THEOLOGICAL LIBRARIANSHIP

An Online Journal of the American Theological Library Association

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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.

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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.

In Search of a "Culture of Writing"

At an ATLA conference presentation way back in 2003, I tried to make the case that our vocational community would be well served if more people wrote (and wrote well) about the work we do.

Whether that case was persuasive or not I'll leave it for others to judge. But, going on twelve years later, there is a lot more writing about theological librarianship, due in no small part to the existence of "this here journal." And I'm more convinced than ever that this is a good thing.

Example: when I want to remind an administrator what our seminary library does, and how it fits into the overall enterprise, it really does help to be able to remind her of the existence of a broader community of religion and theology librarians, engaging creatively many of the same issues and challenges elsewhere that we face here. Beyond that, it's very helpful now to be able to search back issues of *TL* and sleuth out worthwhile submissions that pertain to a question posed by a fellow faculty member (as I did again just the other day).

Apparently this phenomenon (which I would describe as "the gradual development of a body of literature stemming from a community of practice") can be referred to as a "culture of writing." And it's also handy to know that there are (at last count) ten ways to create a culture of writing. (If only we'd known this a few years ago.)

We're still very much a work in progress, but there's a lot to be said for momentum, and we continue to be encouraged by the variety and the caliber of submissions we receive, from librarians like you.

As ever, your ideas, proposals, submissions, and input are always most welcome.

Thanks,

David

P.S. With this issue, we say our goodbyes (with heartiest thanks) to our Bibliographic Essays Editor of the past several years, Dan Kolb. He has been a delight to work with, and we wish him well. We are sad to see him go, but at the same time delighted that Suzanne Estelle-Holmer (Yale Divinity Library) will be stepping into that role immediately, and will be responsible for our Bibliographic Essays, commencing with our Fall issue (Vol 8, #2).

PROFILES: *A Giant in the Land: H. Lucille Hager, 1924-2004*

by Susan Ebertz

John Trotti in his retirement remarks at the American Theological Library Association (ATLA) annual conference in 2003 mentioned the "giants in the land" who greeted him when he attended his first ATLA conference in 1968. H. Lucille Hager was the host for the 1968 conference and one of the giants on Trotti's list.[1] As I reflected on his phrase, I wondered what makes a person a giant. It is not only the gifts and abilities for the ministry of theological librarianship that the person possesses. Giants are also ones whose faith has helped them in their vocation and journey. We are theological librarians, and the faith of our particular seminaries and schools of theology inspires us to see from a theological perspective.

The obituary in the *Southeast Missourian* newspaper[2] tells us that H. Lucille Hager "was born on April 26, 1924, at Cape Girardeau, the daughter of Walter F. and Christine A. Keller Hager." Lucille Hager had two brothers. "She graduated from Cape Girardeau Central High School in 1941. She was a graduate of Southeast Missouri State University. She received a graduate degree in library science from the University of Illinois." Hager began her library career at her college alma mater. Her theological librarian ministry started in 1952 when she was hired as a cataloger at Concordia Seminary in St. Louis, Missouri. In 1962, Hager became the director of the library.

Because of events precipitated in the Lutheran Church Missouri Synod and Concordia Seminary in St. Louis, on February 20, 1974, most of the faculty and students processed off the campus after morning chapel. As they walked, they were singing "Our Church is One Foundation." This was the beginning of Concordia Seminary in Exile (Seminex), which was later called Christ Seminary. Lucille Hager was one of the faculty members who left. She became the librarian at Seminex. In 1983, when Seminex disbanded, Hager moved with the Seminex library to Austin, Texas, to serve the Lutheran Seminary Program in the Southwest. Though she formally retired in 1989, she continued working until 2002. Hager then returned to Cape Girardeau and died two years later, on July 5, 2004.[3]

Lucille Hager's theology can be seen in her personal statement of faith. In 1972, statements of faith were requested by the Council of Presidents of the Lutheran Church Missouri Synod of all faculty at Concordia Seminary in St. Louis. Hager ends her personal statement of faith with these words: "With the continued presence of the Holy Spirit in my life, as I study God's Holy Word, as I listen to His Holy Word, and as I regularly partake of His holy sacrament, I continue to receive forgiveness of my sins and strengthening of my faith."[4] Hager shows her dependence on God for God's grace in forgiveness and for her strength in faith. The community of the church in preaching and the Eucharist is important

1 John Trotti, "Retirement Remarks," *American Theological Library Association Summary of Proceedings* 57 (2003): 250.

2 "Obituaries: H. Lucille Hager," *Southeast Missourian*, July 6, 2004, accessed December 10, 2014, http://www.semissourian.com/story/141098.html.

3 An excellent memorial tribute to Hager may be found in Mikail M. McIntosh-Doty, "H. Lucille Hager (1924-2004)," *American Theological Library Association Summary of Proceedings* 59 (2005): 285. I have also written about Hager in Susan Ebertz, "Christ Seminary—Seminex Library: From Concordia Seminary in Exile Library to Seminex Legacy Collection," *Currents in Theology and Mission* 38, no. 2 (April 2011): 120.

4 H. Lucille Hager, "H. Lucille Hager, Archivist, Director of the Library," in *Faithful to Our Calling, Faithful to Our Lord: An Affirmation in Two Parts*, by Faculty of Concordia Seminary (Saint Louis, MO) ([St. Louis]: [Concordia Seminary], 1972), 69.

Susan Ebertz is Director of the Reu Memorial Library and Assistant Professor of Bibliography and Academic Research, Wartburg Theological Seminary, Dubuque, Iowa.

to Hager. She also believes that God "defends me against all danger and guards and protects me from all evil."[5] Hager believes in a God who keeps her safe and she need not be afraid.

Lucille Hager was not afraid to be the first woman on the faculty at Concordia Seminary in St. Louis when she was appointed the director of the library. As I wrote of her in an earlier article:

> There were very few women library directors and even fewer women seminary library directors [at the time]. Not only was Hager the only female faculty member at Concordia, but she was also tenured. She participated fully in the life of the seminary as a faculty member and had an equal vote in faculty meetings. Her competency can be seen by her successful tenure evaluation and her appointment as the library director despite her gender in a denomination that does not ordain women.[6]

Hager broke new ground by being the first woman faculty member but she did not fear the consequences. Her God was with her.

Hager was not afraid to walk out with the other faculty members. As Edgar Krentz, a faculty colleague, said of her: "Lucille could have stayed at Concordia seminary. No problem. They would have been delighted to have her stay. But she was … extremely loyal. So she left Concordia seminary with the faculty for Seminex not knowing whether it would ever survive."[7]

Hager's theology can also be seen in her statement of faith when she acknowledges that the response to God's love is to "daily … thank and praise Him, serve and obey Him."[8] She also says, "By His death on the cross, He redeemed me that I might be His own and willingly serve Him by being a true follower of His."[9] We can see Hager's service to God in her ministry of theological librarianship. She used her wonderful organizational abilities to coordinate library moves. In 1955, Edgar Krentz became the library director at Concordia Seminary. He said that the library collection at that time numbered about 40,000. In 1962, when the new library was built, the collection had grown enormously. Krentz estimated it was close to 200,000 volumes. Hager organized the move of that large collection from the old library to the new library. Krentz said that she "had it worked out so that we knew where every shelf of books was going into the new library."[10] This was probably the largest moving project for which Hager was responsible, though it was not the last moving project she was to organize. Hager moved the Seminex Library five times! Mikail McIntosh-Doty in her memorial tribute to Hager at the 2005 ATLA conference mentions the story of the move to Austin, saying that the books arrived "on a Thursday, by the following Monday, Seminex Library was open for business."[11] Hager used her organizational gifts in service to God.

Hager not only served God through the theological libraries where she worked. Hager was a giant at ATLA. She attended her first conference in 1957 and joined the association in 1960. She served on a number of committees and boards including the Committee on Cataloging and Classification, Nominating Committee, Reader Services Committee, Resolutions Committee, Library Materials Exchange Committee, Index Board, Joint Executive Committee of the Program Boards, and the Board of Directors. Her interests were varied and her expertise was invaluable. Hager hosted the annual conference twice. The first was in 1968 while at Concordia Seminary, and the second was in 1981 while at Seminex. The 1981 participants were housed at Washington University while the sessions were at Christ Seminary (Seminex). Hager was also very involved in SWATLA (Southwest Area Theological Library Association). Her service to these organizations was another way she served God.

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5 Ibid., 68–69.

6 Ebertz, "Christ Seminary--Seminex Library: From Concordia Seminary in Exile Library to Seminex Legacy Collection," 120.

7 Edgar Krentz, interview by author, phone call, November 26, 2014.

8 Hager, "H. Lucille Hager, Archivist, Director of the Library," 69.

9 Ibid.

10 Edgar Krentz interview.

11 Mikail M. McIntosh-Doty, "H. Lucille Hager (1924-2004)," *American Theological Library Association Summary of Proceedings* 59 (2005): 285.

In her statement of faith, Hager also says that she believes that Jesus Christ "daily and richly forgives me all my sins and also the sins of all believers."[12] Forgiveness is important for Hager. Krentz remembers her as a gracious person.[13] She was not possessive but would seek the greater good. When Hager moved back to Cape Girardeau, she again attended the church of her childhood, a congregation in the Lutheran Church Missouri Synod. The walkout in 1974 and the many years as a part of Evangelical Lutheran Church in America seminaries (and their precursor denominations) did not keep Hager from returning to the LCMS. Her spirit of forgiveness transcended any feelings of reticence.

The 2009 ATLA *Summary of Proceedings* lists Lucille Hager as a lifetime member. One wonders whether the spirit of Lucille lives on. Perhaps it does in theological librarians who take their faith seriously and see their vocation as ministry and service to God.[14] These are, after all, the true giants in the land.

[12] Hager, "H. Lucille Hager, Archivist, Director of the Library," 69.

[13] Edgar Krentz interview.

[14] My special thanks to Edgar Krentz for sharing with me many wonderful stories, Susan Rehwaldt for the many leads for information, and Christopher Sesvold for transcribing the Krentz interview.

DIKTUON: *The Library as Publisher? Is It Possible for a Small Library?*

by Melody Layton McMahon

Since the 2008 article by Kevin Guthrie, Rebecca Griffiths, and Nancy Maron on *Sustainability and Revenue Models for Online Academic Resources*, published by Ithaka,[1] and Raym Crow's *Income Models for Open Access Projects* (2009) published by SPARC,[2] others have been seeking ways to project better models that will work to propel the open access movement towards a more sustainable model. For example, Alexis Seeley, Rebecca Kennison, and Lisa Norberg have recently published *A Scalable and Sustainable Approach to Open Access* for Educause[3] that pushes for a united front of academic libraries and scholarly associations. They propose a model that will eschew "article processing costs" and will provide for the gamut of scholarly output: article, monograph, data set, conference presentation, multimodal website, or formats not yet envisioned.

Martin Paul Eve defines the concept of ROT (Research-Output Team) that "moves publishing in-house to institutional libraries thereby safeguarding publishing jobs and expertise while defeating the problematic aspects of the existing set-up."[4] The Library Publishing Coalition has just published the second edition of the *Library Publishing Directory*.[5] Most of its current sixty members are large universities with a few smaller liberal arts schools. In 2015 they will be accepting new members. In their *Publishing Directory*, they list 124 libraries that are involved in publishing, though not all publish journals.[6] Rebecca Kennison has also been at the forefront advocating for the "library as publisher" concept, though the Columbia University model (which she runs) is clearly a "large" university project. However, it seems scalable. Her work can be adapted to help those getting started with journal and monograph publishing.[7]

Match Your Library Publishing Services to Local Capacity and Budget

According to Kennison, libraries might consider a continuum of services for journals — this is the approach taken at Catholic Theological Union's Paul Bechtold Library, where the OJS platform is key. Currently, three journals are in

1 Kevin Guthrie, Rebecca Griffiths, and Nancy Maron, Sustainability and Revenue Models for Online Academic Resources, Ithaka, May 1, 2008. http://www.sr.ithaka.org/research-publications/sustainability-and-revenue-models-online-academic-resources.

2 Raym Crow, *Income Models for Open Access Projects* (2009), SPARC, http://www.sparc.arl.org/sites/default/files/incomemodels_v1.pdf.

3 Alexis Seeley, Rebecca Kennison, and Lisa Norberg, *A Scalable and Sustainable Approach to Open Access,* Educause, September 15, 2014, http://www.educause.edu/ero/article/scalable-and-sustainable-approach-open-access.

4 Martin Paul Eve, "Tear It Down, Build It Up: The Research Output Team, or the Library-As-Publisher," *Insights* 25, no. 2 (July 2012): 158-62.

5 Sarah K. Lippincott, ed., *Library Publishing Directory* (Atlanta: Library Publishing Coalition, 2015), http://www.librarypublishing.org/sites/librarypublishing.org/files/documents/lpc_dir_2015lpd.pdf.

6 This listing now includes the Catholic Theological Union.

7 Rebecca Kennison, "Libraries as Publishers: Current and Best Practices," (Presentation/discussion at the Association of Southeast Research Libraries Spring 2012 Membership Meeting and Annual Meeting, Charleston, South Carolina, April 11 – 12, 2012), http://academiccommons.columbia.edu/catalog/ac:162631.

Melody Layton McMahon is Director of the Paul Bechtold Library, Catholic Theological Union, Chicago, Illinois.

various stages of publication at CTU. Two in-house journals, *New Theology Review* (NTR)[8] and the student journal *Theophilus*,[9] have issues published and can be accessed through the URLs that go to the OJS platform hosted on a library server. One external journal is in startup and will publish its first issue in a few months.

Thought is given to what services a journal will need and what services can realistically be provided through the library.

- Barebones — CTU domain, software, maintenance, training, preservation through LOCKSS, ISSN registration, DOIs, seek indexing
- Upgrade — add design work to the above
- In addition, OJS sports a number of reader tools to enhance content discovery and use. These tools include multilingual support for both online interfaces and content for many languages, persistent URLs, RSS feeds, tools for bookmarking and sharing articles through social networking sites, full-text searching, compliance with the Open Archives Initiative Protocol for Metadata Harvesting (OAI-PMH), and online usage statistics.

The editorial staff of each journal determines the content of the journal and controls all editorial decisions. Using the OJS platform, the editors are responsible for all editorial workflow management, including the work of soliciting submissions, conducting peer reviews, copyediting, layout, publication scheduling, and all correspondence with readers, authors, reviewers, and editorial staff. All fees (if necessary) around these functions are paid by the journal. (*NTR* hires a layout editor and copy editor/proofreader; the editorial board receives a small stipend, in lieu of course reduction.)

As for financial considerations for the library budget, there is a $4,000 per year line item for publishing. This includes (and very little has been spent):

- Purchase of server (shared with the Archives at the Paul Bechtold Library)
- DOI service through CrossRef
- Domain fees
- Maintenance of server and installation of updates to software

Non-CTU journals will pay a small fee for upgrade to services (or they may do the design work themselves).

Another big consideration is personnel for library publishing — who will do what, and how much time can be dedicated to doing the "publishing" work. At CTU, this currently falls mostly to the Library Director. The director writes the documents (journal proposals, hosting agreements), receives the proposals and makes the decisions about acceptance, provides the training, consults about standards and services (for example, learning about DOIs, subscribing to the service, insisting journals begin to adhere to DOI requirements, etc.). Once all the policies and procedures are in place, a part-time project manager may be hired to do most of the work.

Some Benefits of Library Publishing

- Build collaborations with faculty and other scholars and librarians
- Save journals from selling to for-profit publishers
- Gain prestige as a leader in the field of scholarly communication
- Provide access to scholarship that might otherwise be hidden

A Response to the Increasing Commercialization of Theological Journal Publishing

Martin Eve points out several problems with the current system of scholarly communication:

- Academic publisher profits seem extortionate

[8] http://newtheologyreview.com/index.php/ntr

[9] http://newtheologyreview.org/index.php/ctustud/

- The value added by academic publishers is not perspicuous
- We are not 'all in it together.'

The high overhead of for-profit journal publishers is creating havoc with library budgets. For example, Taylor & Francis (a division of Informa) publishes 39 journals in religion and theology. Heather Morrison, an open access advocate, refers to Informa's 2013 Annual Report: "Informa, the multinational conglomerate owner of publishing brands including Taylor & Francis and Routledge, report that their academic publishing division earned an adjusted operating margin (profit) of 35.7% in 2013, or approximately 218 million USD in profits…Of course, that's after paying expenses — such as paying the basic salary of 770,000 GBP (1.3 million USD) to the Executive Director (p. 56) (not counting benefits, of course — like 25% of base salary towards pension and the 20,000 GBP car allowance."[10]

Every time Taylor & Francis purchases another religious studies or theology journal our libraries are forced to decide whether to continue the subscription at an extortionate price and decrease our ability to provide other resources, or to cancel what might otherwise be a useful journal. Library-based open access journal publishing is a way to regain focus on the mission of this form of scholarly communication — dissemination of knowledge to people around the world.

New Theology Review has reached over 40 countries since becoming open access in 2012. With a relatively minor investment of time and money, a library can make a big difference in the serials crisis facing us. A start can be made by publishing journals that already belong to your institution, publishing journals that a faculty member edits, or reaching out to a small journal whose niche is allied with your mission. Become a library publisher.

See also:

Brown, Allison P., ed. *The Library Publishing Toolkit*. (IDS Project Press, 2013). http://www.publishingtoolkit.org/.

Eve, Martin Paul. *Open Access and the Humanities*. Cambridge: Cambridge University Press, 2014. Cambridge Books Online. Web. 30 November 2014. http://dx.doi.org/10.1017/CBO9781316161012.

Anali Maughan Perry, Carol Ann Borchert, Timothy S. Deliyannides, Andrea Kosavic and Rebecca Kennison. "Libraries as Journal Publishers," *Serials Review* 37 (2011): 196-204. doi:10.1016/j.serrev.2011.06.006.

[10] Heather Morrison, "Informa/Taylor & Francis' 35.7% / 218 Million USD Profits," *Imaginary Journal of Poetic Economics* blog, June 5, 2015. http://poeticeconomics.blogspot.com/2014/06/informa-taylor-francis-357-218-million.html.

WEB REVIEW: *Working Virtually on the Text and Manuscripts Behind the Document: Doing New Testament Textual Criticism on the Web*

by Thomas E. Phillips and Mark Glen Bilby

In a recent introduction to New Testament textual criticism, David C. Parker distinguishes between "documents," "texts," and "manuscripts." "Documents" are critical editions of the Greek New Testament as constructed by a group of modern scholars. "Texts" are modern transcriptions of individual ancient manuscripts. "Manuscripts" are the actual ancient codices and papyri on which the texts were written.[1]

New Testament students and scholars are increasingly finding that the World Wide Web is an important venue for doing serious critical work on documents, texts, and manuscripts, using an array of freely available tools and resources. Some sites, however, should be approached with care.

Parker reminds his readers that most New Testament scholars work almost exclusively with the "document," modern critical editions of the New Testament — typically the Society of Biblical Literature's critical edition,[2] the Nestle-Aland 28th edition,[3] or a print version of the United Bible Society's fifth edition.[4] The main Greek text in all three of these "documents" is nearly identical except for the critical notes and treatment of textual variants. (A reliable comparison of the Nestle-Aland and UBS editions is available online through the German Bible Society.[5])

Copyright restrictions limit online access to the most up-to-date critical editions of the documents, but older editions are widely available — often accompanied by sophisticated parsing guides, English translations, and lexical aids. Sites like New Testament Gateway[6] and Bible Research[7] maintain useful lists of the most important repositories for various versions of the New Testament documents. The Online Greek Bible[8] has an interactive parsing guide for the Nestle-Aland 26th edition and Scripture 4 All[9] provides a complete parsing guide for the much older 1984 edition of the Textus Receptus,

[1] *An Introduction to New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 1-11. Two other recent publications are also essential reading for those wishing to engage the current state of textual criticism: Bart Ehrman and Michael Holmes, *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis* (2nd ed.; Boston: Brill, 2014) and David C. Parker, *Textual Scholarship and the Making of the New Testament* (New York: Oxford, 2014). Also see: H.A.G. Houghton, "Recent Developments in New Testament Textual Criticism," *Early Christianity* 2.2 (2011): 245–68. An open access pre-print of this article is available at: http://eprints.bham.ac.uk/627/2/2011_EarlyChristianity-preprint.pdf.

[2] http://sblgnt.com

[3] http://www.nestle-aland.com/en/read-na28-online/

[4] The SBL's online edition includes textual variants with critical notes; Nestle-Aland's online edition does not contain textual variants. Unfortunately, due to copyright concerns, the German Bible Society's critical edition (*The Greek New Testament* [5th, revised ed.; ed. Institute for New Testament Textual Research; Münster: German Bible Society, 2014]) is not available via open access.

[5] http://www.academic-bible.com/en/home/scholarly-editions/greek-new-testament/vergleich-na28-ubs5/

[6] http://www.ntgateway.com/greek-ntgateway/greek-new-testament-texts/

[7] http://www.bible-researcher.com/links03.html

[8] http://www.greekbible.com

[9] http://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm

Thomas E. Phillips is Dean of the Library, Claremont School of Theology and Mark Glen Bilby is Reference Librarian, Claremont School of Theology, Claremont, California.

while Perseus[10] provides a complete parsing guide for the 1885 edition of the Westcott-Hort Greek New Testament. Even though none of these parsing guides includes textual variants, they are each beneficial to readers who struggle with Greek parsing. Open Scriptures[11] even allows users to compare five older and/or public domain versions of the Greek New Testament side-by-side. Parsing guides and lexical aids are available for each document.

When one moves behind the "documents" and seeks to examine the underlying "texts" and "manuscripts," Parker is certainly correct to assert that "[t]extual criticism and editing of the New Testament have changed dramatically in the last quarter century" due especially to the use of the computer.[12] There are a number of websites that introduce New Testament textual criticism, but the most popular sites tend to rely upon scholarship that is seriously dated. Almost all of these sites fail to interact with the significant conceptual advances in textual criticism that Parker has observed over the last quarter century. For example, the popular site Interpreting Ancient Manuscripts[13] attempts to popularize the scholarly work on textual criticism from the 1960s to the 1980s. The similarly popular Center for New Testament Restoration[14] is committed to recovering the original text of the New Testament, a dubious mission which most contemporary textual critics would greet with disinterest. In spite of the CNTR's "fool's errand," the site provides a modestly useful side-by-side display of five ancient texts and four modern documents.

In many cases, researchers who want to dig even more deeply can move beyond the "texts" (i.e., modern transcriptions of the manuscripts) to study high resolution digital images of the actual "manuscripts." The institutions that own the most important manuscripts (e.g., Oxford University,[15] The University of Chicago,[16] The British Library,[17] The Vatican[18]) have been quite aggressive about digitizing their collections and making them available on the open web. Although Google searches are effective for finding images of a particular manuscript when the researcher already knows the manuscript's content and name, the H. Milton Haggard Center for New Testament Textual Studies[19] at New Orleans Baptist Seminary, BibleTranslation.ws,[20] and Greek Language and Linguistics[21] each keeps an extensive and well-maintained set of links to images of the major NT manuscripts.[22] Of course, many of these sites fall prey to a common problem — they are maintained by one individual or a very small staff, and the site maintenance quickly overwhelms human resources. Many of the most popular sites contain dead links, significant gaps in coverage, out-of-date information, and other obvious maintenance issues.

For researchers wanting to work on either the NT "texts" or "manuscripts," one site clearly and undeniably leads all others. The Institut für Neutestamentliche Textsforchung/Institute for New Testament Textual Research[23] is not only conducting the most important work at the textual level of New Testament scholarship, it is also leading the field by publishing its results on the open web via open access and strategic use of crowdsourcing. The researchers at the Institute have become leaders in the development of the Coherence Based Genealogical Method[24] of New Testament textual criticism. This approach uses sophisticated computer models to suggest the origins and descent of variations within the respective New

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[10] http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0155:book=Matthew:chapter=1:verse=1&redirect=true

[11] http://prototypes.openscriptures.org/manuscript-comparator/

[12] *An Introduction to New Testament Manuscripts*, 7.

[13] http://legacy.earlham.edu/~seidti/iam/interp_mss.html

[14] http://bunning.gweb.io/CNTR/index_old.htm

[15] http://www.odl.ox.ac.uk

[16] http://goodspeed.lib.uchicago.edu

[17] http://www.bl.uk/manuscripts/Default.aspx

[18] http://opac.vatlib.it/iguana/www.main.cls?sUrl=homeMSS&language=eng

[19] http://www.nobts.edu/CNTTS/resources.html

[20] http://www.bibletranslation.ws/manu.html

[21] http://www.greek-language.com/Manuscripts.html

[22] Those with French reading skills will also find Pinakes <http://pinakes.irht.cnrs.fr> helpful.

[23] http://egora.uni-muenster.de/intf/institut/profil_en.shtml

[24] http://egora.uni-muenster.de/intf/service/downloads_en.shtml

Testament manuscript traditions. Although the German site uses English throughout, navigation can be intimidating. Fortunately, the site's creators have produced a YouTube video[25] to explain the major features.

In brief, the site allows users to view both transcriptions and images of all the available manuscripts. A list of available witnesses is available for every NT verse; the witnesses can be always viewed side-by-side in transcription and as images of the actual manuscripts (when available). Researchers who create a user account can highlight text and add comments and tags. Users can view the text and/or manuscripts with or without comments from others (the site encourages critical dialogue among its users). The site's software even allows users to create a chart showing the evolution of the text from the earliest witnesses to the present, using the coherence based genealogical method.

So, for example, a user searches for John 3:16 and immediately begins viewing transcriptions of that verse from all of the majors witnesses. Then the user clicks through to images of the manuscripts from which the transcriptions are derived and highlights some portion of a manuscript to begin a scholarly conversation about that manuscript. The potential of crowdsourcing is tremendous. This process of scholarly dialogue has already exposed a host of transcription errors in the standard print reference sources (i.e., inconsistencies between the transcribed text and the original manuscript). The site is designed for scholars and offers no help with parsing, so the site is not ideal for beginners. However, for experienced researchers with strong Greek skills, the Institute for New Testament Textual Research's site offers an astronomical advance beyond any comparable site.

Finally, serious students of New Testament textual scholarship should be aware of the important open access journal, *TC: Textual Criticism*.[26] This journal, founded in 1996, is unrivaled in the field.

[25] https://www.youtube.com/watch?v=j0-B4NgKveY&feature=youtu.be

[26] http://rosetta.reltech.org/TC/TC.html#page=about

Incorporating Concepts of Hospitality into Theological Library Assessment

Abstract

Following the completion of a year-long library space utilization study, the Princeton Theological Seminary Library sought new ways of shaping questions about library space and library assessment overall. The concept of "hospitality," as it has been so interestingly articulated in the literature of theological librarianship, provided the library with a challenging conceptual foothold in shaping new assessment questions. This essay reflects on the "hospitality" concept in relation to three assessment areas of interest to theological libraries: information literacy, scholarly impact, and the library as workplace.

> *"I feel more strongly with every recurring year that our country has no tradition which does it so much honour and which it should guard so jealously as that of its hospitality. It is a tradition that is unique as far as my experience goes (and I have visited not a few places abroad) among the modern nations. Some would say, perhaps, that with us it is rather a failing than anything to be boasted of. But granted even that, it is, to my mind, a princely failing, and one that I trust will long be cultivated among us." -- James Joyce, The Dead*

Introduction

For many years, a framed photograph hung on the wall of the Ph.D. Suite of the Henry Luce III Library at Princeton Theological Seminary to celebrate the opening of the space in 1994: a black-and-white-1960s-era photo of the more spartan doctoral student space in the Robert E. Speer Library and the humorous (mis)quote, "I am YHWH your God who brought you out of the land of bondage in the old Ph.D. room and brought you into the land of the Luce Ph.D. Suite flowing with milk and honey." This sentiment of "thankful deliverance, into a new "promised land," dramatic as it may sound, has been a common response to the new library at Princeton since its opening in May 2013. The new building is a thing of beauty, and a wonderful complex for our faculty, students, and visiting researchers.

During the building's first year of operation, the Library undertook a year-long Space Utilization Study to assess patron use and perceptions of public spaces in the new building. The library employed a variety of methodologies to collect quantitative and qualitative data. At the end of the academic year, the library analyzed the data to identify how the results might be used to improve decisions, policies, and plans concerning library space. We gathered a great deal of useful information that has already been helpful in pointing to concrete steps for improvement. Going forward, the library needed to regularize space feedback into other ongoing forms of assessment. We turned to the good models on offer in assessment conferences, workshops, and the professional literature. Library professional literature, particularly in the last three years, has produced a wide range of new works about innovative academic library space assessment practices and methodologies that will inform future work. Many of these methodologies do, of course, examine the importance of welcome, accessibility, openness, and flexibility.[1]

It was in the literature of theological librarianship that the theme of hospitality, as it has been so interestingly articulated in recent publications and presentations, that we found a new conceptual foothold in identifying useful gaps in the

[1] See (amongst many others) Eric D.M. Johnson and Michelle M. Kazmer, "Library Hospitality: Some Preliminary Considerations," *Library Quarterly* 81, 4 (October 2011): 383-404; Susan E. Montgomery, "Library Space Assessment: User Learning Behaviors in the Library," *Journal of Academic Librarianship* 40, 1 (January 2014): 70-75; and Danuta A. Nitecki, "Space Assessment as a Venue for Defining the Academic Library," *Library Quarterly* 81, 1 (January 2011): 27-59.

Jenifer Gundry is Librarian for Applications and Assessment at the Princeton Theological Seminary Library, Princeton, New Jersey.

questions we needed to consider. However, it also became clear that the hospitality concept could help us think afresh about library assessment beyond merely space issues. Most importantly, we came to appreciate that theological libraries can enrich their assessment endeavors by being attentive to new reflections on hospitality.

Hospitality as a Conceptual Foothold in Library Assessment

Assessment is framed by both extended and local contexts. The former include accrediting standards, norms and innovations with professional librarianship, shifting trends and patterns in research and publishing practices across discipline specifically and academy broadly, peer benchmarking, and others. In this context, many theological libraries in North America share interest in documents like the Association of Theological Schools' *General Institutional Standards*[2] and the Association of College & Research Libraries' *Framework for Information Literacy for Higher Education* (currently in third draft form, with final form expected in early 2015).[3] Local contexts, by contrast, are often delineated in institutional and library strategic plans, many of which — in theological institutions — include explicit mission-related aims for service to the Church.

Approaching assessment work using themes or concepts can help libraries break away from a perfunctory "ticking the box" approach to satisfying particular standards, goals, and objectives, and refocus instead on the library's values. One of the most practical ways that theological libraries can engage with the evolving concept of hospitality is to allow it to raise new questions, or raise familiar questions from fresh perspectives, about library performance and contribution to learning outcomes and scholarly productivity. The hospitality concept has significant roots in the Bible, embraces a service orientation, and is an ongoing invitation to creativity and openness. The hospitality concept is therefore an ideal springboard for libraries to reflect on how they answer the big questions that drive our daily work, our services, our policies, our contributions to the community as a whole. Recent reflections offer practical ideas for policies, services, and resources that enable hospitality, from the accessibility of curated collections and resources to customer service initiatives[4] to comfortable, protected, well-equipped spaces and senses.[5]

While there are many more, I will reflect briefly here on three areas — information literacy, scholarly impact, and the library as workplace — where "hospitality" can inform particularly rich questions for library assessment. In doing so, I will highlight some questions that have been prompted by our recent work in bringing concerns regarding hospitality into our assessment work at Princeton Theological Seminary Library.

Assessing Information Literacy: Scholarship as Conversation

A foundational shift in ACRL's updated approach to information literacy in the *Framework for Information Literacy for Higher Education* is the move away from prescriptive standards towards the evolution of six essential principles that it describes as "threshold concepts." Academic libraries of all varieties anticipate a process of remapping their information literacy assessment endeavors in light of this new *Framework*, once that document is finalized.

Perhaps the most immediately accessible ACRL threshold concept is that "Scholarship is a Conversation." The *Framework* describes this as "the idea of sustained discourse within a community of scholars, researchers, or professionals, with new insights and discoveries occurring over time as a result of competing perspectives and interpretations."[6] ATS accredited

[2] The Association of Theological Schools, General Institutional Standards. http://www.ats.edu/uploads/accrediting/documents/general-institutional-standards.pdf.

[3] Association of College & Research Libraries, "Framework for Information Literacy for Higher Education," Third Draft (November 12, 2014), 11. http://acrl.ala.org/ilstandards/wp-content/uploads/2014/11/Framework-for-IL-for-HE-draft-3.pdf.

[4] Natalie Williams, "Cultivating a Culture of Customer Service in Theological Libraries Part 2: Sacred Hospitality: Customer Service Initiatives at Pitts Theology Library," ATLA *2008 Proceedings*, Preconference Workshops, 12-14.

[5] See Carisse Mickey Berryhill, "The Guest Brings the Blessing: Hospitality in Theological Librarianship," *Summary of Proceedings: Sixty-Seventh Annual Conference of the American Theological Library Association*. Charlotte, NC (2013): 84-89; and Anthony Elia, "The Hospitalities of Community, Space, and Sound," *Summary of Proceedings: Sixty-Seventh Annual Conference of the American Theological Library Association*. Charlotte, NC (2013): 294-299.

[6] ACRL, "Framework for Information Literacy for Higher Education," 11.

institutions see a similar formulation reflected in Section 4 of the *General Institutional Standards*: "The library should provide physical and online environments conducive to learning and scholarly interaction" (4.2.4), reinforcing the role of theological libraries as spaces that both host and foster conversation. The hospitality concept is particularly useful to libraries reflecting and shaping assessment questions around this construct.

How effectively does the library provide physical and intellectual spaces for scholarly conversation, including the voices of the guest, stranger, or temporary patron?

Hospitality literature is rich with examples of how learning and formation are rooted in the exchange between the known and the unknown. John Weaver suggests that in the very act of receiving the stranger, libraries are entering into occasions of revelation and instruction[7] through dialogue. Libraries can serve as physical and intellectual spaces both to create narratives and to encounter the narratives of others — a vitally important factor in the seminary experience. Carisse Mickey Berryhill states, "The duty of the guest is to tell the guest's story. This is what we seek for our students: for them to form the narratives of their lives and be formed by the narratives they engage with at college or seminary."[8] Libraries do well to examine how they provide opportunities for such exchanges and narrative formations — spaces, programs, technologies, events, and exhibits all have the potential to model and engage scholarship as a conversation for our patrons. Anthony Elia describes this beautifully as a "hospitality of 'intellectual commerce'…what happens in a theological library is a form of exchange, a bartering of ideas, a form of theological commerce."[9]

Does the library effectively draw patrons into scholarly conversations with texts they might not otherwise engage, or provide resources, publications, or publishing platforms that allow patrons to create new texts or new forms of textual engagement?

David Stewart noted some early church and monsatic-era libraries operated as physical places, protected spaces, and locales of textual exchange, and asks: "What about hospitality as fostering an encounter or a conversation between a guest and a text? Is there any parallel between what libraries did then (through a scriptorium) and what we can do now (through libraries serving as publishers)?"[10] What impact might a library be able to have in a publishing role, as scholarly conversation takes shape for the future?

Assessing Library Impact on Scholarship and the Church Broadly

Libraries have developed an array of strategies for making correlations between the library and learning outcomes and productivity within our institutions. It can prove more complicated to demonstrate library impact on scholarship and the Church broadly — though many of our institutions feature these ambitions in mission statements, strategic plans, or other guiding documents and programs. Librarians can measure the reach of some of their services to outside researchers: guests who register for a card or to use archives, interlibrary loans, memberships in Friends' groups, public participation in library events, etc. Measuring impact on guest patrons who we may not be aware are among us is more challenging. Once again, the hospitality concept can help us ask better questions about guest patrons and library impact beyond the walls of our institutions.

How effectively does the library provide a platform for receiving and engaging with "strange new ideas," the voices of strangers, outsiders, the "others"? How can patrons who are only passing through record their comments about library impact? How is the stranger invited, or given a responsibility, to contribute to the work of the library?

Carisse Mickey Berryhill reminds us that strangers are valuable sources of potential insight. "In the New Testament, the teacher is the guest and the learner is the host. Most of the insight comes from the person who doesn't reside

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[7] John Weaver, "The Library and Biblical Hospitality," Friends of the ACU Library, accessed October 17, 2014, http://blogs.acu.edu/facul/2012/10/15/the-library-and-biblical-hospitality-dr-john-b-weaver/.

[8] Berryhill, 88.

[9] Elia, 296.

[10] David Stewart, "Theological Libraries and the 'Theology of Hospitality,'" *Summary of Proceedings: Sixty-Seventh Annual Conference of the American Theological Library Association*. Charlotte, NC (2013): 287.

there. We must welcome the voices of strangers…Hospitality is a kind of covenant mutuality: we have things to learn from our travelers. These guests bless us."[11] Further, she suggests that in the traditional hospitality model, guests have responsibilities not merely to receive hospitality in a passive manner, but to contribute a narrative, a story, and authentic wisdom to the host. This has potentially rich implications for libraries, and opens the doors to thinking creatively about how we engage patrons from outside of our communities.

While researching a completely different topic, I came across an old letter that calls to mind Dr. Berryhill's description of the responsibilities of the library guest in the hospitality model. A letter printed in the journal *Science* in 1920 features a plea from one scientist to his fellow researchers to consider it a professional responsibility to contribute to the collection of scientific material in libraries in exchange for the hospitality they have received: "If an investigator accepts the hospitality and uses the facilities of the Library of Marine Biological Laboratory at Woods Hole, or that of Stanford University, and one is made quite at home in both without introduction, it seems no more than fair that these libraries be supplied in return with as complete a set as possible of his own publications if they lie within the field of interest of the library. "[12]

This early twentieth-century exhortation to researchers to contribute to the work of the libraries hints at some interesting visions for a theological library — patron collaboration in the twenty-first century. For example, outside of formal research fellowship arrangements, there may be a wide variety of ways for visiting researchers to contribute or leave behind work to enrich the libraries they use, from the contribution of a volume of their work or a unique work published in their region, to an oral history recording of their research findings for the library's archives. In addition to donations, what role does the stranger, guest, outside researcher have in collection development, programming, library space arrangement, web site design, digital library or repository development, transcription, and other crowdsourcing work? Beth M. Sheppard and Shaneé Yvette Murrain have explored the role of religious programming as a form of hospitality that quite literally invites the stranger voice into the library space in the form of open mic nights and other events that allow libraries to "both increase their value and serve the wider missions of their schools."[13]

How might our perspectives on "patron-centered design" and "patron experience" assessment change if we considered the stranger? How can the stranger's experience be assessed?

Applying the lens of the stranger, guest, or visiting researcher to library questions is a directly applicable use of the hospitality concept in assessment work. As Anthony Elia notes, "We must ask 'what is it that the patron thinks, imagines, or expects in a library — to find, see experience, engage with'?...The hospitality of expectation then, is not simply to give patrons what they want and expect, but to go beyond this."[14] The stranger/guest lens is also useful as libraries attempt to balance what at first might appear to be contradictions: the communal and the quiet, policy and freedom, primary mission and external demand. David Stewart describes this tension in the libraries where he serves: "How is my sense of what is the primary focus of the library in my institution reflected/conveyed in the space and ambience? As one specific example, one of Bethel's two libraries in St. Paul is centered around an Information Commons model, where we do tend to prize high-traffic and 'synergy' over serenity. How does that contribute to — or detract from — a spirit of hospitality?"[15] As libraries assess patron-centered design and experience, the hospitality concept also encourages libraries to go beyond their traditional patron base to consciously invite new perspectives in. How can listservs, conferences, and other forums be useful to libraries in gathering feedback and design ideas?

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[11] Berryhill, 88.

[12] Neil E. Stevens, "The Obligation of the Investigator to the Library," *Science* 52, 1340 (September 3, 1920): 224.

[13] Beth M. Sheppard and Shaneé Yvette Murrain, "The Final Frontier: Events and Hospitality in the Theological Library Context," *Summary of Proceedings: Sixty-Eighth Annual Conference of the American Theological Library Association*. New Orleans, LA (2014), forthcoming. Quotation from authors' copy, page 1.

[14] Elia, 295.

[15] Stewart, 287.

Assessing the Library as Workplace

Library assessment activities have repeatedly been tethered to two unavoidable realities. The first is that the sweeping changes facing the profession, academy, and the Church in the next two decades will require that libraries learn to adapt quickly and build iterative improvement into not just their products, processes, and services but also their employee skill sets. The second reality is that library staffs are the primary medium through which libraries will achieve their mission-related ambitions. Hence libraries-as-workplaces need to attend more purposefully to staff development as part of mission related work. As Anthony Elia reminds us, human resources can often be overlooked, but "only human resources in the form of 'human knowledge, wisdom, sympathy and empathy' can provide hospitality."[16] Thus, one outcome many libraries are trying to achieve is that of the library as a flexible, innovative, and supportive professional, intellectual, social (and, depending on the library, spiritual) workplace for its employees. ATS accredited institutions see this reflected in Section 4 of the General Institution Standards: "Schools shall provide structured opportunities to theological librarians for professional development and, as appropriate, contribute to the development of theological librarianship" (4.4.4). There exist a growing number of methodologies and tools for assessing libraries as workplaces, including the Association of Research Libraries' ClimateQUAL®[17] and others. The hospitality concept suggests some additional interesting questions about the library as workplace.

Does the library provide adequate professional support for librarians to excel in the role of guest in teaching and research spaces, in vulnerable or confused intellectual spaces?

Hospitality literature reminds us of the "stranger" element inherent in even those relationships that are physically close: our students, our faculty, our library staff members. Carisse Mickey Berryhill asks, "How is the librarian also a guest? We are invited to classrooms and department meetings if we have met the test…People invite our websites and LibGuides and catalogs and tutorials into their learning management systems, into their laptops, if we have met the tests of quality, usability, and accessibility."[18] The concept is helpful to libraries that may for too long rely on assumptions about their students, our faculty, and ourselves. These familiar beings are, ultimately, often foreign to us, and we should come to recognize and embrace that strangeness, that uniqueness, and strive to shape workplaces that allow for these explorations.

How creatively does the library support individual staff experimentation and the development of expertise? Does the library foster cross-departmental flexibility or opportunities to work beyond traditional responsibility areas of responsibility?

As hosts, librarians may view the extension of hospitality as central to the institution's mission or to their own identity, as Tracy Powell Iwaskow notes. Hospitality may create free form, unexpected spaces where librarians can "bring [their] own gifts to the interactions"[19] and engage in the personal spiritual practice of "extending ourselves."[20] Libraries that foster individual librarians' growth, expertise, and outreach ultimately help librarians bring unique value to the roles of both host and guest. Libraries may also want to examine their organizations for opportunities to experiment occasionally with alternative models of responsibility assignment, perhaps on a project basis. At many theological libraries, staff "guests" include a range of roles, including volunteers, interns, and student workers. How satisfying is the work for these guest contributors? How can these rich sets of human resources be brought most directly in line with mission-centric work?

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[16] Elia, 296.

[17] "ClimateQUAL® Organizational Climate and Diversity Assessment," Association of Research Libraries, accessed December 1, 2014, http://www.climatequal.org/home.

[18] Berryhill, 88-89.

[19] Tracy Powell Iwaskow, "Hospitality and Our Broader Communities," *Summary of Proceedings: Sixty-Seventh Annual Conference of the American Theological Library Association*. Charlotte, NC (2013): 293.

[20] Ibid., 293.

How does the library create a safe, sane, and balanced workplace to protect its employees?

A common refrain in the hospitality literature is that of an appeal to the importance of stewardship in relation to hospitality offerings. "It should be remembered that the implications of the servant model need to be balanced with those of the steward model."[21] This balance is critical for libraries that are increasingly asked to do more with less, often without any clear understanding about what these expectations mean for library staff. Libraries that have a strong pro-library voice at the administrative and governing body levels go far in creating the balanced workplaces that are necessary for employees to produce and flourish. Hospitable workplaces welcome and protect staff with reasonable policies that are consistently enforced, appropriately inclusive and transparent decision-making mechanisms, and a commitment to clear multi-directional communication.

Long Cultivated Among Us

The hospitality concept is a welcome thread in the current literature of theological librarianship, one that has been particularly useful in identifying new questions for library assessment, and one that we will likely return to time and again. As David Stewart reminds us, "Thus the value and the practice of hospitality in our libraries is worth reexamining, reconsidering, and rediscovering in each generation."[22]

[21] Herman A. Peterson, "Theological Librarianship as Ministry," *Summary of Proceedings: Fifty-fifth Annual Conference of the American Theological Library Association*. Durham, NC (2001): 236.

[22] Stewart, 288.

"Raising an Ebenezer": Archives as a Means of Religious Remembering at Wheaton College

Abstract

By definition it is the purpose of archives to collect and preserve materials that document the work and activity of persons, organizations, and cultures for the benefit of those who follow. Such materials can prove to play an active and vital role in the process of remembering, through the telling of stories. This activity can support a library's endeavors to connect with users in this dimension of its services, and to fulfill its mission.

The present essay provides an overview of such initiatives at Wheaton College.

Archives and Remembrance

The English Dissenter Robert Robinson's eighteenth-century hymn "Come, Thou Fount of Every Blessing"[1] contains a phrase that may sound a little strange to the ear of a contemporary listener. "Here I raise my Ebenezer, Hither by thy help I've come …" appears in the hymn's second stanza, and is intended to affirm the faithfulness of God over time. Quite understandably, many hearers will think of "Ebenezer" as a personal name — perhaps having in mind the primary character of Dickens's *A Christmas Carol*. But Robertson's "Ebenezer" hearkens back instead to the Hebrew prophet Samuel, who "took a stone, and set it between Mispeh and She, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us."[2]

Thus an "Ebenezer" is a memorial, facing backwards. And yet it encompasses an inherent future promise. I believe that Wheaton College's Archives & Special Collections serve a similar purpose.

The holdings of the Archives and Special Collections of Wheaton's library provide significant insight into the story of American Christianity, particularly Evangelicalism. Its holdings consume over 2.5 miles of shelving, and cover a wide range of formats and topics.

A Community of Witnesses

Over the years I have had the privilege of attending dedication ceremonies for many of the collections of papers and documents in Wheaton's Special Collections. I consider it a privilege, because, while on such occasions the College is formally receiving a great resource for research and curriculum support, from my perspective as an archivist I receive a kind of "blessing" as I make the acquaintance of the friends and family of those whose artistic and/or scholarly legacies are being recognized. Therein is a circle of grace displayed. In our role as archivists or curators we thus participate actively in a community of practice.

As a manuscript repository with a faith-based mission, the Wheaton College Archives & Special Collections endeavors to collect and acquire the papers of individuals and organizations that have strived to put their faith to work. Their faith has informed what they do and who they are. As with the biblical narrative earlier referenced from the Book of Samuel, these papers, letters, and diaries tell a story, and our patrons are enriched by the retelling of that story.

[1] Methodist Episcopal Church, and Methodist Episcopal Church, South. *The Methodist Hymnal: Official Hymnal of the Methodist Episcopal Church and the Methodist Episcopal Church, South* (Cincinnati: Jennings & Bryan, 1905), 19.

[2] I Samuel 7:12 in the King James Version.

David B. Malone is Associate Professor of Library Science at Wheaton College, Wheaton, Illinois.

Just as the donors have sought to "live a life worthy of their callings during their lifetimes," their legacies — as found in their intellectual output — have lives of their own. As researchers leaf through the papers of any number of our donors — Madeleine L'Engle, Frederick Buechner, Malcolm Muggeridge, or Kenneth and Margaret Landon to name a few — they are likely to recognize something of those authors' experience of faith. These papers do not stand alone as a static corpus from an individual, but represent instead a dynamic testimony of someone who was a member of the body of Christ. The papers or records thus approximate the "Ebenezer" of I Samuel (and of Robert Robinson's hymn) that declares, "Thus far the LORD has helped us."

The faith of those whose legacies reside in our collections has been expressed in many ways and in many different settings: some as authors or poets, others as visual artists, etc. Their stories speak of love and loss, of God's grace amid hardships, and of the simple joys of life. In that respect, their stories are our stories, and they are part of His ongoing story, as well.

Our donors, through their collections of materials, testify to their experience of God's never-ending faithfulness.

History of the Collections

It is difficult to point with precision to the exact founding of the Wheaton College Archives & Special Collections, but there are way-markers along the path.

In 1947, Julia Blanchard, retiring librarian and granddaughter of Wheaton's founding president, was appointed archivist. This appointment helped pave the way for the gathering of various resources into a College Archives that would be important for Wheaton's centenary in 1960. In 1965 the beginnings of what is now the Marion E. Wade Center, which houses the papers of seven British authors (including C. S. Lewis and other "Inklings"), were made in Wheaton's library. Around this time, and certainly by the end of the 1960s, significant gifts of rare books came to Wheaton's library from William Sanford Akin. Akin was a former publisher's representative and librarian at Chicago's Union League Club, and was known as an inveterate book collector.[3] It is said that when he traveled, his wife knew which bookstores she could telephone when she needed to get in contact with him. Akin's donation provided the seminal gift that firmly established Wheaton's Special Collections.

These resources have been curated by a variety of people over the decades. What began as the work of volunteers and retirees was, over time, entrusted to paid staff with partial responsibilities for archives and rare books. In the mid-1980s Wheaton's library, now named in honor of Wheaton's third president, J. Oliver Buswell, hired a full-time staff member in its archives to supervise a cadre of student employees. This was augmented over the next decade with additional staff to oversee the growing collections, which since the mid-1970s had grown to several dozens of archival record groups and over one hundred special collections.

Noteworthy Collections

It presents a challenge to know what to include, yet it is worthwhile to highlight a few specific holdings of the Wheaton College Archives & Special Collections. As noted above, Akin and his wife provided a generous donation of rare books to Wheaton College in memory of Wheaton's fourth president, V. Raymond Edman.[4] This collection includes two sets of Samuel Pepys's Diary, both first editions; a first edition of Johnson's *Dictionary*; over one hundred editions of Bunyan's *Pilgrim's Progress*, including a Victorian edition with wood taken from John Bunyan's Elstow church embellishing the cover; and an edition of J.W. Cunningham's *Sancho, or The Proverbialist*[5] (1811), inscribed by Charlotte Brontë as a presentation copy to her husband, Arthur Nicholls, which also contains his marginalia written after her death.

For readers of the present journal, other early collections of interest include the papers of Madeleine L'Engle, Malcolm Muggeridge, and Frederick Buechner, each of whom wrote (one way or another) for a living and, served as interpreters of the Christian faith in very different ways.

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[3] Akin's donation contained thousands of volumes. Of his pursuits Akin remarked, "Bibliomania…is not a hobby but an incurable disease, painless except financially." Asked the cure for the disease, he responded "Death!"

[4] http://a2z.my.wheaton.edu/college-presidents/v--raymond-edman

[5] http://vufind.carli.illinois.edu/vf-whe/Record/whe_235290/Description

For L'Engle it was her way of writing about good and evil that attracted readers young and old alike. Following her success with *A Wrinkle in Time*, she served as writer-in-residence and librarian at the Cathedral of St. John the Divine in New York City for nearly thirty years.

Muggeridge worked as a journalist for many years and constantly sought to challenge the *status quo* in its varied manifestations. He achieved some notoriety early in his career, from journalistic pursuits as varied as disclosing to the Western world the grim realities of Stalin's genocidal policies in Ukraine during 1932 and 1933, or making light of the ongoing foibles of Britain's Royal Family. His later writings focused more closely on moral and ethical issues such as abortion, euthanasia, and the rights of the disabled. Muggeridge's pilgrimage from hedonist to Evangelical Christianity to being finally received into the Roman Catholic Church makes him a figure of widespread interest.

In the case of Frederick Buechner, conversion was quite sudden. While attempting to launch a career as a novelist in New York City, Buechner stumbled upon the "extraordinary sermons" of George Buttrick at Madison Avenue Presbyterian Church, which played a crucial part in Buechner's turning to Christianity. This led him to enroll at Union Theological Seminary, and become an ordained Evangelist in the Presbyterian Church. His reflections on faith and life have appeared in numerous works of fiction and nonfiction including *A Long Day's Dying* (1950), *The Magnificent Defeat* (1966), *The Hungering Dark* (1968), *Wishful Thinking* (1973), and the Pulitzer-nominated *Godric (*1981).

In addition, the Wheaton College Archives & Special Collections contain the works of other writers, poets, playwrights, and directors, including Margaret Landon (*Anna and the King of Siam*), Susan Howatch (*Starbridge* series), Calvin Miller (*The Singer* trilogy), Luci Shaw, Jeanne Murray Walker (*America's Best Poetry*), Robert Siegel (*Whalesong* trilogy), Alan Thornhill (Moral Rearmament playwright), Coleman Luck (*Equalizer* and *Gabriel's Fire*), and Norman Stone (*Shadowlands* BBC).

Other collections encompass the writings and activities of other noteworthy Christians, including Kenneth N. Taylor (*The Living Bible*), Francis and Edith Schaeffer (L'Abri Fellowship), Louis Evans, Sr., C. Everett Koop, Jacques Ellul (French sociologist/theologian), David Aikman (*Time* journalist) and Wesley Pippert (United Press International).

Political figures whose papers are housed in the Collections include Indiana Senator Daniel R. Coats, House Speaker Dennis Hastert, and former missionary and State Department officer Kenneth Landon. Contemporary social justice issues are documented well in the papers of urban pastor William Leslie, or of sociologist David Moberg, along with the records of *Sojourners*, *The Other Side*, and of the National Association of Evangelicals.

Other Collections

- *The E. Beatrice Batson Shakespeare Collection* includes several early editions of Shakespeare's plays, a facsimile copy of the 1602 Geneva Bible, and important resources for the study of Shakespeare's era.
- Wheaton's *Hymnal Collection* comprises over five thousand hymnals, and documents American Protestant hymnody from the mid-eighteenth to mid-twentieth centuries.
- With the closure in 2004 of the *Billy Graham Center Library*, Archives and Special Collections assumed responsibility for that Center's sixty-thousand-volume specialized research collection of materials on evangelism and missions. Included in this transfer of resources was a substantial rare book collection with histories of early missions work, bible translations, etc. such as the first Hawaiian New Testament, as well as works written by Richard Baxter and Jonathan Edwards. In the last few years the print holdings, and recently art holdings, of the Billy Graham Center Museum have been transferred to the Wheaton College Archives & Special Collections.

Conclusion

With this wealth of resources, there are many stories that may be told. In 2009 the Wheaton College Archives & Special Collections undertook several initiatives to ensure that the stories we told were told well, and could help direct researchers and other interested individuals easily to our archival holdings. A primary initiative was the implementation of an archival management system (http://archon.wheaton.edu) that is capable of providing clear, uniform, and authoritative information about our holdings.

Another significant effort was the addition of a blog (http://recollections.wheaton.edu) through which staff could tell and re-tell stories from the Archives & Special Collections. As facts are sleuthed out for blog posts relating to Wheaton College's history, findings are edited and placed in an online history compendium, *Wheaton History A to Z* (http://a2z.my.wheaton.edu).

A Facebook site serves as one way to direct interested users to this content. As these initiatives have gained a foothold, the benefits to patrons is readily apparent, as illustrated (for example) in a sampling of recent scholarly publications emerging from the Archives & Special Collections (see Appendix, below).

Appendix: Recent Examples of Scholarly Use of Wheaton's Collections

Worthen, Molly. *Apostles of Reason: The Crisis of Authority in American Evangelicalism*. Oxford University Press, 2014.

Habegger, Alfred. *Masked: The Life of Anna Leonowens, Schoolmistress at the Court of Siam*. University of Wisconsin Press, 2014.

Gasaway, Brantley W. P*rogressive Evangelicals and the Pursuit of Social Justice.* University of North Carolina Press, 2014.

Herbel, Oliver. *Turning to Tradition: Converts and the Making of an American Orthodox Church*. Oxford University Press, 2014.

Osborne, Myles. *Ethnicity and Empire in Kenya: Loyalty and Martial Race among the Kamba, C. 1800 to the Present*. Cambridge University Press, 2014.

Marcus, Leonard S. *Listening for Madeleine: A Portrait of Madeleine L'Engle in Many Voices.* Farrar, Straus and Giroux, 2012.

Schafer, Axel R. *Piety and Public Funding: Evangelicals and the State in Modern America.* University of Pennsylvania Press, 2012.

Swartz, David R. *Moral Minority: The Evangelical Left in an Age of Conservatism.* University of Pennsylvania Press, 2012.

Dochuk, Darren. *From Bible Belt to Sunbelt: Plain-Folk Religion, Grassroots Politics, and the Rise of Evangelical Conservatism.* Norton, 2011.

Laats, Adam. *Fundamentalism and Education in the Scopes Era: God, Darwin, and the Roots of America's Culture Wars*. Palgrave Macmillan, 2010.

Williams, Daniel K. *God's Own Party: The Making of the Christian Right.* Oxford University Press, 2010.

Heltzel, Peter. *Jesus and Justice: Evangelicals, Race, and American Politics.* Yale University Press, 2009.

Casey, Shaun. *The Making of a Catholic President: Kennedy Vs. Nixon 1960*. Oxford University Press, 2009.

Daly, Lew. *God's Economy: Faith-Based Initiatives and the Caring State.* University of Chicago Press, 2009.

There is Nothing New Under the Sun? Reflections on "The New Librarianship" and the Theological Library

Abstract

The entirety of R. David Lankes's model of "New Librarianship" rests on his expression of its mission: "The mission of librarians is to improve society through facilitating knowledge creation in their communities." The present essay defines and expands upon the facets of "facilitating," "knowledge creation," and "communities," and explores the shapes these may take in theological libraries in particular. Regarding "community," the essay considers the challenge of serving both academics and ministers and how it might be possible to foster a less disjointed community. The question of what "knowledge creation" looks like in the fields of religious studies and pastoral training, and what this uniqueness means for the library are also considered. Finally, the author offers some preliminary ideas of what facilitating this knowledge creation might look like in the context of a theological library. Current shifts within academe and its libraries require a shift in the way librarians (particularly theological librarians) think about service, resources, and their role in the education process as a whole.

Introduction

Is there a thing of which it is said,

"See, this is new"?

It has already been,

in the ages before us.

--Ecclesiastes 1:10

When you're 25 years old (like I am), everything seems new, even (especially?) what's old.[1] It would be interesting to engage in a thorough semiotic grammatology of the "newness" of R. David Lankes's "New Librarianship," but such an exploration would miss the point entirely. Higher education and its libraries *are* changing and requiring a shift in the way librarians think about service, resources, and their role in the education process as a whole. Theological libraries — whether in seminaries, small liberal arts colleges, or large research universities — are not exempt, and it is incumbent on them to adapt with (or even blaze trails ahead of) their institutions.

Lankes's New Librarianship[2] offers a model to navigate this shift adroitly, shifting away from a focus on materials and artifacts to an engagement in knowledge and community. "The mission of librarians," says Lankes, "is to improve society through facilitating knowledge creation in their communities."[3] In the present essay, I'll define and expand upon the facets of "facilitating," "knowledge creation," and "communities," and explore the shapes these may take in theological libraries in particular. I'll offer some ideas of what "facilitation" might look like in the context of a theological library;

[1] Speaking of which, I still need someone to teach me how to use a card catalog(!)

[2] Lankes is a professor at Syracuse University's School of Information Studies. His work on the New Librarianship mainly comprises two books: *The Atlas of New Librarianship* and *Expect More*. He taught a MOOC on New Librarianship in the summer of 2013 (http://ischool.syr.edu/future/grad/newlibopencourse.aspx), much material from which, including video lectures, can be found on the Atlas's companion site: http://www.newlibrarianship.org/wordpress/

[3] R. David Lankes, *The Atlas of New Librarianship* (Cambridge: MIT Press, 2011), 15.

Keegan Osinski is Circulation Assistant in the Divinity Library, Vanderbilt University, Nashville, Tennessee.

I'll consider what "knowledge creation" looks like in the fields of religious studies and pastoral training, and what this uniqueness means for the library. All of these reflections will be framed within the challenge of serving both academics and ministers and how we might foster, and truly be a part of, a less disjointed community.

Facilitating

Lankes explains facilitating as "getting people to the conversation, making sure they know what is being discussed, making sure they feel safe to be part of the conversation, and finding the right encouragement for them to engage in the conversation."[4] More than simply making available books or databases, this "new" facilitation is a dynamic and relational function of librarianship that broadens ideas of what it means to provide access to information. It looks less like a lunch lady shoveling routine fare onto a plate and more like a hostess setting a table for a potluck. Hospitality is the main concern. To be sure, this hospitality can prove to be tricky — you can never be sure what's under the aluminum foil of those casserole dishes initially — but the risk is worth the potential reward of authentic engagement in the community.

The hospitality of library facilitation allows for the distribution and sharing of skills, ideas, services, and resources. Lankes says that "true facilitation means shared ownership," and it's up to "new" librarians to explore the possibilities of how to embody this sharing in (and around, and because of) the library. The first example that comes to mind of new modes of facilitation and access is the move toward open access in scholarly communications. With the federal open access mandate in 2013,[5] and similar institution-level mandates enacted by research universities over the last several years, librarians have had the opportunity to work with faculty in responding and making research more widely available to communities — both local and global — through development and use of, education concerning, and publishing in OA journals and institutional repositories. Certainly great strides have been taken toward increased open access to information, and momentum is building. But the humanities — theology[6] in particular — tend to lag behind. This is one way in which, given theological librarians' dual position in the field of librarianship as well as that of theology, librarians can integrate emerging technologies and practices from the former into the latter. Facilitation may also look like instruction — conventional bibliographic instruction, research methods sessions, or more integrated collaboration with faculty, like embedded classroom work. It may take the form of serving on committees with faculty, attending meetings, or simply showing up at school events. This work of translation and including faculty in the broader discussions of, for example, scholarly communications is the facilitating function of librarians.

Motivation and encouragement are also part of facilitation. Members of the library community may not initially be forthcoming with their participation and sharing. Anxiety, confusion, and even fear of libraries are real and common. This is where the quality of relationships can make a big difference. I'll return to the importance of relationship, and ultimately I'd propose a more focused model, derivative of Lankes's New Librarianship — an embedded model I call Relational Librarianship. It's only in legitimate relationship that encouragement can be sincere and valuable, and it's only in legitimate relationship that facilitation and knowledge-sharing can occur. A glib "Searching the catalog is easy!" to a roomful of unengaged students is not relationship, and is not effective. But when we genuinely know the people in our communities, when we know their projects and their interests and their skills, we can equip them with the resources they truly require, as well as include them in relevant projects and solicit their input and exploit their expertise in various education initiatives.

Conversely, we may expect community members to ask librarians to be involved in their projects, even in ways that may be outside the "traditional" purview of the library. And here is the challenge: when presented with such an opportunity to be engaged in our community, do we refuse, or do we adapt and accept? New Librarianship suggests — perhaps even demands — that we adopt the latter approach.

4 Lankes, *The Atlas of New Librarianship*, 65.

5 http://www.whitehouse.gov/sites/default/files/microsites/ostp/ostp_public_access_memo_2013.pdf

6 I should point out that "theology" here is used as poor and un-nuanced shorthand for the variety of subjects we deal with — religious and biblical studies, philosophy, etc. — many of which are decidedly *not* theology.

Knowledge Creation

At the simplest level, whether via research or instruction, higher education is about creating knowledge. Lankes couches his definition and explication of knowledge creation within conversation theory, wherein a conversation takes place when "two parties are actively going back and forth in an engaged manner and language is being exchanged."[7] This conversation is the context where knowledge is created. Two things are worth bearing in mind here: first, that there are *two* engaged parties "going back and forth." It's not a one-way transaction. Both sides have something to offer and something to receive. This conversation occurs within a *relationship*. Second, this conversation hinges on language. And for the sake of effective conversation, it's important to stress that this language is shared. In another book, *Expect More*, Lankes urges library users to "expect your librarian to speak your language, and the librarian should expect you to respect that doing so is valuable work."[8] This is another instance in which the theological librarian's subject-specific knowledge and experience are invaluable. If we are truly members of the community we serve — ministers, religious scholars, both — we will be fluent in the language of that community. We will not appear as willing (though perhaps ignorant) outsiders, but as partners and co-members.

Therefore, when we're speaking the same language as our community, and engaging with it in a fruitful dialog, what constitutes "knowledge creation"? And what are librarians' roles in it?

Naturally, "knowledge artifacts" such as journal articles or monographs published by our faculty, and how we might support their research, writing, and publication, come to mind. This may involve typical modes of support like resource finding or purchasing, but it could also be things like copyright consultation, citation proofing, or simply providing a sounding board for ideas. The ministers we serve may also be publishing; they're certainly writing sermons and liturgies. In what ways might librarians provide support and inspiration in these endeavors? The adaptability demanded by New Librarianship requires that librarians be open to a panoply of possible needs, open to surprises, and open to learning the skills our communities might call for.

We may also think of scholarly communications — the way we disseminate academic knowledge created within our institutions and bring knowledge created elsewhere into the fold of our own communities — both of them, as integral to the work of conversation. Librarians should be advocates of getting our communities' work out into the larger world, whether by aiding in the publication process, sharing our colleagues' recent scholarship via social media, or simply sharing with other librarians what our communities are up to. Simultaneously, we can contribute by keeping our ears to the ground on behalf of our communities, listening for things that would be of interest or benefit to their projects.

Finally, I'm interested in collaboration — the kind where the library plays an *authentic part* — in the knowledge creation in our institutions, not just a tangential source of aid (or worse, a completely ignored one). Librarians can play a valuable role in all the aspects of knowledge creation, all the different kinds of conversations that occur in our communities — writing, instruction, and even informal (yet formative) interactions and discussions. Because of our subject knowledge, I suggest that theological librarians are especially well positioned for genuine collaboration on projects and teaching initiatives. And this can only be enhanced further by our direct engagement in our communities, our forming of relationships with our users.

Communities

The notion of community as the linchpin of the entire model has been evident throughout this essay, but it's so important that it deserves to be directly addressed. Librarians' participation in our particular communities via authentic relationships with fellow members is the best strategy for knowing our users' needs, and making a useful contribution to their work.

"Community" is not a monolith, but an interwoven web of discrete relationships comprised of real individuals. This is especially true in the theological libraries that serve both theoreticians and practitioners. To be a New Librarian in such a setting is to build as many of these relationships with the individuals in our institutions as possible. Lankes quotes librarian Jessamyn West saying, "When people have an information need, they'll always ask people they know before

7 Lankes, *The Atlas of New Librarianship*, 221.

8 R. David Lankes, *Expect More* (Jamesville, NY: Riland Publishing, 2012), 95.

they ask a librarian. The trick is making sure that librarians are some of the people they know."[9] I often tell stories of when my friends, who are students and faculty at institutions other than my own, have e-mailed me asking for research help, or reading lists, or how to find resources on *their* library's website. Surely they have competent, friendly librarians of their own, but since they *know me*, I'm their first choice. Additionally, since they know *me*, as a person, not just "as a librarian," they know my interests, abilities, and skills. They know I can help them. They know they can trust me and that I speak their language. All these aspects coalesce to lessen the anxiety of asking for help, meaning people will actually do so. Building real relationships is not easy, of course. Like setting the table for the potluck, there is some real risk involved. What if no one comes? What if they don't like us? But these are the real risks of a real life of encountering real people, and they can't be programmed or professionalized away. New Librarianship confronts and engages such challenges with a kind of Tillichian courage. The alternative is something close to the despair of pending obsolescence, characteristic of trying to face new challenges with old methods.

When we librarians know — truly know — our users, we can truly be present to them, truly listen to them, and truly understand their information and research needs. And conversely, when they know us, they can understand what we can do for them. In the lower-anxiety context of relationship, there is a freer flow of conversation (as discussed above) and therefore more effective facilitation of knowledge creation.

Lankes talks about understanding user needs in terms of Mike Eisenberg's "Anti-Field of Dreams Model": "Rather than build it and they will come, it is invite them in and then scramble like hell to meet the needs they bring."[10] Too often, librarians expect users to have certain needs that line up neatly with librarians' skills, sometimes even *shaping* their needs into what's expected. But what if, instead, we genuinely got to *know* our users, their projects, their assignments, and then shaped our *skills* to better serve our communities? Perhaps we'd even be able to anticipate needs, because we are *part* of the community rather than simply peripheral.

This involvement requires action. Librarians, introverts though many may be, must go to where our communities are (which is not necessarily within the library spaces) and insert ourselves into their conversations. Initially, that may mean showing up uninvited, but in the spirit of the potluck, we can be sure to bring an offering of our own. In my case, that has taken shape in initiatives such as presenting at theological conferences, engaging students and ministers on Facebook, or attending department functions — showing up so as at least to be recognized as "that girl from the library." Simply being present may seem like a small thing, but it makes a difference.

Conclusions

The theological library is a growing organism,[11] and theological librarianship would do well to grow alongside it, as it ultimately cannot be contained or controlled. Perhaps none of this ("New Librarianship") is altogether *new*, yet it may be time to focus anew on the importance of truly engaging our communities, considering our role in knowledge creation, and learning how to facilitate better learning among the scholars and clergy we serve. At the heart of this focus is an openness to the possibilities and particulars of our individual communities. To discover and explore these particulars we must get out into our communities and build and nurture relationships with people. Perhaps we should start with a potluck.

[9] Lankes, *The Atlas of New Librarianship*, 83.

[10] Lankes, *The Atlas of New Librarianship*, 83.

[11] S.R. Ranganathan, *The Five Laws of Library Science* (London: Edward Goldston, 1931).

The Center for Adventist Research at Andrews University

Abstract

The Center for Adventist Research (CAR), an Andrews University and General Conference of Seventh-day Adventist organization, seeks to promote an understanding and appreciation of the heritage and mission of the Seventh-day Adventist Church (SDA). It combines the resources of the James White Library's Adventist Heritage Center and the Ellen G. White Estate Branch Office to provide the most extensive collection of Adventist-related resources in the world, both physically and digitally. An introduction to the background, collections, and activities of CAR is presented. Of particular interest are the digitization projects.

Introduction

The Center for Adventist Research (CAR), an Andrews University and General Conference of Seventh-day Adventist organization, seeks to promote an understanding and appreciation of the heritage and mission of the Seventh-day Adventist Church (SDA). It combines the resources of the James White Library's Adventist Heritage Center and the Ellen G. White Estate Branch Office to provide the most extensive collection of Adventist-related resources in the world, both physically and digitally. Located on the lower level of the James White Library at Andrews University and on the Internet at www.centerforadventistresearch.org, it is positioned to not only facilitate the education of future SDA church leaders but to also develop academic and professional links with other Adventist heritage rooms and research centers throughout the world. Beyond the mentioned resources, CAR hosts the *Seventh-day Adventist Periodical Index* (SDAPI) for the Association of Seventh-day Adventist Librarians (ASDAL), houses the Andrews University Archives and Record Center, serves as rare materials repository for the James White Library, and actively cooperates in the educational program of the Seventh-day Adventist Theological Seminary and the collection activities of the Seminary library. Recently CAR became the home for the developing Adventist Digital Library which plans to open to the public around January 2016.

History of the Seventh-day Adventist Church

The Seventh-day Adventist denomination began in the aftermath of the American Second Great Awakening and the Millerite movement. William Miller, following Charles Finney's methods, though not his eschatological framework, taught a pre-millennial Second Coming of Jesus that would bring destruction of the earth and a new remade and perfect world. His teaching became sensational in New England because he believed, based on the prophecies of Daniel and Revelation, that Jesus would come about the year 1843 or 1844.

After the disappointment of October 22, 1844, many Millerites returned to their prior denominations. But a small, scattered, yet committed group of believers determined to understand their experience, abandoned any form of date setting, and reaffirmed their belief in a literal second coming of Jesus. The core leaders who founded the movement were Joseph Bates and James and Ellen White. Over the next fifteen years, these founders with other leaders met in a number of study conferences, and worked out the core beliefs that are currently held by the Seventh-day Adventist Church.

In large part, this community building was accomplished through the medium of print publishing, and the early leaders maximized the communication potential of the press to forge this identity. One of the most influential and prolific authors among the early leaders was Ellen G. White. The Ellen G. White Estate continues to preserve and promote her writings for their timely and timeless wisdom.

Merlin D. Burt is Director, Center for Adventist Research and Ellen G. White Estate Branch Office, and Professor of Church History, Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

Jim Ford is Associate Director, Center for Adventist Research, Andrews University, Berrien Springs, Michigan.

Terry Dwain Robertson is Seminary Librarian, Andrews University, Berrien Springs, Michigan.

As that early publishing ministry continued to expand and new technologies became viable and desirable (e.g., paper manufacture from wood pulp, the steam press), the need for a legal organization that could own and manage property became a practical necessity. The series of actions that achieved this need began with adopting a name and the incorporation of the publishing association in 1860, and culminated in the establishment of the General Conference of Seventh-day Adventists in 1863.

The publishing ministry as a channel of communication expanded rapidly throughout the rest of the nineteenth century, including the launch of regional church magazines, as well as formal book publishing concerns, most notably in the American South and West. The original office in Battle Creek, Michigan, the Review and Herald Publishing Association, developed into a major state-of-the-art printing facility. As the church expanded outside the United States, one of the first institutions the denomination established in any new area was a publishing house. Many of these continue to serve their constituents today.

CAR endeavors to collect and preserve this publishing history, both as a complete historic archive of the earliest endeavors and also in the present. Included in the holdings are Adventist denominational materials from every part of the world and in many languages.

History of the Center for Adventist Research

During the 1960s the White Estate Branch Office and the Adventist Heritage Center were set up on the Andrews University campus. The following is a brief outline of the respective histories and the current arrangements.

The Adventist Heritage Center

The collecting of historical resources began at the college library of Emmanuel Missionary College (forerunner of Andrews University) during the early part of the twentieth century. Through the years diligent librarians added many resources and carefully preserved them, thus building the collection. In 1959-1960, the Seventh-day Adventist Theological Seminary and its library relocated from Washington, D.C., to Berrien Springs, Michigan, and with Emmanuel Missionary College became Andrews University. The Seminary library with its strong collection of SDA-related materials greatly augmented the Heritage Room collection. In 1966 Louise Dederen became the first full-time Curator of the James White Library Heritage Room. By 1991, when Dederen retired, the Heritage Room had grown from 1,000 to over 5,000 square feet in size, and was one of the leading repositories for Adventist resources in the world. From 1991 onward, under the curatorship of Jim Ford, the Adventist Heritage Center continued to add resources and organize the collections.

The White Estate Branch Office

Established in 1961, the White Estate Branch Office at Andrews University was the first branch office of the Ellen G. White Estate. The Ellen G. White Estate, Inc., is an organization that was formed by Ellen G. White through her will. She named trustees who were responsible for publishing her writings. The organization has grown to include broad responsibility for promoting an appreciation for the historical heritage of the Seventh-day Adventist Church. When the White Estate Branch office at Andrews University was first established, it was intended to be a backup location for vital historical materials. By 1965, due to demand for access to the Ellen White writings by the Seminary students, it served as a functioning office and organized collection to support the training program of the Seventh-day Adventist Theological Seminary. A complete set of Ellen G. White letters and manuscripts, rich in original copies, and many other important materials were transferred to the Andrews University office and became the core of the collection. In 1982 the White Estate Branch Office was relocated from the Seminary building, where it had resided since 1961, to a much larger location on the lower level of the James White Library, near the Adventist Heritage Center. The holdings grew to include additional primary and secondary sources related to the work and writings of Ellen G. White. Of particular importance was the greatly expanded document file which contains extensive resources.

The Center for Adventist Research Today

In 2000 the White Estate Branch office and the Adventist Heritage Center were physically integrated in the south end of the first floor of the James White library. This allowed for a more efficient use of space and centralized access to Adventist-related materials. In November 2003, CAR was officially organized through an administrative integration of the two entities under the leadership of Merlin Burt and Jim Ford, as director and associate director, respectively. With an integrated mission the new Center is positioned to be of greater service to scholars, students, and the Church than were the individual entities. The CAR manuscript collections currently exceed some 325 individual collections of varying size and nearly 60,000 books (antiquarian and contemporary) plus thousands of smaller publications, periodicals, microforms, and audio-visuals.

Online Resources and Services

Since the 1990s CAR has engaged – to one degree or another – in digitization of its collections. First, it was photographs. Then in the middle of first decade of the 21st century, the floodgates seemed to open with audio, Adventist web, periodicals, and paper digitization all starting in fairly close time proximity to each other. Each of these initiatives is continuing, some more quickly than others, but they are still important elements in CAR's digitization program. More information is available at the CAR website, www.centerforadventistresearch.org.

Digitization at the Center for Adventist Research

In the 21st century with so many people using smartphones and laptop computers, and as more and more places become "connected," it is "in character" with the denominational founders that the Adventist Church be proactive in this move to a digital environment. One way for the libraries of the church to do this is to take the existing print, photograph, and analog audio collections and digitize them for online access. CAR is arguably one of the most active facilities of its kind within the denomination in terms of doing retrospective digitization in different formats, and this has become a significant part of what is done at CAR. With the beginning of a planned Adventist Digital Library (ADL), two full-time and one half-time staff members and up to five student workers engage exclusively in digitization.

The following statistics indicate what has been digitized and currently made available for public use. However, considerably more is digitized than this since many items still await final processing.

Print in any form, titles	2,192
Photographs	10,220
Audio recordings	2,480
Total	14,892

What follows summarizes the accomplishments of each of the digitization component areas.

Print Collection (2009-)

The Digitization Manager has a well conceived and working system to schedule and track progress in the digitization work flow. Most of the activity in 2013/2014 were in the area of print or paper digitization. The following are the major components of our print or paper digitization efforts.

- Special Collection monographs: digitization of all antiquarian special collection publications stored in the CAR vault is largely done.
- Periodicals: all titles from the Millerite period (1830s-1850s), all SDA titles in English pre-1900, and all of the pre-1946 titles in non-English languages (about 15% complete at the time of the writing).
- Any other books and manuscripts requested by the Ellen G. White Estate. One example is the official correspondence of W. C. White, Ellen G. White's son and first director of the Estate. It is in preparation for publication in 2015.

Manuscript Collections and Small Documents (2012-)

The digitization of small documents began in 2009 and continues upon request. These include pamphlets, tracts, organizational reports, curriculum materials, term papers — anything less than 100 pages in length. Most of these small documents are considered unpublished and account for much of the print collections.

CAR has also begun digitizing a few of their manuscript collections in 2012. These are a challenge for digitization in that they require much effort to prepare. They usually have a large number of small items which require considerably more time and effort to digitize compared to a book. Despite the challenge, this year we digitized nine manuscript collections.

Photograph Collection (1998-)

A good share of CAR's photographs are now available via a separate photograph database, www.centerforadventistresearch.org/photos. All together CAR has over 14,000 photographs scanned though not all are yet available online. Work continues on editing the metadata for the photographs that were scanned earliest. The standard of description has matured since these early efforts, so many are not up to current expectations. This updating is essential. There are about 3,000 photographs left in this incomplete metadata group. Current work consists largely of processing photographs from manuscript collections and newly acquired historic images.

Sound Archives (2007-)

Two thousand audio recordings are available. These include sermons, radio talks, etc. As with the photographs, some of the earliest attempts at sound digitization do not measure up to current practice, so some re-digitizing is underway.

Periodicals (2011-)

CAR continues to download as many digital issues of SDA periodicals as possible, saving them to an archival server. Current holdings include nearly 400 titles and 24,000 issues or articles. This work is, in part, done in conjunction with the SDAPI. Some of the titles are linked in the Index to the digital copy of the magazine on the server.

This year sixteen full periodical titles from the pre-1900 era were digitized, so they will make a strong contribution to the corpus of historical SDA resources.

The Adventist Digital Library

Concurrent with CAR's growing digitization efforts were the beginnings of the presence of historic SDA materials on the Internet. ASDAL, in 2008, set in motion a working committee to develop a central database of Adventist digital materials. It eventually came to be known as AdventistResources.org. For the next two and one-half years it made some progress toward establishing an online presence. This effort floundered in the fall of 2010 over finances and software issues.

In 2011 the directors of the Ellen G. White Estate, the General Conference of Seventh-day Adventists Office of Archives, Statistics, and Research, and CAR began talking among themselves about setting up a central database to begin providing access to historical Adventist resources for the world church. Over the span of two years they -- along with the General Conference Department of Education director -- were successful in securing funds to begin developing an online SDA library of digitized historical materials. These funds were used for software development, some personnel costs, and to purchase the digitizing machines which are currently located at CAR. This has enabled much of the CAR vault to be digitized as content for the Adventist Digital Library (ADL). Since then, sustainable funding initiatives have been achieved that include additional denominational entities including ASDAL.

Though CAR serves as the home of the ADL, the ADL has separate funding and its own board with representation from all the partners.

Research at the Center for Adventist Research

Research at Andrews University is taken seriously. Faculty engage in research and publish the results. Students do research as part of the learning process. CAR is an important resource in the universe of SDA related research. As the largest repository of SDA materials it means that on-campus as well as off-campus scholars utilize CAR regularly for their research needs on a wide variety of topics.

In 2014 scholars from across the country, and the world, came to CAR to do research. In September, for example, Brian Strayer's new book[1] on John Loughborough, an early SDA denominational leader, arrived from the press. Much of the research for that work was done at CAR. In October, Renato Stencel from Brazil did research for a book on the 100th anniversary of the SDA college there. As a result of our Internet presence, many requests for access to resources are received from around the world.

In 2014 CAR served nearly 2,500 researchers and provided over 4,000 items for their use. Over 8,000 scans and photocopies were made by researchers and other patrons. CAR also provided about 3,000 pages of digitized documents to meet the research needs of off-campus researchers.

Unique Collections

As noted above, CAR includes many unique collections. Two notable examples are John N. Andrews and Grace Amadon.

J. N. Andrews is the namesake for our University and an early pioneer of our denomination. The collection contains twenty-nine original letters written by Andrews. The collection also documents the connection between the Andrews and the Spicer family, both of them leaders in the church. There is also an extensive collection of letters sent home from Dorothy Spicer-Andrews recounting her life and adventures in the mission field of southwestern China in the 1920s. The family members were pioneer missionaries and their letters are quite insightful about the life they lived.

Grace Amadon was interested in calendars and things related. She collected and wrote widely on the topic of the Biblical calendar and the dating of certain events including the October 22, 1844, Great Disappointment, ancient Jewish calendars (including the Kararite), calendar reform, and Turkey and the trumpets of Revelation. She was a member of the 1939 General Conference of Seventh-day Adventist committee looking at the various calendars used by William Miller and his followers to determine the date of Christ's assumed second coming in 1843/1844. This collection is additionally interesting because it is the Center's first attempt at digitizing a larger collection. There is ongoing interest in certain aspects of calendation within the church and some groups outside the church. Digitizing the collection was an effort to provide in-demand resources.

The Center for Adventist Research holds well over 300 manuscript or personal collections. Not all of them are processed and ready for research use. Those that are available may be located via the library catalog, http://www.andrews.edu/library/index.cgi, and CAR's web page [http://www.centerforadventistresearch.org/].

Exhibits

The year 2014 was an unusual year for exhibits at CAR. In early January the unthinkable happened. Water flooded one of the exhibit cases that contained important original materials. Over the Christmas holidays, some renovation work was done upstairs in the Library. In the course of jostling the plumbing, a tiny crack developed in a corroded water supply pipe. The insidious results of several weeks of water leaking became obvious when the Bible exhibit was found to have water dripping across the inside of the twenty-foot display case.

All affected items were processed immediately to a deep freezer for preservation. Over the course of the next weeks, five of the most significant Bibles were sent to the Conservation Center in Chicago, one of the top restoration facilities in the country, for professional restoration work. The Bibles impacted are a 10th century Greek codex on vellum; a 1553

[1] Strayer, Brian Eugene. *J. N. Loughborough: The Last of the Adventist Pioneers* (Hagerstown, MD: Review and Herald Publishing Association, 2014).

Tyndale N.T.; a 1617 3rd edition of the King James Version; an 1840 Douay version; and a fine-art facsimile of the Codex Vaticanus. As of this writing, it will likely be some months before the conservation work is completed.

Ellen G. White Issues Symposium

The Ellen G. White Issues Symposium, held annually in the spring, is held to present formal papers on topics that provide new understanding of Ellen G. White, her ministry, and writings from a faith perspective. CAR publishes an annual journal containing the presented papers. Attendees include students, pastors, scholars, and community members.

The presentations from the 2014 symposium will be printed in volume ten of the journal. Also planned is an anthology of selected articles from the ten years of symposium journals.

Selected Services of the Center for Adventist Research

Seventh-day Adventist Periodical Index

CAR serves as the editorial office for the SDAPI. Jim Ford is the Managing Editor with Dan Drazen as Editor. The Index contains over 350,000 citations to articles appearing in about sixty different Adventist magazines from 1974 to the present. This is a service that benefits Adventist researchers around the world. The Index is supported by contributions from the ASDAL member institutions in North America plus the General Conference of Seventh-day Adventists and the North American Division Office of Education. Dan Drazen indexes the current issues and also retrospectively indexes the *Review and Herald*, the general church paper for the Seventh-day Adventist church. SDAPI includes links to about twenty magazines, enabling users to click to see the full text of the articles. Many of the titles indexed do not have a digital presence so a link is not possible for them.

Obituary Index Project

CAR coordinates an ongoing obituary index project run in conjunction with ASDAL. Metadata from a select list of Adventist periodicals is added. The index is complete through fall 2013. It is a particularly useful tool for historians and genealogists. A link to the full text of the obituaries is not yet available.

Conclusion

The Center for Adventist Research, through its collections, is an integral resource in understanding the history of the Seventh-day Adventist Church, Adventist-related denominations and organizations, and historical theological publications related to Seventh-day Adventist doctrines. These collections of books, periodicals, audiovisual items, manuscripts, and photographs serve the Andrews University community and beyond. Through the active and growing digitization projects, CAR will increasingly serve the global community.

Expertise and Service: A Call to Action

by Rebecca Butler

Abstract

Although theological librarianship is found most often at seminaries or graduate level theology programs, there are also librarians working with theology on an undergraduate level. In many cases, these librarians are responsible for additional subject areas and may or may not have any theological expertise or training. While the two groups do the same types of work, they are doing so in different ways. To explore these commonalities and differences, a study was conducted among undergraduate theology liaisons, and those results were compared with the literature and data regarding graduate level theological librarianship. One hundred ten undergraduate librarians responded to a survey regarding theological liaison activities, and the results indicate both the need for more research and the need for further emphasis on undergraduate subject-area liaison duties in theology and adjacent areas.

Introduction

There is a vast body of extant literature on undergraduate subject-area and liaison librarianship. There is also a body of literature on theological librarianship. However, the literature on theological librarianship is usually concerned with graduate level education (usually seminaries). This is understandable since the notions of service orientation and working within a theological framework — identified by Beth Bidlack, current president of the American Theological Library Association (ATLA), as characteristic of theological librarianship[1] — fit naturally within a seminary or graduate theological school setting. Furthermore, seminary and graduate school libraries often seek out librarians with theological subject expertise (usually demonstrated by the possession of a graduate degree in a theological subject in addition to a library school degree) to serve as theological librarians within these settings.

The discussion of theological librarianship has almost entirely ignored the role of the theological librarian in the undergraduate setting. This raises the question of the nature of theological librarianship at this level. To what extent is being a theological librarian serving a primarily undergraduate population similar to being a theological librarian in a seminary or graduate institution? How is it different? How do theological librarians at undergraduate institutions perceive their role in comparison with the way theological librarians in seminaries perceive their role? What are the particular challenges faced by theological librarians in the undergraduate setting and how do those challenges compare to those faced by their seminary counterparts? Finally, what might theological librarians at the graduate level, especially through the agency of ATLA, do to assist their college and university colleagues to fulfil their roles as theological librarians? These are the kinds of questions the present study wants to investigate.

In the first part of this article, I will discuss the nature of liaison librarianship at the undergraduate level as that role has been portrayed in the literature. The second part of the article presents a discussion of the nature of theological librarianship as portrayed in the literature, much of which has been produced by members of ATLA. The goal of these discussions is to begin to answer some of the questions from the previous paragraph. The second part of the article presents the results of a survey of librarians at undergraduate institutions with some degree of theology/religious studies responsibility.

[1] Beth Bidlack, "Some Oberservations on Theological Librarianship in Seminary and University Contexts," *American Theological Library Association Summary of Proceedings* 60 (2006): 38–48.

Rebecca Butler is Library Fellow and Visiting Assistant Professor of Library Services at Valparaiso University, Valparaiso, Indiana.

Subject-Area Liaisonship

Undergraduate theological librarianship is best understood within the larger context of undergraduate subject-area librarianship. However, the definition of subject-area liaisonship has become so complex that few (if any) librarians can fulfil every aspect of the definition.

The American Library Association defines a subject specialist (liaison) as

> A library staff member with superior knowledge of a subject or discipline, with responsibilities for the selection and evaluation of the library's materials in the subject area and sometimes with the added responsibilities of information service in the subject area and the bibliographic organization of materials.[2]

While this definition has held for a number of years, the vast array of literature on subject-area librarianship has complicated matters. Based on this literature, John East created this ideal subject librarian "composite":

> A young, outgoing professional who is comfortable hanging out in campus cafes and student halls of residence and able to communicate easily with undergraduate students. At the same time, he or she will be a subject expert, with advanced knowledge of the literature of one or more disciplines and able to work closely with academic staff and postgraduate students. On top of this, our liaison librarian will be extremely proficient with technology and an expert with various software packages used for teaching and researching.[3]

East goes on to argue, "We cannot go on pretending that liaison librarians can provide such an impossibly wide range of services."[4] The recent recession and economic downturn has on occasion forced librarians to assume more roles and a greater diversity of roles in the library.[5] It is this struggle to define roles and responsibilities of the liaison librarian that permeates much of the current literature.

Despite the increase in the variety of roles and the burden of additional responsibilities, subject knowledge and expertise remain the most valued aspects of subject-area liaison work. A United Kingdom study determined that this specific aptitude is one of the most "highly prized attributes [of librarians]" within the academic community despite a lack of recognition and awareness regarding the services offered by a liaison.[6] Subject-specific knowledge is considered as an advantage possessed by subject-area liaisons in academic libraries, as "it ensures that a person who is knowledgeable in a subject handles most of the library operations relating to that subject."[7] This high level of competence is of critical importance to the library and to the liaison areas because high proficiency leads to greater acceptance of the librarian within the academic context.

And yet, very few liaison librarians at the undergraduate level have liaison responsibilities strictly limited to those subject areas in which they have particular expertise. "Whilst it has traditionally been seen as an advantage to employ subject librarians with first or second degrees in relevant subjects, most subject librarians will always have a wider subject remit than just the subject in which they have a qualification."[8] Furthermore, according to Rodwell, subject-specific expertise is not as valuable as a mixture of subject knowledge and broader knowledge that allows for better mediation

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[2] *The ALA Glossary of Library and Information Science* (Chicago: American Library Association, 1983), 220.

[3] John W. East, "The Future Role of the Academic Liaison Librarian: A Literature Review," Reprint, submitted October 7, 2007, http://eprints.rclis.org/10561/ (referenced in Alice Crawford, *New Directions for Academic Liaison Librarians* (Oxford: Chandos Publishing, 2012).

[4] Ibid.

[5] Alice Crawford, *New Directions for Academic Liaison Librarians* (Oxford: Chandos Publishing, 2012), 124.

[6] Louise Cooke et al., "Evaluating the Impact of Academic Liaison Librarians on Their User Community: A Review and Case Study," *New Review of Academic Librarianship* 17, no. 5 (2011): 5–30.

[7] D.O. Fadiran, "Subject Specialization in Academic Libraries," *International Library Review* 14 (1982): 41.

[8] Stephen Pinfield, "The Changing Role of Subject Librarians in Academic Libraries," *The Journal of Librarianship and Information Science* 33, no. 1 (2001): 33.

between the librarian, the resources, and the patrons.[9] Pinfield views as more important than subject knowledge the skills of flexibility and the ability to learn quickly.[10] Universities are becoming more cross disciplinary, and because of this subject-area expertise becomes secondary to general information literacy skills.[11] Librarians faced with this view of liaison librarianship must find ways to fill the potential gap between their personal aptitudes and the subjects for which they liaise. While membership in non-library professional organizations can be of some benefit,[12] librarians need a larger support system of training and resources.[13]

It becomes clear that the "sometimes added responsibilities" in the ALA definition of subject-area liaisonship have instead become full expectations. Along with information literacy instruction, collection development, reference responsibilities, and bibliographic work, all with respect to multiple subject areas, subject-area librarians are expected to be Jacks/Jills of all trades and work to fully integrate the library within the academic enterprise. The greatest asset of the subject-specific librarian is the perceived expertise s/he offers. This high level of expertise, either in librarianship in general or in subject-specific areas, is valued by faculty. However, this expertise is often overshadowed or negated by the large variety of responsibilities and subject areas attended to by subject-area liaisons.

Theological Librarianship

According to the literature, the theological librarian must be theologically trained, professionally engaged, and academically published in order to retain authority within the academic environment. Rashelle Karp and Andrew Keck, in their 1996 "Profile of the Profession," defined the theological librarian as a person who performs ministry and provides "linkages among theology, church, scholarship, education, diverse constituencies, and both scholarly and popular literature."[14] James Dunkly, former president of ATLA, also identified major values for theological librarianship as respect and accountability that are drawn from the traditions of scholarship and theology.[15] Thus, a working definition of a theological librarian is one who ministers to students and faculty in the university or seminary context in a way that consciously links theology with scholarship and scholarship with ministry. Again, the concepts of expertise and service remain central.

In order to be taken seriously among academic peers, the theological librarian must learn to speak the language of theology and must become a member of the community of scholars,[16] but establishing one's authority within the field of theological librarianship itself is not enough. Peterson's Project 2000 study concludes that theological librarians, at a minimum, should have graduate degrees in both library science and divinity.[17] While the experience of completing a Master of Divinity program or having pastoral experience provide an additional level of authority to the theological librarian,[18] "One needs ideally to be educated not simply to the level of ministerial ability but to the level of instructional

9 John Rodwell, "Dinosaur or Dynamo? The Future for the Subject Specialist Reference Librarian," *New Library World* 102, no. 1/2 (2001): 48–52.

10 Pinfield, "The Changing Role of Subject Librarians in Academic Libraries," 38.

11 Michael Cotta-Schonberg, "The Changing Role of the Subject Specialist," *Liber Quarterly* 17, no. 3/4 (2007).

12 Miranda Henry Bennett, "The Benefits of Non-Library Professional Organization Membership for Liaison Librarians," The *Journal of Academic Librarianship* 37, no. 1 (January 2011): 46–54.

13 Jo Henry, "Academic Library Liaison Programs: Four Case Studies," *Library Review* 61, no. 7 (September 2012): 485–49.

14 Rashelle S. Karp and Andrew J. Keck, "Theological Librarianship: Toward a Profile of a Profession," *College and Research Libraries* 57 (January 1996): 35.

15 James Dunkly, "Some Values in Theological Librarianship, 46th Annual Conference, Dallas, TX, 1992," in *A Broadening Conversation: Classic Readings in Theological Librarianship* (Oxford: Scarecrow Press, 2006), 34.

16 Helen B. Uhrich, "The Community of Learning: Presidential Address, 11th Annual Conference, Fort Worth, TX, 1957," in *A Broadening Conversation: Classic Readings in Theological Librarianship* (Oxford: Scarecrow Press, 2006), 141.

17 Stephen L. Peterson, "Theological Libraries for the Twenty-First Century: Project 2000 Final Report," *Theological Education* 20, no. 3 (January 1, 1984): 60.

18 Paul Schrodt, "Theological Librarianship and Theological Education," in *The American Theological Library Association: Essays in Celebration of the First Fifty Years* (Evanston, IL: American Theological Library Association, 1996), 147.

capacity in the ministerial and theological sciences."[19] "Librarians must be proactive contributors and partners in our schools of theology, communicating and demonstrating our importance in ways that are evident to faculty and administration."[20] The theological librarian's expertise must be incorporated into the whole educational enterprise and experience.[21]

Theological librarians in seminary/graduate school libraries are focused on specialized collections and on students conducting specific theological work in the religious context of the seminary or denominational group. This environment lends itself to greater emphasis on subject-area expertise. And yet, theological librarianship is rarely the end-goal when one sets out on a library career.[22] Project 2000 found that 50 percent of the librarians serving as theological librarians are trained exclusively on an MLS track with 36 percent being trained in both MLS and theological education tracks.[23] Furthermore, "[t]here are few library schools which offer specialization in theological librarianship. Where theological bibliography and librarianship are taught, it is not in the same graduate departments as other theological and religion disciplines."[24] But these statistics were focused strictly on seminary/graduate level librarians. It is important to note, undergraduate theology subject-area librarians work with much less specialized collections than their seminary counterparts and have fewer opportunities to be focused on theology alone.

Greater value is placed on the ability of the theological librarian to perform a ministerial, even pastoral, role appropriate to the character of librarianship in an institution whose primary functions include the training of clergy and other ministry professionals. Thus, theological librarians have a sense of vocation or calling that is not usually found among undergraduate liaison librarians. Characteristics of theological librarians often identified have included being faithful stewards, having a notion of theological librarianship as ministry, pastoral counseling, and partnering in ministry with church offices and the whole people of God.[25] The "Profile of a Profession" survey revealed that 67.8 percent of respondents believed their librarianship was a vocational calling,[26] and for those respondents, "Librarianship represented the vehicle through which they could pursue a higher calling."[27] Thus, the roles of a theological librarian include that of an educator with additional responsibilities, including communication within a "theologically informed context,"[28] and functioning as "theological educators and teachers in the broad sense."[29]

This notion of librarianship as a form of ministry can also provide the librarian with unique perspective, and one who has been ordained may have an even deeper understanding of preparing students for the work of ministry.[30] Keck and

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[19] Ibid., 144.

[20] John Weaver, "The Library Workshop: Theology, Pedagogy, and Promotion. Part One, Raising the Standard: Library Workshops and the Requirements for ATS Accreditation," *American Theological Library Association Summary of Proceedings* 61 (2007): 22.

[21] James Dunkly, "Theological Libraries and Theological Librarians in Theological Education," *American Theological Library Association Summary of Proceedings* 45 (1991): 231.

[22] Andrew J Keck, "Information or Divine Access: Theological Librarianship Within the Context of Ministry," in *The American Theological Library Association: Essays in Celebration of the First Fifty Years* (Evanston, IL: American Theological Library Association, 1996), 177.

[23] Peterson, "Theological Libraries for the Twenty-First Century: Project 2000 Final Report," 60.

[24] Ibid.

[25] Anne Richardson Womack, "Introduction to Part One," in *A Broadening Conversation: Classic Readings in Theological Librarianship* (Oxford: Scarecrow Press, 2006), 3–6; Dunkly, "Theological Libraries and Theological Librarians in Theological Education."

[26] Karp and Keck, "Theological Librarianship: Toward a Profile of a Profession," 40.

[27] Ibid.

[28] Schrodt, "Theological Librarianship and Theological Education," 137.

[29] Peterson, "Theological Libraries for the Twenty-First Century: Project 2000 Final Report," 242.

[30] Myka Kennedy Stephens, "The Ordained Theological Librarian: A Cost Benefit Analysis," *American Theological Library Association Summary of Proceedings* 61 (2007): 142–52.

Karp found that 34.6 percent of the librarians in their study were ordained.[31] Stephens also found that many theological libraries have at least one staff member with clergy status although that service may or may not be recognized as a form of ministry by denominational or congregational governing bodies.[32] She also concluded, "Their pastoral experiences and connection with the church help them better understand how to meet the needs of students preparing for ministry."[33] Whether ordained or not, theological librarians often minister to the students and institutions they serve and this ministry, for some, has become a calling or a realization of following a greater purpose.

According to Raymond Morris, a former president of the American Theological Library Association, "[t]heological librarianship is at its best a ministry."[34] In addition to having a theological degree, librarians must continue to grow theologically (both in education and in spiritual development) in order to be able to maintain a high level of service to the library and the university.[35] As part of this ministerial function of theological librarianship, theological librarians should see a duty and/or responsibility to assist their undergraduate liaison colleagues by making it easier for them to acquire the subject expertise necessary to carry out their roles successfully.

Expertise and service are the constant concepts that link both subject-area librarianship and theological librarianship. Expertise for both of these librarian types is defined in terms of educational background, but also in terms of willingness to "bridge the gap" between subject knowledge and formal library education. Where the areas differ, however, is in the understanding of service. For the subject-area librarian, service is most closely tied to the university. Service is defined in terms of outreach to the greater campus, interaction with students, and being an interface between the library and the patrons. For the theology librarian, service can take on larger meanings. The largest difference lies within the concept of "calling," which brings vocation and service to God and the church into the equation. However, the differences between these two distinct areas of librarianship are not as clear when it comes to the undergraduate theology librarian. Who are the librarians bridging this gap between the undergraduate subject liaisonship and theological librarianship? Do expertise and service hold the same value for these librarians, and to what extent do they view their service roles in terms similar to those emerging from these discussions of theological librarianship? These questions are the driving force behind this study of undergraduate theological librarianship.

Methodology

This study was conducted to supply data on this understudied population. In particular, there was an attempt to determine how many librarians are serving as theology liaisons in undergraduate institutions and the way in which they came to these positions. Additionally, the survey sought to determine the types of degrees held and how these librarians came to have subject responsibilities for theology in non-seminary and undergraduate settings.

After receiving approval to conduct research from the Institutional Review Board of Valparaiso University,[36] the survey was distributed through listservs in an attempt to garner wide participation. Listservs were chosen based on the primary audience of librarians served, thus targeting both theological librarians and a more general academic library audience. The following listservs were identified for survey distribution: American Library Association-College Libraries Section

[31] Karp and Keck, "Theological Librarianship: Toward a Profile of a Profession," 36.

[32] Myka Kennedy Stephens, "Called to Be a Librarian: Theological Librarianship and Ordained Ministry," *ATLA Summary of Proceedings* 60 (2006): 273–75.

[33] Stephens, "The Ordained Theological Librarian: A Cost Benefit Analysis," 146.

[34] Raymond P. Morris, "Theological Librarianship as a Ministry, 8th Annual Conference, New York, 1953," in *A Broadening Conversation: Classic Readings in Theological Librarianship* (Oxford: Scarecrow Press, 2006), 8.

[35] David Faupel, "Developing Professionally on the Job, 27th Annual Conference, Bethlehem, PA," in *A Broadening Conversation: Classic Readings in Theological Librarianship* (Oxford: Scarecrow Press, 2006), 25–28.

[36] "Office of Sponsored and Undergraduate Research - Valparaiso University," http://www.valpo.edu/osur/facultyresources/irb.php.

(Collib), American Library Association-Reference and User Services Association (RUSA), the Association of Christian Librarians (ACL), and the American Theological Library Association (ATLANTIS).

The survey included ten multiple choice questions[37] with options for open-ended follow-up. The first three questions were demographic in nature and were used to determine the Carnegie class,[38] Type (public or private), and Full-Time Equivalent (FTE) population of the schools represented. Additional questions focused on the size of library staffs with emphasis on Theology liaisons and subjects for which respondents had liaison responsibility. Ordination status, the path taken to employment in the position, and organizational membership were also surveyed. A total of 110 responses were received in the 60 days the survey was open (April 14-June 13, 2014). Open-ended responses or "other" responses were analyzed for additional data and to discern trends and/or patterns. While this response rate was not exhaustive or all-inclusive of the field, there were enough responses to point out some interesting trends and areas of concern or further research.

Survey Data

Of the 110 respondents, 50 percent work at 4-year colleges/universities, 34 percent work at MA/PhD granting colleges or universities, 10 percent work at research universities, and less than 2 percent are employed by community colleges. Notable inclusions in the "other" category are two Bible colleges and a comprehensive library that serves multiple universities. FTE for the institutions surveyed are evenly distributed with 36 percent being Small (FTE 1000-2,999), 24 percent being Medium (FTE 3000-9,999), 24 percent being Large (FTE of at least 10,000), and 18 percent Very Small (FTE below 1000). In the area of theology, most (82 percent) libraries employ only one liaison. Ten percent of the libraries represented hire no liaison for theology (rather they have "religious studies," other similarly religious-themed liaisons, or theology falls under the umbrella of philosophy) and 13 percent employ two theology liaisons. Only two of the represented libraries hire more than three liaisons in the area of theology.

The majority (77 percent) of universities served by these librarians are private, and 50 percent of these private institutions have a current religious affiliation. The denominations represented by those 42 schools are listed in Table 1. The other 68 schools represented had no religious affiliation, whether they were private or public universities.

Table 1

Religious Affiliation (n=42)	No.	% of Response
Catholic	7	17%
Non-Denominational/Loosely Religious	4	10%
Baptist	3	7%
Evangelical Lutheran Church of America (ELCA)	3	7%
United Methodist	3	7%
Churches of Christ	2	5%
Presbyterian	2	5%
Assemblies of God	1	2%
Christian Churches/Churches of Christ (Restoration Movement)	1	2%
Christian Reformed Church	1	2%

[37] All collected data from the surveys, as well as a list of questions asked, can be accessed at: http://scholar.valpo.edu/ccls_fac_pub/19/.

[38] Please see "Carnegie Classifications" at http://classifications.carnegiefoundation.org/ for complete definitions of Carnegie classifications and how they have been used to classify academic institutions.

Religious Affiliation (n=42)	No.	% of Response
Converge (formerly the Baptist General Conference)	1	2%
Free Methodist	1	2%
Independent Lutheran	1	2%
Nazarene	1	2%
Pentecostal Assemblies of Canada	1	2%
Not Listed	10	24%

Most of the respondents are responsible for more than one subject area in addition to theology, as only 12.7 percent of the respondents have theology as their only liaison area. Of the 96 respondents responsible for more than one subject area, 54 responded with a list of those subjects they represent. Almost nine percent of these additional subjects are theology-adjacent, such as biblical counseling, Bible, spirituality, religious studies, Christian formation, mission and ministry, and religion. Among those non-theology adjacent subjects, philosophy was the most common one, with other subjects such as women and gender studies, communication, history, psychology, education, languages, sociology, and English having higher representation as well. Less frequently occurring subjects were anthropology, classics, political science, and social work. A variety of other subjects such as biology, criminology, kinesiology, dance, and broadcasting were also represented in the responses. Table 2 details the non-theology adjacent subjects with the most representation.

Table 2

Non Theology/Theology Adjacent Subjects	N= 165	% of non-Theology adjacent
Philosophy	28	17.0%
Women and Gender Studies (Women, Gender Studies, Women and Gender, Women's Leadership)	9	5.5%
Communication	7	4.2%
History	7	4.2%
Psychology	7	4.2%
Education	6	3.6%
Foreign languages (Classical Languages, Modern Languages, Spanish, Italian)	6	3.6%
Sociology	6	3.6%
English	5	3.0%

Of the librarians who responded, 103 hold an MLIS or MLS degree; for 35 percent of them, this is their only advanced degree. Of those with additional advanced degrees, 30 percent hold Master of Divinity or Master of Arts in Theology degrees. Other theology-related degrees held include Master of Arts degrees in biblical studies, Christian ministry, divinity, Near Eastern languages and Hebrew, religion and society, religion-early Christianity, religious studies, and theological studies. Six of these identified themselves as ordained Ministers, Priests, Rabbis, or other clergy. Non-theology-related MA degrees reported are American history, education, English, history, human service studies, and philosophy. Three percent of those with additional advanced degrees hold PhDs in theology, while four hold PhDs in other subjects. Other degrees or certifications reported include certificates of additional studies, graduate diplomas, and a variety of other degree programs unrelated to theology, as seen in Table 3.

Table 3

Degree/Certification	Other Degrees Held/Subject Area	Number Held
PhD	Musicology	1
ABD	Religious Studies	1
CAS	Archives and Records Management	1
CAS	Library and Information Science	1
Graduate Diploma	Religious Studies	1
M.Ed.		1
MALA		1
MALS	Ceramics	1
MBA		1
MS	Instructional Design	1
MTS		2
Th.M.		1

The path to theological liaisonship for the librarians surveyed varied, but a slight majority (51 percent) was assigned their position based on interest or expertise. Only 8 percent applied specifically to be the liaison for the area of theology, and 32 percent were assigned the position based on the needs of the department regardless of interest or expertise. Of the nine respondents who replied as "other," two were liaisons for all departments and two others had the duties as part of a larger job description. One respondent stated, "I assigned myself to philosophy as the chair of the liaisons program. It was a combination of my interests, my background, and the lack of anyone else being interested." Another noted that the assignment was "also based on willingness to gain some expertise." Overall, 49 percent of undergraduate theology liaisons who responded were assigned their role having no particular expertise or interest in theology.

Organization membership by respondents varied. Eighty-nine percent of the respondents indicated membership in at least one organization. Of these, 59 percent are members of the American Library Association, 38 percent are members of the American Theological Library Association, and 23 percent are members of the Association of Christian Librarians. Very few are members of scholarly organizations related to theology among the spectrum of organizations represented (see Table 4).

Table 4

Membership in Organizations:	= 98	% of respondents
American Library Association (ALA)	58	59%
American Theological Library Association	37	38%
Association of Christian Librarians	23	23%
Association of College and Research Libraries (a division of ALA)	12	12%
Society of Biblical Literature	6	6%
Catholic Library Association	3	3%
Music Library Association	2	2%
Academic Library Association of Ohio	1	1%
American Academy of Religion	1	1%
American Musicological Society	1	1%

Membership in Organizations:	= 98	% of respondents
American Philosophical Association	1	1%
ARLIS/NA	1	1%
Association of Educational and Communication Technology	1	1%
Association of Jewish Libraries	1	1%
Association of Librarians and Archivists at Baptist Institutions	1	1%
Canadian Society for Studies in Religion	1	1%
Christian College Librarians, Inc.	1	1%
College-Universities Librarians (CULS)	1	1%
Kansas Library Association	1	1%
Mountain-Plains Library Association	1	1%
National Church Library Association	1	1%
North American Patristics Society	1	1%
North American Serials Interest Group	1	1%
North Dakota Library Association (NDLA)	1	1%
Oklahoma Library Association	1	1%
Pennsylvania Library Association	1	1%
Society for American Music	1	1%
Society for Pentecostal Studies	1	1%
Society of American Archivists	1	1%
Special Libraries Association (SLA)	1	1%
SUNYLA	1	1%

Discussion and Conclusions

This study revealed a diversity of answers to the original question of who is doing theological librarianship and where said work is being done. The survey suggests that private, four-year colleges and universities do the most hiring of theology liaisons, and that most of those private institutions (62 percent) have a religious affiliation. In this regard, the findings of this survey parallel those findings of Keck that the most graduate schools hiring theological librarians have religious affiliations.[39] Regardless of institution size, most libraries employ only one liaison in the area of theology. Research universities, community colleges, and public institutions are less likely to have a librarian devoted to the area of theology, and in many cases theology will fall under a larger umbrella such as philosophy or religious studies at these types of institutions. Schools aligned with a religious tradition are more likely to hire a theology librarian, as a particular tradition is being taught and thus tradition-specific collection development and classroom support are more necessary.

The biggest issue highlighted by the survey was not where theological liaisonship is taking place, but rather *how* it is being done. Librarians often have a wider area of subject responsibility than their area of specialty.[40] This is borne out in the data. The strange, and at times seemingly haphazard, grouping of theology with other subjects belies a system of subject assignment based on need rather than expertise. Combinations such as theology with Spanish, Italian, and broadcasting, or with English, film studies, and biology might appear somewhat arbitrary. The more common pairing of

[39] Karp and Keck, "Theological Librarianship: Toward a Profile of a Profession," 36.

[40] Pinfield, "The Changing Role of Subject Librarians in Academic Libraries," 33.

theology with philosophy does seem more natural. However, the second largest pairing was theology with gender and/or women's studies, which is not an obvious pairing. While there is great value in an interdisciplinary and integrated curriculum, the range of responsibilities arising from these pairings (see Table 2 for more pairings) can inhibit the librarian from developing needed subject expertise.

In the literature, expertise is touted again and again as one of the most critical components of quality subject librarianship. But if, as Atterbury and Finnell found,[41] library schools are not preparing students for subject-specific liaison duties, it is not surprising that many liaisons feel that they lack professional credibility.[42] In the microcosm of undergraduate theological liaisonship, librarians are responsible for so many subjects with such variety that full proficiency is all but impossible, not just in the area of theology but in all areas for which the librarians are responsible. Although librarians are trained to be "Jacks/Jills of all trades," expanded subject-area remits and large areas of responsibility place a heavy burden of professional development responsibility upon the libraries and the librarians. This is not to say that theological librarians in these settings are not good at their jobs, but the wide array of subjects represented does not make expertise easily attainable.

While this study did not specifically seek to determine librarian's perceptions of themselves as "theological librarians," the question does remain. Thirty-eight percent of respondents identified as members of ATLA, but that leaves at least 62 percent who may or may not perceive themselves as theological librarians. Further, those librarians who serve theology as part of an assortment of liaison duties may feel more closely aligned with one or more of their other areas of responsibility and may not identify as theological librarians at all. Librarians specifically trained in the area of theology or who specifically applied for or requested to be the theology liaison might be more likely to consider themselves theological librarians, but the survey did not address that question. This distinction may grow even muddier for librarians serving on campuses where theology falls under a larger umbrella such as philosophy or religious studies. Further research would be required to answer the question of the degree to which liaison librarians in an undergraduate setting with subject responsibility for theology think of themselves as "theological librarians."

Suggestions

If librarians doing theological liaisonship on the undergraduate level are largely untrained in the area of theology and are responsible for such a wide array of subjects, what then is the role of an organization such as ATLA which is devoted to supporting theological librarianship? What can be done to better support theological liaisons without specific theological expertise? The situation of theological librarians at undergraduate institutions as described above perhaps presents ATLA with an opportunity to expand its influence to an underserved population of librarians. ATLA already has a college and university interest group[43] and currently offers a graduate level course in theological librarianship in partnership with the University of Illinois at Urbana-Champaign.[44] In addition, ATLA could also create a track of workshops at the annual conference geared towards this type of liaisonship, specifically targeting those librarians who want to learn more about the area they are serving. These sessions could include:

- Theological librarianship basics
  - 18-30
  - What is ATLA and what does it do?
  - What is theological librarianship?
  - Best practices for theological librarianship
- Collection development for new theological librarians

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[41] Ramirose Ilene Atterbury and Joshua Finnell, "What Do LIS Students in the United States Know about Liaison Duties?" *New Library World* 110, no. 7/8 (2009): 325–40.

[42] Rodwell, "Dinosaur or Dynamo? The Future for the Subject Specialist Reference Librarian," 3.

[43] "College and University Interest Group," https://www.atla.com/Members/divisions/interest/Pages/College-and-University.aspx.

[44] "Theological Librarianship Course at University of Illinois," https://www.atla.com/Members/development/Pages/UIUC.aspx.

  - Best practices
  - Recommended texts, authors, publishers
  - Navigating the wealth of materials
  - Selection criteria for theology

This could increase membership in ATLA, increase attendance at the conference, and help expand the qualifications and expertise of those liaisons working with theology on an undergraduate level.

At some institutions, the development and presentation of a "Liaison toolkit" has increased the success of liaison librarians.[45] The "Library Liaison Toolkit" developed at SUNY New Paltz was intended to increase expertise, and it was found that partnership efforts with classroom instructors increased and there was a deeper interest in collection development.[46] One potential opportunity for ATLA would be to develop a Theology Liaison toolkit that could be downloaded from the ATLA website and used by liaison librarians. It could be specifically geared toward those librarians without theological expertise, but would likely be of use to any librarian serving in the liaison role. This downloadable tool kit could include:

- Essential collection development tools
- A list of important reference works
- Links to guides, book lists, tutorials, and other valuable online resources
- A list of potential mentors and contact information
- Information about the theological librarian course offered through the University of Illinois at Urbana-Champaign
- Links to basic information in
  - Biblical studies
  - Church history
  - Denominational websites
  - Common definitions/theological jargon
  - Biblical and liturgical terms
  - Types of theologies, their definitions, and major scholars

It is critical to understand that the obligation does not lie only with organizations such as ATLA. The libraries and librarians themselves bear responsibility in ensuring that those doing liaison work are adequately prepared to do so. Because so few LIS/LS programs are specifically educating librarians in liaison-specific areas, and many of these programs are informal or brief in nature, new librarians are rarely fully equipped for subject-specific liaison duties.[47] Thus it has been asserted that "all libraries should have a training manual covering the areas of acquiring subject knowledge, collection development, evaluation, and accreditation assistance."[48] Further tools for assisting new liaisons have included seeking opportunities for mentorship,[49] initiating formal study in a subject area,[50] increasing collaboration with subject-

[45] Stephan Macaluso and Barbara Whitney Pegtruzzelli, "The Library Liaison Toolkit: Learning to Bridge the Communication Gap," *The Reference Librarian* 43, no. 89–90 (October 12, 2008): 163–77.

[46] Ibid.

[47] Atterbury and Finnell, "What Do LIS Students in the United States Know about Liaison Duties?"

[48] Henry, "Academic Library Liaison Programs: Four Case Studies," 492.

[49] Henry, "Academic Library Liaison Programs: Four Case Studies."

[50] Rodwell, "Dinosaur or Dynamo? The Future for the Subject Specialist Reference Librarian."

area faculty,[51] joining non-library professional organizations,[52] and further developing personal initiative.[53] Since the literature emphasizes expertise as a hallmark of quality subject liaisonship, it is imperative that librarians augment their experience whenever possible so that they can best serve the departments for which they are responsible.

More research is needed to determine the degree to which theological subject librarianship is being done at the undergraduate level; an updated survey of the profession as a whole (including both undergraduate and graduate program librarians) would be helpful. It would be interesting to see whether the profession has changed demographically, but also how opinions may have changed regarding vocation, ordination, and other similar issues. Additionally, a larger, more concentrated study regarding undergraduate liaisons is needed for undergraduate subject liaisons as a whole and theology librarians specifically. In particular, studies focusing on the perceived education needs of subject-area liaisons would help highlight places where organizations such as ATLA could do more outreach and training. Understanding the various roles of undergraduate liaison librarians, their levels of education and training, and the interdisciplinary challenges of a wide subject remit are all potential areas for future research. There is a considerable lack of data regarding liaison librarianship in general, and one or more studies on various niches such as theology could contribute to the greater conversation.

Although more research is warranted, there are a few key conclusions that can be drawn from the results of this survey and the related literature. Theological librarianship, though a niche, has been confirmed as an important subset of the subject-liaison paradigm, specifically in colleges and universities with religious affiliations. While this particular niche is more common at graduate level institutions, the survey confirmed that there are librarians doing dedicated theological work at undergraduate schools. Some of these librarians are dedicated to theology and theology-adjacent subjects; others are responsible for theology liaison duties within a much larger range of responsibility. These librarians, many of whom are also responsible for multiple/non-theology-adjacent subjects, need the support of an organization such as ATLA. This is especially important due to the emphasis placed on expertise within subject-specific liaisonship. With combined emphasis on service through deep connection with students and acquired expertise in theology, theology liaisons can become successful theological librarians regardless of the context of their librarianship.

[51] Janice M. Jaguszewski and Karen Williams, *New Roles for New Times: Transforming Liaison Roles in Research Libraries* (Association of Research Libraries, August 2013), http://www.arl.org/nrnt.

[52] Bennett, "The Benefits of Non-Library Professional Organization Membership for Liaison Librarians."

[53] John Meier, "Solutions for the New Subject Specialist Librarian," *Endnotes: The Journal of the New Members Round Table* 1, no. 1 (May 2010): 1–10.

Christian Librarians and the Ethics of the Library Bill of Rights

by Scott Kaihoi

Abstract

Using an online survey, this study sought opinions on the ALA's ethical standards as embodied in the Library Bill of Rights (LBR) from librarians working in a variety of contexts who self-identified as Christian. While the majority of respondents (72 percent) indicated overall support for the LBR, a substantial minority (over 40 percent) had areas in which they differed with its ethics, usually in the form of feeling that certain types of content (e.g., pornography, harmful materials, etc.) could or should be limited. This would seem to suggest that many Christian librarians do sometimes perceive a need to place the value of defending what they perceive to be true and right above the call to remain professionally impartial about certain kinds of content. This study is the follow up to a pilot study entitled "Christian Librarians and the Library Bill of Rights: a survey of opinions and professional practice" published in the spring, 2014 issue of *The Christian Librarian*.

Research Objectives

The American Library Association (ALA) is widely recognized as an organization that advocates for free speech, free access to information, and resistance to censorship in and out of libraries. In doing so, it often places at the very top of its set of ethical priorities the values of tolerance and the freedom to offer or consume information from all points of view without restriction. Documents produced by the American Library Association like the Library Bill of Rights (LBR) and the Code of Ethics, along with their supporting interpretive documentation, demonstrate these priorities and show clearly that regardless of how individual libraries and librarians perceive them, the ALA views the documents as a set of "unambiguous statements of basic principles that should govern the service of all libraries."[1] This implies that insofar as professional decision making is concerned, these documents represent the standard to which the ALA feels all librarians should strive to adhere.

Individual librarians, however, sometimes hold to worldviews with ethics that might come into conflict with those of the ALA. For example, the Christian worldview adheres, in one form or another, to belief in a God who has revealed objective truth which can be known by human beings. For Christians, then, there is a God-given standard by which things like good and evil or valuable and worthless can be judged. Christian librarians who believe strongly in the universal applicability of such a standard might feel that the importance of protecting patrons from materials that are demonstrably harmful outweighs the value of providing access to all points of view in some situations. Such a difference in ethical priorities would not necessarily imply that those librarians reject values championed by the ALA like tolerance of all viewpoints or the right to freedom of speech; rather, it would simply be a matter of differences in underlying assumptions causing other values to trump them in certain situations.

Though Christian librarians undoubtedly have very diverse interpretations of when and if this difference between some of the underlying assumptions of Christianity and the ALA actually leads to practical difficulties in their professional

[1] ALA Council, "Interpretations of the Library Bill of Rights," http://www.ala.org/advocacy/intfreedom/librarybill/interpretations .

Scott Kaihoi is a Library Specialist at Bethel University Library, St. Paul, Minnesota, and is an MLIS Student at the University of Wisconsin—Milwaukee. He would like to thank Dr. Jin Zhang of the University of Wisconsin—Milwaukee for overseeing and providing feedback on this research.

work, the potential for conflict led to this author's desire to study 1) the extent to which Christian librarians agree either in whole or in part with the ethics of the ALA as embodied in the LBR, 2) whether agreement or disagreement with the ALA's ethics has any bearing on the professional decisions they make in their work, and 3) whether they feel that Christians working in public libraries ought to follow the ethics of their faith or of the LBR when they perceive a conflict between the two. The last of these was included to function as a sort of control. Many Christian librarians seem to work in private libraries serving Christian communities where personal ethics and the ethics of the community are likely to overlap significantly. Because of this, gathering opinions from Christian librarians who work in a public library context (to which the ALA's ethics are thought to apply most strongly) is a way to understand how Christian librarians feel about professional vs. personal ethics in a context with a very diverse constituency not necessarily governed by Christian norms.

Literature Review

The Christian worldview is by no means the only worldview with which the ethics embodied in the LBR might be in conflict. There are plenty of ethical critiques of the LBR from other standpoints, such as social contract theory[2] or utilitarianism.[3] Even more common are general critiques of the LBR on the basis of its ambiguous language and lack of legal grounding for some of the things it asserts as rights.[4, 5]

While Christians echo many of these general observations about the LBR's shortcomings, this study is chiefly concerned with critiques of the LBR from a distinctly Christian standpoint. There is a small body of literature dealing indirectly with this subject, and at least one essay that addresses it directly. Oftentimes where disagreement between the LBR's ethics and Christian ethics exists, the focus is on which of two values should be emphasized when conflict between them forces a choice. J. Ray Doerksen's critique exemplifies this as he calls Christians to reject the hierarchy of values promoted by the LBR — namely, the LBR's assertion that freedom and personal autonomy are the most important rights librarians are in charge of protecting. He states that "the assumptions beneath the Library Bill of Rights have no validity beyond the opinions or biases of the people advocating those rights," and the ALA's placement of "personal autonomy" at the top of the librarian's ethical hierarchy is something a Christian librarian ought not to accept.[6] Rather, he asserts that a commitment to truth and using free will to do right ought to be more important than freedom itself, and that Christians may have to sacrifice freedom in situations where defending truth and doing right necessitate it.

Doerksen's comments raise the question of whether Christians generally agree with such a critique. Other than the pilot for this study,[7] the only research on Christian librarians' opinions on the ethics of the LBR that the author is aware of was done by Craighton Hippenhammer in 1993 and published in two parts.[8] His survey of Christian librarians working at Christian colleges and universities deals with questions related to censorship in their libraries, and he included a number of questions related to librarians' agreement with the LBR. He found that 45 percent supported the LBR fully, with another 46 percent who partly supported it.[9] Only 8 percent said they definitely did not support it.[10] Those who opposed it listed such objections as its inapplicability to private libraries, its strong stance on opposing censorship

[2] Martin Fricke, Kay Mathiesen, and Don Fallis, "The Ethical Presuppositions Behind the Library Bill of Rights," *Library Quarterly* 70, no. 4 (2000): 468-491.

[3] Tony Doyle, "A Critical Discussion of The Ethical Presuppositions Behind the Library Bill of Rights," *Library Quarterly* 72, no. 3 (2002): 275-293.

[4] Gordon B. Baldwin, "The Library Bill of Rights – a critique," *Library Trends* 45, no. 1 (1996): 7, 18-27.

[5] Shirley A. Wiegand, "Reality Bites: the Collision of Rhetoric, Rights and Reality," *Library Trends* 45, no. 1 (1996): 75.

[6] J. Ray Doerksen, "The Y Factor," *The Christian Librarian* 42 (1999): 15.

[7] Scott Kaihoi, "Christian Librarians and the Library Bill of Rights: A Survey of Opinions and Professional Practice," *The Christian Librarian* 57, no. 1 (2014).

[8] Craighton Hippenhammer, "Patron Objections to Library Materials: A Survey of Christian College Libraries Part I," *The Christian Librarian* 37, no. 1 (1993): 12-17; Hippenhammer, "Patron Objections to Library Materials: A Survey of Christian College Libraries Part II," *The Christian Librarian* 37, no. 2 (1994): 40-47.

[9] Hippenhammer, "Patron Objections to Library Materials: A Survey of Christian College Libraries Part I," 13.

[10] Ibid.

(specifically the requirement to work with all groups that oppose it), and its requirement to include material in library collections that patrons at a Christian institution might find morally objectionable or of little value.[11]

In addition to the discussion of what has been published on the Christian librarian viewpoint, is also important to highlight the ALA's extensive body of interpretive literature regarding the LBR. These documents address many of the potential objections to the LBR based on its lack of applicability outside of a public library context, or from librarians serving populations with distinct preferences and information needs (e.g., religious institutions, private colleges and universities, K-12 schools, etc.). They also indicate the positions taken by the ALA on ethical issues where ethical or doctrinal differences specific to a community or individual librarian might conflict with the principles in the LBR.

In these documents, while acknowledging that practices of individual libraries will necessarily vary depending on the needs of their constituency (e.g., there is no expectation that a private university library make its meeting rooms available to everyone, only that it ought to make them available to the members of the community they serve on an equitable basis[12]), the ALA is very clear in its position that the spirit of the LBR ought to be applied to *all* libraries in their specific contexts, and that such principles ought to trump personal or doctrinal differences. Among the specific examples given for this are things like an insistence that minors should not have abridged access to any materials provided by the library, whether print or electronic[13, 14] (including school libraries),[15] offensiveness to a community or objection by a community to a viewpoint should not be the basis for omission from a collection or restriction of access,[16, 17] and that the Internet should not be filtered whenever possible (and filtered in the least restrictive manner when filtering is required by government regulations).[18, 19] The ALA documents specifically state numerous times that personal preferences or ethics ought not to affect librarian decisions, and that one of a librarian's most important goals should be "to facilitate access to all points of view on current and historical issues."[20] This refrain can also be seen in the ALA's Code of Ethics, a document that is arguably seen as more widely applicable than the LBR, Article VII of which states: "We distinguish between our personal convictions and professional duties and do not allow our personal beliefs to interfere with fair representation of the aims of our institutions or the provision of access to their information resources."[21] All of this together shows that while the ALA does not necessarily disagree that some material may be harmful, offensive, or otherwise undesirable to librarians and patrons, it places free speech and the ability to access all legal information above the concern about the potential harm such materials might cause.

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[11] Ibid., 14.

[12] ALA Council, "Intellectual Freedom Principles for Academic Libraries: an interpretation of the Library Bill of Rights," http://www.ala.org/advocacy/intfreedom/librarybill/interpretations/intellectual.

[13] ALA Council, "Free Access to Libraries for Minors: an interpretation of the Library Bill of Rights," http://www.ala.org/advocacy/intfreedom/librarybill/interpretations/freeaccesslibraries.

[14] ALA Council, "Access for Children and Young Adults to Nonprint Materials: an interpretation of the Library Bill of Rights," http://www.ala.org/advocacy/intfreedom/librarybill/interpretations/accesschildren.

[15] ALA Council, "Access to Resources and Services in the School Library Media Program," http://www.ala.org/advocacy/intfreedom/librarybill/interpretations/accessresources.

[16] ALA Council, "Diversity in Collection Development: an interpretation of the Library Bill of Rights," http://www.ala.org/advocacy/intfreedom/librarybill/interpretations/diversitycollection.

[17] ALA Council, "Intellectual Freedom Principles for Academic Libraries." See principles three and four.

[18] ALA Council, "Intellectual Freedom Principles for Academic Libraries." See principle number six.

[19] ALA Council, "Access to Digital Information, Services, and Networks: an interpretation of the Library Bill of Rights," http://www.ala.org/advocacy/intfreedom/librarybill/interpretations/accessdigital.

[20] ALA Council, "Restricted Access to Library Materials: an interpretation of the Library Bill of Rights," http://www.ala.org/advocacy/intfreedom/librarybill/interpretations/restrictedaccess.

[21] ALA Council, "Code of Ethics of the American Library Association," http://www.ala.org/advocacy/proethics/codeofethics/codeethics.

Method

Sampling Method

This study works with a broad definition of "Christian" that would include any individual who self-identifies as Christian. With that definition, Christian librarians working in a higher education context are relatively easy to identify and reach due to their organizational affiliations, but Christian librarians working in school and public libraries are much harder to identify. In order to try to reach Christian librarians in all of these contexts, a combination of systematic and snowball[22] sampling methods was used for choosing participants.

To reach Christian librarians in an academic context, a base sample of librarians was chosen from schools belonging to the Council for Christian Colleges & Universities (CCCU) using a systematic sampling method. Three librarians were randomly chosen from each of forty randomly selected CCCU schools, with the exception of two schools that had less than three librarians, making this portion of the sample 117 librarians from twenty-two states. The librarians from this sample were entirely different from the sample used in the earlier pilot study. E-mail addresses for the individual librarians were then retrieved from each library's website, and a cover letter with a link to the survey was e-mailed to them that included an invitation to pass the survey on to other Christian librarians they might know, noting that there was a particular interest in reaching school and public librarians.

In addition to the above, the cover letter and survey link (along with the same invitation to pass the survey along) were posted to three listservs serving Christian librarians: the Association of Christian Librarians' listserv, the Fellowship of Christian Librarians and Information Specialists' listserv, and each of the sections of the Catholic Library Association's listserv. The latter two include a large percentage of school and public librarians. The hope was that by reaching some Christian librarians working in school and public libraries with an invitation to pass the survey along to their colleagues, the survey would reach a larger number of these librarians who are otherwise very difficult to identify.

This methodology makes estimating sample size and response rate difficult, but the author estimates that there were roughly 500 librarians initially contacted between the listservs and direct e-mails, and the snowball sample may have brought that total closer to 650. Assuming those estimates are reasonably accurate, the response rate would have been approximately 20 percent.

Survey Design

The 1ibrarians were all e-mailed a link to a fifteen-question survey (including some multi-part questions) prepared and delivered using Qualtrics, and they were asked to respond to it online. A copy of the survey can be found in Appendix C below.

In response to feedback given on the survey used for the initial pilot study,[23] several changes were incorporated into the survey instrument for this study. A number of respondents to the pilot study indicated that they did not feel that the LBR (or at least certain parts of it) is applicable in their libraries, so a question was added regarding the LBR's applicability to non-public libraries. An option for "not applicable" was also added to the multi-part questions asking about agreement and adherence to the LBR. Several questions from the pilot survey were also eliminated, and others were reworded for clarity.

Respondent Profile

In total, 127 librarians participated in this study. Four librarians' answers were discarded either because the respondent failed to complete the survey or indicated that he or she was not of the Christian faith, leaving the final number for the respondent pool at 123.

[22] In this case, the "snowball," or chain-referral method of sampling (further explained below) involved asking a few members of the Christian school and public library communities that were identifiable through their organizational affiliations to both participate in the study and then recruit other, less-identifiable members of those communities to participate.

[23] Kaihoi, "Christian Librarians and the Library Bill of Rights."

The respondents were 72 percent female and 28 percent male, and all but eight respondents had at least a master's degree. The denominational breakdown of the respondents can be seen in Table 1.

Table 1 – Denominational breakdown of respondents

Answer	%
Protestant	48%
Catholic	35%
Orthodox	0%
Non-denominational Other (please specify)	9% 8%
Total	100%

Of the ten indicating "other," seven listed Protestant denominations (e.g., Assemblies of God, Southern Baptist, etc.), making the actual number of Protestant respondents slightly higher at around 54 percent. The remaining three listed "Messianic Jewish Congregation," "Mennonite," and "Christian Churches and Churches of Christ," respectively.

The majority of the respondents work in Christian college or university libraries, though a significant minority work in other kinds of libraries (see Table 2). Interestingly, nearly half of all respondents have worked in libraries for twenty years or more, while only 11 percent have worked in a library for less than five years (see Table 3).

Table 2 – Type of library in which respondents work

Answer	%
Christian college or university library	62%
Public library	6%
Public school library	1%
Secular college or university library	6%
Private school library	14%
Other (Please specify)	10%
Private library or archive (e.g., museum, business, etc.)	1%
Total	100%

Table 3 – Respondents' years of experience as librarians

Answer	%
Less than 5 years	11%
5-10 years	20%
11-15 years	11%
16-20 years	11%
20+ years	47%
Total	100%

Results

Following the demographic section of the survey, the first question dealt with respondents' opinions on the applicability of the LBR to non-public libraries. Respondents were asked to indicate which of the given options was closest to their view. The range of options given was taken from the views expressed both in the pilot study and the previous literature consulted, and was admittedly rather narrow based on the fact that most librarians seem to view the LBR as being primarily for public libraries. The results of the question (shown in Table 4) indicated that a majority of respondents view the LBR as primarily applicable to public libraries, but at least some of the content is applicable to other types of libraries. Very few felt that it was only applicable to public libraries.

Table 4 – Opinion on applicability of LBR to different kinds of libraries

Answer	%
The Library Bill of Rights is equally applicable to all libraries.	23%
The Library Bill of Rights is most applicable to public libraries, but the majority of its content is applicable to other types of libraries as well.	40%
The Library Bill of Rights is most applicable to public libraries, but some of its content can be applicable to other types of libraries as well.	33%
The Library Bill of Rights is only applicable to public libraries; it is not applicable to other types of libraries.	4%
Total	100%

Respondents were then shown the text of the LBR followed by a question asking about their personal support of each article (see Appendix C, Question 7 on p. 58 below). The results are recorded in Table 5, and show that while an overwhelming majority support or strongly support all six articles of the LBR, only for Article V (dealing with abridgment of access on the basis of origin, age, background, or views) did a majority of respondents indicate strong support for the LBR. Articles III, IV, and VI showed a significant minority of respondents indicating neutrality or objections, and 16% of respondents felt that Article VI was not applicable in the libraries in which they worked.

Table 5 – Personal support of the LBR

LBR Article	Strongly support	Support	Neutral	Object	Strongly object	Not applicable in my library
Article I	48%	34%	5%	8%	3%	2%
Article II	40%	35%	5%	15%	2%	2%
Article III	38%	38%	11%	8%	3%	2%
Article IV	27%	25%	21%	20%	2%	4%
Article V	62%	26%	3%	5%	2%	2%
Article VI	34%	26%	12%	9%	3%	16%

Respondents were then asked to indicate the level to which they adhered to the LBR's articles regardless of how they personally felt about them. Similar to the previous question, the vast majority of respondents indicated that they adhered to the LBR, though for each article with the exception of Article V more than half of the respondents indicated that they adhered with at least some exceptions (see Table 6). Interestingly, for all six articles there were more respondents who indicated they always adhered to the LBR than there were respondents who indicated strong support for it, and far more respondents indicated that the articles of the LBR were not applicable in their libraries. Nearly a third of respondents felt that Article VI was not applicable in their library.

Table 6 – Adherence to LBR regardless of personal support of it

LBR Article	Always adhere	Adhere with some exceptions	Sometimes adhere	Occasionally adhere	Rarely or never adhere	Not applicable in my library
Article I	46%	40%	4%	0%	2%	7%
Article II	42%	39%	7%	5%	3%	5%
Article III	43%	29%	9%	3%	6%	10%
Article IV	30%	31%	12%	7%	4%	15%
Article V	64%	31%	0%	0%	2%	3%
Article VI	34%	26%	5%	3%	2%	31%

Respondents who marked anything other than "always adhere" were presented with a follow-up question asking them to give brief examples of situations in which they did not adhere to the LBR. There were 89 respondents who provided specific examples, and their answers were coded and organized into Appendix A below. Answers that were similar were grouped together, and the phrasing provided by respondents was included whenever possible. Many respondents gave examples for more than one article, so the total number of responses recorded in Appendix A exceeds the number of respondents who actually answered the question.

The survey's final questions dealt with respondents' opinions about Christians working in public libraries. The first of these asked respondents to indicate their level of agreement with the statement, "A Christian librarian working in a public library setting should always abide by the professional and ethical standards outlined in the Library Bill of Rights even if he or she perceives conflict between it and his or her personal moral convictions." Nearly two-thirds of respondents indicated that they agreed with the statement, while only 26 percent disagreed or strongly disagreed with it (see Table 7).

Table 7 – Agreement with statement regarding conflict between LBR and personal convictions

Answer	%
Strongly Agree	31%
Agree	31%
Neither Agree nor Disagree	11%
Disagree	18%
Strongly Disagree	8%
Total	100%

This was followed up by a question asking respondents whether they thought public libraries should ever limit access to, filter, or refuse to acquire any materials (print or electronic) based on the content or viewpoint of the materials. Two-thirds of all respondents (exactly 66 percent) answered this question, "yes," and those who did were presented with a follow-up question asking them to indicate what sorts of materials ought to be limited in this way. Of those, 78 gave responses, and many respondents listed more than one kind of content. The responses were grouped together and are listed in Appendix B below.

Finally, the very last question in the survey was an open-ended question asking respondents if they had any other comments on the topic of library ethics and the Christian faith. Sixty-three respondents made comments, and while the responses were too diverse to include everything expressed in its entirety, a few consistent sentiments worth highlighting came through. Nine respondents used the space to emphasize that they felt all or many points of view ought to be represented in any library collection, while six used the space to reiterate their opinion that personal or Christian values ought to trump any other conflicting values. Five felt that Christians unwilling or unable to adhere to the principles of the LBR ought to leave the library profession, and, five others expressed their feeling that these sorts of ethical issues are difficult to navigate. Four thought that the ALA was too selective in the application of its values, and four thought that individual libraries need to adapt the LBR to fit their contexts. Four others thought that the document is too inadequate as it is written to be applied to most libraries. The rest were miscellaneous comments about things like the survey instrument itself, references to previous answers, or other similar content.

Discussion

Overall, the survey indicates general support for the LBR, though that support comes with caveats for most of the respondents. As was seen above, only for Article V did a majority indicate adherence without any exception, and a large majority of respondents (72 percent) indicated there were instances in which they would not fully adhere to at least one of the LBR's articles. Most of these objections were not necessarily flat rejection of LBR principles; rather, respondents indicated qualified support by giving examples of situations in which the LBR might need to give way to a higher or more pressing principle, or by declaring that the document's deficiencies do not allow for complete adherence.

A number of the objections consistently raised, particularly to Articles I, II, and IV, stem from the overly inclusive language of the LBR and are not distinctly Christian. This is not surprising given the general deficiencies in the LBR's language already noted, and these objections (things like meeting rooms and displays being closed to public access or acquisitions policies that omit things not relevant to a school's curriculum) are addressed in the ALA's interpretive documentation. While worth mentioning since they were so often brought up by respondents and indicate that the interpretive documentation is not read widely enough to clarify the issues raised by the deficiencies in the LBR, these sorts of objections are not of primary concern here.

Much more relevant to answering the research question were the responses in which respondents indicated a lack of full agreement with the LBR based on issues of ethical differences. The chief objection of this sort came from librarians who perceived conflict between the values of their constituents or governing institutions and the ALA's values of 1) representing all points of view and 2) not limiting materials based on content. The respondents who answered that they adhered to the LBR with at least some exceptions mentioned forty times omitting or restricting materials containing viewpoints that conflict with the values of the community their particular library serves (see Appendix B below). Things like pornographic material, material opposing Christian teaching, material from cults, and gratuitous, inappropriate language were all mentioned more than once within those forty responses. In addition, there were fourteen more general responses not associated with any particular LBR article in which respondents indicated that either their Christian community standards or personal Christian ethics trumped the ethics put forward in the LBR wherever there might be conflict between the two. Even added together these objections do not show a majority of respondents taking exception to the LBR on ethical grounds, but the 44 percent minority who raise these sorts of exceptions is noteworthy.

Given that only a minority of respondents indicated that their personal views and professional decisions conflicted with the principles found in the LBR, it is extremely interesting to note that the majority of respondents indicated they felt that even public libraries should abridge access or omit at least some materials based on content. The two thirds of respondents who felt this way mentioned things like pornography, Internet filtering, and material inappropriate for children among the things that even public libraries should limit (see Appendix B). This is in direct contradiction to the LBR's ethical stances on these issues in which public libraries ought to represent all views and not restrict access based on age, and in this case it was a majority that differed from the ALA's stances.

Other objections on ethical grounds mentioned by a much smaller minority of respondents were the lack of a felt obligation to resist censorship and/or work with groups who do, and the acceptability of content or viewpoint-based omissions from a collection for things like materials that teach patrons how to cause harm to self or others, materials that promote racism, materials that promote illegal activity, materials deemed to be of low quality, or materials containing fringe viewpoints. That librarians would want to limit material of this type is not surprising since limiting those sorts of materials seems in line with ethical norms in most of America, but, strictly speaking, such content-based omissions would go against the spirit of the LBR. However, as documents like "Restricted Access to Library Materials"[24] and "Access to Digital Information, Services, and Networks"[25] show, the ALA acknowledges that such omissions are often practiced out of obligation to meet government requirements or community preferences.

Given the degree of concern over sexually explicit content and the age-appropriateness of materials expressed in the survey, it is somewhat surprising that more librarians did not raise objections to Article V of the LBR in which denial of access based on age is prohibited. This could perhaps be attributed to the fact that the majority of the respondents work in academic libraries where children are not often patrons, or perhaps agreement with the rest of the article is so strong that the age provision is either overlooked or considered a matter of interpretation. Still, age-based restrictions generally go hand in hand with concerns over pornography and other materials perceived to be harmful to minors, and one might expect support for Article V to have suffered as a result.

Comparing the results of this survey to Hippenhammer's research from twenty years ago, the results show that the number of librarians expressing support for part or all of the LBR is very similar; however, there were some interesting differences regarding those expressing opposition to various articles. There were noticeable increases in opposition to Articles I and II, while opposition actually seemed to decrease for Articles III and VI. For Article VI, at least, the decrease may be because in the current study an option for indicating "not applicable to my library" was offered to separate objections based on applicability in certain library contexts from ones that might be more ethically based, where these sorts of objections were included in Hippenhammer's tally.

Table 8 – Librarian objections to the LBR in Hippenhammer's study vs. current study

LBR Article	Hippenhammer study objectors (1994)	This study's objectors (2014)
Article I	7%	11%
Article II	11%	17%
Article III	13%	11%
Article IV	22%	22%
Article V	5%	7%
Article VI	20%	12%

Looked at another way, in Hippenhammer's study, only around 40 percent of respondents listed any objection to the LBR,[26] while in the current study 72 percent listed at least some specific way in which they less than fully adhered to the LBR. This comparison may not be entirely fair since the questions are slightly different — one might qualify his or her adherence to the LBR while indicating a more formal "objection" to it — but they are similar enough that the difference is at least worth mentioning.

One of the striking differences between Hippenhammer's study and this study is the greater frequency with which pornography is mentioned by respondents in the latter. It seems reasonable to speculate that the addition of high-speed Internet connections to public spaces in libraries may have something to do with this. Prior to the ubiquity of the Internet, libraries would have had to collect pornography in order for it to be a major issue (which they largely did not do), whereas in the current information environment merely supplying unfiltered Internet access on library computers seems to result inevitably in at least some consumption of pornography in library spaces.

One of the goals of this study was to collect enough responses from librarians working in different professional contexts to see if there was any significant difference in opinion between librarians working in different types of libraries. The opinions of public librarians were especially sought since the LBR would presumably have greater influence in a public

[24] ALA Council, "Restricted Access to Library Materials."

[25] ALA Council, "Access to Digital Information, Services, and Networks."

[26] Ibid.

library than in a private Christian one. Unfortunately, there were not enough answers collected from Christians working in public libraries to generalize about their responses for comparison. However, it is interesting to note that five of the eight respondents indicating they worked in public libraries adhered less than fully to the LBR, and one even indicated in one of the open ended questions that where Christian ethics and the LBR differ the respondent supports "the Scriptures over and above the Library BoR." Also of interest is that four of the public librarians who responded indicated that in public libraries there are at least some types of materials that ought to be limited or not collected based on viewpoint, with three of them giving pornography among the types of materials they would omit or limit.

As for school librarians, there were enough responses collected that a comparison could be made, but the number and types of objections to the LBR were extremely similar to those of the respondents generally. There was nothing noteworthy to highlight apart from what has been discussed already.

Limitations & Further Research

It is difficult to construct a questionnaire that reflects the nuances inherent in the issues of ethics and the influence of personal beliefs on professional practice. As one respondent noted regarding the survey question asking about personal support for the various articles of the LBR, "…some librarians may select 'support' because they generally support the article. Other librarians may select 'do not support' or 'object' because they object to that one small part." This is true, and there are likely some responses in both this and other questions with a limited range of options in which respondents would have answered differently if the question had been more open ended or a wider range of answer options had been given. Nonetheless, the questions do still measure the general perception of the LBR among Christian librarians, which was the goal of this study, and hopefully some of the nuances come through responses to the open-ended questions in the survey.

Because listservs were a major vehicle for the distribution of this survey, those with membership in a professional association of Christian librarians make up a large portion of the respondents. The size and makeup of the overall Christian librarian population is not known, so it is difficult to tell whether this would have a significant effect on the study's results.

In retrospect, the question asking about participants' denominational affiliations was poorly constructed, and a clearer, more comprehensive list of denominations would have produced results more useful for comparison.

Despite the attempt to include a wider number of non-academic librarians in this study, the majority of respondents still worked in Christian college and university libraries. Without a clear picture of how the Christian librarian population is distributed among the various types of libraries it is difficult to know the extent to which this influences the data, but it seems safe to say that there is a larger percentage of Christian librarians working in public libraries than this sample reflects.

Conducting a survey with similar questions that included librarians of other faiths would be very interesting. Given the answers collected here, it seems likely that librarians of faiths with similar moral positions on content like pornography and depictions of violence would respond similarly to the way the Christian librarians in this survey did. Comparing such a study to this one, and even possibly to a study conducted of librarians generally, would be instructive for determining the extent to which objections like the ones raised by respondents in this study were tied to a particular faith.

Given the strong concern shown in the survey with pornography and other sexually explicit content in libraries, it also would be useful to do a study focused on determining how Christian librarians generally define pornography and how they would devise library policies to handle it. This was a suggestion made by Hippenhammer in his study, where he insightfully mentions that the word "pornography" is a "slippery term," the definition of which can vary widely from person to person.[27] As he suggests, it would be very useful to know how Christian librarians in particular define it and think of it professionally since a significant number of them indicated that it is an ethical issue in which they would place personal views above those of the LBR.

[27] Hippenhammer, 17.

Conclusion

In seeking to discover the extent to which Christian librarians perceive conflict between the ethics of their Christian worldview and the ethics that underlie the LBR, it is clear from the results of this study that while Christian librarians do largely support the LBR, most have at least one area in which they do not adhere to the ideals embodied in it. While many of these objections stemmed from flaws in the language of the LBR that makes fully adhering to it impossible, a substantial minority of respondents (over 40 percent) gave objections that indicated the ethics with which they made professional decisions differ from those of the LBR, and the objections listed tended to have a distinctly Christian flavor in that they often dealt with the limitation of material to which conservative Christian morals would object. Pornography and other sexually explicit material were of particular concern. Some respondents even specifically stated that where the LBR and their personal Christian ethics differed, it was the Christian ethics that trumped the LBR's. However, in noting this it should be emphasized again that even among those with such objections, their objections for the most part were less a matter of complete disagreement with the LBR's ethics and more a matter of whether the value of unlimited access to all kinds of materials ought to trump concerns for the harm certain kinds of materials might cause. The responses in this survey would seem to support the notion that, like Doerksen, many Christian librarians do sometimes perceive a need to place the value of defending what they perceive to be true and right above the call to remain professionally impartial about certain kinds of content.

Appendix A: Exceptions to Full Adherence to the LBR

Areas of Less than Full Adherence (by article)	Number of people listing this objection	Percentage of overall respondents listing this objection
Article I		
Authors/materials with viewpoints that conflict strongly with the values of the community a library is serving can or should be omitted (specific examples mentioned in conjunction with this given below):	18	14.6%
Pornographic or sexually explicit content	7	5.7%
Oppose Christian teaching or disparage the person/ministry of Jesus	4	3.2%
Gratuitous inappropriate language	2	1.6%
Racist	1	0.8%
Promote gay lifestyle	1	0.8%
Occult/Satanic worship	1	0.8%
Budget and space constraints force libraries to prioritize acquisitions, and for libraries serving specific populations [e.g., religious institutions, schools, etc.] some collection development practices may look like censorship	16	13.0%
Would not collect materials that advocate harm to others	1	0.8%
Article II		
Materials not supportive of curriculum are omitted	9	7.3%
"All" views cannot possibly be represented	8	6.5%
Materials that are offensive to community can be excluded	7	5.7%
Pornographic material is excluded	5	4.1%
Donations from sects or cults promoting their religious views are not added to the collection	2	1.6%
Materials deemed potentially harmful or offensive to the community are available by request only	2	1.6%
Factually inaccurate/fringe viewpoints will be excluded	2	1.6%

Areas of Less than Full Adherence (by article)	**Number of people listing this objection**	**Percentage of overall respondents listing this objection**
Materials promoting illegal activity are excluded	1	0.8%
Materials that willfully misrepresent others' viewpoints can be excluded	1	0.8%
Article III		
Private libraries serving religious communities may censor certain materials based on community convictions or institutional standards	6	4.9%
Fighting censorship is difficult at a library with community standards that do not allow for certain viewpoints	3	2.4%
I do not actively challenge censorship	2	1.6%
Fighting censorship can be difficult at a school library where minors are being protected by adults	1	0.8%
The senior librarians make decisions about fighting censorship — I support what they decide	1	0.8%
Article IV		
Other groups have never approached us	5	4.1%
Will not cooperate with groups that only oppose the censorship of a narrow set of specific materials [but wish to censor other views]	4	3.2%
Groups whose values conflict with values of library's community/parent institution need not be worked with	4	3.2%
Free expression that is disruptive, harmful, or discourage others from using library is not acceptable	3	2.4%
Libraries need not actively seek to cooperate with such groups	2	1.6%
Cannot possibly seek to work with "all" groups	2	1.6%
We do not have the time to engage other groups like this	2	1.6%
Article V		
Abridged service based on age is acceptable	4	3.2%

Areas of Less than Full Adherence (by article)	Number of people listing this objection	Percentage of overall respondents listing this objection
Article VI		
Our library is private--meeting rooms/displays are not made available to the public outside of our community	17	13.8%
We do not get requests from the public to use our space	3	2.4%
At a Christian college library, library space and displays are not available to groups that oppose the Christian faith	3	2.4%
In academic setting, sometimes priority is given to a certain population (e.g., students) over others (e.g., staff or guests)	3	2.4%
Displays that promote violence or radical/extreme viewpoints are not allowed	2	1.6%
Does not apply to my library	1	0.8%
General Objections		
The standards of the LBR do not apply to private libraries like they do to public ones—the community standards of our Christian institution govern our library's operations	7	5.7%
Where LBR conflicts with Christian ethics, Christian ethics take precedence	7	5.7%
The language of the LBR is too extreme	3	2.4%

Appendix B: Content Respondents Felt Should Be Limited, Abridged, or Omitted From Public Libraries

Content or viewpoint	Number of times mentioned	Percentage of overall respondents mentioning this
Pornography / sexually explicit content	46	37.4%
Promotes racism, hatred, or abuse	16	13.0%
"How to" material for engaging in harmful or illegal activity (e.g., bomb making, suicide, overthrowing government, etc.)	14	11.4%
Material of low quality, extreme fringe viewpoints, or with obvious factual inaccuracies (incl. Holocaust denial)	10	8.1%
Internet filtering (including abridged access for children)	9	7.3%
Limited access for materials inappropriate for children	8	6.5%
Material in which community has no interest	7	5.7%
Depicts or promotes gratuitous violence	6	4.9%
Obscene or illegal materials (e.g., child pornography)	6	4.9%
Content conflicting with local community's values	4	3.2%
"Immoral" materials	1	0.8%
Homosexuality	1	0.8%
Animal cruelty	1	0.8%
Material that does not build character in citizens	1	0.8%
Satanism, occult worship, etc.	1	0.8%

Appendix C: Survey Instrument

Intro

Please answer all of the questions, and note that there are multiple pages of the survey. Data from surveys that are left unfinished will not be recorded. Please take this survey only once.

Please indicate the age range into which you fall.

- o 18-30
- o 30-45
- o 45-60
- o 60+

Please indicate your gender.

- o Male
- o Female

Please indicate your highest level of education:

- o Certificate or Associate's degree
- o Bachelor's degree
- o MLS or MLIS
- o Second master's (or other advanced degree)
- o Doctorate
- o Master's degree (other than MLS or MLIS)

Please indicate how long you have been a librarian

- o Less than 5 years
- o 5-10 years
- o 11-15 years
- o 16-20 years
- o 20+ years

Please indicate the type of library in which you are employed:

- o Christian college or university library
- o Public library
- o Public school library
- o Secular college or university library
- o Private school library
- o Other (Please specify) ______________________
- o Private library or archive (e.g., museum, business, etc.)

Do you consider yourself a member of the Christian faith?

- o Yes
- o No

If "Yes" is Selected

What is your denominational affiliation?

- o Protestant
- o Catholic
- o Orthodox
- o Non-denominational
- o Other (please specify) ____________________

LBR

The following is the text of the ALA's Library Bill of Rights. Please refer to it as needed in answering the remaining questions in this survey.

"The American Library Association affirms that all libraries are forums for information and ideas, and that the following basic policies should guide their services.

I. Books and other library resources should be provided for the interest, information, and enlightenment of all people of the community the library serves. Materials should not be excluded because of the origin, background, or views of those contributing to their creation.

II. Libraries should provide materials and information presenting all points of view on current and historical issues. Materials should not be proscribed or removed because of partisan or doctrinal disapproval.

III. Libraries should challenge censorship in the fulfillment of their responsibility to provide information and enlightenment.

IV. Libraries should cooperate with all persons and groups concerned with resisting abridgment of free expression and free access to ideas.

V. A person's right to use a library should not be denied or abridged because of origin, age, background, or views.

VI. Libraries that make exhibit spaces and meeting rooms available to the public they serve should make such facilities available on an equitable basis, regardless of the beliefs or affiliations of individuals or groups requesting their use.

Adopted June 19, 1939, by the ALA Council; amended October 14, 1944; June 18, 1948; February 2, 1961; June 27, 1967; January 23, 1980; inclusion of "age" reaffirmed January 23, 1996."

Which of the following statements best aligns with your feelings about the Library Bill of Rights' applicability to libraries?

- o The Library Bill of Rights is equally applicable to all libraries.
- o The Library Bill of Rights is most applicable to public libraries, but the majority of its content is applicable to other types of libraries as well.
- o The Library Bill of Rights is most applicable to public libraries, but some of its content can be applicable to other types of libraries as well.
- o The Library Bill of Rights is only applicable to public libraries; it is not applicable to other types of libraries.

Looking at the text of the ALA Library Bill of Rights above, please indicate whether you personally support or object to the following portions of the document (i.e., indicate whether your own ethical or spiritual convictions are consistent with the statements made in the Library Bill of Rights):

	Strongly Support	**Support**	**Neutral**	**Object**	**Strongly Object**	**Not Applicable in my library**
Library Bill of Rights Article I	o	o	o	o	o	o
Library Bill of Rights Article II	o	o	o	o	o	o
Library Bill of Rights Article III	o	o	o	o	o	o
Library Bill of Rights Article IV	o	o	o	o	o	o
Library Bill of Rights Article V	o	o	o	o	o	o
Library Bill of Rights Article VI	o	o	o	o	o	o

Whether you personally support or object to the Library Bill of Rights, please indicate the degree to which you adhere to the standards outlined in each of its articles in your professional practice of librarianship.

	Always adhere	**Adhere with some exceptions**	**Sometimes adhere**	**Occasionally adhere**	**Rarely or never adhere**	**Not applicable in my library**
Library Bill of Rights Article I	o	o	o	o	o	o
Library Bill of Rights Article II	o	o	o	o	o	o
Library Bill of Rights Article III	o	o	o	o	o	o
Library Bill of Rights Article IV	o	o	o	o	o	o
Library Bill of Rights Article V	o	o	o	o	o	o
Library Bill of Rights Article VI	o	o	o	o	o	o

If you chose anything other than "Always adhere" for any of the options in the above question, please provide a brief explanation or examples of situations in which you do not adhere to the standards of the Library Bill of Rights. (Please try to limit responses to one or two sentences.)

Please indicate your level of agreement or disagreement with the following statement: "A Christian librarian working in a public library setting should always abide by the professional and ethical standards outlined in the Library Bill of Rights even if he or she perceives conflict between it and his or her personal moral convictions."

- o Strongly Agree
- o Agree
- o Neither Agree nor Disagree
- o Disagree
- o Strongly Disagree

Should official policies of public libraries ever limit access to, filter, or refuse to acquire any materials (print or electronic) based on the content or viewpoint of the materials?

- o Yes
- o No

If "Yes" is Selected

What sorts of content or viewpoints would warrant the filtering, refusal to acquire, or limitation of access to materials in a public library? (Please try to limit responses to single words and short phrases.)

Are there any other comments you would like to make on the topic of Christian librarianship and the ethics of the ALA as embodied in the Library Bill of Rights?

Klostersturm and Secularization in Central Europe: What Happened to the Libraries?

by Jeffrey Garrett

In this bibliographic essay, I look at central European monastic library confiscations — commonly called "secularizations" — at the end of the 18th and beginning of the 19th centuries, a topic that will require some re-orientation for Anglo-American readers. In the English-speaking world as in the tradition of Anglo-American historiography, when we think of "secularization" as an historical process we naturally think first of the actions of Henry VIII during the Reformation, mainly between 1532 and 1540: his suppression of the Roman Catholic Church in England, his confiscation of church property — including church archives, manuscripts, and the still relatively few numbers of printed books. Similar secularizations occurred in other European regions during the 16th century, mostly in Scandinavia and northern and eastern Germany. Beneficiaries of these secularizations were the royal treasuries along with the coffers, libraries, and archives of aristocratic courts, wealthy cities, universities, certain individuals, and of course, the new Protestant-Lutheran clerical order.

However, 250 years after the Reformation, a new wave of church property confiscation swept through predominantly *Catholic* Europe — a phenomenon of incomparably greater magnitude and arguably greater historical and cultural significance. The countries affected extended from Spain and Portugal in the southwest — with their respective New World and Asian dominions — to Silesia, Poland, the then-powerful Grand Duchy of Lithuania, and Ukraine in the northeast and east of Europe. The cultural importance of this second secularization wave was amplified by the vastly greater size of libraries and archives in the late 18th and early 19th centuries, reflecting 300 years during which the printing press had caused several magnitudes of increase in the quantity and geographic distribution of publications — and the resulting transformation of knowledge culture in Europe. "After Gutenberg," writes Albert Manguel, "for the first time in history, hundreds of readers possessed identical copies of the same book, and . . . the book read by someone in Madrid was the same book read by someone in Montpellier."[1] This more modern reading culture had not been in place during the Reformation of the mid-16th century, when libraries and archives had been secularized before.

I will be discussing the literature that exists describing the end of monastic book culture in German-speaking Europe during the late 18th and early 19th centuries. It was also the era that gave rise to the modern research library — no coincidence, since the organization of the large amounts of books flowing from the dissolved, "secularized" monasteries into the hands of the state could not be dealt with in traditional ways, which regularly involved the highly trained memory of librarians and the visual display of books. It is notable and symbolic that "Bibliothek-Wissenschaft," or "library science," was developed by a secularized Benedictine monk named Martin Schrettinger (1772–1851). It is also a testimony to the significance of his contribution that his extra-mnemonic, theory-based approach to organizing vast amounts of information has served us well to this day. Monastic library secularization and the invention of a "science" of librarianship were two halves of a single transformation in the European — and ultimately the world's — library landscape.

Between March 22 and 24, 2012, scholars from across Europe and North America convened in Oxford for the conference "How the Secularization of Religious Houses Transformed the Libraries of Europe," the first scholarly meeting in recent decades to treat the late 18th–early 19th century transformation of the libraries of Europe as a single, albeit highly

1 Alberto Manguel, *A History of Reading* (London: Flamingo, 1997), 137–38.

Jeffrey Garrett recently retired as Associate University Librarian for Special Libraries at Northwestern University, Evanston, Illinois.

diversified, phenomenon. Papers were presented in a host of languages, among them French and Italian, Polish and Portuguese. Editing these papers, which also entails the reconciliation of terminology from different languages and different historiographical traditions for similar but locally individuated historical phenomena, surely explains why the proceedings of this conference have not yet appeared in publication.[2]

My role at the Oxford conference was to provide an overview of the expropriation of monastic libraries in Catholic Central Europe, 1773–1814. This upheaval took place in three phases: the suppression of the Jesuits and their worldwide institutions in and immediately after 1773; the Josephine suppressions (or *Klostersturm*) of the 1780s in Austria, affecting the far-flung possessions of the Habsburg Empire; and, finally and most significantly, the often violent suppression of religious orders during the Revolutionary and Napoleonic periods, 1789 to 1814, emanating from France but affecting most of Europe.

Before this period and even during it, the monasteries of Central Europe numbered in the many thousands. Hundreds of them were wealthy, with fabulous libraries housed in spectacular Baroque and Rococo buildings built specifically for the purpose. The central European monasteries of the prelate orders — Benedictines, Cistercians, Augustinian Canons, and Premonstratensians — and the colleges of the Jesuits almost all had libraries of note, with holdings often numbering in the tens of thousands of volumes.[3] Perhaps the most prominent of these in Germany, representing hundreds of others, was Polling, an Augustinian Canon abbey in Upper Bavaria between Munich and the Alps, with close to 80,000 volumes, not far from the ancient Benedictine abbeys of Tegernsee and Benediktbeuern, dating from the early Middle Ages and by the time under discussion already a thousand years old, with between 25,000 and 40,000 volumes each.[4] Württemberg's abbeys also had significant libraries, among them the Cistercian abbey of Salem, with 40,000 to 60,000 volumes.[5] Along the Rhine, from Freiburg to Cologne and in Catholic Westphalia, monastic collections were also notable, including those of Corvey and Klarholz.[6] Finally, in politically and confessionally complex Switzerland we find several of Europe's oldest and richest monastery libraries, among them St. Gallen and Einsiedeln, both Benedictine. But the institutions named here are only several of the most salient, and even smaller monasteries often had libraries of note. The single Swiss canton of Thurgau, for example, had had at least nineteen monasteries during the preceding thousand years, of which at least nine survived until well into the 19th century — and they all had libraries.[7] Or to focus on Bavaria, probably the most heavily researched Central European region, modern estimates have placed the total number of books in the libraries of the prelate orders alone at 1.2 million. Even the property-shunning mendicant orders — again just considering Bavaria — had an estimated 342,000 volumes by 1800.[8]

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[2] Abstracts of all papers are available online at http://www.bodleian.ox.ac.uk/csb/find-resources/projects/how-the-secularization-of-religious-houses-transformed-the-libraries-of-europe.

[3] On the "foundational role" of the monasteries, their monks, and their libraries for the scholarly life of Bavaria by 1800, see Dieter Kudorfer, "Die Säkularisation und das Bibliothekswesen: Traditionsbruch und Neuanfang für die Wissenschaft," *Lebendiges BücherErbe: Säkularisation, Mediatisierung und die Bayerische Staatsbibliothek*, ed. Dieter Kudorfer, Ausstellungskataloge (Munich: Bayerische Staatsbibliothek, 2003).

[4] ___ , "Die Säkularisation und das Bibliothekswesen," 10–11.

[5] Gerhard Römer, *Bücher, Stifter, Bibliotheken: Buchkultur zwischen Neckar und Bodensee* (Stuttgart: Kohlhammer, 1997).

[6] Johannes Meier, "Spurensuche: Die Bibliothek des Klosters Clarholz im Lichte ihrer individuellen Provenienzen,"*Die Bibliothek des Prämonstratenserklosters Clarholz: Bestandskatalog von Elke Pophanken mit Beiträgen von Johannes Meier und Ursula Olschewski*, ed. Reinhard Feldmann, Schriften der Universitäts- und Landesbibliothek Münster (Münster: Universitäts- und Landesbibliothek Münster, 1996); Johannes Meier, "... wie die geistlichen Herren in den meisten Zweigen der Wissenschaft und der Literatur wohl bewandert und mit ihrer Zeit fortgeschritten waren: Zum geistigen und religiösen Standort des adligen Clarholzer Prämonstratenserkonventes in den letzten Jahrzehnten vor der Säkularisation der alten Reichskirche," *Analecta Praemonstratensia* 73 (1997).

[7] Most Swiss monasteries were secularized in 1848. See Marianne Luginbühl and Heinz Bothien, "Auch Bücher haben ihr Schicksal" Die Geschichte der thurgauischen Klosterbibliotheken seit dem 19. Jahrhundert (Frauenfeld: Thurgauische Kantonsbibliothek, 1999).

[8] Ladislaus Buzás, *German Library History, 800–1945*, trans. William D. Boyd (Jefferson, NC: McFarland, 1986), 159–60.

In little more than forty years, between July 1773, when Pope Clement XIV, with his brief *Dominus ac Redemptor*, formally abolished the Society of Jesus, and the last monastery secularization mandated by the Principal Decree of the Imperial Deputation (*Reichsdeputationshauptschluss*) of 1803, namely the dissolution of Höglwörth near Salzburg in 1817,[9] most of the medieval book infrastructure of Europe disappeared from the map. It would be replaced by a totally new "order of books," as Roger Chartier has called knowledge cultures,[10] one characterized by huge state-owned collections and smaller regional and university libraries with increasing relevance for science and teaching, a knowledge infrastructure that remained in place for the next 200 years — that is, until the digital revolution of the present day largely lifted the constraints of location and time from scholarly access to information.

The literature describing this process in Central Europe does not exist to any significant degree in English, though there are exceptions. Several works by Derek Beales in both monograph and article formats are essential introductory reading for understanding the Austrian *Klostersturm*, which had its roots in the reign of Maria Theresa (1717–1780) and then during the fifteen years of her joint regency with son Joseph — later Emperor Joseph II.[11] Jacob Soll's recent important work on the early modern information regimes of France and Italy, especially his 2009 book *The Information Master*, discusses the movement of knowledge repositories from ecclesiastical-aristocratic centers to state control in the 17th and 18th centuries, but does not cover the mass secularizations elsewhere in Europe during the period treated so extensively at the 2012 Oxford conference.[12] The earliest treatments in English center on Bavaria. They are Ernest Oscar Thedinga's Ph.D. dissertation from 1935[13] and then Edwin Heyse Dummer's research of the mid 1940s and 50s, focusing on the most famous secularizer of ecclesiastical libraries in Germany, Johann Christoph von Aretin (1773–1824).[14] For the implications of monastic library secularization, Sidney L. Jackson recognized the great importance of Martin Schrettinger for the history of classification and library arrangement in two articles on this important library theorist from the early 1970s, but neglects to give proper credit to Schrettinger for actually and physically organizing the hundreds of thousands of books that flowed to the state from the monasteries (including his own, Weissenohe near Regensburg[15]) in the early 19th century.[16] The most recent articles in English — to my knowledge there are no monographs, not even translations of principal German-language works — are two of my own, one of them published in the proceedings of the conference

9 Cornelia Jahn, "Mühsam erworbene Schätze: Der Ablauf der Büchersäkularisation," *Lebendiges BücherErbe: Säkularisation, Mediatisierung und die Bayerische Staatsbibliothek*, ed. Dieter Kudorfer, Ausstellungskataloge (Munich: Bayerische Staatsbibliothek, 2003), 27.

10 Roger Chartier, *The Order of Books: Readers, Authors, and Libraries in Europe between the Fourteenth and Eighteenth Centuries*, trans. Lydia G. Cochrane (Stanford: Stanford University Press, 1994).

11 Beales's two-volume biography of Joseph II is foundational here: Derek Beales, *Joseph II,* vol. 1: *In the Shadow of Maria Theresa, 1741–1780* (Cambridge: Cambridge University Press, 1987); ___ *, Joseph II,* vol. 2: *Against the World 1780–1790* (Cambridge: Cambridge University Press, 2009). On the *Klostersturm*, see esp. vol. 2, ch. 8, "Josephism Rampant I: Monasteries, General Seminaries and Parishes," p. 271–306. Beales has also written on Joseph's critically important early education: ___, "Christians and 'philosophes': The Case of the Austrian Enlightenment," *History, Society and the Churches: Essays in Honour of Owen Chadwick*, eds. Derek Beales and Geoffrey Best (Cambridge: Cambridge University Press, 1985).

12 Cf. Jacob Soll, "Library of Power, Library of Enlightenment: Libraries as Foundations to the Modern State 1400–1800," Edward G. Holley Lecture sponsored by the ALA Library History Roundtable, Chicago, June 30, 2013.

13 Ernest Oscar Thedinga, "Secularization in Bavaria during the Napoleonic Era," Ph.D. Thesis, University of Wisconsin–Madison, 1935.

14 Edwin Heyse Dummer, "Johann Christoph von Aretin and the Library Scene in Bavaria in the Secularization Period 1802–1811," M.A. Thesis, University of Chicago, 1944; ___ , "Johann Christoph von Aretin: A Re-evaluation," *Library Quarterly* 16.2 (1946).

15 Ilse Haeckel, "Schrettinger und die Säkularisation des Klosters Weissenohe," *Aus der Arbeit des Bibliothekars: Aufsätze und Abhandlungen Fritz Redenbacher zum 60. Geburtstag dargebracht*, ed. Bernhard Sinogowitz (Erlangen: Universitäts-Bibliothek, 1960).

16 Sidney L. Jackson, "Schrettinger on Class and the Subject Heading: A Note on Early Nineteenth-Century Thinking," *Library Resources & Technical Services* 14.4 (Fall) (1970); ___, "Pioneer Librarianship Thinking in the Early Nineteenth Century: Schrettinger, Ebert and Molbech," *International Library Review* 3 (1971).

"The Contributions of Monastic Orders to the Catholic Enlightenment" in Piliscsaba, Hungary in the late 1990s[17] and Friedrich Buchmayr's overview of the Josephine confiscations in Austria published in the proceedings of the "Lost Libraries" conference in Cambridge in 2000.[18] Michael Buckland's writings on the importance of library schools and library science also deserve mention since he specifically addresses the reconfiguration of the German library landscape in this period.[19]

So the balance of this literature survey will be focusing on scholarship available only in German. May it serve as a minor consolation that this body of research material is almost all available in or through North American research libraries. Treatment will also not be (nor could it be) comprehensive, but will instead highlight certain types of research with notable examples. Also, since this topic has been studied and written about now for at least 150 years and some of the most important work was done in the 19th century, many of the works referenced are quite old. Research genres we will present below are 1.) anniversary publications, comprehensive studies, regional studies; 2.) studies of individual monastic libraries; 3.) biographies.

Anniversary Publications, Comprehensive Studies, and Regional Studies

In Europe, anniversaries are usually the occasion for sweeping reviews of historical events and periods as well as massive, often government-funded retrospective exhibitions. For Austria, 1980 marked the 200th anniversary of Joseph II's ascendancy to sole regency of the Empire — he had ruled until then (and since 1765) jointly with his mother, Maria Theresa. A major exhibit at Melk Abbey to honor this occasion was organized by the government of Lower Austria for which a massive collection of essays — the catalog was 718 pages long, with 45 color plates — was commissioned, under the general editorship of the premier Austrian historian of that era, Karl Gutkas.[20] One of the articles was entitled "Josephine Monastery Closures, 1782–1789,"[21] reflecting that an entire room of the exhibit had been dedicated to this subject.[22] Yet a detailed discussion of the migration of library resources was not included in this volume. An oversight perhaps, understandable since Melk's library has never been compromised by any government or invading army, with the possible exception of some of Napoleon's generals.[23] Also, in Austria, research into the disappearance of medieval libraries has always been conducted at the regional (*Land*) level — as we will see further below.

In southern Germany, the 200th anniversary of the *Säkularisation*, which began in 1803, was an occasion for major state-funded exhibitions and research projects. By contrast to Austria, these did look specifically — and often critically — at the fate of libraries and library books. The catalog of the major commemorative exhibition in the Regensburg Historical Museum, which took place between May and August of 2003, included a chapter on the fate of Regensburg libraries.[24] The Bayerische Staatsbibliothek (Bavarian State Library), one of the principal beneficiaries of the secularization of monastery books (in fact becoming for a time the second greatest library in Europe after the Bibliothèque nationale in Paris[25]) released a

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[17] Jeffrey Garrett, "Redefining Order in the German Library, 1775–1825," *Eighteenth-Century Studies* 33.1 (Fall) (1999); ___, "Aufhebung im doppelten Wortsinn: The Fate of Monastic Libraries in Central Europe, 1780–1810," *Verbum Analecta Neolatina* 2 (1999).

[18] Friedrich Buchmayr, "Secularization and Monastic Libraries in Austria," *Lost Libraries: The Destruction of Great Book Collections since Antiquity*, ed. James Raven (Basingstoke, Hants.; New York: Palgrave Macmillan, 2004).

[19] Michael K. Buckland, "Information Schools: A Monk, Library Science, and the Information Age," *Bibliothekswissenschaft - quo vadis? / Library Science - quo Vadis*?, ed. Petra Hauke (Munich: K.G. Sauer, 2005), 19-32.

[20] Karl Gutkas, ed., *Österreich zur Zeit Kaiser Josephs II: Mitregent Kaiserin Maria Theresias, Kaiser und Landesfürst* (Wien: Amt der Niederösterreichischen Landesregierung, Abt. 3/2, Kulturabteilung, 1980).

[21] Elisabeth Kovács, "Josephinische Klosteraufhebungen 1782–1789," *Österreich zur Zeit Kaiser Josephs II.*

[22] Gutkas, ed., *Österreich zur Zeit Kaiser Josephs II,* 533–538.

[23] I have not investigated this period of Melk's history.

[24] Michael Drucker, "Regensburger Bibliotheken: Schicksale zwischen Reichsstadtzeit und Königreich," *1803, Wende in Europas Mitte: Vom feudalen zum bürgerlichen Zeitalter: Begleitband zur Ausstellung im Historischen Museum Regensburg, 29. Mai bis 24. August 2003*, eds. Peter Schmid and Klemens Unger (Regensburg: Schnell & Steiner, 2003).

[25] Hermann Hauke, "Die Bedeutung der Säkularisation für die bayerischen Bibliotheken," *Glanz und Ende der alten Klöster: Säkularisation im bayerischen Oberland 1803*, eds. Josef Kirmeier and Manfred Treml, Veröffentlichungen zur Bayerischen Geschichte und Kultur; 21 (Munich: Süddeutscher Verlag, 1991), 94–96.

wonderful collection of essays specifically on the fate of monastery books in a volume with the (translated) title "Living Book Legacy: Secularization, Mediatization, and the Bavarian State Library."[26] Two other publications tied to the bicentennial also deserve mention, namely the first comprehensive census of monasteries, abbeys, convents, and hermitages ever undertaken in Bavaria, complete with a detailed folding map,[27] and then Engelbert Plassmann's harvest of *all* anniversary publications that were released having to do specifically with libraries in *all* parts of Germany, delivered as a public lecture at Berlin's Humboldt University in February 2004.[28] This is by no means an exhaustive list — in fact, it is highly selective — but it does give a sense for the number and diversity of these publications.

Apart from anniversary publications, several works stand out as efforts to be comprehensive treatments of the fate of monastic libraries for specific states or regions. In Austria, the approach is, as mentioned above, almost always regional, which is understandable given the vast size of the Habsburg Empire in the 18th century. The standard work on the dissolutions and dispositions of monasteries and their libraries during the reign of Joseph II in German-speaking Austria is Adam Wolf's *Die Aufhebung der Klöster in Innerösterreich* ("The Suppression of Monasteries in Austria Proper") of 1871.[29] Another older work worthy of mention that covers specifically Upper Austria — whose principal metropolis is Linz on the Danube — during the 1780s is Rudolf Hittmair's densely detailed monograph of 1907, the translated title of which is "The Josephine Assault on Monasteries in the Territories Upstream from the Enns."[30] Other Habsburg regions have been covered in detail in works by Strassmayr ("Fates of Upper Austrian Monastery Libraries") and Karnthaler ("The Fate of Tirolean Monastery Libraries between 1773 and 1790") in the middle of the last century.[31] Simon Laschitzer wrote two important articles in the 1880s, one looking at libraries in the entire Austrian Empire ("The Edicts on the Libraries and Archives of the Suppressed Monasteries of Austria"), the other focusing specifically on the province of Carinthia.[32] Christine Tropper's more recent study brings together much research and is indispensable for Lower Austria, i.e., the German-speaking region along the Danube upstream from Vienna.[33]

Regional treatments are also plentiful in Germany. The diocese of Rottenburg-Stuttgart, for example, published a thin (91 pages) but excellent (though not impartial!) collection of essays in 1988 on the confiscation and disposition of Swabian monastery libraries, entitled (in English translation) "'And Now We Must Let Be Stolen . . .': On the Dissolution of Swabian Monastery Libraries."[34] By far the most ambitious project, never completed, was Paul Ruf's research on the secularization of Bavarian monastery libraries, published in 1962 as (Engl.) "Secularization and the Bavarian State Library."[35] Although Ruf only managed to publish the first volume of his work, covering the period ending in 1802, i.e., just before the major thrust

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[26] Dieter Kudorfer, ed., *Lebendiges BücherErbe: Säkularisation, Mediatisierung und die Bayerische Staatsbibliothek* (Munich: Bayerische Staatsbibliothek, 2003).

[27] Rainer Braun, *Klöster in Bayern um 1800: Eine Bestandsaufnahme*, Forum Heimatforschung: Ziele, Wege, Ergebnisse (Munich: Bayerischer Landesverein für Heimatpflege e.V., 2005).

[28] Engelbert Plassmann, *Büchervernichtung, Bücherverschiebung, neuer Aufbruch: Eine Nachlese zum Säkularisationsjubiläum 2003*, Berliner Arbeiten zur Bibliothekswissenschaft (Berlin: Logos, 2005).

[29] Adam Wolf, *Die Aufhebung der Klöster in Innerösterreich 1782–1790: Ein Beitrag zur Geschichte Kaiser Joseph's II* (Vienna: Braumüller, 1871).

[30] Rudolf Hittmair, *Der Josefinische Klostersturm im Land ob der Enns* (Freiburg im Breisgau: Herder, 1907).

[31] Eduard Straßmayr, "Schicksale oberösterreichischer Klosterbibliotheken," *Oberösterreichische Heimatblätter* 1 (1947); Franz Karnthaler, "Das Schicksal der Tiroler Klosterbibliotheken in den Jahren 1773–1790," *Biblos* 5 (1956).

[32] Simon Laschitzer, "Die Verordnungen über die Bibliotheken und Archive der aufgehobenen Klöster in Österreich," *Mittheilungen des Instituts für Österreichische Geschichte* 2 (1881); ___, "Geschichte der Klosterbibliotheken und Archive Kärntens zur Zeit ihrer Aufhebung unter Kaiser Josef II," *Carinthia: Zeitschrift für Vaterlandskunde, Belehrung und Unterhaltung* 73.6–8 (1883).

[33] Christiane Tropper, "Schicksale der Büchersammlungen niederösterreichischer Klöster nach der Aufhebung durch Joseph II. und Franz (II.) I.," *Mitteilungen des Instituts für österreichische Geschichtsforschung* 91 (1983).

[34] Theodor Heuser, ed., "*. . . und muß nun rauben lassen . . .": Zur Auflösung schwäbischer Klosterbibliotheken* (Stuttgart: Akademie der Diözese Rottenburg-Stuttgart, 1988).

[35] Paul Ruf, *Säkularisation und Bayerische Staatsbibliothek*, vol. I: *Die Bibliotheken der Mendikanten und Theatiner (1799–1802)* (Wiesbaden: Otto Harrassowitz, 1962).

of secularizations began in 1803, he sets the stage very well, introducing all of the principal figures important for Bavaria. His character sketch of Johann Christoph von Aretin is especially noteworthy, indispensable for an understanding of this man's character and many passions, which in turn go far to explain the singular and turbulent fate of monastic books in Bavaria over the following half century, especially in the capital of Munich[36] but also all across the kingdom.[37] A final work that is useful as an overview and introduction to the *Säkularisation* in Bavaria, though sometimes too popularly written to reconcile the many divergent versions of events and the complexities of the central characters, is Dietmar Stutzer's work of 1990, whose title translates as "The Secularization of 1803: The Assault on Bavaria's Churches and Monasteries."[38]

Studies of Individual Monastic Libraries

The suppression and secularization of monasteries and the disposition of their libraries all come alive not so much in these overviews, but rather in the accounts and retrospectives depicting the fates of individual monastery collections. These publications are often tied to exhibits of grand or lesser scale. Several dissolutions are very well documented, for example, those of the Austrian monasteries Gaming,[39] Mauerbach,[40] Mondsee,[41] and St. Paul,[42] and then many in Bavaria, among them Benediktbeuern,[43] Ottobeuren,[44] and the libraries of several notable monasteries — and the prince-bishop's own library — in the bishopric of Passau.[45] For me, some of the most notable (and, often, most moving) documents describe the end of relatively small ecclesiastical libraries, and the removal, sale (often at auction), or destruction of their holdings. The very tiny library at Ardagger in Austria was sold at auction on August 20, 1787, a sale that has been carefully studied and documented by a Benedictine researcher, Bernhard Wagner, O.S.B.[46] Another story that has been related in detail is that

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[36] Eva Schrepf, „Die Bayerische Hofbibliothek (Staatsbibliothek) 1803–1843. Versuch einer Skizze ihrer Geschichte," M.A., Ludwig-Maximilians-Universität, 1989; Bettina Wagner, „Dublettenauktionen der Münchener Hofbibliothek in der ersten Hälfte des 19. Jahrhunderts," *Aus dem Antiquariat* (2006).

[37] Gerhard Heyl, „Der Verkauf der Klosterbibliothek Benediktbeuern 1832–1841: Vornehmlich nach Akten des bayerischen Kriegsarchivs," *Mitteilungen für die Archivpflege in Bayern* 24 (1978).

[38] Dietmar Stutzer, *Die Säkularisation 1803: Der Sturm auf Bayerns Kirchen und Klöster*, Rosenheimer Raritäten, 3rd, expanded ed. (Rosenheim: Rosenheimer, 1990).

[39] Brunhilde Hoffmann, *Die Aufhebung der Kartause Gaming*, Analecta Cartusiana, 58 (Salzburg: Institut für Anglistik und Amerikanistik, Universität Salzburg, 1981).

[40] W. Boguth, „Die Aufhebung der Kartause Mauerbach: Ein Beitrag zur Geschichte der Josefinischen Klosteraufhebung," *Jahrbuch für Landeskunde von Niederösterreich* (1902); Helmuth Feigl, „Die wirtschaftlichen Hintergründe der Aufhebung der nierösterreichischen Kartäuserklöster," *Die Kartäuser in Österreich*, ed. James Hogg, vol. 2 (Salzburg: 1981).

[41] Hertha Awecker, „Die Aufhebung der Benediktinerabtei Mondsee 1791: Ein Beitrag zur Geschichte des Josephinismus im Lande ob der Enns," Diss., Graz, 1948.

[42] Waltraud Krassnig, „Die Aufhebung des Stiftes 1782–1787," *Schatzhaus Kärntens: Landesausstellung St. Paul 1991: 900 Jahre Benediktinerstift*, eds. Günther Hödl and Johannes Grabmayer, vol. 2: *Beiträge* (Klagenfurt: Universitätsverlag, 1991); Laschitzer, „Geschichte der Klosterbibliotheken und Archive Kärntens zur Zeit ihrer Aufhebung unter Kaiser Josef II."

[43] Heyl, „Der Verkauf der Klosterbibliothek Benediktbeuern 1832–1841:Vornehmlich nach Akten des bayerischen Kriegsarchivs."; Wolfgang Jahn, „Die Aufhebung des Klosters Benediktbeuern," *Glanz und Ende der alten Klöster. Säkularisation im bayerischen Oberland 1803*, eds. Josef Kirmeier and Manfred Treml, Veröffentlichungen zur Bayerischen Geschichte und Kultur, 21 (Munich: Süddeutscher Verlag, 1991).

[44] J. Rottenkolber, „Die Schicksale der Ottobeurener Klosterbibliothek in der Säkularisation," *Memminger Geschichtsblätter* 18.2 (1932).

[45] Maria Bernarda Wagner, „Die Säkularisation der Klöster im Gebiet der heutigen Stadt Passau 1802–1836," Diss., Universität München, 1935; Dietmar Stutzer, „Die Bibliothek von St. Nikola," *Bayerland* 81.9 (1979). Again, the referenced literature is only a representative sample of the published research on these monasteries.

[46] Benedikt Wagner, O.S.B., „Der Religionsfonds versteigert eine alte Stiftsbibliothek," *Translatio studii. Manuscript and Library Studies Honoring Oliver L. Kapsner, O.S.B.*, ed. Julian G. Plante (Collegeville, MN: St. John's University Press, 1973). I discuss the Ardagger auction in my (English-language) contribution to the Oxford conference proceedings, "The Expropriation of Monastic Libraries in Central Europe, 1773–1817," forthcoming. Suffice it to say here that the most valuable holdings were added to the Hofbibliothek in Vienna, while many other valuable items were acquired by representatives of Seitenstetten Abbey,

of Kloster Schäftlarn in Bavaria, the very first monastery to be dissolved outside of Munich, in April of 1803. That story was recounted by Aretin in his diaries,[47] but also, 188 years later, by the monks of Schäftlarn — the abbey was restored to the Benedictines in 1866 — in an exhibit and a handmade, stapled catalog from 1991.[48] In the introductory essay to this catalog, the author, identified only by his initials "M.R.," emphatically, though respectfully, takes issue with the official version of the Secularization which proceeded from the Bavarian government of those years, which was that shipping all the monastery books to Munich saved them from perhaps a worse fate.[49] Amazing that after nearly two centuries, these wounds left by the destruction of monastery book culture remain open!

Biographies

Reference has already been made to Derek Beales's recently completed magisterial biography of Austrian emperor Joseph II.[50] Descending more to the level of the principal enactors of the process described here, Austria and Bavaria each have a signal *Klosterstürmer* and secularizer whose deeds are well documented in the literature, and who even today excite passions in and outside the circles of historians both inside and outside the Catholic Church. In Austria, that individual is the firebrand Josephine partisan Joseph Valentin Eybel (1741–1805), already known in Vienna as an intensely anticlerical pamphleteer[51] before being put in charge of numerous monastery closures, mostly in Upper Austria. His life is described in the standard biographical dictionaries of the era, for example the massive compendium of Constantin von Wurzbach,[52] but above all in the detailed biography by Manfred Brandl, which despite being dispositionally negative about Eybel's activities still contains fascinating detail unavailable from any other source.[53] Eybel's already-mentioned Bavarian epigone of twenty years later, the equally fanatical Johann Christoph von Aretin, was well portrayed in Paul Ruf's work mentioned above,[54] but ultimately we must turn to additional sources to round out our impression of this dominant figure of the early years of the Bavarian monastic library confiscations. This is the study compiled by distant relative Erwein von Aretin, serialized over three issues of *Gelbe Hefte* during the 1920s.[55] I hope to have contributed some insights of my own to an understanding of Aretin's life, specifically what he learned from his captors — and then friends — in France, where he was sent to study the disposition of confiscated French monastic libraries, held in what were called the *dépôts littéraires*.[56] France was to become the template for his activity in Bavaria in and after 1803.

The final figure of importance for an understanding of this period in Central Europe is Martin Schrettinger. It was German library historian Uwe Jochum who resurrected Schrettinger from historical *oubli* in his 1991 book, in English,

where they reside to this day.

[47] Johann Christoph Freiherr von Aretin, *Briefe über meine literarische Geschäftsreise in die baierischen Abteyen: Mit einer Einführung herausgegeben von Wolf Bachmann*, Bibliotheca Bavarica (Munich: Langen-Müller, 1971), 17ff.

[48] Stiftsbibliothek Schäftlarn, *Bücher-Schicksal: Die Säkularisation der Stiftsbibliothek Schäftlarn 1803: Ausstellung in Zusammenarbeit mit der Bayer. Staatsbibliothek und der Universitätsbibliothek München in der Stiftsbibliothek Schäftlarn, 10. Nov.–8. Dez. 1991*, Ausstellungskatalog[e], 4 (Schäftlarn: Stiftsbibliothek Schäftlarn, 1991).

[49] ___, *Bücher-Schicksal*, 18-20.

[50] Called "awesome" and "monumental" in the extensive June 24, 2010, review article of vol. 2 of *Joseph II* by R.J.W. Evans, "The Most Dynamic Ruler," *The New York Review of Books* (2010).

[51] Joseph Valentin Eybel, *Sieben Kapitel von Klosterleuten* (Vienna: bei Joseph Edlen von Kurzbeck, 1782); Joseph Valentin von Eybel, *Was ist ein Pfarrer?* (Wien: Joseph Edler von Kurzbeck, 1782).

[52] Constant v. Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich enthaltend die Lebensskizzen der denkwürdigen Personen, welche 1750 bis 1850 im Kaiserstaate und in seinen Kronländern gelebt haben*, vol. 4 (Egervári–Füchs) (Wien: Typogr.-literar.-artist. Anstalt, 1858), 118–19.

[53] Manfred Brandl, *Der Kanonist Joseph Valentin Eybel (1741–1805): sein Beitrag zur Aufklärung in Österreich; eine Studie in Ideologie*, Forschungen zur Geschichte der katholischen Aufklärung, 2 (Steyr: Wilhelm Ennsthaler, 1976).

[54] Ruf, *Säkularisation und Bayerische Staatsbibliothek*, 6–46.

[55] Erwein von Aretin, „Christoph Freiherr von Aretin. Ein Lebensbild aus der Zeit des Ministers Montgelas," *Gelbe Hefte* 3.1 (1926).

[56] Jeffrey Garrett, "Bibliophiles with an Attitude: French Influences on Bavarian Library Secularization Policy, 1800–1810," *RLA Romance Languages Annual* 4 (1994).

"Libraries and Librarians, 1800 – 1900."[57] Until Jochum's work, Schrettinger's contribution had been underappreciated by library historians — with certain exceptions 80 years prior, e.g., by the impeccable Georg Leyh in his famous attacks on the dogma of subject-based classification schemes as the basis for organizing libraries[58] and by Adolf Hilsenbeck at about the same time.[59] It was Schrettinger who first asserted that the purpose of libraries is to rapidly fulfill the information needs of their patrons, not to subject them to quickly obsolescing shelving schemes or to give memorious librarians opportunities to be brilliant or leave *their* lasting mark on the research of the *others* who consult them — the image of the librarian immortalized in the figure of Jorge of Burgos in Eco's novel *The Name of the Rose*.[60] Schrettinger's "handbook" was republished recently — though, of course, only in German.[61] My own discussion of Schrettinger's work[62] and that of Michael Buckland[63] are to my knowledge the only treatments of Schrettinger's important work in English. It seems strange that there could be a monographic treatment of Schrettinger in Polish,[64] but none in English.

Conclusions and Recommendations for Further Research

If a review of the literature presented here does nothing else, it should lead to a rejection of the simplistic, teleological explanation of the historical events that ended the dominant role of monastic libraries and led to the modern "order of books" (Chartier) as we know it today. The notion that the end of monastic and other ecclesiastical libraries at the end of the 18th century proceeded evolutionarily, organically, peaceably — perhaps even under the benevolent administration of wise librarians — is still widespread in public opinion and even in some library historian circles.[65] My belief is that further study of this crucial era of transition will show that the changes in knowledge infrastructures considered here were a byproduct of convulsive political change, the rise of the nation state, and — as Michel Foucault has insisted — an underlying philosophical revolution most commonly associated with the name of Immanuel Kant (1724–1804).[66]

[57] Uwe Jochum, *Bibliotheken und Bibliothekare 1800–1900* (Würzburg: Königshausen & Neumann, 1991).

[58] Georg Leyh, „Das Dogma von der systematischen Aufstellung I," *Zentralblatt für Bibliothekwesen* 29.6 (June 1912); ___, „Das Dogma von der systematischen Aufstellung II," *Zentralblatt für Bibliothekswesen* 30.3 (March 1913).

[59] Adolf Hilsenbeck, „Martin Schrettinger und die Aufstellung in der Kgl. Hof- und Staatsbibliothek München," *Zentralblatt für Bibliothekswesen* 31 (1914).

[60] Jeffrey Garrett, "Missing Eco: On Reading *The Name of the Rose* as Library Criticism," *Library Quarterly* 61.4 (1991).

[61] Holger Nitzscher, Stefan Seeger, and Sandro Uhlmann, eds., *Handbuch der Bibliothek-Wissenschaft: Neudruck der Ausgabe Wien 1834 mit einem Nachwort und einer Bibliographie* (Hildesheim: Weidmann, 2003). Therein see specifically Uhlmann's article on Schrettinger's lasting legacy, "Martin Schrettinger: Wegbereiter der modernen Bibliothekswissenschaft."

[62] Garrett, "Redefining Order in the German Library, 1775–1825."

[63] Buckland, "Information Schools: A Monk, Library Science, and the Information Age."

[64] Zbigniew Żmigrodski, *Martina Schrettingera życie i dzieło (1772–1851)* (Katowice: Wydawnictwo Uniwersytetu Śląskiego, 2004).

[65] Here is a particularly extreme rendering of the traditional view of inevitable evolutionary change in libraries, by A.J. Mukherjee: "The conventional modern period of history, beginning from the seventeenth century, saw a significant phase of library development, initiation of new ideas and practices in librarianship and recognition of the role of the librarian in the national planning. Between the Renaissance and the French Revolution, the World made significant progress, which was reflected in the world of libraries too." A. K. Mukherjee, *Librarianship: Its Philosophy and History* (London: Asia Publishing House, 1966), 113.

[66] Cf. Michel Foucault, *The Order of Things*, trans. Alan Sheridan (New York: Vintage, 1994). Contrast Foucault's characterization of the intellectual transformation that took place in these years with Mukherjee's: "Not that reason made any progress: it was simply that the mode of being of things, and of the order that divided them up before presenting them to the understanding, was profoundly altered" (p. xxii). It should be noted that Martin Schrettinger, as revealed in his journals of the 1790s when he was a novice at Weißenohe Abbey near Regensburg, was a particularly vociferous advocate of Kantian philosophy, resulting in frequent conflict with his superiors, who in 1798 even insisted that he return Kant's and other "anstössige" (blasphemous) works to the bookseller — *sub peccato gravi*. Source: Martin Schrettinger, Tagebuch Wilibald Schrettingers Benediktiners zu Weissenohe I Band. Angefangen vom Jahr 1793, BSB Schrettingeriana 2, fasc. 1, Bayerische Staatsbibliothek, Handschriftenabteilung, 137–38. Of course, it was Schrettinger rather than those superiors who would prevail in the end, reorganizing the Hof- und Staatsbibliothek according to Kantian principles and, during the 1810s, becoming the principal

My further hope is that this review of the literature will lead researchers to find lessons from this earlier revolution in resource ownership that are applicable to today's equally revolutionary changes. As was the case 200 years ago, no new political economy of information is foreordained by history, but is rather the result of debate and struggle between conflicting interests. The results of this conflict can be either beneficial or repressive, depending on the relative strength and perseverance of those involved.

Regardless what implications for the present and future might proceed from this research, more study will surely reveal a host of facts and features making the years between 1770 and 1820 a particularly fascinating period of library history, foundationally important for the establishment of major research libraries at the national, state, and university level all across Europe and, ultimately, the world, and for the establishment of methods of library organization based on an appreciation of patron needs as well as on the power of organizational principles, consistently applied, rather than the assumed powers of librarians' memory.

advisor in library matters to Bavarian statesman and chief minister Maximilian von Montgelas (1759–1838). For more on the relationship between Schrettinger and Montgelas, see Eva Schrepf, "Die Bayerische Hofbibliothek (Staatsbibliothek) 1803–1843: Versuch einer Skizze ihrer Geschichte," 113–30. But this, of course, is a whole other story.

Five Recent Commentaries on the Book of Acts

by Brandon C. Wason

Introduction

It is not uncommon for people working in theological libraries to be asked what the best commentary on X is. The problem, of course, is that there is no right answer to that question. Commentaries are expressions of a person's (or persons') perspective(s) on a specific text, and this comes in many shapes and styles. Even though we might have our own favorites, no one would seriously suggest that there is some platonic ideal form of a biblical commentary by which others should be judged. Commentaries have specific agendas and approaches and their usefulness should be evaluated on the basis of how well they meet their own criteria and the relevance of those criteria for use by students, pastors, scholars, or others interested in the text. Thus, to the patron looking for the best commentary on X, I usually ask them about their project or what type of information they hope to get out of a commentary before making some recommendations. There is a whole spectrum of reasons that people are reading scripture, and, for the most part, commentaries have filled these niches (and probably more!).

In 1988, F. F. Bruce described the abundance of commentaries written on Acts as an *embarras de richesse.*[1] Since then, there has been a steady stream of new commentaries in various series and formats, and thus today's interpreter of Acts has an overabundance of works at their disposal, which draw on a wide-range of perspectives and methodologies.[2] This essay outlines some of the prominent commentaries published in the last half century and then takes a more detailed look at five recently published works with suggestions for their use among students, pastors, and scholars.

The Background

In this section I outline some of the major works published on Acts between the 1950s and 2010. While commentaries have accompanied scholarly research on the Bible since its origins, there has been a relatively recent proliferation of new commentaries and commentary series. This was not the case in the middle of the twentieth century especially for commentaries on Acts. One reason for this is that German scholarship in the first part of the twentieth century tended to favor the writings of Paul and John over Acts. Martin Dibelius is a notable exception but he never wrote an Acts commentary.[3] Conzelmann's pioneering monograph on Luke's theology helped rejuvenate *Actaforschung* (Acts scholarship).[4] He later published his own commentary (1963), which was eventually translated into English for the Hermeneia series in 1987, and while it has its moments of brilliance, it is often uneven in its treatment of the text.[5] Perhaps the most notable

1 F. F. Bruce, *The Book of Acts,* rev. ed., New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1988).

2 Despite such an abundance of commentaries published to date, there are still major series that have lacunae at Acts such as the New International Greek Text Commentary (being written by Stanley E. Porter), the Word Biblical Commentary (being written by Steve Walton), and the New Testament Library (being written by Carl R. Holladay).

3 Martin Dibelius, *Studies in the Acts of the Apostles*, ed. Heinrich Greeven, trans. Mary Lang and Paul Schubert (New York: Charles Scribners's Sons, 1956), trans. of *Aufsätze zur Apostelgeschichte* (Göttingen: Vandenhoeck and Ruprecht, 1951).

4 Hans Conzelmann, *The Theology of St. Luke*, trans. Geoffrey Buswell (New York: Harper & Brothers, 1960), trans. of *Die Mitte der Zeit: Studien zur Theologie des Lukas* (Tübingen: Mohr Siebeck, 1954).

5 Hans Conzelmann, *Acts of the Apostles*, ed. Eldon Jay Epp, trans. James Limburg et al., Hermeneia (Philadelphia: Fortress, 1987), trans. of *Die Apostelgeschichte, Handbuch zum Neuen Testament* (Tübingen: Mohr Siebeck, 1963).

Brandon C. Wason is a PhD candidate in New Testament at Emory University, Atlanta, Georgia. He is a Robert W. Woodruff Library Fellow.

German commentary from this period is the tenth edition of the Meyer commentary on Acts by Ernst Haenchen (1966), which he began writing while in a Swiss hospital in 1944.[6] Haenchen's work on Acts is insightful, thorough, and (judging by recent treatments of Acts) continues to be a relevant conversation partner. The prolific essays and commentary by the French scholar Jacques Dupont were also influential though not as accessible to English readers.[7]

A few English-language commentaries stand out from this period as well. The first is the commentary of Kirsopp Lake and Henry J. Cadbury, which is part of the five-volume set on Acts called *The Beginnings of Christianity.*[8] This is the only commentary from the hand of Cadbury, who was a widely influential American scholar who paved the way for a literary-critical understanding of Luke's writings.[9] F. F. Bruce, the Scottish biblical scholar whose training began in the classics, composed two significant commentaries on Acts. The first, originally published in 1951, deals with the Greek text and includes philological and historical discussions.[10] The second, based on an English translation, is more theological and historically centered.[11]

Robert C. Tannehill's two-volume work on Luke-Acts also deserves mention. The second volume, published in 1990, covers the book of Acts and demonstrates the narrative parallels within Acts and between Acts and the gospel of Luke.[12] Tannehill is one of the first to write a non-traditional commentary,[13] and from the 1990s onwards commentaries begin to break into more discrete categories. Some argue specific theses[14] and others specific approaches or methodologies.[15] Luke Timothy Johnson writes in the Catholic series Sacra Pagina. He pays close attention to the literary and theological aims of

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6 Ernst Haenchen, *The Acts of the Apostles: A Commentary*, trans. R. McL. Wilson *et al.* (Philadelphia: Westminster Press, 1971), trans. of *Die Apostelgeschichte*, 14th ed., Kritisch-exegetischer Kommentar über das Neue Testament (Göttingen: Vandenhoeck and Ruprecht, 1965).

7 Jacques Dupont, *Les Actes des Apôtres*, 3rd ed. (Paris: Cerf, 1964); Jacques Dupont, *Études sur les Actes de apôtres* (Paris: Cerf, 1967); Jacques Dupont, *Nouvelles études sur les Actes des apôtres* (Paris: Cerf, 1984); and in English: Jacques Dupont, *The Sources of Acts*, trans. K. Pond (New York: Herder & Herder, 1964); and Jacques Dupont, *The Salvation of the Gentiles: Studies in the Acts of the Apostles*, trans. J. Keating (New York: Paulist, 1979), which contains only select essays from Dupont's *Études sur les Actes des apôptres*.

8 Kirsopp Lake and Henry J. Cadbury, *English Translation and Commentary*, vol. 4 of *The Beginnings of Christianity, Part 1: The Acts of the Apostles* eds. F. J. Foakes Jackson and Kirsopp Lake (London: Macmillan, 1933). *The Beginnings of Christianity* series was a landmark publication that retains much value today. The more recent series called *The Book of Acts in Its First Century Setting* (BAFCS) edited by Bruce Winter has been published in this same tradition although the two series have different aims.

9 Cadbury's dissertation, "The Style and Literary Method of Luke" (PhD diss., Harvard University, 1914), examined Luke's use of medical language since it was often argued (e.g., Hobart) that Luke was a physician and as such used more medically oriented language. Cadbury compared Luke's language to other writers from the period and concluded that Luke did not use a higher volume of medical language, and so it is often said that Cadbury received his own doctorate by stripping Luke's of his. Cadbury also popularized the term "Luke–Acts," which refers to the literary unity of the two books. In addition to numerous essays on Acts, he published a couple of notable books: Henry J. Cadbury, *The Making of Luke-Acts* (London: SPCK, 1958) and *The Book of Acts in History* (New York: Harper, 1955).

10 F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary*, 3rd ed. (Grand Rapids: Eerdmans, 1990).

11 F. F. Bruce, *The Book of Acts*, rev. ed., New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1988).

12 Robert C. Tannehill, *The Narrative Unity of Luke-Acts*, 2 vols. (Minneapolis: Fortress, 1986–1990).

13 Referring to the genre of his work, Tannehill, *Narrative Unity*, 2:8 writes: "This work is not a monograph but a new kind of commentary."

14 For example, Jacob Jervell, *Die Apostelgeschichte*, Kritisch-exegetischer Kommentar über das Neue Testament (Göttingen: Vandenhoeck and Ruprecht, 1998), argues the thesis that Luke was a Jewish Christian and to get at Luke's theology one must read Acts in light of its Jewish context. The commentary extends other works by Jervell that follow this trajectory: Jacob Jervell, *Luke and the People of God: A New Look at Luke-Acts* (Minneapolis: Augsburg, 1972); Jacob Jervell, *The Unknown Paul: Essays on Luke-Acts and Early Christian History* (Minneapolis: Augsburg, 1984); Jacob Jervell, *The Theology of the Acts of the Apostles, New Testament Theology* (New York: Cambridge University Press, 1996).

15 For example Bruce J. Malina and John J. Pilch, *Social-Science Commentary on the Book of Acts* (Minneapolis: Fortress, 2008); Mikael C. Parsons and Martin M. Culy, *Acts: A Handbook on the Greek Text* (Waco: Baylor University Press, 2003).

Luke, favors primary sources over secondary sources, and has rich analyses in the interpretation sections.[16] C. K. Barrett's two-volume contribution to International Critical Commentary is very detailed, and between his commentary and Joseph A. Fitzmyer's Anchor Bible treatment of Acts, there are very few secondary sources that are overlooked.[17] For analysis that incorporates rhetorical criticism, the works of Ben Witherington and Mikael Parsons are worth consulting as well.[18]

One of the most significant commentaries to emerge in this period is Richard Pervo's volume that replaced Conzelmann's commentary in the Hermeneia series.[19] Pervo contends that Acts is an early second century work, written in Ephesus, and dependent on Paul's letters and Josephus. Pervo resists rigid classifications of the book's genre and argues that it is a popular work of history sharing qualities with ancient fiction.[20] While many interpreters of Acts will remain unconvinced by his conclusions (as some of the more recent commentaries reveal), Pervo's contributions to Acts cannot be ignored. His expert handling of primary and secondary sources, his detailed yet concise treatment of major issues in the text, and his captivating writing style have contributed to his work earning a place next to Haenchen's as one of the premier commentaries on Acts.

It has been more than a half-decade since the publication of Pervo's commentary on Acts, and currently there are a number of new contributions staking their claims in the marketplace. Newness offers the advantage of being up-to-date, but it does not guarantee that a commentary is fresh. In the following section I will highlight some of the strengths and approaches of these recently published commentaries and point out ways that they reach their target audiences.

A Student's Commentary

Eckhard J. Schnabel has contributed a large, one-volume commentary for the Zondervan Exegetical Commentary the New Testament (ZECNT) series.[21] This series is aimed at students and pastors who have familiarity with Greek but do not want to be distracted by many of the critical and scholarly digressions. This makes it a suitable option for use in an exegesis class.

One of the commentary's strengths is the layout. Each section of the commentary is divided into seven components: Literary Context, Main Idea, Translation and Graphical Layout, Structure, Exegetical Outline, Explanation of the Text, and Theology in Application. Some of these features are more helpful than others, and, because they exist for every passage, the reader might find them redundant at times. The "Main Idea" section allows the reader to quickly get a sense for the author's assessment of the passage without getting lost in the verse-by-verse minutia in the explanation section. The unique graphical layout of the author's translation visually demonstrates the text's flow of thought according to Schnabel. This may be useful as a reference, but also obscures the readability of the translation. There are "In Depth" text boxes that are separated from the main flow of text. These offer supplementary background information about a topic or address issues that are weaved throughout Acts (e.g., The Speeches in Acts, Ephesus, Epicureans and Stoics, and Peter). They typically read like brief encyclopedia entries on the given subjects. One feature that makes the commentary even more

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[16] Luke Timothy Johnson, *The Acts of the Apostles*, Sacra Pagina (Collegeville, MN: Liturgical Press, 1992).

[17] C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles*, 2 vols., International Critical Commentary (Edinburgh: T. & T. Clark, 1994–1998); Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation and Commentary*, Anchor Bible (New York: Doubleday, 1998). The bibliography of Fitzmyer's commentary, though now sixteen years old, still serves as a worthwhile starting place for individual passages or issues in Acts.

[18] Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998); Mikeal C. Parsons, *Acts*, Paideia (Grand Rapids: Baker, 2008).

[19] Richard I. Pervo, *Acts: A Commentary, Hermeneia* (Minneapolis: Fortress, 2009). Pervo's contributions on Acts have engendered much scholarly discussion on the book's genre and date; his most notable works on these topics are Richard I. Pervo, *Profit with Delight: The Literary Genre of the Acts of the Apostles* (Philadelphia: Fortress, 1987) and Richard I. Pervo, *Dating Acts: Between the Evangelists and the Apologists* (Santa Rosa, CA: Polebridge, 2006).

[20] Pervo, *Acts*, 18: "Acts is a 'popular' work. Unrestrained by the conventions governing elite literature, popular writers were able to blend genres and create new ones."

[21] Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2012). Schnabel's other major contribution is a two-volume work on Christian mission: Eckhard J. Schnabel, *Early Christian Mission*, 2 vols. (Downers Grove, IL: InterVarsity, 2004).

accessible to pastors and Bible teachers is the "Theology in Application" component, which discusses the text's theology and its relevance for present-day readers.

In terms of the standard introductory issues, Schnabel endorses the view that Acts is a continuation of the Gospel of Luke, written at an early date (possibly as early as 62 C.E.) by Luke, the physician and companion of Paul.[22] He considers Acts to be a work of history although he rejects most scholarly attempts to label the specific genre of Acts.[23] There is also an appendix following the main commentary that addresses Luke's theology and its applicability to the church today.

The approach of Schnabel's commentary is grammatico-historical, and the Greek text drives the thought of the commentary.[24] Schnabel generally does not refer to lexical, syntactical, and grammatical issues in a gratuitous fashion, but addresses them in ways that inform his comments. Historical background is also used to illuminate the ancient text. Yet advanced students and scholars might observe the massive size of this commentary (1162 pages) and expect a lot of depth related to secondary sources and scholarly discussions. They, of course, would be disappointed because this is not one of the commentary's aims. Ministers, Bible teachers, and students with exposure to Greek will find more value in it, especially those who hold to similar perspectives on Acts. The commentary may be useful in exegesis classes, but students writing research papers will want to consult other major commentaries to enlarge their bibliographies.

A Reformation Commentary

InterVarsity Press recently launched a new series called the Reformation Commentary on Scripture, and the volume on Acts is one of the first to appear.[25] Those familiar with InterVarsity's earlier series called the Ancient Christian Commentary on Scripture will quickly note the resemblance between the two series.[26] The editors of the volume are Esther Chung-Kim and Todd R. Hains, neither of who are New Testament experts by trade,[27] but this is not a disadvantage for a commentary that presents biblical interpretation from the sixteenth century.

Because interpreters of the Bible in the sixteenth century approached the text differently than we do today, the general introduction, written by the series editor Timothy George, provides a background to studying these texts and includes a primer on the use of the Bible during this period. The commentary's format breaks the book of Acts into smaller passages and, following a brief introduction to each passage by the editors, are excerpts from the Reformation authors in English (translated if need be). The commentary presents a variegated selection of authors who represent different ecclesial affiliations. Additionally, the authors selected are not just the John Calvins and Martin Luthers; many lesser-known thinkers are represented and some texts included in this publication are here translated into English for the first time. The selection of comments from the sixteenth-century authors is what the editors deemed to be most relevant for the commentary. Thus, if a reader is looking for specific author's comments on a text (e.g., John Calvin) they might not find what they are looking for, but they may be pleasantly surprised by what they do find. After the conclusion of the commentary proper, there is a timeline of the Reformation (spanning from 1337 to 1691), followed by biographical sketches of the authors quoted in the volume. Readers can track down the sources (listed in the bibliography) to get a better picture of the larger context of the excerpted passages.

[22] Schnabel, *Acts*, 22-28.

[23] Schnabel, *Acts*, 28-41.

[24] Schnabel, *Acts*, 41-43, endorses the Alexandrian witness to Acts and generally does not interact with the Western readings unless they have bearing on his interpretation of Acts. In general, the commentary is weak on text-critical analysis which is highlighted in a recent review: Peter R. Rodgers, review of Eckhard J. Schnabel, *Acts: Exegetical Commentary on the New Testament*, NovT 55 (2013): 404-5.

[25] Esther Chung-Kim and Todd R. Hains, *Acts*, Reformation Commentary on Scripture (Downers Grove, IL: InterVarsity, 2014).

[26] The contribution for the Ancient Christian Commentary series on Acts is Francis Martin, *Acts*, Ancient Christian Commentary on Scripture (Downers Grove, IL: InterVarsity, 2006). InterVarsity also publishes a related series called Ancient Christian Texts, which includes commentaries or sermons from church fathers although there are currently no volumes covering the book of Acts within this series.

[27] Esther Chung-Kim is a professor of Religious Studies specializing in Reformation history and early modern Europe. Todd R. Hains is a PhD candidate studying historical theology.

The value of this type of volume coincides with a trend in biblical studies to pay more attention to the Bible's reception throughout history.[28] Though there are specific commentaries that treat issues of reception history,[29] the importance of this series (and the Ancient Christian Commentary on Scripture series) is that readers are faced with the primary texts themselves rather than a scholar's opinion of the text. This allows the reader to make use of these resources in whatever way they see appropriate. The Reformation Commentary on Acts is a very fitting volume for anybody wanting to learn more about the Reformation, the history of the Bible's interpretation and its reception, or to simply broaden their perspective beyond what they might typically find in current books about the Bible.

A Catholic Commentary

William S. Kurz has recently contributed the Acts volume for the Catholic Commentary on Sacred Scripture series.[30] The work is accessible to readers with no knowledge of Greek since it is based on an English translation. One could gather that Kurz's decades of scholarly research on Acts has surely left its mark on the commentary, but the text is not aimed at scholarly discussions and digressions.[31] It is direct, concise, and reservedly employs footnotes. The additional resources section at the end of the commentary is also very selective. Although Kurz brings a historical-critical eye to Acts, he also retains an interest in its contemporary application. He states that Acts "provides a paradigm for the life and mission of the church today."[32] Kurz joins the discussion of other commentators, such as Luke Timothy Johnson and Joseph A. Fitzmyer, who bring a Catholic perspective to the book of Acts.

Kurz upholds the traditional position that the author of Acts was Luke, the travelling companion of Paul, but he acknowledges that there are differences between Acts and the letters which are best explained by the later date of Acts (post 70 C.E.).[33] For each passage, the commentary proper presents the text from the New American Bible Revised Edition, followed by cross-references, notes on the catechism, and then Kurz's own comments that typically address one to three verses at a time. Scattered throughout the commentary are maps and photographs of ancient sites as well as sidebars that address background subjects (e.g., "The Judaizing Problem in the Early Church"), or material from postbiblical Christianity (e.g., "St. John Chrysostom on the Parting of Paul and Barnabas"). Each section of the commentary ends with a Reflection and Application segment that bridges the gap between the ancient document and today's setting. The resulting product is a very readable and accessible work that could be used by (Catholic and non-Catholic) church leaders and laypersons wanting to know more about this biblical book.

A Preaching Commentary

Ronald J. Allen's recent commentary is one of the first published in the Fortress Biblical Preaching Commentaries series.[34] Allen holds the position of Professor of Preaching and Gospels and Letters at Christian Theological Seminary and has

[28] See, for instance, Mark Knight, "Wirkungsgeschichte, Reception History, Reception Theory," *Journal for the Study of the New Testament* 33 (2010): 137-46; David Paul Parris, *Reception Theory and Biblical Hermeneutics* (Eugene, OR: Pickwick, 2009); Michael Lieb, et al., eds., *The Oxford Handbook of the Reception History of the Bible* (Oxford: Oxford University Press, 2011); and Dale C. Allison Jr., et al., eds., *Encyclopedia of the Bible and Its Reception* (Berlin: de Gruyter, 2009–).

[29] The Blackwell Bible Commentaries series is an excellent resource for those interested in the reception history of biblical books, but at the present the volume on Acts has not yet appeared.

[30] William S. Kurz, *Acts of the Apostles*, Catholic Commentary on Sacred Scripture (Grand Rapids: Baker, 2013).

[31] In addition to numerous articles on Acts, Kurz has written the following books: William S. Kurz, *Following Jesus: A Disciple's Guide to Luke and Acts*, rev. ed. (Ann Arbor: Servant Publications, 2003); William S. Kurz, *Reading Luke-Acts: Dynamics of Biblical Narrative* (Louisville: Westminster/John Knox Press, 1993); William S. Kurz, *Farewell Addresses in the New Testament, Zacchaeus Studies* (Collegeville, MN: Liturgical Press, 1990).

[32] Kurz, *Acts of the Apostles*, 18.

[33] Kurz, *Acts of the Apostles,* 15-16: "Although Acts has some theological differences from Paul's Letters, or has details about the Judaizing controversies that are hard to reconcile with Paul's own account in Galatians, these can be partially explained if Acts was written at a later time, when the controversies were no longer burning questions."

[34] Ronald J. Allen, *Acts of the Apostles,* Fortress Biblical Preaching Commentaries (Minneapolis: Fortress, 2013).

a long history of combining biblical interpretation and preaching.[35] The commentary demonstrates a well-grounded understanding of Acts scholarship, although he rarely cites scholars directly. Allen offers an easily readable distillation and presentation of his views on the text. In the introduction he presents Luke as Jewish, unlikely a physician, who wrote Luke-Acts somewhere between 80-90, although he does not always have a strong conclusion on these matters. He writes a culturally sensitive commentary and seeks to make his own perspectives transparent since one cannot fully separate them from a commentary on preaching. Though many who use this book will certainly bring a different perspective to the table, they will nevertheless find much of his application of the text useful to their own contexts.

The commentary proper is well reasoned and clearly written. For each passage, Allen gives an explanation that draws on historical-critical and literary methods, and then offers suggestions as to how a person can preach on the passage. He does not give detailed sermon outlines or fully developed sermon topics, but presents ideas that the reader can think through on their own. This is probably the part of the book that will be most helpful to its target audience. Of course, those not needing the work for preaching purposes will still find the preaching ideas stimulating.

Allen is also a strong proponent of the narrative unity of Luke-Acts and argues that attention to this unity should be incorporated into one's preaching of Luke-Acts. "To read the two volumes in separation is to rend asunder what Luke intended to join together."[36] Thus, a person composing a sermon on Luke should trace its themes into Acts and vice-versa. However, his understanding of this structural unity of Luke-Acts may be a bit ambitious. He argues that the overall structure of Luke-Acts is a macro-chiasmus and thus each passage in Luke has a corresponding passage in Acts. At the center of the chiasmus, the most important part is the ascension of Jesus. For each section of his commentary he discusses the parallels to the corresponding passage in Luke. While some may not accept this presentation of the structure of Luke-Acts, his commentary does promote interaction between the two volumes in a way that is unparalleled in other mainstream commentaries on Acts.[37]

Readers interested in preaching or finding contemporary application in the book of Acts will want to consult Allen's commentary. They will find it inviting and thought provoking. The annotated bibliography at the end of the work lists many of the major publications on Luke and Acts to direct the reader further.

An Encyclopedic Commentary

The third volume of Craig Keener's *Acts: An Exegetical Commentary* has just been published (October 2014).[38] While Keener has written extensively on Acts[39] and has authored other major commentaries and critical works,[40] this massive

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[35] Here are a few of the works that Allen has published dealing with Luke-Acts and preaching: Ronald J. Allen, *Preaching Luke-Acts*, Preaching Classic Texts (Saint Louis: Chalice, 2000); Ronald J. Allen, "The Story of Jesus According to 'Luke'" and "The Story of the Church According to 'Luke,'" in *The Chalice Introduction to the New Testament*, ed. Dennis Smith (Saint Louis: Chalice, 2004), 175–219; Ronald J. Allen, *Interpreting the Gospel: An Introduction to Preaching* (St. Louis: Chalice, 1998).

[36] Allen, *Acts of the Apostles*, 3.

[37] Tannehill's *Narrative Unity of Luke-Acts* does something similar.

[38] Craig S. Keener, *Acts: An Exegetical Commentary*, 4 vols. (Grand Rapids: Baker, 2012–).

[39] Craig S. Keener, "Paul and Sedition: Pauline Apologetic in Acts," *Bulletin for Biblical Research* 22 (2012): 201-224; Craig S. Keener, "Interethnic Marriages in the New Testament (Matt 1:3-6; Acts 7:29; 16:1-3; cf. 1 Cor 7:14)," *Criswell Theological Review* 6 2009: 25-43; Craig S. Keener, "Fever and Dysentery in Acts 28:8 and Ancient Medicine," *Bulletin for Biblical Research* 19 (2009): 393-402; Craig S. Keener, "Why does Luke use Tongues as a Sign of the Spirit's Empowerment?" *Journal of Pentecostal Theology* 15 (2007): 177-184; Craig S. Keener, "Acts 10: Were Troops Stationed in Caesarea during Agrippa's Rule?" *Journal of Greco-Roman Christianity and Judaism* 7 (2010): 164-176; Craig S. Keener, "The Plausibility of Luke's Growth Figures in Acts 2.41; 4.4; 21.20," *Journal of Greco-Roman Christianity and Judaism* 7 (2010): 140-163; Craig S. Keener, "Power of Pentecost: Luke's Missiology in Acts 1-2," *Asian Journal of Pentecostal Studies* 12 (2009): 47-73.

[40] For instance: Craig S. Keener, *The Gospel of John: A Commentary*, 2 vols. (Grand Rapids: Baker, 2003); Craig S. Keener, *1-2 Corinthians*, New Cambridge Bible Commentary (Cambridge: Cambridge University Press, 2005); Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2009); Craig S. Keener, *Romans*, New Covenant Commentary Series (Eugene, OR: Cascade, 2009); Craig S. Keener, *The Historical Jesus of the Gospels* (Grand Rapids: Eerdmans, 2009).

new Acts commentary is truly a *magnum opus*. In its final form, Keener's commentary will have four volumes and be the most extensive academic commentary on Acts to date. There are already more than 3,300 pages in the first three volumes (not counting bibliography and indexes which are supplied via CD-ROM).[41] It is an immense and encyclopedic work of scholarship. Scholars and advanced students are likely to benefit the most from it. Church workers preparing for sermons or ministers are less likely to consider it a suitable companion to their study.

The commentary takes a social-historical approach to Acts and excludes other methodologies and styles of commentaries. Thus, his work is relatively light on modern literary theory, reception history, and lexical and grammatical issues. The 41-page prolegomena (too long to be called a preface) sets out the limitation and aims of his work in the hopes that readers and reviewers do not judge it for something that it is not. The majority of the first volume is dedicated to the introductory matters, such as authorship, date, genre, theology, and historicity. Here the reader will benefit from consulting the elaborate table of contents so as not to get lost in the introduction. Keener argues that the author of Acts, Luke, was a traveling companion of Paul, and dates the composition of the work in the early 70s C.E.[42] Luke also provides a generally historically accurate narrative. For the speeches, Keener points to the practice of ancient historians and argues that the speeches were shaped by Luke in accordance with his literary aims but at the same time retaining their original gist when those data was accessible to him.[43]

Commentaries do not provide definite answers to the issues in the text, but they can tell us how individual scholars came to their conclusions. Whether or not one ultimately agrees with Keener's analyses, this commentary offers a wealth of data mined both from both ancient and modern sources. Keener's work guides readers through a maze of scholarly material that is unmatched in any other work of its kind. The value of its up-to-date and expansive secondary sources (despite his claim that they are not an emphasis) will help users build the necessary bibliographies for research on Acts. The bibliography contained on the CD-ROM for the first three volumes takes up three hundred densely formatted pages. For this reason the work can also be labeled as a reference or encyclopedic commentary. It may not be the best first option as a source on Acts because it simply offers so much information, but librarians may want to consider pointing patrons who are looking to dig deeper into the text of Acts to the work.

Final Remarks

New is not always better and theological librarians will have to evaluate the relevance of these recent commentaries based on their own library's needs. Yet each of these five commentaries do bring something new to the table, whether that consists of the arrangement, historical content, theological perspective, application, or scholarly insight. Schnabel's work will most likely appeal to students of Greek within the evangelical tradition. The Reformation commentary by Chung-Kim and Hains will be sought out by students and scholars interested in church history and the Bible's reception. Kurz's commentary introduces a Catholic academic's perspective to readers of the text in English. Allen's approach similarly bridges the gap between the academy and the pastor or layperson, but additionally tailors his work for preaching. Lastly, Keener's work will help advanced students and scholars gain more insight into social and historical issues in the text. For the best results, the mindful interpreter of Acts should create some sort of cocktail of commentaries that presents a spectrum of theological perspectives, methodological approaches, and mixture of older and newer texts.

[41] Schnabel's commentary comes in at 1168 pages, but other major critical commentaries on Acts are still under 1,000 pages. Josef Zmijewski, *Die Apostelgeschichte*, Regensburger Neues Testament (Regensburg, Germany; Friedrich Pustet, 1994) is 971 pages; Pervo, *Acts* is 812 pages; Witherington, *Acts of the Apostles* is 874 pages; Fitzmyer, *Acts of the Apostles* is 830 pages; Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2007) is 880 pages.

[42] Keener, *Acts,* 1: 400.

[43] Keener, *Acts,* 1: 29 and 1: 317-19.

The Oxford Handbook of Religious Conversion

Lewis R. Rambo and Charles Farhadian, eds. *The Oxford Handbook of Religious Conversion*. New York: Oxford University Press, 2014. 803 pp. $130. Hardcover. ISBN: 9780195338522.

The Oxford Handbook of Religious Conversion (OHRC) is one of the latest releases in the ambitious *Oxford Handbooks* series, the purpose of which is to offer "an authoritative and state-of-the-art survey of current thinking and research in a particular subject area." The specific goal of the OHRC is to provide "an invitation to a model of conversion studies that is global, interdisciplinary, multireligious, and inclusive of the personal, social, cultural, and political dimensions of the human predicament" (16). This reviewer is not aware of anything that comes close to the breadth and depth of a genre surveying this important topic in religious studies. (Newton and Southard's *Handbook of Religious Conversion* [1992] is somewhat similar in scope but is only about one-third the length of the OHRC and is now over twenty years old.)

The contributors were tasked with reflecting the "global, interdisciplinary, multireligious" agenda of the volume. They are international scholars, representing private and public academic institutions and writing from a wide variety of religious persuasions and a broadly interdisciplinary range of fields. Religious conversion is addressed from a truly unique set of disciplines, surveying perspectives from sociology, psychology, geography, anthropology, feminist studies, literature, modern languages, communication theory, and political science, as well as traditional categories of world religions, religious studies, and cultural history. Thirty-two essays have been assembled, and each represents critical thinking and serious scholarship, as reflected in their robust engagement with mostly secondary sources, cited in the endnotes. Each chapter concludes with an extremely helpful, up-to-date bibliography.

The editors have provided a constructive, programmatic introduction that outlines the book's methodological assumptions, expressed goals, broad perspectives, and major issues, and proposes an emerging definition of conversion. The handbook is neatly divided into two main sections: Part 1 covers "Disciplinary Perspectives" and Part 2, "Religions." The primary purpose of this twofold division is so that "the reader may approach this handbook in different ways" (16). If the reader wishes to undergo a comparative analysis of religious conversion within the world's major religions, then she may begin by reading Part 2 to identify common, recurring themes and notable distinctives. On the other hand, if the reader desires to investigate the various diverse aspects and perspectives that are treated by the aforementioned academic disciplines, she may delve into any number of chapters in Part 1. For example, since feminist studies have brought to light numerous previously unknown perspectives within academic disciplines, it might behoove the reader to take in Eliza F. Kent's "Feminist Approaches to the Study of Religious Conversion." Surely one's perspective can only be broadened by the inclusion of gender issues in the religious conversion process.

Alternatively, one may want to combine these two approaches to studying religious conversion. One could read Heinz Streib's "Deconversion" from Part 1 as an aspect of academic discipline and then go on to read Stuart A. Wright's "Disengagement and Apostasy in New Religious Movements" in Part 2 as an investigation into "deconversion" within a specific religion or religious movement. I was both pleased and enlightened to find these two essays in the *OHRC* because they offer fresh insight into the "downside" of conversion. The essays that address the topic of brainwashing and religious conversion could also be consulted in this discussion.

Three issues caught my attention for the reader's consideration. First, I find that the *OHRC*, like other works with multiple contributors, is necessarily uneven in quality. Some of the chapters are outstanding essays on their assigned topics. Bruce Hindmarsh's essay "Religious Conversion as Narrative and Autobiography" is excellent, interacting with primary and secondary sources, but also importantly and convincingly reaching beyond his own area of expertise (the history of early British evangelicalism) to include aspects of several other world religions. Additionally, Todd M. Johnson's

"Demographics of Religious Conversion" is a fine contribution to his field. Some essays, however, lack detailed critical engagement and do not meet the standards set by those that are noteworthy.

Second, when recommending a reference work to students, I would prefer one containing essays constructed upon the priority of primary sources. One of the dangers of the academic enterprise is to build one's works upon what others have said about the giants, rather than building upon the shoulders of giants themselves. I recall years ago driving to college on the interstate in a terrible blizzard with less than twenty feet of visibility. I believed that by following the tail lights of the car directly in front of me, I would remain true to the road and therefore arrive safely at my destination. Instead I followed the car immediately in front of me into the ditch, as did others after me. Following what others have said does not necessarily lead one on the road to truth, but rather can mislead one in disastrous ways. Part 2 of this volume should contain essays that delineate aspects of religious conversion based primarily on the writings of the religion's founder(s). I find this lacking in several essays.

Third, I was puzzled by the inclusion of the chapter "Migration and Conversion of Korean American Christians" by Rebecca Y. Kim. I think the essay itself is valuable and only highlights an important movement within modern Christian missions, migration and religious conversion. The Korean community is vitally important to what is happening globally with respect to Christian conversion and expansion, both in Korea and in America. However, I wondered, why just the Korean movement? Why not have essays on migration and conversion to Christianity among Chinese Americans or Christianity and Islam among particular countries on the continent of Africa? I know parts of chapters mention some of these significant movements. But surely these migration and conversion movements which are transforming the global community merit standalone essays. I also wondered about essays addressing religious conversion among political refugees. I can only guess that this was an editorial choice due to lack of space.

Notwithstanding these considerations, I believe that the editors have achieved their goal of offering a "model of conversion studies that is global, interdisciplinary, multireligious, and inclusive of the personal, social, cultural, and political dimensions of the human predicament." Graduate students and scholars alike will greatly benefit from this reference work, which promises to be the standard work in its genre for years to come. Naturally the electronic version of this work may be especially useful to its readers for its ability to search specific keywords and themes.

At one point, Lewis Rambo comments that his work as an editor is much like that of a musical conductor: "Both select musicians/scholars, both seek to give each musician/scholar the best possible venue for his or her gifts, and, when all is going well, all come together to create something new, stimulating, and even beautiful" (18). I think that aside from my minor squabbles with a few notes on the score, this handbook is already and will continue to make important contributions to religious studies and across multidisciplinary boundaries. That is, the editors have assembled, directed, and produced a large-scale work, the various sounds of which join together in forming a noteworthy composition.

John G. Bales
Baylor University, Waco, Texas

Personenlexikon zum Zweiten Vatikanischen Konzil

Michael Quisinsky and Peter Walter, eds. *Personenlexikon zum Zweiten Vatikanischen Konzil*. Freiburg: Herder Verlag, 2012. 304 pp. $44.00. ISBN: 3451303302.

Personenlexikon zum Zweiten Vatikanischen Konzil (PZVK), edited by Michael Quisinsky and Peter Walter, in cooperation with Clemens Carl, is a work of meticulous research. This German edition reflects comprehensive research into the essential participants of the Second Vatican Council, which was convened by Pope John XXIII on October 11, 1962, and closed by Pope Paul VI on December 8, 1965. The importance of the Second Vatican Council is based primarily on its facilitation of a conversation between Catholic theology and doctrine and modern understanding and interpretation. Among the participants in the council's ceremonies and deliberations were those chosen to be the next four pontiffs of the Catholic Church: Cardinal Giovanni Battista Montini, who on succeeding Pope John XXIII took the name Paul VI; Bishop Albino Luciani, the future Pope John Paul I; Bishop Karol Wojtyła, who became Pope John Paul II; and Father Joseph Ratzinger, present at the council as a theological consultant, who became Pope Benedict XVI.

The introductory sections of the *PZVK* describe the declaration of the Second Vatican Council by Pope John XXIII, including the prerequisite preparations and scheduling. These sections are economical in their writing style, presenting brief but pertinent insights into the conversations that formed the discussion and creation of action plans. The German is quite technical and requires a strong background in the language to comprehend the contents. The processes, protocols, and procedures of the Second Vatican Council are clearly delineated, with conversations about implementation and follow-up beyond the council's actions, research into the history of scholarship generated by the council's participants, and subsequent reflective materials. Biographical comments about over four hundred participants, along with lists of published works and contributions to literature regarding the Second Vatican Council, are provided. Pictures accompany discussions of key personnel attending the conference. Among the longest articles in the participants' section are those for Popes John XXIII and Paul VI, the primary active papal influences at the council.

The *PZVK*'s depth of exploration and investigation of those participating in the Second Vatican Council is exhaustive, illustrating the wide breadth of scholars and church dignitaries engaged in its discussions and deliberations. Presented alongside the Catholic participants are contributors from the Eastern Orthodox traditions, including the Ecumenical Patriarch of Constantinople and representatives of the Coptic, Russian, Ukrainian, and Armenian traditions. Willem Visser 't Hooft, General Secretary of the World Council of Churches, and theologians of both the Lutheran and Reformed ecclesiastical disciplines are included as well.

The participants' theological impact on the Second Vatican Council is expressed in the comments included in the biographical entries and in the indexes of significant academic work for each of the participants. The biographical materials provide the historical context of the identified person's work history, schooling, and significant points of service to the greater church. The indexes include literature and material dating from after the Second Vatican Council, providing the scholar both pre- and post-conciliar reflections and information. The scholar may then retrieve bibliographies pertaining to the academic work (*Werke*) of a particular participant, as well as literature (*Literatur*) written by other scholars, relating and connecting with the cited person and his or her work. This provides an interactive and historical perspective on participants' impact both before and after the council.

As a research source, the *PZVK* is useful for providing insight into the demographics of key personnel influencing the Second Vatican Council. Although there is the expected preponderance of representation from Western Europe (Germany, France, and Italy are the largest country groups represented), there are also surprises (the Belgian contingent, for instance, numbered thirty-five key participants). The low number of women participating (twelve) is indicative of the masculine predominance within the Roman Catholic Church of the period. The thirty-nine representatives from

North America came primarily from the United States (twenty-six) and Canada (twelve). Considering the population of Roman Catholics in the regions, Central and South America were significantly underrepresented with twelve participants. People of color from outside of Western Europe were also poorly represented at the Second Vatican Council (thirteen, not counting Turkish- or Arabic-speaking countries, which had fourteen). The fifty years of history after the Second Vatican Council show significant changes in the representation of economically developing countries within present-day Roman Catholic leadership and membership, and the Second Vatican Council appears to have contributed to this shift.

The *PZVK* is an indispensable work for examining the participants of the council that changed the presentation of Catholicism in the world for the remainder of the twentieth century. It provides sufficient source material for continued study and examination of the Roman Catholic Church both before and after the Second Vatican Council. I would highly recommend this work, even though access to its contents is limited to accomplished readers of German.

David E. Cox
Independent Scholar

Faiths across Time: 5,000 Years of Religious History

J. Gordon Melton. *Faiths across Time: 5,000 Years of Religious History*. Santa Barbara, CA: ABC-CLIO, 2014. 4 vols : 2054 pp. $415.00. Hardcover. ISBN: 9781610690256 (set). e-book ISBN: 9781610690263.

J. Gordon Melton's new work, *Faiths across Time*, provides a chronology of the major persons, events, and activities related to religion from 3500 BCE to 2009 CE. His goals are to follow the emergence of religions over the past five thousand years and to place key events related to them in chronological order. His work is comprehensive in nature, addressing all religions from all parts of the world for this large time period. Melton states that no one has ever undertaken a project of this nature before, and a search through Worldcat seems to confirm this. Thus, he views this work as a significant contribution to the field and a helpful resource for scholars and others seeking to view religious groups and movements in their historical context.

The author is the Distinguished Professor of American Religious History at the Institute for Studies of Religion at Baylor University. He has also led the Institute for the Study of American Religion for the past forty-five years. Recent books he has written include the *Encyclopedia of American Religions* (8th edition), *Religious Celebrations: An Encyclopedia of Holidays, Festivals, Solemn Observances, and Spiritual Commemorations*, and *Religions of the World: A Comprehensive Encyclopedia of Belief and Practice*. With this academic background, Melton appears well qualified to write *Faiths across Time*.

This four-volume bound set, which is also available in e-book format, covers the following time periods: Volume I covers the period from 3500 BCE to 499 CE; Volume II addresses 500 to 1399 CE; Volume III covers 1400 to 1849 CE; and Volume IV deals with 1850 to 2009 CE. The fact that the last volume covers just 150 years is an indication that a great number of significant events in the religious field occurred in that period.

These volumes include several elements. First, general timeframes (e.g., 3500-3000 BCE) are given, and a one- to three-page general article on each period is provided. Then, specific chronology entries are provided for each time period, and these make up the largest part of the work. Entries consist of the date (e.g., 3000 BCE), the location and religion (e.g., Europe, Britain; Traditional Religions), and a description. Entries are generally one or two paragraphs in length, but some have one or two pages of content.

Additional features include bolded entries, usually over half a page in length, which provide a broader understanding of a particular topic (e.g., Gladiators), and many timelines, covering Egyptian emperors, Roman emperors, monarchs of England, etc. Beyond this, Melton includes a large number of black-and-white photographs, generally between a quarter- and a half-page in size. The photographs, as well as the bolded entries, help make the work more visually interesting. Each volume also includes a large index, fifty to sixty pages in length. The indices show the thoroughness Melton brought to this resource.

Faiths across Time is an ambitious work that attempts to make a significant contribution to the field of religion. It is very evident that Melton has vast knowledge of the subject and is able to compile it in a consistent manner. The work is impressive, written with attention to detail and with clarity. The reader can easily search for a particular entry or time period and find helpful information or go to the index and find all the entries in that volume on a particular religion or religious event.

The chronological entries can be very helpful in understanding the history behind a religious idea. For instance, an entry for 1450 BCE discusses how the worship of Aphrodite began at this early date in Cyprus, in the city of Pathos. While people generally think of this goddess in terms of ancient Greece or Rome (Venus), the history goes back much further.

One problem Melton faced in creating this resource was finding accurate dates of events in ancient history. It also was challenging in some cases to be certain of the sequence of events, in part because of the use of many different calendars by nations in different time periods and locations. The lack of archaeological evidence for some early events, particularly those related to biblical material, presented another challenge. He could not verify all information as factual and provide precise dates for all events.

The issues mentioned above suggest that this work, in terms of its chronology, is probably not completely accurate. The author had to do guesswork in some areas, though he made decisions according to the best scholarship he had. Someone simply reading through the volumes, however, might well not be aware of these limitations and assume every entry is exactly accurate in all ways.

Another problem is in the entries themselves. While Melton certainly had to make decisions as to which entries to include and which to exclude, some of the entries lack necessary content. For example, the 81 CE entry on the Roman emperor Domitian discusses his rule, as well as his requirement that Christians burn incense to the emperor, but makes no mention of the fact that most scholars view him as the historical evil ruler discussed in the Book of Revelation. This element should have been included in the entry.

In spite of the issues mentioned above, *Faiths across Time* is an excellent work that would be a good acquisition for academic and theological libraries. Students at the undergraduate and graduate level, as well as scholars in the field, will find this set useful and insightful. It may be that the purchase of the set in e-book format, rather than in hardback, would be preferable. Four large volumes are rather cumbersome to use, and they do not have the special searching tools that are available in e-books. Also, students and faculty would have greater accessibility to the work, both on-campus and off-campus, in that format.

John Jaeger
Dallas Baptist University, Dallas, Texas

The Oxford Handbook of Christianity and Economics

Paul Oslington, ed. *The Oxford Handbook of Christianity and Economics*. New York: Oxford University Press, 2014. 656 pp. $142.00. Hardcover. ISBN: 9780199729715.

This multi-author handbook is divided into five major sections, each consisting of several essays. Each essay concludes with a reference list, and authorship is evenly distributed between theologians and economists.

Part I, "Historical Relationships between Economics and Christian Theology," provides historical background. The reader should know, however, that this section is "historical" primarily in the chronological, rather than the methodological, sense. The essays provide an overview of seminal thinkers and ideas, but do not do as much as one might wish to situate those thinkers in their larger social milieus.

Part II, "Contemporary Theological Economics," explores economic concerns primarily through denominational lenses. The first five essays exemplify systemic, top-down responses to the project of theological-economic integration, while the essays on Anabaptism and Pentecostalism remind the reader of an alternative strategy: seeking change from the margins through the agency of individual and ecclesial witness.

Part III, "Christianity, Capitalism, and Development," explores the history and possible future contributions of Christian theology to global economic development — particularly in the context of historically impoverished countries. The section opens with a qualified endorsement of the Weberian Protestantism-capitalism connection, and a consequent challenge to the assertion that economics can truly be an autonomous discipline. Picking up this theme, Paul S. Williams, in the essay "Christianity and the Global Economic Order," contends that the economy has an essential religious nature (utilitarianism) and that failure to acknowledge this has led to the uncritical acceptance of a set of utilitarian value judgments (e.g., the ultimate purpose of an economic system is to promote economic growth; hence, the economic system is whichever one maximizes that growth by whatever means necessary).

While the first three sections tend to analyze economic phenomena through theological lenses, Part IV, "Economic Analysis of Religion," reverses that flow as religious phenomena are examined using economic methodologies. This leads to essays that paradoxically are dry reading, but intellectually refreshing. Particularly noteworthy in this regard is the study by T. Randolph Beard, Robert B. Ekelund, Jr., George S. Ford, and Robert D. Tollison of the processes by which believers move among existing churches and/or form new ones.

The final section, "Interdisciplinary Exchanges," explicates areas of interdisciplinary conversation and suggests avenues for future work. Particularly engaging essays in Part V include Ian Harper and Lachlan Smirl's survey of definitions and doctrines regarding usury or interest among the three great monotheistic faiths; Gordon Menzies and Donald Hay's answer to the call for more robust anthropologies in economic analysis (they propose one rooted in the New Testament notion of "natural" and "spiritual" persons); and Carrie A. Miles's thought-provoking argument that gender (defined as "the social and psychological difference associated with physical attributes") was not part of God's original Creation, but rather a consequence of the economic scarcity introduced by the Fall.

This book will likely prove most useful for upper-level undergraduates in history, theology, economics, or political science. While the essays vary in quality, as a whole the handbook performs admirably in giving the reader an introduction to both the historic relationship between Christian theology and economics and the current state of the interdisciplinary conversation.

As with any work, this volume has shortcomings. Some essays (e.g., "Spiritual capital") seem to do little more than introduce alternative nomenclature without making a precise case for either what the proffered jargon means or even why the quest for an alternative model is worthwhile. Additionally, at barely over three pages, the index struck this reviewer as woefully insufficient for a work of this type. Finally, the most frustratingly weak point was the diffusion of grammatical errors, many quite basic, throughout the book. One hopes this will be corrected in future editions, as their continuing presence only blunts the impact of an important introduction to an exciting field.

It is a bit difficult to pin down the editor's intended audience, but perhaps that is simply in the nature of early interdisciplinary works. Theologians will easily digest the early sections of the book, but are likely to struggle through the jargon of economic formulae in Part IV. Naturally, the reverse would be expected for economists. In the end, the usefulness of this book will largely be determined on an essay-by-essay level. Certain chapters could be read with profit by general readers. Others will require some basic introduction to theological and/or economic thought. A few may be useful only to specialists. In summation, the *Oxford Handbook of Christianity and Economics* is a commendable entry point to an interdisciplinary field that is sure to grow in importance in the coming years. It would be a wise acquisition for any seminary or faith-based academic library.

Justin Lillard
Brackett Library, Harding University, Searcy, Arkansas

The Canterbury Dictionary of Hymnology

***The Canterbury Dictionary of Hymnology*. Canterbury Press. (http://www.hymnology.co.uk/.) Institutional pricing varies by size.**

The Canterbury Dictionary of Hymnology (*CDH*) is billed as "an impossible task" made possible through the use of the Internet. For years there has been a desire for an update to John Julian's *Dictionary of Hymnology*, published in 1892 and supplemented in 1907. As a steady user of Julian, I was thrilled to see such an update. For ten years, several editors and over five hundred writers have been working on this project. The project is largely British, with additional editors from the United States, Canada, and Australia. The two general editors, J. R. Watson and Emma Hornby, are renowned in the world of hymnology. Since the death of Erik Routley, Watson has been considered the leading hymnologist in England, and he has a lengthy bibliography of books and articles on the study of hymns. Hornby, the second general editor, is a young scholar of early music. The U.S. editor is Carlton Young, a name I've known and respected from my teenage years as a young accompanist for church choirs. The website describes him as "among the foremost church musicians of his era in the United States. His accomplishments are evident as educator, composer (choral compositions, organ works, arrangements, and hymn tunes), practicing church musician, hymnal editor, and contributor to hymnological scholarship."

The homepage of the *CDH* claims that it has over four thousand individual entries of two million words. Words are important because this is a full-text searchable database. Over three hundred authors from over thirty countries wrote for it. One accolade, found in the "News" section of the website, is from I-to Loh, a professor of church music in Taiwan: "Asia and many parts of the world have already produced many hymns with their respective contextual ethnic imageries, poetic forms, musical styles and accompaniment, but were mostly unknown to other parts of the world. The publication of the *Canterbury Dictionary of Hymnology* has brought new insights into the understanding of Christian faith and theological issues through these 'third world hymns.'"

In defining its scope, the *CDH* states, "The work covers a multitude of hymn traditions from all the world's continents, regions, and denominations, it is ecumenical and international." Its coverage extends from the earliest hymns of the Judeo-Christian tradition to contemporary hymns, and it includes articles on hymns, authors, composers, hymnals, hymnal companies, and organizations, as well as longer overviews of types of hymns, eras, denominations, and other topics. As with most Internet resources, the dictionary may be searched by full-text and can be browsed through an alphabetical list. (Unfortunately, the alphabetical list does not exclude initial articles, so one must remember to browse by initial article.)

Looking into the dictionary combines the enjoyment of opening Julian to read whatever is on the printed page with the ease of using the Internet to follow a path that meanders away from the topic one planned to research. In a few minutes, I covered a lot of territory. One hymn I had recently been researching was "*Urbs Sion aurea*" ("Jerusalem the Golden"). Browsing the "U"s brought me to "*Urbs Sion aurea*," and I was then cross-linked to "*Hora novissima*," the opening line of Bernard of Cluny's poem from which *"Urbs Sion aurea*" comes. It contained the information I remembered from Julian, plus some other publishing and printing information. "Related Articles," a list provided on the right side of the page, gave me eleven possibilities to follow up, including Bernard of Cluny and the Latin and English hymns taken from other parts of Bernard's poem. I could follow up on Neale, the translator of the work, and on the hymn tune writer of "*Hora novissima*," but not the hymn tune writer of "Jerusalem the Golden." I was linked to another article on "Jerusalem the Golden." Here I found information about Alexander Ewing, writer of the hymn tune EWING, which is usually associated with the hymn. I also found a quotation from Neale about the reception of the hymn that I had not seen before and that adds to my research.

While looking at the EWING article, I also discovered pop-ups for hymnals. When the cursor is hovering on the title's abbreviation in the article, a pop-up appears with a short blurb about the hymnal. Some of these pop-ups have links to the full article in the *CDH*. I discovered this by accident, and one wishes that the *CDH* would place information about its use on the homepage. I searched the FAQ and other parts of the website for a description of the unique features of the dictionary but to no avail. Some topics in articles have an asterisk, for instance, and I have written to the contact to discover what that signifies.

Looking for another hymn I had recently researched, "Come down, O Love Divine," I did not at first find it because the alphabetization of the browse also depends on punctuation. Once I noticed this I was able to find it, but this quirk of organization is an unnecessary distraction.

One can also browse by "Categories": General, Eras, Traditions, Hymns, People, Places, and Collections. The further subdivisions (tags) in the General category are so often poorly applied as to make them worthless. These categories also show up as tags for individual entries. "Collections," for example, seems to be the tag for hymnals. This list contains 140 items; checking it against my own small but broad collection of hymnals, I found fewer than half the hymnals I own. When one goes to the "Collections" list, one finds a left-hand facet list (a very helpful tool), which includes Anglican (5), Baptist (6), Charismatic/Gospel (1), Congregational (4), Ecumenical (1), Lutheran (1), Methodist (10), Monastic/Medieval (8), Presbyterian (1), Roman Catholic (4), Unitarian (2), and United Reformed (1). One must assume that the rest are not related to any denomination; however, while some of these are indeed non-denominational, this list also includes some thematic articles such as Cistercian hymns and hymnals, Estonian Methodist hymnody, and Chartist hymnody. Again, one wishes the tags were more consistent to enhance this kind of faceted use.

The *CDH* is available only by subscription as an online resource for both individuals and institutions. At the institutional level it is accessible using three options: IP authentication, referring URL, and guest user account (providing a username and password to the institution's user base). The FAQ suggests that the editorial board is looking at the possibility of a print version, but the resource is also said to be "published online to allow for additions, amendments, and corrections." I can find no more about possible additions, so one does not know if these might be regular or not. Pricing for institutions is by size. Small institutions (defined as those with fewer than approximately 15,000 full-time equivalent students) pay almost $200 per year for the resource, which is not a subscription model that most genuinely small institutions (e.g., most theological schools) can afford. For comparison's sake, our subscription to the online *Oxford English Dictionary* costs $200 per year, and it is many times larger than the *CDH*. Individual subscriptions in the United States are $88.

Comparison with Hymnary.org, which is open access, suggests itself to the hymn lover immediately, and one wishes mightily that the two resources had pitched camp together. While Hymnary.org is planned primarily as an index (see David Mayo's review in *Theological Librarianship* 5, no. 2 [2012]) and now includes over five thousand hymnals (more hymnal entries than total entries in Canterbury), it nevertheless provides a great amount of dictionary information. In fact, for people (and for tunes and texts), articles from Julian are provided, as well as articles from other hymnal handbooks. Much of the biographical information in the *CDH* seems to be updated Julian articles. I researched "Jerusalem the Golden" in Hymnary.org and discovered that much of the material can be found in both. The *CDH*'s articles on hymnals would be a great enhancement to Hymnary.org, as most hymnal entries only have publication information, and possibly a very brief historical summary. (On the day I submitted this, an article by Tina M. Schneider from *The Hymn* 65, no. 3 (Summer 2014) was posted on the website of the *CDH*. I highly recommend it as a supplement to my review, as Schneider is involved in the work of Hymnary.org.)

Summarizing: The content available is superb. The editors state, in Schneider's article, that no articles are just a reprint of Julian; all have had at least some updating. The index materials (tags, mode of access) are mediocre at best, and experts (a cataloger or indexer and a computer geek) should be called in immediately to fix various problems. At the subscription price of $200 per year, I cannot recommend it for seminaries or theological schools that do not have a sacred music department. At $200 as a purchase price, it would be a bargain.

Melody Layton McMahon
Catholic Theological Union, Chicago, Illinois

Search Committees: A Comprehensive Guide to Successful Faculty, Staff, and Administrative Searches

Christopher D. Lee. *Search Committees: A Comprehensive Guide to Successful Faculty, Staff, and Administrative Searches*. 2nd edition. Sterling, VA: Style Publishing, 2014. 180 pp. $29.95. Paper. ISBN: 9781620362006.

Christopher D. Lee's *Search Committees: A Comprehensive Guide to Successful Faculty, Staff, and Administrative Searches* was published in association with the College and University Professional Association for Human Resources. Lee's background includes serving as the chief officer of human resources at four institutions of higher education and teaching human resources at several schools. Since colleges and universities expend significant time and resources to identify, hire, and retain the best faculty, staff, and administrators, Lee argues they need to invest more time in planning the process. He believes that a successful search requires careful planning during each step, and he provides the tools and techniques for accomplishing this.

The cost of a bad hire negatively impacts an institution not only with direct costs, including salary, benefits, and professional development funds, but also with the intangible costs of poor staff morale, damaged reputation, and negative impact on current and prospective students. Given these potential costs, Lee suggests asking committee members "whether they're willing to wager $3 million on that decision," which he believes reflects a realistic cost for a bad hire who stays in the position (2).

Lee examines the process for approving new hires, including an organizational analysis that reviews the position's impact on the institution, its essential functions, and its job description. He then explores assembling the best search committees, advertising and recruiting, sourcing strategy, screening and evaluating candidates, addressing bias in the process, and preparing and conducting interviews. He gives special attention to preparing a welcome package for the interviewee that empowers the candidate to make informed decisions.

Lee's discussion of developing interview questions examines a variety of question types, including informational inquiries, case study scenarios, and situational and behavioral responses, as well as the characteristics of bad questions. He argues that great questions provide critical insights for making informed, data-driven decisions. Lee provides a list of 119 potential general interview questions, 78 potential faculty interview questions, and 57 questions designed for administrator, executive, and supervisor interviews. Lee places extra emphasis on diversity throughout the work. He makes a strong case for educational diversity and argues for the inclusion of a diversity advocate on all search committees.

His discussion of steps after the interview includes managing post-interview evaluation processes, determining organizational fit, conducting background and reference checks, making a hiring recommendation, and closing the search process. He continues by examining how to successfully welcome a new hire to campus and address the new hire's long-term success and retention. Lee writes that "retention improves when the rigorous process finds well-qualified candidates who match both the position and the institution. This occurs because candidates get a sneak preview of community life and culture by interacting with a wide range of community members. They are then able to make more informed decisions about accepting any offer of employment" (1).

This book is highly recommended and should be required reading for anyone leading or serving on a search committee. The text is well written and organized. Throughout the text, Lee provides exhibit and vignette boxes, illustrating a variety of tools for gathering both qualitative and quantitative information. Exhibit #10, "How to Evaluate Resumes and CVs," and Exhibit #13, "Narrative or Qualitative Screening Instrument," are especially useful for committee members. The exhibits for gathering feedback from town hall meetings and presentations also give committees valuable tools. Additionally, the advice for committees on working with senior leaders to define the senior leaders' role in the process provides a useful resource for committees. A complementary website, www.searchcommittees.com, offers additional materials, including free training videos and the author's blog.

In seminaries and schools of theology and ministry every hiring opportunity is important. The negative impact of one new hire who does not support the institution's mission can have devastating effects for years. Especially in seminary libraries, with their very small staffs, a bad hire can paralyze the vision and services of the library. As committee members and leaders, librarians must educate themselves on the search process. An ALA-accredited master's degree does not tell a committee everything they need to know, but Lee's book empowers academic search committees to make better decisions and set up both the new hire and the institution for a successful long-term relationship.

Jonathan C. Roach
St. Thomas University Library, Miami Gardens, Florida

The Bloombury Guide to Pastoral Care

Bernadette Flanagan and Sharon Thornton, eds. *The Bloomsbury Guide to Pastoral Care.* London: Bloomsbury, 2014. 230 pp. $49.95. Hardcover. ISBN: 9781441125170.

What do we think when we see the word “guide”? Do we think about a map, or a set of instructions, or someone showing the way? And what does it mean for this book to be titled “Guide to Pastoral Care”? Do we expect it to show us the way or the lay of the land? These questions come to mind when I see the title of this book.

The Bloomsbury Guide to Pastoral Care provides a set of essays on a variety of topics in the area of pastoral care, both in Europe and in North America. The essays look at pastoral care in many areas. Some of these are, one might say, typical ministries such as working with families and the aging, but other topics discussed seem more contemporary, for example, cyberbullying and working with clients who are asylum seekers or are considering the use of reproductive technologies. By covering a wide variety of topics, this work shows that those engaged in pastoral care minister to a wide range of people who are walking through many different experiences.

The two essays at the beginning of each section provide some background and historical context to the European and North American practice of pastoral care. In the first essay, which introduces themes and trends in Europe, the author, Kevin Egan, provides a look at some terminology and then goes on to distinguish between pastoral care and pastoral counseling, which seems to be his primary focus. According to Egan, pastoral counseling has as its frame of reference the larger field of psychology, while pastoral care draws on the field of theology. For Egan it is essential not to forget the theological frame of reference; it is what sets those who practice pastoral care apart.

Egan also writes about the fields have developed differently as professions in Europe and North America. In Europe, the profession of those who practice pastoral care is part of the broader counseling profession, while practitioners in the United States have their own professional organization.

In the first essay of the second section, the authors provide a historical look at the field of pastoral care in the United States. This survey also shows the influence of psychology on pastoral care, and the authors call on those who practice pastoral care to find the treasures within their own traditions and fields.

These two introductory essays provide the reader with an overview of the field and a call back to the heart of pastoral care. The essays in between then offer the reader ways of providing pastoral care in a variety of settings. I do not know if the tension between the use of psychology and theology is as evident in these essays as the authors of the two introductory essays make it out to be. The authors of the essays in between seem to demonstrate how pastoral care providers use both theology and psychology in their practice.

As a case in point, in the essay on asylum seekers, the author suggests that these clients are navigating landscapes of loss, hopelessness, and despair. To me the author demonstrates the use of a theological mindset with an emphasis on best practices in counseling techniques to provide support to these clients. Some essays seem to emphasize the counseling aspects of pastoral care, but I do not think this takes away from the ideas presented. Best practices can be drawn from many areas. The essay about health care systems and how pastoral care practitioners help clients navigate choices provides a good balance. It describes the pastoral care provider helping to navigate health care decisions in light of denominational polity or religious beliefs and values, but the essay also provides tools from a more secular setting to help with decisions.

For this reader, this book demonstrates the value of both streams of pastoral care and pastoral counseling. I think the two introductory essays help to set a tone for focusing on the heart of pastoral care. They provide a good historical context for readers and practitioners working with clients as they think about a frame of reference for their work. I also feel the other essays show the value of these two streams working together. As a guide, this book lays out a map for thinking about pastoral care and provides background and suggestions for what is at the heart of pastoral care. The essays dealing with specific issues then provide ways to work with clients and guide practitioners in their work. I feel this work is a good addition to the literature on pastoral care.

Jennifer Ulrich
Eastern Mennonite University, Harrisonburg, Virginia