back cover). An examination of some of the articles reveals that the authors do represent a diversity of perspectives within the Evangelical tradition. For instance, the article on "Isaiah, Book of" (862-867) contains a lengthy discussion of the authorship of Isaiah. The author does state both sides of the argument regarding the unity of the book, but explicitly comes out in favor of a "First," "Second," and "Third Isaiah" (864) and structures the discussion of the book's content around these sections. While the author ultimately concludes that "involvement of multiple authors in the composition of Isaiah does not undermine its authority as Scripture" (864), the conclusions reached would raise an eyebrow or two among some Evangelicals. In comparison, the article on "Daniel, Book of" (399-401) is brief, and does not cover much of the evidence for or against an early date for the book's composition. The article concludes that "It seems best to side with the traditional understanding of the book of Daniel as having been written early and reflecting an accurate depiction of Daniel's life" (p 399), thus revealing a traditional Evangelical slant. Other articles reveal a broadly Evangelical framework of interpretation as well. The discussion of "Homosexuality" (796-799) takes a decidedly conservative interpretation of relevant biblical passages, while the discussion of women in church government in the article on "Women" (1721-1725) leaves debatable conclusions up to the reader.

Overall, *The Baker Illustrated Bible Dictionary* lives up to its aim to provide a layperson with "a comprehensive, ready reference to Bible subjects." While some of the entries are complex, perseverance in reading will be rewarded. The dictionary would provide a good resource to a Sunday school teacher, small group leader, or any interested lay person. The lack of indexes and cross references make the dictionary slightly less useful, but the illustrations and quality of articles make it a worthy purchase for a layperson's personal library, a church library, or a public library. Theological libraries that seek to serve the needs of the laity would benefit from this volume, but the brevity of the articles and the lack of relevant bibliographies would make the volume less useful to theological students and scholars.

James Marion Darlack
Gordon-Conwell Theological Seminary

Religious Nationalism: A Reference Handbook

Atalia Omer and Jason A. Springs. *Religious Nationalism: A Reference Handbook*. Santa Barbara, CA: ABC-CLIO, 2013. 328 pp. $58.00. Hardcover. ISBN: 9781598844399.

ABC-CLIO's Contemporary World Issues series offers reference books that fall into six main subject categories: Criminal Justice; Environment; Gender and Ethnicity; Politics, Law and Government; Science, Technology and Medicine; and Society. About 180 volumes have now been published as part of this series whose titles range from *World Sports* to *Virtual Lives* to *Rainforests of the World*. In other words, the series is very diverse and is not specialized in religious or theological areas. The books in the series are targeted mainly at the late high school and early university student, and this includes the title under review.

The authors of *Religious Nationalism: A Reference Handbook* are Atalia Omer, professor of Religion, Conflict, and Peace at the Kroc Institute for International Peace Studies at the University of Notre Dame, and Jason A. Springs, professor of Religion, Ethics and Peace Studies, also from the Kroc Institute. Both have PhDs in religious studies and teach in the field, but their book is focused on religion in the political context. For example, one will not learn how a Sinhalese Buddhist practices or what her beliefs are by reading this book. However, one will come to appreciate how the Sinhalese Buddhist majority of Sri Lanka has interpreted a sixth-century Theravada poem to mean that they should consolidate political power within the Buddhist population of Sri Lanka, effectively rendering the majority Tamil Hindus powerless and socially isolated (164). Therefore, the handbook is not a descriptive or analytical work of any particular religion or religious behavior; rather it focuses on how religion has been used as a tool (often by non-religious people and groups) to achieve political gains and how it is used to justify discord and promote conflict. It also endeavors to explain, in non-accusatory language, conflicts that are often characterized as being religiously based, by debunking the "religious" stories or myths used to perpetrate these conflicts.

This reference work is a hybrid, combining both a short monograph and a handbook, and is organized into eight sections. The first four sections outline the authors' arguments including appropriate citations to political theories while the last four are clearly more what readers would recognize as "reference," including a chronology, biographical sketches, data and documents (including primary sources), a directory of organizations, a section on related print resources, and a glossary. This structure allows the book to elucidate important arguments around the subject of religious nationalism while also providing basic factual information and case studies from the twentieth and twenty-first centuries. Where a student might normally need two different works — one providing argument and theory (i.e., a monograph or article discussing the subject at a high level) and another to provide a diverse variety of examples to illustrate the arguments (the reference work), this book provides both. Another positive attribute is that it refers to current and recognizable examples that are more within reach for undergraduate students (such as Northern Ireland and Israel-Palestine), but does not ignore less well-known cases such as Hindu nationalism in India.

The authors state that one of their central aims is to challenge the notion that religious nationalism is anti-modern because of its religious nature. It counters common notions that religion necessarily contributes to violence between people of different faiths and examines religion as part of a set of complex elements that make up modern societies. The authors do not characterize religions or practitioners of religion as the vile culprits that contemporary scientific discourse tends to; they go to some lengths to demonstrate that religion is very often used as a political tool by those with aggressively political goals and how religion itself is blamed for the damage done by those who use it this way. A case in point elaborated in the text is that of Serbian Christoslavism, which theoretically fuses Christianity (including specific religious practices), history, and Slavic ethnic identity. Christoslavism was used as the foil for the mass slaughter of Slavic Muslims in Bosnia in the early 1990s by political elites and had nothing to do with the Christian Church or Christian teachings (17-26). The authors' second objective, and counterpart to the first, is to demonstrate that secular

nationalism is neither more humane, scientific, or politically stable than religious nationalism (xiii). In order to argue this, the authors examine secularism as a type of fundamentalism that is potentially as harmful as any extreme religious movement or group.

In order to achieve these two goals, the authors systematically address the essential elements of religion in society, including:

1. The links between organized religious traditions and institutions;
2. How religiously motivated actors might potentially use religion as a tool to achieve political ends;
3. Manifestations of national identity insofar as they are also concerned with a religious identity (xiv).

Does the book achieve its goals? One does not usually read a reference work from cover to cover or in order to be persuaded of an argument; one normally uses it as a tool for checking facts such as names, dates, and other basic information. However, since this book is not a standard reference work, when read in sequence like a monograph, there is space for the authors to make their arguments and, yes, the authors achieve their goals. They do so through the many examples they draw on, and the way that their argument is slowly built over the first four chapters so that by the time readers are in the second half of the text, they are ready to understand the case studies in the way that the authors intend. It is helpful that the book begins with highly recognizable examples: Northern Ireland, Israel/Palestine and Zionism, Serbian nationalism in the former Yugoslavia, Kosovo and the "Serbian Jerusalem," and some pre-modern examples including the Spanish Inquisition and sixteenth-century France. Drawing readers in early to cases that they have probably heard about in the news gives non-subject-matter experts a fairly smooth entrée. As the early chapters progress, examples involving Egypt, India, and Sri Lanka are introduced. For American readers, there are also many recognizable references to the United States peppered throughout the book, and an especially interesting section on the religious underpinnings of American exceptionalism.

A second way the text succeeds is in its references to secondary literature. At some points, the book reads almost like a literature review, which can be exceptionally helpful for undergraduate students or anyone looking to connect these arguments with the broader scholarship on nationalism and religion. For example, Edward Said's important theories on orientalism, Peter Berger's sacred canopy, Emile Durkheim's and Max Weber's theories on religion, and José Casanova's critique of historicism and public religion are all important for undergraduates to learn and become familiar with. Through a gradual introduction, readers are exposed to many of the most important thinkers in the area of not only religious nationalism, but religious studies in general.

Finally, the book is recommended because it offers unique content. Glancing at neighboring titles in the general BL65 section (Religion in relation to other subjects), this volume complements works such as *Religion and Violence: An Encyclopedia of Faith and Conflict from Antiquity to the Present* (edited by Jeffrey Ian Ross, 2011), *Encyclopedia of Politics and Religion* (edited by Robert Wuthnow, 2007), and *Encyclopedia of Religion and Society* (edited by William H. Swatos, Jr., 1998). Monographs on the topic are generally quite specific to particular places or specific religions; general works in English are not terribly current or prevalent. Therefore, whether purchased as a reference work or as a general monograph, this book does add value to a library's collection.

Jennifer Dekker
University of Ottawa

Open Access

Peter Suber. *Open Access.* Cambridge, MA: The MIT Press, 2013. 242 pp. $13.95. Paper. ISBN: 9780262517638.

This concise and engaging introduction to open access publishing (OA), by one of its best-known proponents, is both timely and welcome.

Suber is presently Director of the Harvard Open Access Project. His previous vocational pursuits have included a stretch as a successful stand-up comic (he appeared on The Tonight Show with Johnny Carson in 1976) and as a philosophy professor at Earlham College. His great ease with a variety of audiences comes through in the clarity of his writing; he consistently avoids jargon, and has an inviting style of expression, which places his subject within easy reach of his readers.

His objective is to provide "a succinct introduction to the basics of OA, long enough to cover the major topics in reasonable detail, and short enough for busy people to read"(ix). He believes that "OA benefits literally everyone," and that for OA to reach its full potential it must be as widely and as clearly understood as possible. Dispelling some of the persistent misunderstandings of OA (that it has a tendency toward degrading academic publishing, that it flouts copyright, that it is bent on destroying conventional publishing models, that it seeks to avoid established disciplines such as peer review, and so on) will help to foster its growth even further.

Suber clearly writes as an advocate for OA, yet one who has a good grasp of what some of the objections and apprehensions are. At no point in the book is there any lapse into implying bad faith on the part of conventional publishers. He understands what the inhibitions are, both inside and outside of OA as a "movement."

Open Access comprises ten very short chapters. Some of the headings are exactly what a reader would expect ("What is OA?"), others less so ("Casualties," towards the end). The style of writing is inquisitive: the author has a good sense of his intended audience, and works from the assumption that nothing about OA is self-explanatory. A glossary, notes, index, and list of selected additional resources are provided at the book's conclusion.

The author aims to provide the reader with a working grasp of what's different (and what's not) about OA. He discusses what has been accomplished already (several times he mentions that about one quarter of all peer-reviewed academic journals are now OA), what the different "flavors" of OA are, how institutional policies can work to the benefit of both writers and authors, the potential financial models for supporting an OA journal or repository, and where (it is hoped) OA might be growing in the coming years.

Suber begins with the question of why more authors are not taking fuller advantage of digital technologies in a networked environment. This leads him directly into one of the most persistent misunderstandings of academic publishing in general, i.e., the confusion between writing for *impact* and writing for *financial reward*. The illusory prospect of being paid to write in journals has a tendency to deter too many academics from taking advantage of the "access revolution." As Suber expresses it, "OA is the name of the revolutionary kind of access these authors, unencumbered by a motive of financial gain, are free to provide to their readers" (4). OA has the effect of removing access barriers and copyright/ permission barriers, and there are tremendous benefits to authors as well as to readers in this shift.

A short overview of statements/ definitions of OA (Budapest 2002, Bethesda 2003, Berlin 2003) provides a broader defining context. All of these standards uphold at least one limit, i.e., the obligation to attribute the work to the author. (A primary commitment of OA is to remove barriers to all *legitimate* uses for scholarly literature.) The genius of the OA concept is to "make research literature available online without price barriers and without most permission barriers" (8). Contrary to common misconceptions, the "major obstacles are not technical, legal, or economic, but cultural" (9), and "authors want access to readers at least as much as readers want access to authors" (15).

A recurring concern of Suber's is the tendency to misunderstand OA, and he makes it very clear what OA is *not*: an attempt to bypass peer review; or to reform, violate, or abolish copyright; or to deprive royalty-earning authors of income; or to deny the reality of costs; or to reduce authors' rights over their work; or to reduce academic freedom; or to relax rules against plagiarism; or to punish or undermine conventional publishers.

Further, advocating expansion of OA publishing does not necessarily depend on the decline of other models, is not primarily about bringing access to lay readers, and does not constitute universal access (as OA does not in itself address certain other barriers, e.g., lack of network infrastructure, foreign languages, disabilities, etc.).

Suber considers what the impetus or motivations are for OA publishing, observing that there are a number of problems to which OA provides at least a partial solution. These problems include the pricing crisis ("for four decades, subscription prices have risen significantly faster than inflation and significantly faster than library budgets" [30]). This is not simply about budget, but about inequality of access (e.g., during 2008 Harvard University held subscriptions to almost 99,000 titles; by contrast, the biggest collection in India, at the Indian Institute of Science, amounted only to 10,600 titles). The fact is that *nobody, anywhere* can afford to keep pace with the proliferation of scholarly publications, and with continued inflation and price increases. Suber shows a clear working knowledge of the scope of the challenges for libraries and librarians, concluding that the system is broken for both buyers and users (41), and that OA uniquely is able to "scale" to the continued growth of knowledge without becoming unaffordable to everyone.

A chapter on "Varieties" helps explain the difference between "gold" (journals) and "green" (repositories) dimensions of OA. Even most conventional publishers — this was new to the present reviewer — permit authors to put their publications in their institution's repository. He also clarifies the distinctions (related to permissions and copyright) between "gratis" and "libre" arrangements for OA.

Suber's chapter on policies gives an overview of some of the options open to academic institutions, stressing the value of institutions supporting their faculty in publishing in OA venues, instead of leaving it up to individuals to negotiate with publishers. It's worth noting that the more colleges and universities adopt OA policies, the easier it is for others to follow suit: "Every strong new policy creates some of the conditions of its own success. Every institution adopting a new policy brings about OA for the research it controls and makes the way easier for other institutions behind it" (95).

A short section on "Scope" helps the reader consider the extent of OA's potential to alter the landscape. To cite one example, the use of OA pre-prints "gives authors the earliest possible time stamp to mark their priority over others working on the same problem" (102). Similarly, underused institutional publication formats such as theses and dissertations can be made much more accessible through a repository than could ever have been the case through print or conventional approaches. Suber makes an interesting case for publishing scholarly monographs in OA as well, noting how "hybrid" publishing, where searchable electronic versions have been released preliminary to print editions, have in fact helped, rather than harmed, sales.

Suber's chapter on financial considerations ("Economics") maps out some of the business models in use for publishing "gold" (journals) in open access. A relatively small percentage (30 percent) of OA journals charge author fees, but these fees are in fact most often absorbed by someone other than the author. He observes that "fee-based OA journals tend to work best in fields where most research is funded, and no-fee journals tend to work best in fields and countries where comparatively little research is funded" (142).

Because conversations regarding the crisis in academic publishing often posit "winners" and "losers," it's not surprising that a later chapter has the title "Casualties." Suber has no hostility towards conventional publishing per se, nor does he believe that there is room for only one publishing model. His purpose in this section is to map out ten indicators that are shaping how things are changing. For example, early signs are that a rise in "green" (institutional repository) OA publishing does not inevitably result in increased journal cancellations. It will require more time to figure out how one model will affect the other. Suber comments that "… toll-access journals have more to fear from their own price increases than from rising levels of green OA" (158).

Regarding OA's prospects, Suber is highly optimistic that increased familiarity with OA as an option will allay some of the misunderstandings that have been so persistent up to now.

It is very easy to imagine a book on this urgent topic that is too complex, too long, too combative, and deathly boring. Happily, Suber's *Open Access* is none of these things. He has an almost perfect instinct for what his readers are eager to know, and he frames his content in useful examples and in the context of the real-world challenges common to the academy. Likewise, he clearly has a great deal of respect for the issues libraries and librarians must contend with in these times of transition. *Open Access* is highly recommended for anyone who wants to understand better how academic publishing is changing, whether from a library acquisitions or a publishing perspective.

David R. Stewart
Bethel University
Arden Hills, MN

Oxford Dictionary of the Bible and Archaeology

Daniel M. Master, ed. *The Oxford Dictionary of the Bible and Archaeology*. New York: Oxford University Press, 2013. 2 vols. Cloth. $295.00. ISBN: 9780199846535.

As the saying in the field goes, "Absolute truth in archaeology is generally good for about five years." That being the case, it is often difficult for reference works, given their generally long production cycle, to maintain currency (xiii). This was illustrated a few years ago when Zondervan rather disastrously produced *The Archaeological Study Bible* (2006), a volume that was significantly dated before it was even released. This problem is further exacerbated by the fact that there is often a considerable delay from the discovery of an artifact to its publication. This reviewer is currently aware of three significant discoveries that directly impact Biblical studies that probably will not be published until the middle of 2014.

This set is part of the larger *Oxford Encyclopedia of the Bible* series that is being published in conjunction with the publishers, Oxford Biblical Studies Online. The total series will number twelve volumes. It also represents a move beyond their respected print volumes and "more and more, in digital format" (xiv).

The editor-in-chief of this set is Daniel M. Master, an Associate Professor of Archaeology at Wheaton College and research associate of the Harvard Semitic Museum. He is co-Principal Investigator and Field Director of the Leon Levy Expedition to Ashkelon, Israel, and co-editor of the final publication reports on Ashkelon (2008) and Tell Dothan (2005). He has assembled an impressive set of contributors, all experts in the field. In his rather brief introduction Master discusses the development of the field of "biblical archaeology" (xv) and the contribution of William Foxwell Albright. One could have wished that either his introduction were longer or there was an actual entry discussing the concept and history of Biblical archaeology as a discipline.

The thrust of these volumes is to move beyond a discipline dominated by physical artifacts to "pursue an approach in which geographic and social patterns are explored as a way of enhancing the reading of biblical texts" (xvii). Again, however, given the brevity of the introduction, Master does not elaborate on this, and one is left wondering how this "approach" is uniquely archaeological as opposed to the study of cultural geography.

The first volume contains the encyclopedic entries, while the second volume contains a "Chronology of the Southern Levant," "A Topical Index of Entries," a Directory of Contributors, and an extensive index. Each volume also contains the same listing of abbreviations in the front matter (which seems superfluous to repeat in Volume 2). Structurally, Master's Levant chronology, where he also discusses the standard archaeological eras, would have been much better placed in the front matter of the first volume. The article authors are all named, and each entry has an extensive bibliography. For two volumes there aren't that many articles, only 122 with an average length of nearly nine pages. One significant criticism is the relative limited number and poor quality of the pictures and scarcity of useful charts. The pictures are grayscale, but they often lack clarity, and detail is obscured (e.g., 1:383; 1:222; 2:108; 2:420). The pictures from Todd Bolen and Bibleplaces.org (a long-time instructor at the IBEX Extension Campus of The Master's College) are generally superior. Interestingly enough, this reference work centering on the Bible adopts the neutral "Common Era" (CE) and "Before Common Era" (BCE) phrases for dating.

Because of limitations of space this reviewer cannot comment on all or even a significant number of articles, but several are noteworthy. Thomas Davis's entry on "Ethnoarchaeology" explains that field well and notes that Albright "flatly dismissed" (1:383) this as a valid study model. The lengthy article on "Galilee" by Alexandre is well written and balanced, keeping the perspectives of the maximalist and minimalist schools fairly presented. There is an excellent article on "Numismatics," a key source of artefactual information. Oddly enough, there is no separate entry for pottery, still one of the most significant and developed form of dating sites. One wishes that Yigal Levin had been allocated more space to expand his excellent article on "Bible and Historical Geography."

Some of the articles are decidedly soft on archaeological material and heavier on cultural geography or cultural anthropology. The overall feel of these volumes is that it is a work in progress. The number of entries is small, and there are lots of holes (e.g., no entry on Ai, where significant work by Bryant Wood and his team is currently taking place). Articles on methodologies would have strengthened the work as well.

All in all, these are rather disappointing volumes in terms of actual archaeological studies. There are other significant options that are more thorough, including Oxford University Press's own *Encyclopedia of Archaeology in the Near East* (1998). The nearly $300 price is an excessive investment for the return in that field. If the volumes were the Bible and "Cultural Anthropology" this text would be more appropriately named. The Oxford name will naturally drive libraries to purchase this set for their reference collections and some researchers will benefit from the material, but many more seeking a detailed and traditional archaeological reference will be disappointed.

Dennis M. Swanson
The Master's Seminary

Dictionary of the Bible and Western Culture

Mary Ann Beavis and Michael J. Gilmour. *Dictionary of the Bible and Western Culture*. Sheffield, UK: Sheffield Phoenix Press, 2012. 620 pp. Hardcover. $100.00. ISBN: 9781907534799.

The Dictionary of the Bible and Western Culture (*DBWC*) is a stand-alone reference work that seeks to bridge the gap that often separates the related fields of biblical studies and the humanities (primarily art and literature). This chasm exists, in part, because so much of the language and thought of the historical Western intellectual tradition is mined from a book, the Bible, whose narrative, prose, and poetry find an increasingly diminished role in the vernacular and literacy of the post-Christian West. The editors are well suited for this project. In addition to teaching at the University of Saskatchewan, Mary Ann Beavis has published in the area of New Testament studies with an interest in popular culture, best demonstrated by her founding and continued editorship of the *Journal of Religion and Popular Culture*. Michael Gilmour's resume is similar to that of his co-editor; he began in more traditional New Testament studies, but his interest in the intersection of religious studies and popular culture is best illustrated in his books on Bob Dylan (*The Gospel According to Bob Dylan: The Old, Old Story for Modern Times*, Louisville: Westminster John Knox, 2011, and *Tangled Up in the Bible: Bob Dylan and Scripture*, New York: Continuum, 2004).

Beavis and Gilmour have invited a broad range of two hundred scholars to compose brief entries that do much more than simply acquaint readers with the information of the Bible, like a basic Bible encyclopedia or dictionary. Instead, this volume aids scholars and students who are conversant with the Western artistic and intellectual tradition, yet lacking any specialized training in biblical studies (vii). The volume's 1,000 signed entries treat a person, place, idea, phrase, or concept from the Bible and describe its relevance within the Jewish-Christian canon and tradition, and also the way the broader culture has received it and used it for any number of artistic and literary purposes.

To illustrate the layout of each entry, consider the treatment of the word "Gentiles." The first paragraph includes a brief Hebrew/Greek word study, followed by a survey of its use in biblical texts. The second paragraph analyzes the concept of being a Gentile and its usage in religious communities such as the Mormons or Jehovah's Witnesses, who use the term not to denote non-Jewishness but instead have re-purposed it to describe anyone outside their faith tradition. Finally, the third paragraph includes references to being Gentile in popular media, such as the sitcom *Curb Your Enthusiasm* and the music of Weird Al Yankovic. This three-step treatment that moves from the biblical to the historical to the contemporary is rather typical in *DBWC*.

The variety of the entries is very broad. There are entries that one would expect because of their origin in Scripture: "My brother's keeper," "Salt of the earth," "Hem of his garment," and "Jot or tittle." Some others cover items found in the Bible because they are common, but not because they are particular to the Bible, such as "Fire," "Hunger," or "Apple." The aim, then, is not so much to acquaint the reader with the thing, but instead to explain how it is used in the Bible. In this way, some of the entries seem to be asking the question of how the Bible includes material of its ancient setting, not the question of how Western culture has appropriated concepts and images of the Bible. Finally, some entries, such as "Wise as serpents," deal very little with the phrase's original import, instead focusing exclusively on ways that the concept has been employed in popular culture through movies such as *Evan Almighty* or *Legally Blonde 2*.

One point where the entries vary relates to the incorporation of the interpretive tradition of a word/idea. For example, the entry for "Providence" includes a discussion of four major positions: Calvinism, Arminianism, Molinism, and Open Theism. The same is true in the entry on the "Lord's Supper," which treats significant historical positions. The entry on "Election," however, primarily connects the biblical idea to recent popular culture references (including Chaim Potok),

but does not delve into the tangled debates on the issue within the Jewish and Christian tradition. So, a few articles reflect an imbalance; some focus on the reception of the idea within the traditional orthodoxy, liturgy, and ethics of the Western church, while others pay less attention to that aspect and concentrate on the text's reception of the text in media, film, and music.

Another place where there is some inconsistency is with the *Recommended Reading* section that comes at the end of some entries. First, recommended texts are not always listed. This is not typically problematic, but is somewhat strange for a resource that celebrates the significance of these ideas in the Western tradition (often literary). Some omissions are understandable. It is unclear how much secondary literature exists on "Joseph of Arimathea." But to make no recommendations for readings on "Justification" seems unfortunate, since there are many, even among relative bestsellers (N.T. Wright, *Justification*, IVP Academic, 2009). Also, some recommended readings seem out of place. One example is that the only recommended text on the "Holy Spirit" is Raymond Brown's 1966 Anchor Bible commentary on John's Gospel.

This volume is a solid addition to the emerging field of the reception history of the Bible. This might especially be true for scholars and libraries that lack the budget to acquire the *Encyclopedia of the Bible and its Reception* (*EBR*). This volume is a smaller entry point into the realm of reception history than *EBR*, but for a much more modest price.

How much the volume will benefit the intended audience (those without backgrounds in biblical studies) remains to be seen. But the book would be a great addition to the library of a preacher or teacher who is always looking for vivid illustrations about the people, places, and ideas of the Bible. This volume is full of references that even the most serious reader or movie buff would struggle to surface; it would make a great addition to the reference collection of a seminary library. And one can easily imagine a reference librarian reaching for this volume to help a patron who asks about a phrase from the Bible. Overall, the *Dictionary of the Bible and Western Culture* deserves consideration for the way it seeks to connect the world of the Bible with the world of today by considering the cultural artifacts that bridge those two spheres.

Bob Turner
L.M. Graves Memorial Library
Harding School of Theology

Voices of Early Christianity: Documents from the Origins of Christianity

Kevin W. Kaatz, ed. *Voices of Early Christianity: Documents from the Origins of Christianity*. Santa Barbara, CA: Greenwood, 2013. 277 pp. $100.00. Hardcover. ISBN: 9781598849523.

This volume is part of ABC-CLIO/Greenwood's *Voices of an Era* series of primary documents (ranging from antiquity to early modernity) packaged with introductory materials and reflective questions intended to improve inquiry-based classroom learning. The included documents are organized in six major topical sections: Early Christian Life, The Church, Early Christian Women, Conflicts of the Early Church, Persecution, and Church and Politics. Each section has three to twelve subsections. Each subsection has a brief introduction and suggestions of things to "keep in mind while you read" and one to four primary text selections on the topic of the subsection, followed by items labeled "Aftermath," "Ask Yourself," "Topics to Consider," and "Further Information." The documents cover early Christianity, that is, the period from the New Testament to the Council of Nicaea. Kaatz has also included a few Hebrew Scripture texts to illuminate early Christian doctrines and practices based in part upon Christian interpretation of Hebrew Scripture.

Every theological library and many general academic libraries surely already own multiple editions of many of the primary texts of early Christianity, along with, most likely, more than one edited collection intended to represent the period comprehensively or thematically — Bettenson, Stevenson, Wiles & Santer, and the recent offerings by Bart Ehrman come readily to mind. Where possible, Ehrman uses modern critical editions as sources for translations of primary texts. Kaatz has chosen nearly all of his from public domain sources (an exception is the Nicene Creed, which he translates himself). For the present volume, then, to distinguish itself among such company would require the "value-added" materials — the introductions and so forth — to be superb. Quite simply, they are not.

I admit I got off on the wrong foot with this volume. One of the first things I noticed when flipping pages is that feature at the end of each subsection called "Aftermath." The Oxford English Dictionary defines *aftermath* as "a period or state of affairs following a significant event, esp. when that event is destructive or harmful," or "a (usually undesired) thing remaining or left after the end or exit of something; an unwelcome consequence or effect." I would like to believe Kaatz simply intends to suggest the "lasting significance" of early Christian thought on whatever the topic of the subsection — marriage, the Eucharist, the end-times, etc. — but describing the significance as the "aftermath" is off-putting to say the least. Unfortunately, closer examination of the volume did little to alter my initial impression.

The organization of the documents is arbitrary and confusing. The documents in each section are arranged more or less chronologically; however, there appears to be little thought given to the ordering of the sections within the whole book. Why, for example, are "Early Christian Life" and "Early Christian Women" separated by a section on "The Church"?

If a single word would suffice to describe this work, it would be "sloppy." Kaatz states in the introduction that the latest documents are the Creed and Canons of Nicaea (CE 325) but in fact includes selections from Eusebius's *Life of Constantine* (after CE 337) and Athanasius's *Discourses against the Arians* (CE 339-361). I noticed this discrepancy when I was trying to figure out why the documents of that Council are included in the section on "The Church" and not in the section on "Conflicts of the Early Church" where other anti-Arian writings are included. In fact, I am at times led to wonder how familiar Kaatz actually is with the body of material he has assembled.

Elsewhere he makes this similar factual misstatement about the scope of his book's contents: "In the first and second century, there are three sources outside of the New Testament that lend credence to the existence of Christ: Josephus, Tacitus and Suetonius" (3). Surely he means to say *non-Christian* sources, that is, sources that can presumably be treated as objective because they are not written by insiders. Of course there are hundreds of extra-canonical texts of the first two centuries which mention Christ, several of which are included in this very volume. This is simply sloppy description,

which unfortunately abounds in this volume. When dealing with matters of such significance as the question of whether Jesus existed or not, one would hope a historian would exercise greater descriptive care. I expect the "aftermath" for any institution using this text would be confusion and misunderstanding of Christian origins.

Generally, the added contextual materials are tedious and pedantic. "Paul seems to put little effort into baptism or think that it is totally unimportant" (19). You can basically open the book to any page at random, and unless it happens to be a page consisting entirely of a long excerpt from a source (that is, with none of the editor's own words on it) you will find such gems as, "The divorce rate in the United States is close to 50 percent, which means that half of all marriages end in divorce" (55). Does this publisher pay by the word?

The volume is also marred by Kaatz's posturing. For example, he opines, "In many Christian churches, women are not allowed to become deaconesses and priests…. If you are Catholic, how do you feel about this position? Do you think women are unsuited to hold a priestly office? … Consider the limits the Church put on women, and consider why men put limits on them" (129). I think it is highly appropriate to include documents related to women's service as deacons in the early Church in a volume of documents of the early Church, but I'm also sure it is not the place of a reference book to goad Catholic students into feeling guilty over their Church's teaching on the subject.

Kaatz consistently refers to heretical groups as "other Christians" and suggests repetition of that tiresome old line that the adoption of orthodox doctrine was politically motivated, arbitrary, and anti-diversity. "Consider who in modern Christianity is doing the same things that Athanasius did to religious groups that differed with him" (197). Indeed.

In summary, every religion or theology collection needs at least one volume that does what this one claims to do. Chances are very great you already have one that does it better. If not, go out and buy one of them.

Lee Webb
Dulaney-Browne Library
Oklahoma City University