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.

Changes Afoot

Before I became a librarian, my perception of librarianship (when I thought about it at all) was that that line of work probably appealed most strongly to people who didn't like change. The whole vibe of libraries seemed to me to exude constancy, stability, longevity. I don't mean to say that this was a negative perception, only that this struck me (as a library "consumer" rather than "practitioner") as a preeminent trait of the whole business.

Now, not so much: I cannot fathom how anyone who doesn't like change, and to some degree thrive on it, could possibly abide the librarian's life. In fact, on the rare occasions when undergraduates ask me about how one gets into this business, one of the things I emphasize is that formal education is important, but what one knows at a given point in time will turn out to be less valuable than what one is capable of learning, often on-the-fly. (This is where I *could* strike a cosmopolitan pose, and insert the French phrase "plus ça change, plus c'est la même chose," only I'm not completely certain of what it means.)

With all this in mind, it's hardly surprising that so much of our *TL* content (with the understandable exception of Critical Reviews) has to do with different aspects of change: collections, resources, services, what have you. I really love this about the journal.

Further on the same theme, we've got some more changes to report on the journal itself: 1. Our semi-annual publication schedule has shifted slightly (to be more in step with the work flow of ATLA staff), and 2. With this issue we welcome our new Bibliographic Essays Editor, Suzanne Estelle-Holmer. We're delighted to have her as a colleague, and know that you'll enjoy working with her. (Thank you once again to Dan Kolb, her predecessor, for his fine service over the past few years.)

Thanks for writing, and thanks for reading,

DRS

PROFILES: *Aspiring Vision and Attention to Detail: Kenneth Sperber Gapp (1905-1966)*

by Kenneth W. Henke and Virginia E. Dearborn

Kenneth Sperber Gapp was born in Nazareth, PA, on July 27, 1905, to Rev. Samuel H. and Rosina Gapp. After completing Moravian Preparatory School in Bethlehem, PA, and a B.A. at Muhlenberg College (1926), in Allentown, PA, Gapp moved to Princeton, NJ, to attend Princeton Theological Seminary and Princeton University, earning his Bachelor of Divinity and M.A. (Classics) from these institutions in 1929. Apart from teaching at Gettysburg College (1929-1931) and completing a B.S. in Library Science at Columbia University (1937), Gapp spent most of his life and all of his professional life in Princeton. He received a Ph.D. from Princeton University in 1934, writing his doctoral thesis, *Famine in the Roman World*.

In the late 1930s Gapp was involved in the Religious Books Round Table within the American Library Association, and he felt there should be a "section for Theological Librarians within the general framework of the Association of College and Reference Librarians."[1] When the American Association of Theological Schools (AATS) initiated a study of theological libraries in the late 1940s, Gapp served on the executive committee, which was "authorized…to call a conference on theological library work."[2] In 1947, he attended the first conference (held at Louisville Presbyterian Seminary) of what would become the American Theological Library Association.

That first meeting of theological librarians in Louisville was "composed exclusively of administrative librarians," and Gapp felt strongly that this set a "bad precedent." Broader participation among library staff "would strengthen the new association in size and…would help to develop administrative librarians from the ranks."[3] As a librarian with faculty status, Gapp recognized the importance of hiring and developing a well-trained staff, and he "insisted [the faculty and trustees should also recognize] that the library was only as good as its services."[4]

Gapp was appointed as assistant librarian at Princeton Theological Seminary in 1934, and he became head librarian in 1937, a post which he held until his death in 1966. In recommending Gapp to the post, outgoing seminary librarian William B. Sheddan noted that as a student of both the classics and theology, Gapp would orient theological training "in its relationship to the whole field of the intellectual life" and would balance the study of theology with "a grasp of the problems of philosophy."[5] Drawing on his linguistic and theological training, as well as his professional librarian's

[1] Kenneth Sperber Gapp Manuscript Collection, Special Collections, Princeton Theological Seminary Library.

[2] Kenneth S. Gapp, 1960. "The American Theological Library Association," *Library Trends* 9 no. 2 (1960): 194-200, accessed August 21, 2015 from Illinois Digital Environment for Access to Learning and Scholarship, http://hdl.handle.net/2142/5934.

[3] Kenneth Sperber Gapp Collection.

[4] Kerr, Hugh Thomson and Bruce M. Metzger, "Kenneth Sperber Gapp 1905-1966," The Princeton Seminary Bulletin 60, no.1 (1966): 69-71, accessed August 21, 2015, http://journals.ptsem.edu/id/PSB1966601/dmd017.

[5] Kenneth Gapp file, John A. Mackay Collection, Special Collections, Princeton Theological Seminary Library.

Kenneth W. Henke is the Curator of Special Collections and Archivist and Virginia E. Dearborn is the Discovery and Web Services Librarian at Princeton Theological Seminary Library, Princeton, NJ.

training at Columbia, Gapp did much to create a theological library suited to the needs of the seminary in the twentieth century. He began by working on the antiquated cataloging system, slowly reclassifying the non-theological books into Library of Congress classification schedules, and adding a subject card catalog to the existing author and title files. He worked at recruiting and training a more adequate professional staff, urging the seminary at the same time to improve working conditions, including a five-day work week for library employees, a pension plan, and fair pay. He oversaw the accession of a major collection of some 9,000 volumes in the field of Christian hymnody, and arranged for the construction of the library's first rare book room with adequate security but also space to display some of the library's treasures. With the addition of many more female students coming to the seminary when the School of Christian Education was added in the 1940s, Gapp made sure the library facilities were modified to include a restroom for women. He encouraged students to set up the student-run Theological Book Agency, which got textbooks and other useful volumes into the hands of ministerial students and helped them develop a habit of good theological reading. Together with members of the Biblical Department, he published the *Bibliography of Bible Study for Theological Students* in 1948 to guide students to the best resources available in the field.

When he began his career at Princeton Seminary, Kenneth Gapp inherited a library that was begun in the study of its first professor in 1812, moved to two rooms in the seminary's main building when it was completed in 1816, and then received a building of its own (the first free-standing library in Princeton) as a gift of the New York philanthropist James Lenox in 1834. By the 1870s, the seminary library had outgrown its initial building and a second library was built next door (also a gift of James Lenox), completed in 1879. By the 1930s, these buildings were proving inadequate. Several architectural drawings were made to see how the buildings could be modernized and possibly joined together into one large library, though none proved feasible. Finally, in the 1950s Gapp was instrumental in the planning and eventual building of the seminary's new Robert E. Speer Library. This new facility replaced the antiquated older library buildings with a single modern fire-resistant structure that was both functional and architecturally pleasing. The new library opened in April 1957 with space for 400,000 volumes, room for 350 readers, classrooms and seminar rooms, special facilities for visiting scholars, faculty, graduate students, and Board of Trustees gatherings, an enlarged working area for the technical staff, and a well-lighted reading room with special shelving for current periodicals. An indication of the care and attention to detail Gapp gave to planning can be seen in a letter he wrote to the seminary president, urging him to include a side door with wheelchair access for persons with disabilities after he saw the architect's plans for the front and side steps. The finished Speer Library building was heralded by both the architectural press and the *New York Times*.[6-8]

Beyond his work at the Princeton Seminary Library, Gapp served as the chairman of ATLA's Commission on Lilly Endowment Scholarships, and he wrote the preliminary draft for a Lilly Endowment grant that spurred the professional development of a number of theological librarians. The program began in 1958 with a $9,000 grant. According to Gapp, it was "[m]odeled somewhat after the faculty fellowships offered by A.A.T.S." and was "designed, by the awarding of scholarships for further study of library procedures or other relevant subjects, to increase the competence of library personnel, improve the services of the libraries, lead to a greater recognition of qualified library personnel and, in general, raise the level of selection and training of personnel for seminary libraries."[9] This project proved effective and was extended for several years beyond the original grant.

Gapp also served as president of ATLA from 1960-61. In his 1961 address, he again asserted the importance of a well-staffed and supported library. "[E]very effort must be made to admonish administrators that they cannot save money on libraries today without imperilling [sic] the future of their institutions; competence and adequate size of staff must be obtained at any cost, real standards of work must be established, and participation in or cooperation with other library organizations should be preserved unless the seminary library will never lack money to meet the rising costs of operation and of the purchase of necessary books."[10] One such cooperative effort among libraries was the creation of an index

[6] "Princeton to Dedicate New Theological Library Oct. 8," *The New York Times*, September 28, 1957.

[7] Keyes DeWitt Metcalf, *Planning Academic and Research Library Buildings* (New York: McGraw-Hill, 1965) 270-271.

[8] Kenneth S. Gapp, "The Speer Library," *Library Journal* 82 no. 21, December 1, 1957.

[9] Kenneth S. Gapp, "The Librarian's Task in Improving Personnel," *College & Research Libraries* 1, no. 2 (1940): 132-137, accessed August 21, 2015, http://hdl.handle.net/2142/31431.

[10] Kenneth S. Gapp, "Address," *American Theological Library Association Summary Of Proceedings* 15 (1961): 49-53.

which would later become the ATLA Religion Database. As Kerr and Metzger note in their 1966 remembrance, it was "[w]ith his encouragement [that] A.T.L.A. undertook the preparation of the Index to Religious Periodical Literature, the home for which was for several years [from 1959-1965] in Speer Library."[11] Other issues that Gapp felt were important for ATLA to address included correlating acquisitions programs among the larger seminary libraries to better enable the comprehensive purchasing of theological materials in all existing languages, encouraging larger seminary libraries to become training grounds for new librarians who could then serve smaller seminary libraries, and developing more effective means of integrating the theological library into the total academic programs of the seminaries.[12]

Kenneth Gapp had a significant impact on the field of theological librarianship through other avenues of professional engagement. He served as Book Review Editor of *Theology Today* from its very beginnings in 1944. Of his work, Princeton Seminary President John Mackay said Gapp "has, by his insight and indefatigable devotion, set a new standard for book reviewing in theological journals."[13] In addition to his work at Princeton Theological Seminary and his involvements with ATLA, Gapp was President of the Board of Trustees of the Princeton Public Library, and he held memberships in the New Jersey Library Association, the American Library Association, and the Bibliographical Society of America.

Following the death of Kenneth Sperber Gapp on July 5, 1966, the gathered faculty of Princeton Theological Seminary recorded their sorrow. But they also went on to express their thanks to God "for our friend's devotion and distinguished career as Librarian of the Seminary… For more than thirty years he gave the full measure of his professional attention to the development and consolidation of one of the foremost collections of theological literature in the world."[14] The broader community of theological librarians might also have reason to give thanks these many years later, for Kenneth Gapp's devotion was not only to Princeton Seminary's library but to the flourishing of theological librarianship as a profession. His concern for the theological librarian's role in the promotion of theological scholarship and for the professional development of the entire theological library staff encompassed both a fine attention to detail and a rich vision of what theological librarianship can and should be.

Recommended Reading

Hugh Thomson Kerr and Bruce M. Metzger. "Kenneth Sperber Gapp 1905-1966." *The Princeton Seminary Bulletin* 60, no. 1 (1966): 69-71. http://journals.ptsem.edu/id/PSB1966601/dmd017.

Kenneth S. Gapp. "Address." *American Theological Library Association Summary Of Proceedings* 15 (1961): 49-53.

Kenneth S. Gapp. "The American Theological Library Association." *Library Trends* 9, no. 2 (1960): 194-200. http://hdl.handle.net/2142/5934.

Kenneth S. Gapp. "The Librarian's Task in Improving Personnel." *College & Research Libraries* 1, no. 2 (1940): 132-137. http://hdl.handle.net/2142/31431.

The Kenneth Sperber Gapp Manuscript Collection, Special Collections, Princeton Theological Seminary Library. Finding aid: http://manuscripts.ptsem.edu/collection/80.

[11] Kerr and Metzger, 70.

[12] Gapp, "Address."

[13] Mackay, John Alexander, "Other Frontiers Call," *Theology Today* 8, no.1 (April 1, 1951): 3-5. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed August 21, 2015.

[14] Kerr and Metzger, 69.

DIKTUON: *The Framework for Information Literacy and Theological Education: Introduction to the ACRL Framework*

by William Badke

The *Framework for Information Literacy for Higher Education* arose out of a revision of the *Information Literacy Competency Standards for Higher Education* introduced by the Association of College and Research Libraries (ACRL) in 2000. The task force that worked on the revision recognized that a new approach was needed which focused not on standards but on key concepts that guide scholarship in research. In the words of the task force, the Framework "is based on a cluster of interconnected core concepts, with flexible options for implementation, rather than on a set of standards, learning outcomes, or any prescriptive enumeration of skills."[1]

Essential to the new version is the "threshold concept," which can be defined as a key insight that forms a doorway into a new understanding. The use of threshold concepts in the Framework is based on the work of Wiggins and McTighe[2] which was adapted to an information literacy setting by Townsend, Brunetti, and Hofer.[3] Why were threshold concepts chosen as the essential structure for the Framework? First, they open the door to a deeper understanding of information literacy within scholarship, thus providing a means for librarians and faculty to build more significant information literacy instruction into the curriculum. Second, the threshold concept is increasingly being adopted within academia as a whole, thus providing a common understanding between librarians, professors, and academic administrators.[4]

There are six threshold concepts in the Framework, though others may appear in future versions. They are Authority Is Constructed and Contextual, Information Creation as a Process, Information Has Value, Research as Inquiry, Scholarship as Conversation, and Searching as Strategic Exploration. In the Framework document each concept comes with "Knowledge Practices" (activities that demonstrate competent use of the concept) and "Dispositions" (mindsets and attitudes arising from the concept).

The concepts, taken together, describe the nature of scholarship and scholarly inquiry,[5] though each discipline will view the Framework though its own filter. It is essentially from this adaptability of the Framework document that the most criticisms have come. The Framework, not being a set of standards, becomes difficult to conceptualize and challenging to translate into particular information literacy skill-sets, especially when each discipline views the Framework differently. It

[1] "Framework for Information Literacy for Higher Education," *Association of College & Research Libraries*, accessed April 13, 2015, http://www.ala.org/acrl/standards/ilframework.

[2] Grant Wiggins and Jay McTighe, *Understanding by Design* (Alexandria, VA: Association for Supervision and Curriculum Development, 2004).

[3] Lori Townsend, Korey Brunetti, and Amy R. Hofer, "Threshold Concepts and Information Literacy," *portal: Libraries and the Academy* 11, no. 3 (2011): 853–69.

[4] See Michael Thomas Flanagan, "Threshold Concepts: Undergraduate Teaching, Postgraduate Training and Professional Development: A Short Introduction and Bibliography," accessed April 13, 2015, http://www.ee.ucl.ac.uk/~mflanaga/thresholds.html.

[5] See, for example, the author's Prezi presentation, "What is Scholarship?" which incorporates each of the Frames: https://prezi.com/sq7xqbxurr9p/what-is-scholarship/.

William Badke is the Associate Librarian for Associated Canadian Theological Schools and Information Literacy at Trinity Western University, Langley, British Columbia, Canada.

has been criticized as either overly complex or simplistic, as wedded too strongly to disciplinary structures, and as lacking in emphases for social justice issues, among other things.[6]

In February 2015, the Framework for Information Literacy was "filed" by the ACRL Board rather than simply being adopted. This indicates approval by ACRL but allows for the document to evolve over time. Essentially, it is not "set in stone," as was the previous standards document.

Philosophy of the Framework

The Framework is built upon some key presuppositions. First is *metaliteracy*, the idea that information comes in a multitude of formats, all of which need to be addressed in information literacy instruction. The second is *constructivism*, which argues that meaning comes from the bottom up rather than top down. Each person constructs his or her own meaning out of the information sources available, so that there are multiple possible meanings rather than just one. Constructivism demands that the information literate person weigh options and make decisions in an environment in which, as one of the Frames describes it, "Authority is constructed and contextual."[7]

Means of Integrating Framework Concepts into Education

Megan Oakleaf has made it clear that threshold concepts do not lend themselves easily to outcome statements and assessment of learning. Rather, outcomes are developed within particular educational contexts that determine each concept's nature and priorities.[8] While some librarians have clamored for a set of sample assignments to teach each frame, the task force that created the Framework views the threshold concepts as best taught within existing information literacy instruction so that the concepts are integrated with what librarians are already doing successfully.[9]

Here, a key requirement is that the Framework break free of the librarian silo and foster a strong discussion about student research and information use within academia as a whole. If, as theological educators often argue,[10] critical thinking and skilled problem solving are foundational learning goals, then enlisting something like the Framework as a tool for student development is essential. This means faculty and academic administrators must be on board. That is no small task for disciplines in which content still has prominence over process and in which knowledge is all too often seen as what a student knows rather than what a student can do with acquired content.

Value of the Framework

The framework's primary importance lies in its ability to describe today's world of scholarship, to identify how scholars think and how they do their work in a broad sense, recognizing that each discipline (context) determines its own authority and discourse. The challenges:

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6 See, for example, Lane Wilkinson, "Archive for the 'Information Literacy' Category," *Sense and Reference: A Philosophical Library Blog* (2014), accessed April 13, 2015, https://senseandreference.wordpress.com/category/information-literacy/; Ian Beilin, "Beyond the Threshold: Conformity, Resistance, and the ACRL Information Literacy Framework for Higher Education," *In The Library With The Lead Pipe* (February 2015): 1-9, accessed April 13, 2015, http://www.inthelibrarywiththeleadpipe.org/2015/beyond-the-threshold-conformity-resistance-and-the-aclr-information-literacy-framework-for-higher-education/#identifier_7_6254.

7 For a history and analysis of the concept of constructivism, particularly as described by Piaget, see Ernst Von Glasersfeld, "Cognition, Construction of Knowledge, and Teaching," *Synthese* 80, no. 1 (1989): 121-140.

8 Megan Oakleaf, "A Roadmap for Assessing Student Learning Using the New Framework for Information Literacy for Higher Education," *The Journal of Academic Librarianship* 40, no. 5 (2014): 510-511.

9 Donna Witek, "Sunrise, Sunset": A Reflection on Assessment and the Framework for Information Literacy for Higher Education," ACRLog, January 27, 2015, accessed April 16, 2015, http://acrlog.org/2015/01/27/sunrise-sunset-a-reflection-on-assessment-and-the-framework-for-information-literacy-for-higher-education/.

10 See, for example, Charlotte McDaniel, "Reflection Seminars as Loci for Critical Thinking," *Theological Education* 40, Suppl. (January 1, 2005): 63-73; Margaret M. Mitchell, "Playing with Fire: The Task of the Divinity School," *Criterion* 48, no. 2 (March 1, 2011): 2-7.

1. Translating the emphases of the Framework into learning outcomes will be as difficult in theological disciplines as they will be in other disciplines.[11]

2. The constructivist foundation can be problematic for those theological schools that base their understanding of truth on biblical revelation, however that revelation is to be understood. Are there multiple possible meanings to virtually anything, or is meaning at least to some degree pre-determined by the textual bases of faith?

3. While the threshold concept approach of the Framework is becoming increasingly common to academia, the Framework document is a difficult read, and even if its message is understood by academics, librarians need to translate the "so what" portion of the process to faculty, showing how the Framework can be operationalized in developing theological student researchers.

4. There appears to be a missing element in the Framework – the role of narrative in research. Research is based upon a history (narrative) of scholarly discussion regarding the issue at hand and a personal narrative of the researcher.[12]

A Path to Operationalizing the Framework

If we think of the Framework as describing scholarship in broad terms, then a first step is surely to consider how each Frame (threshold concept) would need to be shaped to deal with disciplinary demands and disciplinary culture in theological studies. Oakleaf suggests several helpful steps to such shaping, focusing on articulating measurable outcomes out of each threshold concept, then determining how instruction and assignments can be designed to develop those outcomes, followed by putting everything into a curriculum map so that student information literacy development can be conceptualized through student programs.[13]

While not everything in theological education is measurable in these ways, if we were to adapt Oakleaf's approach to theological education, it might look like these examples:

Authority Is Constructed and Contextual: For a biblical studies course, do close readings of key articles, showing how scholars present evidence for their assertions; trace the development of a concept from the scholar who first voiced it through a pattern of supporters and critics, to its current state; consider with students a significant theological debate (for example, the clash between Jacob Neusner and E.P. Sanders),[14] and look at the reasons why scholars' views may differ so markedly.

Information Creation as a Process; Searching as Strategic Exploration: For a church history course walk students through a particular event, helping them see how discussion about it developed from primary documents into secondary literature. Then, in an assignment built around a research problem, have students identify the primary literature that is available to them along with the secondary materials that are best able to help them wrestle with the problem. Students will summarize primary documents, identify the major secondary sources, and consider how those sources have interpreted the primary materials.

Overall, threshold concepts are not standards to be slavishly followed, but understandings that, once grasped, are reflected in the ways in which students do research. Instruction and assignments that foster better understanding of Framework concepts create the ability in students to operationalize those concepts in real research situations.

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[11] Oakleaf, "Roadmap for Assessing Student Learning," 510-511.

[12] William Badke, "Research Is a Narrative," *Online Searcher* 39, no. 1 (January 2015): 68-70.

[13] Oakleaf, "Roadmap for Assessing Student Learning," 510-514.

[14] Jacob Neusner, "The Use of Later Rabbinic Evidence for the Study of Paul," in *Approaches to Ancient Judaism* 2, ed. William Scott Green (Chico, CA: Scholars Press, 1980): 43-63; E.P. Sanders, "Puzzling out Rabbinic Judaism," in *Approaches to Ancient Judaism* 2, ed. William Scott Green (Chico, CA: Scholars Press, 1980): 65-79.

These may seem to reflect the tasks of the professor, not the librarian. Yet this is the essence of the Framework's approach, in that it provides a document with which librarians can engage professors in discussion regarding the development of student scholarly research ability. The greater the understanding of the Framework by librarians, the more those librarians will become crucial to informing the professor's instruction and assignments.

Considerations for the Future

The Framework, though a work in progress, is available as a resource to be used. Many of its elements are valuable to our understanding of theological research as strategic inquiry within a conversation. Seeing information creation as a process that needs to be understood tends to work against the notions both that all information is created equal and that information just appears without having gone through such things as editing and peer review. The recognition that authority is constructed and contextual (though tempered by our understanding of biblical revelation) warns researchers that they dare not make categorical statements without the evidence to support them.

However, it is the tendency of such documents to sit on the shelf and not to be enlisted actively. If theological education is going to benefit from the Framework's insights, theological librarians and faculty need to work together to determine learning outcomes for the various frames and then to develop instructional sessions and assignments that will make these genuine threshold concepts — transformative understandings that both create student scholars and enable them to engage in significant research.

Some theological institutions, especially those uncomfortable with constructivism and multiple understandings of information, may be inclined to see the new approach as unhelpful. Criticisms will continue to abound as the Framework evolves. For many academic librarians, the suggestion that ACRL "sunset" the 2000 Standards raised such a protest that ACRL has agreed to let the older Standards reside alongside the new Framework.[15] Thus, some theological librarians may opt to continue with the Standards and ignore the Framework.

Yet, for all of the challenges, the Framework does carry strong insights into the nature of scholarship and is adaptable to local disciplines and situations. To ignore it or reject it without considering its value may well be detrimental to our students in their development. If the Framework can be enlisted and adapted to our needs, as the above examples demonstrate, it may well prove fruitful in giving our students insights into how knowledge is constructed and how best to engage in significant theological research and writing.

[15] Framework for Information Literacy in Higher Education.

WEB REVIEW: *Working Virtually on the Texts and Manuscripts Behind the Document, II: Doing Jewish Bible/ Old Testament Textual Criticism on the Web*

by Thomas E. Phillips and Drew Baker

This article surveying freely accessible online resources for conducting textual criticism of the Jewish Bible/Old Testament (JB/OT) is a companion to an article published in the March 2015 issue of Theological Librarianship by Thomas Phillips and Mark Bilby about doing New Testament textual criticism on the Web.

Most modern readers of the print Hebrew Bible read the *Biblia Hebraica Stuttgartensia* (*BHS*) published by the German Bible Society.[1] This text is freely accessible to read online. The web also offers several resources for students and scholars who wish to move behind this modern document and back to the ancient textual and manuscript traditions. Both seasoned and beginning students of JB/OT textual criticism will gain great benefit from Jim Darlack's bibliography of print resources and Emanuel Tov's bibliography of computer software and web-based electronic resources,[2] as well as from the crowd-sourced advice available through the OTTC: A Blog for Old Testament Textual Criticism.

Textual criticism of the JB/OT is far more complex than textual criticism of the New Testament. NT textual criticism is a largely unified — though highly specialized — subdiscipline within New Testament studies. Textual criticism of the JB/OT is a much more diverse and even more highly specialized set of subdisciplines within JB/OT studies. Textual critics of the JB/OT are forced to contend with a more complex set of textual histories. Reflecting this fact, Elvira Martín-Contreras and Lorena Miralles-Maciá suggest textual criticism of the JB/OT is practiced as a subdiscipline within five different areas of expertise: Septuagintal studies, Qumranic (Dead Sea Scrolls) studies, Rabbinic studies, Targumic studies, and Masoretic studies.[3] Of course, the JB/OT was written in Hebrew, but the text's history includes both Hebrew and Greek. The situation looks like this:

- The oldest complete physical copies of the contents of the JB/OT date from the fourth and fifth centuries CE, but these are Greek translations (Septuagint [LXX]) of the Hebrew.
- The oldest (though incomplete) Hebrew texts were contained among the Dead Sea Scrolls found at Qumran and date from around the first century BCE.
- The earliest complete Hebrew texts of the JB/OT come from the Masoretic tradition and date from the tenth century CE and later.

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1 Karl Elliger and Wilhelm Rudoph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: German Bible Society, 1997).

2 "Electronic Tools for the Textual Criticism of the Hebrew Bible - 2013" posted on Lea Mazor's blog, Dr. Lea Mazor: the Bible, teaching and education, November 10, 2014 http://mikrarevivim.blogspot.co.il/2013/10/i.html. This is an update of his widely cited but now dated "Electronic Resources Relevant to the Textual Criticism of Hebrew Scripture," *TC: Textual Criticism* 8 (2003).

3 Elvira Martín-Contreras and Lorena Miralles-Maciá, "Interdisciplinary Perspectives for the Study of the Text of the Hebrew Bible: Open Questions," *The Text of the Hebrew Bible: From the Rabbis to the Masoretes*, Journal of Ancient Judaism Supplements 13 (Göttingen: Vandenhoeck & Ruprecht, 2014), 17-34.

Thomas E. Phillips is Dean of the Library, Claremont School of Theology, and Drew Baker is Acquisitions Librarian and Head Cataloger, Claremont School of Theology, Claremont, California.

Rabbinic and Targumic texts contain citations, paraphrases, and partial citations of the Hebrew texts, dating from the second to the seventh century CE. Rabbinic and Targumic texts are mainly studied by scholars of the history of Judaism.

Here we survey freely available/accessible online resources that relate to the three textual traditions most commonly studied by contemporary students of the Hebrew Bible in their text critical work on the JB/OT. These three sources are the Septuagint (LXX), Qumranic and Masoretic texts. The textual traditions preserved in the Rabbinic and Targumic writings will be left to scholars of Jewish history and will not be considered in this article.

Studying the Septuagint (LXX)

Although the Septuagint (LXX) is a Greek translation of the earlier Hebrew manuscripts of the JB/OT, it remains very important for studies of the Hebrew Bible because of the age of the translation (the LXX was translated between the third and the first century BCE). Historically, the most commonly used version has been the critical edition assembled by Sir Lancelot C. L. Brenton (London, 1851), a text that is now being replaced by the second edition of Rahlfs and Hanhart's Septuaginta,[4] which is also available online.

Students and scholars who need guides to the best critical print editions of the LXX's rendition of the individual Biblical books (with complete critical apparatus) should consult the list maintained by the International Organization for Septuagint and Cognate Studies. John Barach maintains a site that offers parsing and lexical assistance for the entire LXX text (Brenton's edition). Scholars and students who want to move behind the modern critical editions of the LXX can easily view the most important ancient copies of the LXX in their entirety. The two most important fourth-century LXX manuscripts, the Codex Vaticanus and the Codex Sinaiticus, are fully viewable online in high resolution scans, as is the most important fifth-century manuscript, Codex Alexandrinus. Dr. Joel Kalvesmaki maintains an up-to-date list of the most important online resources for LXX study.

Studying the Qumranic (Dead Sea Scrolls) Texts

Textual criticism of the JB/OT took a radical turn in the last half of the twentieth century as Biblical texts from the 1947 discovery of the Dead Sea Scrolls (DDS) started to become available. (At many points, the texts of the Hebrew Bible preserved in the DDS vary significantly from the Masoretic texts.[5]) Qumran, where the scrolls were found, has become a major tourist destination, prompting a swell of websites dedicated to the site. The University of Jerusalem offers one of the best virtual tours of the site. The Oriental Institute at the University of Chicago houses a significant collection of secondary resources on the scrolls. Images of the scrolls are available at the Leon Levy Dead Sea Scrolls Digital Library (funded by the Israel Antiquities Authority) and the Digital Dead Sea Scrolls (funded by the Israel Museum).

Studying the Masoretic Texts

The standard critical edition of the Hebrew Bible, *Biblia Hebraica Stuttgartensia* (*BHS*), is based upon Masoretic texts (primarily the Leningrad Codex) with only minimal influence from other textual traditions. Although the oldest Masoretic manuscripts are barely more than a millennium old, dating back no further than 900 CE, for most people the Masoretic texts are — knowingly or unknowingly — the texts of their "Hebrew Bible." (BibliaHebraica.org provides an excellent orientation to the Masoretic texts and the history of their critical editions.) The major Masoretic texts are now freely accessible online, including the Aleppo Codex, a nearly complete early tenth-century manuscript, and the Leningrad Codex (PDF scan via SepforimOnline.org), a complete early eleventh-century manuscript. Although the majority of text critical work on the JB/OT focuses on these two texts, many scholars will also be interested in the Samaritan Pentateuch (from the early twelfth century) and the Damascus Pentateuch (from the early eleventh century). Persons who are interested in images of less prominent Masoretic texts should begin their search with the list of online manuscripts maintained by Dr. Charles Grebe at AntimatedHebrew.com.

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4 Alfred Rahlfs and Robert Hanhart, ed., *Septuaginta* (2nd ed.; New York: American Bible Society, 2006).

5 For a summary — and critique — of standard scholarly assessments of the differences between the Masoretic texts and the Qumranic texts, see: Emanuel Tov, "The Myth of the Stabilization of the Text of the Hebrew Scripture," *The Text of the Hebrew Bible: From the Rabbis to the Masoretes*, Journal of Ancient Judaism Supplements 13 (Göttingen: Vandenhoeck & Ruprecht, 2014), 37-45.

Conclusion

Overall, openly accessible online resources for textual criticism of the JB/OT have not advanced at the same pace as resources available for NT textual criticism. Online resources for textual criticism of the JB/OT are largely limited to images and scans of existing print editions and manuscripts, or online reading texts with basic search and lexical capabilities. These are very useful. But as yet, scholars of the JB/OT have produced no sites remotely comparable to the extraordinary technical innovations of Münster's Institut für Neutestamentliche Textsforschung. It is hoped that this deficiency can be corrected as the sophistication of web-based technologies increasingly enables the practice of biblical textual criticism online.

Theological Librarianship from a Distance

Abstract

This essay examines distance theological librarianship and the field's suitability for remote librarians. A brief introduction to the landscape of online programs in theological education is followed by an overview of virtual librarianship, and how theological librarians may serve students while working from a distance themselves.

The essay then describes a method for initiating a remote librarian position in a theological library context, and then outlines the steps for determining whether remote work is feasible and desirable at an institution, approaching leadership with a plan, setting up a trial remote work period, and assessing its success.

Particular emphasis is given to communication expectations, modes of virtual reference and instruction, campus committee service, and meaningful ways of remaining part of the campus community.

Introduction

Librarians have played an important role in extending to distance students access to resources that are foundational to a solid education. Through the use of interlibrary loan, e-resources, and virtual tutorials, librarians have adapted to serving students who may never set foot in the library building. Telecommuting in the library field is not new,[1] however. As librarianship progressively moves online, opportunities increase for librarians to work from anywhere.[2]

Remote Theological Education and Librarianship

Theological librarians have faced particular challenges associated with a field of research that has not shifted to online modalities as quickly as others have. Publishers in theological disciplines have been notoriously slow in releasing research materials in digital formats. However, as this is changing, the Association of Theological Schools (ATS) has opened the door for online programs, and now accredits fully online theological degrees. With theological education increasingly migrating to online environments, librarians in the field may wish to consider thoughtfully full-time telecommuting opportunities. Remote librarianship will never be ideal for every school, librarian, or program, but may be an option that benefits students and faculty when appropriately considered.

Benefits of Remote Librarianship

Empathy

Remote librarianship is an opportunity with many advantages for patrons, librarians, institutions, and the environment. For example, librarians who do most of their own work remotely may have a unique affinity to patrons who rely on virtual resources for their research and learning experiences. A librarian who is completely dependent on digital access for obtaining and disseminating information may well understand what particular challenges confront students and faculty who are in the same position. Experience is a great way to appreciate the time and resource restraints that exist in a field

[1] Schaffer, Ellen, "Telecommuting," *Trends In Law Library Management and Technology* no. 4 (1995): 4

[2] Smith, Dawn and Teresa B. Van Dyke, "A Telecommuting Interlibrary Loan Librarian's Experience: The Views of Both the Telecommuter and the On-Site Supervisor," *Journal of Interlibrary Loan, Document Delivery & Electronic Reserves* 18, no. 4 (September 2008): 449-455.

Melody Diehl Detar is Librarian for Religious Studies & Theology, Regent University Library, Virginia Beach, VA. She works from Pittsburgh, PA.

that continues to rely greatly on print materials. Remote librarians who work alternate schedules may also find ways to expand services through extending virtual reference and instruction hours, and offering new digital resources.

Flexible Work Environment

Remote librarianship enables a librarian to continue working through changes in life circumstances. It is not uncommon for librarians to need to move to find a faculty position that matches their qualifications, and flexibility to move can be hampered by family and other obligations. Historically, librarians who could not find a position in the same city as their spouse would have to consider physical separation or a career sacrifice for either spouse. Telecommuting helps keep families together.

Potential Cost Savings

Colleges and universities also benefit from enabling librarians to work remotely. Remote work cuts costs that schools may incur for moving new faculty or having to hire a new librarian if one needs to move away due to life circumstance. In the same vein, it enables organizations to attract and retain talent they would otherwise lose. Remote work is often associated with a decrease in unscheduled absences and an increase in employee satisfaction, and it promotes a healthy work/life balance.[3] Librarians who work from home save campus space and resources, which in turn saves money while benefiting those who remain on campus.

Environmental Benefits

Finally, remote librarianship is good for the environment. Reducing or removing the commute equals fewer cars on the road, which reduces the impact on natural resources and wear and tear on transportation infrastructure. Reducing the number of cars on the roads also helps to alleviate road congestion and traffic accidents.[4]

Considering Remote Librarianship as an Option

Telecommuting thus offers a broad range of potential benefits, which is one reason it has been on the rise over the past several years.[5] However, remote work is not equally suitable for every line of work, or at every institution, and a librarian seeking to pursue full-time remote work should consider a variety of factors. The following suggestions are developed from a personal experience moving from an on-campus position to a remote position. The recommendations are guidelines that would need to be adapted to individual situations and institutions.

A librarian who wishes to determine whether her position is suitable for remote work might begin by evaluating how patrons' needs are being met at present, and the environment surrounding the library's services. In addition to students, academic and theological librarians serve faculty, staff, and community patrons, and it is imperative that the needs of all of these patron groups be considered when reviewing the feasibility of remote work. As online theological education expands, and librarians strive to provide parity of resources and services to on-campus and distance students, the possibility for effective librarianship and positive value derived from a remote librarian on staff may increase.

A librarian will also want to investigate whether she and her institution have access to the resources necessary to continue effective librarianship offsite.

Consider the following questions about whether your institution is so equipped:

- Does my institution have the necessary technological infrastructure and support for me to work effectively from a remote location?

[3] Global Workplace Analytics. "State of Telework in the US – Five Year Trend and Forecast," 23. (globalworkplaceanalytics.com).

[4] Ibid.

[5] There are useful data available on the percentage of employers offering telecommuting as an option to their employees from 2009 to 2013. Example: http://0-www.statista.com.library.regent.edu/statistics/256028/share-of-employers-offering-telecommuting-to-their-employees/ .

- Does my library have a strong virtual presence, including a robust website and online research resources?
- Does the librarian have the tools to respond to reference questions from outside the physical building, such as real-time chat services and video conferencing capabilities?
- Does the institution have the equipment for me to participate in necessary functions for my job, such as a Virtual Private Network (VPN)?

Consider the following questions about whether you personally are equipped:

- Do I have the necessary technology to work remotely?
- Am I able to provide resources that are necessary for my job that the university/seminary may not be willing to provide? Examples may include: a computer with a video camera and quality microphone, and a phone where I can be reached by students and faculty during business hours.
- Do I have a stable Internet connection?
- In what ways can I serve my patrons' unique needs remotely?

Devising a Plan

Once one has established that the technological resources are in place, it is also critical to develop a service plan that details how one will meet the needs of patrons from this new service model. This may include listing all of one's position expectations, and explaining how each expectation will be met with superior quality. For librarians who are considered faculty, one must address how service scholarship, and professional librarianship requirements will be met. This may involve itemizing how committee service will continue, how reference services will be provided, and how one will actively contribute to the library field.

One method of evaluating one's specific position is to list all the tasks involved in the position and label each task as green, yellow, and red. Tasks marked green are ones that are already completed 100 percent online and would not change in a virtual setting. An example of a green task would be e-mail exchanges with students. Yellow tasks are tasks that are well-suited to be completed remotely but would require an element of change. For example, one may attend all meetings in person, but arrange to attend future meetings virtually through video conferencing. Finally, any tasks marked red are ones that demand physical presence. An example of a red task may be helping to set up an event that is taking place in the library.

The ratio of green and yellow tasks to red tasks may be a good indicator of whether further consideration should be made for remote work. A librarian seeking to create a proposal will want to address how any tasks labeled red will be handled should she move into a virtual position. This may involve regular or sporadic visits to campus, recommendations to shift around tasks with others who will continue to work on campus, or finding a creative way to work around the challenge. Ultimately, a remote librarian should invite the same level of accountability as librarians who work on campus.

Sharing the Plan

Devising a specific plan enables one to approach leadership responsibly and with confidence. Prior to approaching leadership with a proposal for remote library services, it may be helpful to evaluate whether there are already any precedents at your institution for remote work. Do other full time faculty or staff members have permission to work remotely full-time? Share your own proposed list of tasks and map out how each will be addressed. If feasible, recommend a trial period during which you can demonstrate with specific criteria that remote librarianship is effective in this new setting, and the prospects for such services filling a unique need for the institution. Finally, provide outcomes that explain how your distance work will not just benefit you, but the entire institution.

As mentioned above, a great way to ease into virtual work is to start with a trial period, which will enable a librarian to demonstrate how well her plan functions without requiring up front a firm commitment from the administration.

Consider the following for a trial period:

- Set firm dates for starting and ending the trial period.
- Establish communication expectations, in terms of frequency and method of contact.
- Create a list of goals that are measurable and specific to be completed during the trial period.
- Determine how a negative experience will be handled, whether the librarian will try to adjust the situation, plan to return to campus work, or phase out of her position.

Assessing the Outcome

An effective way to assess the outcome of a trial is to set goals in advance and procedures for reaching them. Goals may include developing new modes of instruction and reference that meet new needs, such as expanding reference hours virtually, taking on new responsibilities that may be completed virtually, and/or increasing scholarship in the library field.

Establish communication expectations with both leadership and your colleagues, as these expectations will likely shift when moving from an on-campus to distance setting. For example, you may need to communicate more often with your supervisor about what you are working on and timelines for projects.

A librarian equipped with a firm plan for telecommuting and who has successfully completed a trial period should be in a solid position to begin full-time remote work. Working from home requires one to be self-motivated, organized, and reliable.

Tips for Remaining Part of the Campus Community

A great challenge associated with remote work is finding ways to be an active part of the campus community. Instructors confront this challenge in online courses through live sessions, discussion forums, and connectedness through social media. Librarians who desire to work remotely do not necessarily have to sacrifice the sense of community that is often associated with a campus presence.

The best way to remain part of the campus community is to be proactive about being involved. Set high communication expectations, and remain fully engaged with the available resources. This may mean becoming adept at attending meetings and events through video chat and phone conferencing. When available, introductory library courses and courses where a librarian is embedded can be great communication tools for connecting with students. Online orientations, research guides, and courses are opportunities to share photos, voice through audio, and written thoughts as a way to connect with others. Librarians who work in the physical library may find that distance students who travel to campus have come to “know” them by connecting through these resources. This works both ways and can be a great tool for distance librarians to know and be known as well.

As many students travel to campus for modular classes and short-term visits, consider whether occasional or even regular visits to the physical campus and library are feasible. Depending on the distance and costs associated with travel, a librarian may need to be extra resourceful in order to make this work.

Additionally, a remote librarian may opt to participate in events that are not specifically required for her position. For example, if a school offers a book club, investigate ways that remote students and faculty can participate and make it a point to join from a distance. Theological librarians may also find it particularly beneficial to participate in voluntary prayer, discussion, or other forums.

A remote librarian need not feel isolated, even if she is away from the campus where she works. Look into local professional library groups to make connections and bring new ideas to the library.

Finally, librarians can connect by reading voraciously. Reading a book is like having a conversation with an author, and is a way to be inspired, to think, and to engage with materials on a variety of subjects. Librarians should make it their aim to be familiar with works in their field, and also with concepts in other fields. Read widely, read often, and use literature as a way to relate to others.[6]

What it Means to be a Theological Librarian

As with many academic/faculty positions, theological librarians are expected to bring a level of expertise and scholarship to their positions. Rebecca Butler states, "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."[7] Librarians in a variety of settings have demonstrated that reference and instruction services may be effectively offered in online settings. However, theological librarians have often carried almost ministerial expectations such as providing hospitality, [8] offering a ministry of service, and a spiritual focus. Andrew Keck states, "When theological librarians perceive themselves as being in ministry, there is a theological and spiritual focus to their work that adds to their satisfaction and contentment that they are engaged in both the ministry of their institution and the ministry of service possible through theological librarianship."[9] Thus, the question of whether a theological librarian can effectively serve from a distance has a philosophical as well as a technological dimension.

A librarian who is accustomed to building relationships with students on campus, being an integral part of their spiritual formation, or who thrives on fellowship activities with colleagues on campus will need to think deliberately about how these values can be sustained, and even flourish, in a very different environment.

Ultimately, theological librarians as faculty and as ministers in faith have an obligation to serve their community of patrons. Anthony Elia conducted a study in which he asked students their opinion of what the role of a theological library should be. He states, "Students responded collectively, in a single voice, with three specific ideas: a) resources, especially multicultural and cross-disciplinary, from different perspectives; b) professional and dedicated staff to teach and navigate those resources; and c) adequate and amenable space for study and relaxation."[10] A theological librarian must understand her priorities in her vocation, and the way patrons view her role in their educational and spiritual experiences.

The following questions may help guide one's consideration of the remote librarian option:

- What does theological librarianship mean to me and to my patrons?
- What impact would working remotely have on my role as a theological librarian?
- Do resources exist to help me confront challenges associated with meeting my position expectations from a distance?

Conclusion

Technology has added a whole new dimension to education and the workplace. Telecommuting offers a vast number of opportunities to improve the lives of students and educators, but with these opportunities come certain new challenges as well. Through careful consideration of the benefits and costs, as well as detailed evaluations of expectations and results, a theological librarian can find ways to make the most of these expanding opportunities for her own vocational fulfillment as well as the benefit of the broader community.

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6 Donald G Davis, Jr., "Reading and the Theological Librarian: Some Musings," *American Theological Library Association Summary of Proceedings* 59 (2005): 39-43.

7 Rebecca Butler, "Expertise and Service: A Call to Action," *Theological Librarianship* 8 (March 2015): 32.

8 Herman A. Peterson, "Theological Librarianship as Ministry," *American Theological Library Association Summary of Proceedings* 55 (2001): 237.

9 John E. Shaffett, "Theological Librarianship As a Ministry," *American Theological Library Association Summary of Proceedings* 67 (2013): 74.

10 Anthony J. Elia, "On the Hermeneutics of Books: How Seminary Students Read and the Role(s) of Theological Libraries," *American Theological Library Association Summary of Proceedings* 63 (2009): 193.

Citation Analysis and Its Potential In Theological Libraries

Abstract

Citation analysis has played a critical role in the hard and social sciences for decades. Where has it been in the humanities? This essay provides a brief introduction, giving an overview of citation analysis, its critical role in scholarship, a look at how it can play a role in theology, religion, and philosophy, and some suggestions as to roles that citation analysis can play in the future of these areas of study.

Introduction

Citation analysis (CA) can be defined as the practice of calculating and analyzing the number of times a work of scholarship has been cited by others. Traditionally, CA has been performed on individual units of scholarly production — a journal title, journal article, or book. But more recently many other artifacts, including white papers, patents, and data sets, in a variety of formats, are also being counted. Librarians use CA to extrapolate the value of highly cited items in making collection development decisions, in helping scholars assess the impact of their scholarly work,[1] and in providing publication guidance, reasoning that the most important journals in a field are those that contain the most citations elsewhere (although, as we will see, CA faces ongoing practical challenges and theoretical critiques).

Originating as a form of bibliometrics in the context of the paper-based world of the mid-twentieth century, CA was given a conceptual and practical boost during the 1980s to mid-2000s by the development of huge online commercial indexers. These made it possible to leverage technology to track more expansively citations across publications in various scholarly fields and sub-fields, particularly in the sciences and social sciences.

For many years, the primary marker of scholarly metrics was the "Journal Impact Factor,"[2] a proprietary CA measurement of a journal's influence determined by citations in other scholarly journals, and available through subscription for-profit databases like (what is now known as) Thomson Reuters's product Web of Science.

Additionally, librarians regularly use forms of CA to undertake projects such as assessing local collections and communities of practice. For example, at Princeton Theological Seminary Library, one annual project is a CA of doctoral dissertations and faculty publications from the preceding year. Citations from these works are analyzed by number, resource type, and accessibility. Results are used to gauge a variety of considerations, including the relationships between faculty and student publication, and resource use patterns in research analysis and collection evaluation. The value of this snapshot for the library is that it provides a way to keep track of how the collection is being used in practice and how patrons are using or creating other kinds of resources.[3] Over several years, these patterns can grow in value.

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1 Ruth Lewis, Cathy C. Sarli, and Amy M. Suiter, *SPEC Kit 346: Scholarly Output Assessment Activities*, Association of Research Libraries (May 2015). http://publications.arl.org/Scholarly-Output-Assessment-SPEC-Kit-346/.

2 Eugene Garfield, "The Evolution of the Science Citation Index," *International Microbiology* 10 (2007): 65-69.

3 "Library Collection in Support of the Curriculum and Specialized Research" (2013 and 2014), *Measuring Our Performance*, Princeton Theological Seminary Library, accessed July 10, 2015, http://www.ptsem.edu/library/about/assessment/reports/. The two most recent years of the citation analysis study (2013 and 2014) are available in reports on the library website.

Jenifer Gundry is Director of Collections, Preservation and Assessment at Princeton Seminary Library, Princeton, NJ; Tim Senapatiratne is Reference Librarian at Bethel Seminary, St. Paul, MN; Garrett Trott is Reference/Instruction Librarian at Corban University, Salem, OR.

Changes in Scholarly Metrics Since 2006

Since the mid-2000s, CA has become more sophisticated, within a proliferation of scholarly metrics broadly. Changes in publishing workflows, debates about the objectivity and validity of traditional peer-reviewed networks, expanded acceptance of a variety of academic artifacts (beyond books and journals), and huge shifts in scholarly and social communication tools, patterns, and methods have contributed to the slow but steady growth of an expanded set of metrics, including article and scholar-level metrics, and a set of alternative metrics (a.k.a. "altmetrics") that focus on web and social media impact.[4] These changes coincide with new pressures in the academy as a whole for greater accountability, evidence of impact, and data-driven indicators.

"What is measured" has changed dramatically. Moving beyond books and journals, there are now metrics for assessing a wide array of scholarly outputs — articles, white papers, presentations, websites, digital objects, datasets, coding, and even individual scholars, projects, departments, or schools.

"What is counted" has changed as well. Though scholarly journal and book citations continue to be important measurements, there are now metrics that track references in blogs, news media, policy documents, Tweets, Facebook likes, LinkedIn, Wikipedia, Pinterest, online citation managers, social bookmarking sites (Zotero, Mendeley, CiteULike), and many others. In short, scholarly metrics are now much broader, more granular, and more immediate.[5] They also help to advance the concept of how to measure the value of scholarly work, as new metrics allow for emphasis on scholarly visibility not only among experts but within the wider public as well.

In some ways, "altmetrics" conceptually underscores the continued usefulness of CA, while it expands the foundation and practice of analysis. Though it originated in an earlier research and publication context, CA continues to be an important mechanism in assessing the quality and impact of a scholarly artifact.

Challenges to Citation Analysis in Religion, Theology, and Other Humanities Fields

Despite technological advances, the practice of CA in the Humanities broadly, and in the interrelated fields of theology, religion, and philosophy more narrowly, currently faces two significant challenges.

First, theology, religion, and philosophy are not adequately supported by the major tools used for CA at present. The major indexers and databases such Web of Science and Elsevier's Scopus that provide citation metrics have grown up around the sciences. Naturally, given their client base, these providers have pursued the indexing of publications in those fields. Both platforms do provide some content in theology, religion, and philosophy, generally folded into general Humanities categories, making searching difficult. For example, as of July 2015, Scopus[6] contains 3,198 peer-reviewed journal titles in its Arts and Humanities category amongst its 21,000+ total peer reviewed titles. Web of Science's[7] 12,000 total journal titles can be searched by category and title. Its Arts & Humanities Citation Index is slightly more browser friendly than Scopus, subdividing its Humanities offerings in categories such as Religion (138 titles), Philosophy (179 titles), and others of potential interest, including Archeology, Classics, Folklore, Medieval & Renaissance Studies, etc.

In either case, it is clear that titles in fields of primary interest to theological libraries are not significantly represented in these products. There is some gradual improvement in more general databases such as EBSCO, Google Scholar

[4] Jason Priem, Dario Taraborelli, Paul Groth, and Cameron Neylon, "Altmetrics: A Manifesto" (October 26, 2010), http://altmetrics.org/manifesto.

[5] For example, PlumX, Altmetric, Impact Story, Google Scholar, and others. For an excellent overview of the status of metrics currently, see Robin Chin Roemer and Rachel Borchardt, *Meaningful Metrics: A 21st Century Librarian's Guide to Bibliometrics, Altmetrics, and Research Impact* (Chicago: Association of College and Research Libraries), 2015.

[6] "Content," Elsevier, accessed July 10, 2015, http://www.elsevier.com/solutions/scopus/content. Scopus content spreadsheets can be downloaded and searched through their Journal Title Lists and Book Title List here.

[7] "Master Journal List," Intellectual Property & Science, Thomson Reuters, accessed July 10, 2015, http://ip-science.thomsonreuters.com/mjl/. Web of Science content can be searched via the Master Journal List here.

Citations, and others to begin incorporating citation metrics across disciplines including the Humanities, but growth has been slow.

The comparative absence of theology, religion, and philosophy titles in the major indexes has several implications. It greatly hampers wide-scale CA; without major databases to do the heavy lifting of indexing, CA is very time consuming, as librarians and scholars must undertake the painstaking work of counting and cross-referencing works that may not be included in the major indexes. Also, the absence of this scholarship from the major indexers artificially limits the visibility and impact of these related disciplines in the work of other fields, and makes cross-discipline analysis difficult.

The second challenge that complicates bringing this material into existing CA technological platforms is rooted in the inherent nature of scholarship in religion, theology, and philosophy. Not only are the publishing patterns of the disciplines very different from the sciences (particularly, much longer publication cycles and a wide proliferation of important but small journals), but the texts of our disciplines in theological librarianship are very different. For example, they share a wide set of ancient primary texts, and millennia worth of translations across both dead and living languages that would inevitably have an impact on how citations are referenced and counted. Though the sciences, too, deal with some ancient and historical texts, this has not been a focus of the indexers to date; with religion, theology, and philosophy, these texts are core to everyday contemporary practice in these fields.

Response to Citation Analysis Challenges

As noted previously, CA still bears weight in multiple disciplines.[8] However, there is also much questioning of its value,[9] principally regarding whether or not citations are a useful means of assessing the scholarly nature of an article.[10]

In response to this, Zhang, Ding, and Milojević have integrated content analysis into CA, creating a hybrid approach referred to as *citation content analysis* (CCA).[11] CA, historically, has only considered the number of times a resource or author has been cited. This approach has generated some skepticism because it tends to carry the built-in assumption that every citation bears the same weight. "Content Analysis" is a broad term referring to the study of the text. While it does carry differing weights in distinct fields of study, in this context it is looking at the contextual value of a citation. However, CCA *combines* these two means of analysis by looking not only at the number of citations but assessing the *contextual value of each*.

Zhang, Ding, and Milojević created a matrix with twelve measurements to measure CCA: eight syntactic (i.e., looking at the particular elements of that citation) and four semantic (i.e., looking at the value suggested by the context of that

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8 Johan Bollen et al., "Toward Alternative Metrics of Journal Impact: A Comparison of Download and Citation Data," *Information Processing & Management* 41, no. 6 (2005): 1419–40; Amy E. Dunbar and David P. Weber, "What Influences Accounting Research? A Citations-Based Analysis," *Issues in Accounting Education* 29, no. 1 (2014): 1–60; Dominick L. Frosch et al., "Assessing the Scholarly Impact of Health Psychology: A Citation Analysis of Articles Published from 1993 to 2003," *Health Psychology* 29, no. 5 (2010): 555–62; Dangzhi Zhao and Andreas Strotmann, "Counting First, Last, or All Authors in Citation Analysis: A Comprehensive Comparison in the Highly Collaborative Stem Cell Research Field," *Journal of the American Society for Information Science and Technology* 62, no. 4 (April 1, 2011): 654–76.

9 Michael H. MacRoberts and Barbara R. MacRoberts, "Problems of Citation Analysis: A Critical Review," *Journal of the American Society for Information Science* 40, no. 5 (September 1, 1989): 342–49; Per O. Seglen, "Citation Rates and Journal Impact Factors Are Not Suitable for Evaluation of Research," *Acta Orthopaedica* 69, no. 3 (1998): 224–29; Per O. Seglen, "Why the Impact Factor of Journals Should Not Be Used for Evaluating Research," *BMJ* 314, no. 7079 (1997): 497; P. O. Seglen, "Citations and Journal Impact Factors: Questionable Indicators of Research Quality," *Allergy* 52, no. 11 (1997): 1050–56; Per O. Seglen, "Causal Relationship between Article Citedness and Journal Impact," *Journal of the American Society for Information Science* 45, no. 1 (1994): 1–11.

10 Dirk Schoonbaert and Gilbert Roelants, "Citation Analysis for Measuring the Value of Scientific Publications: Quality Assessment Tool or Comedy of Errors?" *Tropical Medicine & International Health* 1, no. 6 (1996): 739–52.

11 Guo Zhang, Ying Ding, and Staša Milojević, "Citation Content Analysis (cca): A Framework for Syntactic and Semantic Analysis of Citation Content," *Journal of the American Society for Information Science and Technology* 64, no. 7 (2013): 1490–1503.

citation). One of these measurements stands out as having potential value to CA in many disciplines, but particularly theology, religion, and philosophy: disposition of citation.[12]

The disposition of a citation asks the question "what value does the citation carry?" Zhang, Ding, and Milojević suggest four options: positive, negative, mixed, and neutral.[13] A positive disposition would suggest that in this context, the author is favoring the work being cited, whereas a negative disposition suggests that the author is critiquing or disagreeing with the work that is being cited. A mixed disposition is a context where the author expresses mixed feelings about a work, the context does not strongly support the work, nor is the author adamantly opposed to it. In a context where an author simply makes reference to a work without necessarily inferring his or her opinion on it, the citation would likely be classified as having a neutral disposition.

This approach has the potential to enhance greatly the value and trustworthiness of CA. If a vast majority of cited articles are being used in a manner that reflects a positive disposition, it can be said that CA accurately reflects the nature of research and scholarship for that discipline. Alternately, in the event that the results are a combination of positive, negative, mixed, and neutral, one could look at journals cited with a positive disposition and arrive at CA data based on those indicators. Unless the citations overall bear a positive semantic value, using citation data without discretion would be of very limited benefit. Analysis based upon CCA could provide a more accurate list of journals that are valued in the discipline.

As a test case in disciplines familiar to *Theological Librarianship* readers, utilizing a revision of Zhang, Ding, and Milojević's matrix, we have analyzed citations in four issues of the *Journal of the Evangelical Theological Society* (*JETS*). While it provides intriguing data, it is a fairly small sample and therefore it is difficult to offer anything but insights and suggestions.

As noted above, a major question regarding the value of CA is the fact that authors use citations for a variety of purposes: not every work cited by an author necessarily means that the authors endorses that work. As Zhang, Ding, and Milojević's matrix assesses this, how does one year of *JETS* citations look when analyzed through this matrix?

There were 2,772 items cited in four issues (54:1-4) of *JETS*. This project discovered that while not all citations are ranked "positive," a vast majority of them (75 percent) are. The remaining citations are broken up into the categories of neutral (11 percent), mixed (6 percent) and negative (8 percent). With a vast majority of citations trending strongly in the direction of favorable, this would suggest that utilizing traditional CA (i.e., simply tracking cited journals without their semantic value) has the potential to bear some value in that discipline, specifically showing what resources scholars are basing their own research upon and thus bear value for that discipline.

However, do the data bear the same findings when only journal articles are assessed? Of the 2,772 citations, only 436 of them (16 percent) were journal articles. When looking at journal articles, the data indicates the following: 82 percent of journal articles cited were ranked as "positive." The remaining 18 percent of citations were broken up into the three categories of neutral (7 percent), mixed (6 percent), and negative (5 percent).

While the data sample is small and thus inconclusive, it does suggest some answers and a few hints as to the role of CA in theology, religion, and philosophy. First, while there has been some work on CA in relation to theology, religion, and philosophy[14] their scarcity is notable. Perhaps the fact that such a small percentage of resources cited in *JETS* were journal articles (16 percent) is evidence of the fact that journal articles do not play as critical of a role in the disciplines of theology, religion, and philosophy as they do in others. Thus, the relatively infrequent use of journal articles for citation

[12] Ibid.

[13] Ibid.

[14] Jenifer Gundry, "Library Collection in Support of the Curriculum and Specialized Research," *Library Reports and Outcomes* (Princeton, NJ: Princeton Theological Seminary, 2015); Timothy Senapatiratne, "A Citation Analysis of Ecclesiastes Scholarship: A Test Case Using Citation Analysis in Biblical Studies," *Advances in the Study of Information and Religion* 4, no. 1 (2014), http://digitalcommons.kent.edu/asir/vol4/iss1/2; Garrett Trott, "Blind Men and Elephants: A Multi-Method Analysis of Periodical Literature," *The Christian Librarian* 54, no. 2 (2011): 40–48.

in this sample may suggest why CA has thus far not played as important of a role in theology, religion, and philosophy as it has in other disciplines, such as the hard sciences.

As noted above, citations are used for multiple purposes and are not always used to provide a citation to support a scholar's work. However, the data shows that a vast majority of citations (75 percent) were used for exactly that. When only journal articles are measured, the percentage increases so that 82 percent of citations were used in a positive manner. This data suggest that scholars tend to use citations in a positive manner, and even more so when using journal articles as sources for citation.

There are distinctions between CCA and CA. If an author refers to two items in his article and one of these is cited once while the second is referred to ten times, CA tends to give them identical weighting, whereas CCA does not. This raises the question of whether or not CA is a valid means of assessment. However, the strong correlation (0.80) of the two data sets (one utilizing CCA and the other utilizing CA) from issues 54:1-4 of *JETS* is notable and suggests that CA not only bears weight because of the very strong tendency of citations coming from journal articles to be positive in disposition, but also the strong correlation between the data sets generated from CCA and CA.

Further exploration, based on a much broader body of literature, will be required to verify whether the trends suggested here are consistent. But again, this small sample at least suggests that CA has continued value, specifically for following scholarly research trends in the areas of theology, religion, and philosophy.

Future Considerations for Citation Analysis in Biblical and Theological Studies

What might this tell us regarding the future of CA in the fields of theology, religion, and philosophy? One major issue that needs to be considered is the question of the categorization of CA studies. As any religious studies scholar knows, the histories of theology, religion, and philosophy as disciplines are long and complicated. In light of this, CA studies face the problematic challenge that the multitude of sub-disciplines within the field make the topic extraordinarily complex. These categorizations are especially problematic within the humanities in general, and especially within religious studies where interdisciplinary work is commonplace. This can, at best, make conclusive findings from CA studies elusive, since a specific CA study will normally tend to be very narrow. At worst, this could create situations where a single CA results in data that are badly skewed by the narrowness of the study being extrapolated to wider generalizations. Consequently, those embarking on various studies would do well to carefully consider the categories for doing the study and the specific purpose of the study. For example, the ATLA (or other catalog) subject headings may offer a suitable categorization of resources for creating viable data sets.[15]

This leads to another question for theological librarians who might wonder what role the *ATLA Religion Database®* could have in CA of theological, religious, or philosophical works. Currently one of the biggest challenges for CA of theological, religious, or philosophical topics is the amount of time that CA studies demand. For example, the previously cited example of a CA of Ecclesiastes scholarship examined about 30 journal articles. The gathering and sorting of the data required over 60 hours of Senapatiratne's time, whereas Trott's previously cited work[16] required over 120 hours of data gathering, analysis, and synthesis. With this type of time commitment required, large-scale studies that would be the most helpful for theological librarians are unlikely to be done. Thus, the use of technology to develop cross-referencing within databases is essential. Databases that link cited material in one article to its source article are invaluable for CA studies since much of the time-consuming work has already been done. In this regard, the *ATLA Religion Database®* could be a major part of the solution for sustainable and significant work. Developing this sort of cross-referencing system could move the CA efforts from a narrow and limited scope to one that could eventually even allow for developing impact factors for theological, religious, and philosophical journals.

At this point there seem to be two areas for immediate growth. The first is for librarians to encourage journals and databases to create better avenues for capturing the data necessary for doing citation analyses. This could be as simple, for example, as *Theological Librarianship* hyperlinking footnotes to those materials available through the ATLA databases.

[15] See pages 4 and 5 of Senapatiratne (2014) for justification of this idea.

[16] Trott, 2011.

The second area of growth is for librarians to undertake the difficult task of doing CA work. No amount of theoretical knowledge of CA will replace the praxis of doing the work first hand. Doing the work of CA will likely produce thoughtful and innovative ways of capturing these data and, more importantly, developing better librarianship practices as a result of their conclusions.

The Best Cataloger is a Frustrated Library User: Cataloging Failure and the Underutilization of Library Resources

Abstract

This essay points out that inconsistencies in the assignment of subject headings and call number can lead to failure to retrieve relevant materials from our libraries. Today it is frequently asserted that bibliographic records cataloged by the Library of Congress or other approved libraries will not require review or editing in our local libraries. This paper provides clear but by no means unique examples of "cataloging failure" and explains the implications of a policy to add unedited bibliographic records (from vendors such as OCLC) to our library catalogs. The result is the omission of otherwise relevant titles from fairly routine searches.

Introduction

Like many readers of *Theological Librarianship*, I have had the privilege of working with theological literature for several decades as a cataloger, a book selector, and a reader. I would like to present here a few thoughts for our profession.

The Problem Identified

As we are all aware, there are multiple routes that one can follow in pursuit of a particular topic or piece of information — many more now than when I began my career. The more the merrier, I say. I, too, have reaped the benefits of Google, Wikipedia, and the wonders that Amazon's "Customers Who Bought This Item Also Bought. . ." bring a patron. (Is there anyone who wishes we were back in the days of searching the National Union Catalog?)[1] I'm pretty good at searching EBSCOhost, and I can manipulate ebrary and, of course, our own library catalog, the contents of which I am partially responsible for. And as I catalog books, I will often identify another title or two for our collection from footnotes, bibliographies, and acknowledgements in books that I have a particular interest in. I am hardly unique in these abilities.

And so I find myself with a clear idea of what we have in our collection, and what could be helpful to a student who might look for information on a particular topic, let us say, *ministry to people with disabilities.* From my unique vantage point as a cataloger, I am aware of particular titles, authors, and subject headings in our collection and — in the databases that we have access to — that might lead a student to resources on this topic. Books by and about Jean Vanier come to mind, of course, and "Church work with people with disabilities" seems like a good subject heading. A keyword search should lead to one or more titles on the subject, which should lead — through the linked subject headings or call numbers — to a browsable list of more titles, if the subject headings have been assigned with any consistency.

To put it briefly, my task as a cataloger is to review the "copy," that is, the bibliographic records that are associated with the titles that we purchase. I make sure that the information in the record matches the material itself, assign a call number for the title's location (usually already supplied in the bibliographic record), and verify that the subject headings and consistent forms of names will enable the title to be retrieved reliably in our online catalog.

1 https://en.wikipedia.org/wiki/National_Union_Catalog

John W. Thompson is Systems Librarian and a cataloger at Eberly Library, Waynesburg University, Waynesburg, PA.

The Scope of the Problem

For illustration purposes, let us imagine a patron looking for information on such a topic in a library's database, starting with a keyword search. I would like to look at this from the perspective of a cataloger or reference librarian who knows what this patron does *not* know: that there are dozens of books or articles (hereafter, "titles") that are relevant to the patron's query. Here, then, is the first question I raise: What are the chances that a relatively uninformed keyword search will retrieve one or more of the titles that has subject headings and/or call numbers that will lead in turn to other useful titles?

The second question is this: Having identified one or more appropriate titles, what are the chances that other highly relevant titles in the collection have been assigned *the same or similar subject headings and/or call numbers*?

In this essay I would like to address the second question especially. Approaching this optimistically, I assume that with persistence, the patron will likely identify one or more relevant titles. The problem is that *the subject headings and call numbers in LC/OCLC/other vendor records often have not been assigned with any consistency.*[2] If we were to examine, let us say, the bibliographic records for the writings of Jean Vanier[3] in these databases, we would find little consistency in the assignment of subject headings, even though the *subjects* covered in his books are quite similar. As a result, if a searcher were fortunate enough to identify the heading "Church work with people with disabilities," he or she would perhaps only see one or two titles by Jean Vanier on this subject.

This, you might say, is the cataloger's dirty little secret. Because I am a cataloger, I happen to be aware not only of the titles on a particular subject that are in our collection, but I am also aware of the difficulty that our users will have in finding them *because of inconsistency in the assignment of subject headings and call numbers*. To put it another way, I am aware of the titles that no user is likely ever to find unless they are searching for it as a "known item." This is a subject that has perplexed me ever since library school, and led me to adopt as my personal motto "The best librarian is a frustrated library user."[4]

This is far more than an annoyance; it amounts to a serious problem. We invest our institutions' good money in the purchase, cataloging, and processing of books — print or electronic — but *a large percentage of them may never be found, even by a keyword search, because of the inadequacy of the headings and call numbers in the bibliographic records that we receive from our vendors*. And in the name of economy more and more libraries are abandoning copy cataloging altogether: "The bibliographic records," we are told, "are good enough." In the name of cost-saving and efficiency the effort to integrate newly added titles with titles on similar topics already in the collection has been abandoned. By "integration" here I refer to the task — infinitely easier in the age of the online catalog — of identifying the call numbers and subject headings of titles already in the collection and assigning these, as appropriate, to newly added titles.

How serious is this problem? I don't have any quantifiable data, but as I have begun to save copies of titles with what I consider inadequate subject headings or Dewey call numbers, I have been surprised at how numerous these are: titles issued by major publishers, titles cataloged by the Library of Congress, and so on.

Of course, it is this very lack of data that makes it so easy for administrators to conclude that conscientious copy cataloging is no longer necessary. After all, there's no easy way to report on titles that *aren't* found by a library user, is there? No one, except perhaps a subject specialist, or a bibliographer, will know.

This phenomenon has troubled me for some time, so I have started keeping track of some egregious errors in the assignment of subject headings and Dewey call numbers. Some of these would be considered "errors of omission,"

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2 I'm only commenting on book cataloging here; I am hopeful that the terms in ATLA's own *Religion Index* are assigned with more consistency.

3 Founder of the network of L'Arche communities for the mentally and physically disabled.

4 I pursued this issue in my University of Chicago Graduate Library School MA thesis, "The Indexing of Books on Christian Missions" (1982), where I examined the different sets of books that were identified, depending on whether one was searching in the *Books in Print: Subject Guide* (remember it?), the Library of Congress Subject Headings, or the annual subject bibliographies in the field of missions. The lack of overlap between these three sources was quite disappointing.

where the proper subject heading has been omitted. Others are "errors of commission", where technically correct subject headings have been assigned, but they are so broad as to be misleading or unhelpful. I would like to make it clear that in almost all cases, the records that I am examining here have been cataloged "correctly." They have been formatted properly, and all of the subject headings and subdivisions are consistent with the Library of Congress subject authorities. I have not noted the cataloging sources, but in my experience no one source — whether Library of Congress or other libraries — is free of these flaws.

Some Illustrative Examples:

What follows here are five examples, pasted in from our cataloging software. (I am omitting or abbreviating some fields.) I have indicated by ~~strike-through~~ or **bold** what I have ~~deleted~~ or **added** to the records. I understand that non-catalogers' eyes tend to glaze over at the sight of MARC format records, but try, please. Remember, if the language in a subject heading isn't intelligible to a non-cataloger librarian, who can we expect to understand it?

Please understand that these records are neither uniquely bad, nor are they typical of the cataloging copy that is available. And I do not suggest that my choice of headings is the best or only choice, only that it is distinctly better. But problems such as these occur often enough — say one in five or at least one in ten records — that it is a cause for concern.

Example 1:

Call no.: 263.0425695 M135p 2010

Author: MacDonald, Burton, 1939-

Title: Pilgrimage in early Christian Jordan: a literary and archaeological guide / Burton MacDonald.

Publication info: Oxford, UK: Oxbow Books ; Oakville, CT : David Brown, 2010.

Contents: Introduction to the sites -- Early Christian pilgrimage in Jordan -- Casting out demons : Gadara (Umm Qays) and Gerasa (Jerash) -- Elijah the Tishbite : Listib/Al-Istib, Wadi Cherith and Tall Mar Elyas -- The site of the baptism and Elijah's ascension : Bethany beyond the Jordan . . .

Subject: Jordan--Antiquities.

~~Subject: Excavations (Archaeology)--Jordan.~~

Subject: Bible--Antiquities.

Subject: **Christian pilgrims and pilgrimages--Jordan.**

Subject: **Christian pilgrims and pilgrimages--Palestine.**

Subject: **Palestine--In Christianity.**

Subject: **Christian shrines--Jordan.**

Comment: The call number in this record is on target. The bolded subject headings provide access to the theologically oriented content of this book. Since this title is not primarily about archaeological processes, I would omit the "Excavations" subject heading, and perhaps the other two as well.

Example 2:

Call no.: 233.5 D283w 2014

Author: Deane-Drummond, Celia.

Title: The wisdom of the liminal : evolution and

other animals in human becoming / Celia Deane-Drummond.

Publication info: Grand Rapids, Michigan : William B. Eeerdmans Publishing Company, 2014.

Contents: Human becoming and being: theological starting points -- Human reason and animal cognition -- Human freedom and animal agency -- Human morality and animal virtue -- Human language and animal communication -- Evolving social worlds: theo-drama and niche construction -- Human justice and animal fairness -- Tracing common ground: the drama of kinship.

Subject: Theological anthropology--Christianity.

Subject: Animals--Religious aspects--Christianity.

Subject: **Human-animal relationships--Religious aspects--Christianity.**

Subject: **Human evolution--Religious aspects.**

Subject: **Human evolution--Religious aspects--Christianity.**

Comment: Having looked through the contents of this title, it is apparent that the bolded subject headings figure prominently. More and more titles on these topics are being published and they should be accessible.

Example 3:

LC call no.: BR1640 .S88 2014

Call no.: 277.3082 S967a 2014

Author: Sutton, Matthew Avery, 1975-

Title: American apocalypse: a history of modern evangelicalism / Matthew Avery Sutton.

Publication info.: 264 1 Cambridge, Massachusetts: Belknap Press of Harvard University Press, 2014.

Contents: Jesus is coming -- Global war and Christian nationalism -- The birth of fundamentalism -- The culture wars begin -- American education on trial -- Seeking salvation with the GOP -- The rise of the tyrants -- Christ's deal versus the New Deal -- Reviving American exceptionalism -- Becoming cold warriors for Christ -- Apocalypse now.

Subject: Evangelicalism--History.

Subject: United States--Church history--20th century.

Subject: **Fundamentalism--History--20th century.**

Subject: **Millennium (Eschatology)**

Subject: **Millennialism.**

The two subject headings assigned by the cataloger provide general access to the book, as might be suitable in a general collection. But as the contents note indicates, this work is about the role of eschatology in fundamentalist churches in the middle of the 20th century, not (as the title incorrectly suggests) about evangelicalism more broadly.

Example 4:

~~Call no.: 236.2~~

Call no.: 234 M159L 2013

Author: McKnight, Scot

Title: A long faithfulness : the case for Christian perseverance / by Scot McKnight

Publication info.: Colorado Springs, CO: Patheos Press , c2013.

~~Subject: Bible--Evidences, authority, etc.~~

~~Subject: Future life--Christianity.~~

Subject: **Calvinism.**

Subject: **Perseverance (Theology)**

Subject: **Free will and determinism.**

Subject: **Reformed Church--Doctrines.**

This is a classic case of misidentification. This title is actually on the Calvinist doctrine of "perseverance." It is not primarily about the "future life," and to assign "Bible—Evidences, authority, etc." to it is seriously misleading.

Example 5:

LC call no.: BV4529.2 .K5475 2015

Call No.: 248.834 K618 2015

Title: Kissing in the chapel, praying in the frat house : wrestling with faith and college / edited by Adam J. Copeland.

Publication info.: Lanham ; Boulder ; New York ; London : Rowman & Littlefield, [2015]

Subject: Young adults--Religious life.

~~Subject: Christian life.~~

~~Subject: Conduct of life.~~

~~Subject: Christianity and culture.~~

Subject: **College Students --Religious life.**

Here is one of the many cases where assignment of a too-general subject heading actually inhibits access. Assigning "Christianity and culture" to this title simply clogs up the list of titles that theologically address the relation between Christianity and culture, something that this title does not do. And the same for "Christian life" and "Conduct of life." Far better simply to retain only the more specific heading, since it reflects adequately the contents of the book.

Conclusions

To return to our imaginary patron, I would like to propose that a library administrator's decision not to have the library's bibliographic records examined for the accuracy and utility of their subject headings and call numbers — what is traditionally called "copy cataloging"— has a direct impact on what this imaginary patron is likely to retrieve. In other words, *a substantial number of titles that the library has purchased and maintained may seldom be retrieved because the bibliographic records do not contain the same access points as other records on the same topic*. In my opinion the notion of "shelf-ready copy," that is, without cataloger review, represents a false economy.

This is a quandary that every cataloger is probably aware of, but that few are willing to address. The emphasis today seems to be on quantity, not quality. The quality of metadata associated with bibliographic records for electronic books, for example, is notoriously low, even lower than for print titles. Clearly our library users are still able to conduct research and write papers, even with so many under-cataloged records in our databases. No one complains because *our patrons are not aware of the relevant titles that they failed to identify due to inadequate cataloging*.

For OCLC cataloging members, there is a way to resolve the type of inadequacies noted in the examples. A cataloger can edit the OCLC master record, and thereby make better subject headings and perhaps call numbers available to other OCLC users. There is a tremendous irony here, however. If our libraries are expected to expend the effort to improve the master records, then we are admitting that the notion of (already purchased) "shelf-ready cataloging" (that is, without cataloger intervention) is not adequate for many of our titles. And if a library commits itself to upgrading bibliographic records for the benefit of *other* libraries, it will involve *more,* not less expense than copy cataloging.

The impetus for these reflections is my concerns about the direction that this aspect of our profession is taking. Like other catalogers, I have developed the skill, over many years, of reviewing and, when necessary, improving the headings assigned to my library's titles to make them accessible to potential users. Developing these headings will always require a person's, not a computer's, familiarity with the contents of these titles. It is my hope that this article may provoke a constructive discussion of the implications of administrative decisions that affect the accessibility of our bibliographic resources to our patrons. Perhaps it may also open the door to a discussion about the type and quality of "metadata" needed in our new library world.

By the Numbers: Bibliometrics and Altmetrics as Measures of Faculty Impact in the Field of Religion

by Beth Sheppard

Abstract

Citation analysis is a staple in the sciences for measuring the impact of faculty members' output, but heavy reliance on monographs as a vehicle for scholarly communication has diminished the value of bibliometrics in the theological disciplines. The digital revolution, however, has created a seismic shift for citation analyses and has given rise to altmetrics. Overviews of bibliometrics and altmetrics are provided and a series of questions is posed to encourage ongoing discussions about the value of these tools within theological contexts.

Introduction

At the June 2015 meeting of the American Theological Library Association (ATLA) in Denver, Colorado, Kathryn Reklis, an Assistant Professor in the Department of Theology at Fordham University, delivered an opening plenary talk entitled "Tweet If You Want Tenure? New Media and the 'New Academy.'" The title of the presentation is certain to pique the interest of any junior faculty member in the throes of preparing a promotion portfolio, yet the audience at this conference was one comprised of librarians, many of whom, by virtue of serving in a library setting rather than as full-time teaching and research faculty, may never have the dubious pleasure of baring their research souls before a committee of peers, let alone experiencing the angst that is virtually inevitable in any school that has an "up or out" system of faculty promotion. Nevertheless, two points about the choice of topic and the venue in which the address was delivered are instructive. First, there is a dialogue occurring in institutions of higher education about what exactly constitutes scholarship and how it should be measured. The question mark in the title of Reklis's address is a clear sign that the discussions relating to new media and, by extension, measures like bibliometrics and altmetrics as they impact scholarly communication, are in their infancy. No firm consensus has emerged. Second, the fact that the presentation occurred at ATLA implies that theological librarians should be actively engaged in the conversation. After all, librarians are a vital component in providing research support for faculty.

This particular article, then, is one in which the invitation to join in the dialogue is gratefully accepted. In what follows, some of the pros and cons of the new citation metrics, which are in a few instances even being promulgated in higher education settings by librarians, are highlighted.[1] Then, some questions are posed with the intention of promoting further reflection on the role of algorithmic-based citation analysis tools within scholarly communication in theological schools.

First, however, before defining the term bibliometrics and describing its newer sub-discipline altmetrics, before touching on some of the extant literature in the field of theological librarianship that has focused on citation analysis, and before getting to the nitty gritty of suggesting further points for exploration, it is important to stress that urging faculty

[1] Duke University has recently engaged a trial of Altmetrics for Institutions (http://www.altmetric.com/institutions.php) which was authorized by the office of the Provost, yet is being administered by the central Duke University Library. By virtue of the fact that Duke Divinity School is a graduate school within the wider Duke system, the publications produced by its faculty members will be run through this new tool. Results of this metric will be available to the Duke internal community.

Beth Sheppard is Director of the Duke Divinity School Library, Durham, NC.

members and schools providing higher education in religion to adopt citation analytics, particularly those that attempt to quantify the reception of scholarly communication beyond traditional publishing, is a major sea change in a field that has favored print culture, and particularly the monograph. To that end some brief points relating to the value of published discourse in the tenure review processes in Religion will set the stage for understanding the magnitude of the paradigm shift that is occurring.

Traditional Book Culture and Tenure in the Field of Religion

The nineteenth-century historian Thomas Carlyle wrote, "The true University of these days is a Collection of Books."[2] He followed this with a second observation — that those who published research were in some way privileged over those who did not within the educational endeavor at large. This sentiment still echoes in the academy today. In Carlyle's opinion, original, sincere, and genius-level material was promulgated in monographs produced by "men of letters," whom he identified as the heroes of the academy. [3] By contrast, those who did not write served only in a secondary capacity that involved teaching students to read and encouraging them to do so. Nowhere is this clearer than with his statement "the place where we are to get knowledge, even theoretic knowledge, is the Books themselves."[4] Further, he asserted that those who wrote books, who spoke forth their inspired thoughts upon the page, and who benefited from the protection of copyright had a particular advantage because they were able to rule from the grave.[5]

A view like Carlyle's that places such a high importance on the written word in the form of scholarly monographs still persists in corners of the academy. Furthermore, it is a concept not difficult for many practitioners within the field of theological education to grasp. After all, many religious traditions themselves are book-based and have specific sacred or well-known texts — from the Tanakh of Judaism to the Qur'an of Islam; from the Bhagavaad Gita of Hinduism to the Al Kitab Alaqdas of Baha'i; from the Bible of Christianity to the L. Ron Hubbard works that are central to the Church of Scientology. Thus it is no surprise that many schools of theology rely heavily on formal publication as a mode of scholarly communication. The important role played by printed books, and now e-books, is clearly demonstrated by the fact that schools fund theological libraries and hire librarians who collect monographs with alacrity. In fact, theological libraries together own more than fifty-eight million volumes.[6]

Handsomely stocked libraries notwithstanding, another natural outcome of the appeal of traditionally published, text-based scholarly communication in religious discourse is a desire to foster scholarly output by faculty members at theological schools. One place where this value plays out is in the tenure and review process. At some institutions, for instance, candidates for promotion must prepare dossiers that demonstrate evidence not only of teaching excellence but also of scholarly achievement.[7] Moreover, sometimes the mere act of publishing may not be sufficient to warrant promotion to particular ranks. Rather, a candidate might also be required to provide evidence that his or her scholarly output is sound or that he or she qualifies as a leader in the academy — in the words of the committee that compiled

[2] Thomas Carlyle, *On Heroes, Hero-Worship, and the Heroic in History*, ed. Archibald MacMechan (Boston: Ginn and Company, 1901), 186.

[3] Ibid., 179.

[4] Ibid., 186.

[5] Ibid., 177-178.

[6] Each year the library-related ATS annual survey data are collected by ATLA and are made available to ATLA members on the secure portion of the website at http://atla.com. The actual sum of volumes reported for the 2012-13 reporting cycle in the column "current holdings—books" (column CV on the spreadsheet) was 58,739,196. Not all of these volumes may be theological monographs. There appears inconsistency of reporting amongst those universities that do not have stand-alone seminaries, with some reporting just their religion subject holdings while others provide numbers for the full range of call letters. In an age of interdisciplinary study, however, the ancillary fields that theologians may consult are wide ranging.

[7] For example, the publically accessible online handbook of St Patrick's Seminary and University, http://www.stpatricksseminary.org/images/stories/PDFs/faculty_handbook_final_spring_2014_edition_v2.pdf, p. 35.

the Pittsburgh Theological Seminary handbook, the scholar who desires promotion to professor should be "…a widely recognized force in his or her discipline."[8]

So, how does the candidate for promotion prove widespread acceptance of one's articles and books? The Seattle Pacific School of Theology offered this advice to its faculty: "Citations and reviews of one's work by other scholars, along with awards and other recognition, sometimes provides valuable evidence that confirms the quality and contribution of one's scholarly work."[9] Finding all of the relevant reviews, however, and understanding the ups and downs of citation analysis can often be challenging. As a consequence, theological librarians are often consulted to assist in gathering the necessary references and data for the promotion portfolio.[10] In the absence of any comprehensive article citation indexes in our field, and long lag times between when academic works in our discipline are published and when they are cited, this generally means assisting the junior faculty member, who may have just eked out their first book a few months prior to their initial tenure review, to find a scarce book review or two that might have been published before the window for submitting their portfolios to their committee closes. Although slow and ponderous, scholarly communication via the monograph is still a staple for those who would be, to borrow Carlyle's word, heroes in the academic discipline of religion.

Nevertheless, theological librarians cannot afford to remain cut off from discussions related to citation analysis, which is often primarily associated with articles and characteristic of disciplines other than our own, simply because monographs have always been central to our field, weigh down the floors of our library buildings, and are the mainstay of the tenure process. It may be the case that as discussions related to scholarly communication in Religion continue, the monograph may give way to, or at least share the stage in tenure dossiers with, other types of academic output. These may include grant funded projects and research centers that benefit the general populace directly rather than the scholarly community or even, as Rekles's title suggests, tweets.[11] On that note, we will now turn to a brief introduction of bibliometrics as a field of study and its use in a few representative discussions about scholarly discourse in religion.

Bibliometrics and the Field of Religion: A Short Overview

When it comes to collecting and analyzing data to demonstrate scholarly impact, one finds oneself venturing cautiously into a discipline that is known within the realm of library science as bibliometrics. It is also variously called scientometrics (when applied to scientific works) and informetrics (in relation to the field of information science). In essence, though, "biblio/sciento/informetrics is about the application of mathematics and statistics tools" to a set of objects within published literature.[12] There are, as Richard Thiessen pointed out in a 1992 study of the Mennonite journal *Direction*,

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[8] Pittsburgh Theological Seminary *Faculty Handbook*. 2010. http://www.pts.edu/UserFiles/File/faculty/Current%20Faculty%20Handbook.pdf p. 13.

[9] Seattle Pacific School of Theology, "Standards of Scholarship: School of Theology," 2005, p. 1. http://www.spu.edu/depts/oaa/documents/scholarship-standards/SOTScholarshipStandards_000.pdf

[10] Janet Dagenais Brown, "Citation Searching for Tenure and Promotion: An Overview of Issues and Tools," *Reference Services Review* 42 (2014): 70.

[11] For instance, Cardiff University in Wales proudly announces on its religious studies website, "Cardiff is a leading centre for religious studies & theology research and impact." (Cardiff University "School of History, Archaeology and Religion: Religious Studies and Theology," http://www.cardiff.ac.uk/history-archaeology-religion/research/themes/religious-studies-and-theology). In all likelihood these two institutions are responding to the United Kingdom's 2014 REF or Research Excellence Framework evaluation rubric. REF is a process not dissimilar to accreditation in that it makes use of a peer review process, though it diverges from some United States based accrediting processes in that the REF ratings are used by funding bodies in the UK to award research subsidies and backing to schools for the next several years. Since in the rubric used by REF, twenty percent of an institution's score is based on demonstrating "the impact of research beyond academia,"(REF2014, "Introduction." http://www.ref.ac.uk/results/intro/).

[12] Nicola De Bellis, "History and Evolution of (Biblio) Metrics," in *Beyond Bibliometrics: Harnessing Multidimensional Indicators of Scholarly Impact*, ed. Blaise Cronin and Cassidy R. Sugimoto (Cambridge, MA: MIT Press, 2014), 23.

two forms that bibliometric investigations take. The first form taken is a descriptive study in which researchers focus on teasing out patterns within a given body of literature, monographic series, or periodical. The second approach involves detailed analysis of citations to determine relationships between authors, bodies of literature, and other disciplines.[13] Thiessen's own work was of the first type, and he concentrated on exploring author demographics for articles, sermons, and poetry featured in *Direction* from 1972-1991. Thiessen discovered, amongst other findings, for instance, that 90.5 percent of the sermons that appeared in the publication had been authored by academics with the remaining 9.5 percent written by ministers. In addition, 100 percent of the sermons had been contributed by men. Although women were represented amongst the authors in the journal at large, they had written 83.3 percent of its poetry.[14] Given that *Direction* is still in print and includes poetic offerings, if not sermons, from time to time, it is rather bewildering that no librarian has undertaken a follow-up study to determine whether or not changes have occurred in the demographics of the authors represented in *Direction* over the past twenty-plus years.

The lack of a follow-up on Thiessen's findings is reflective of a larger situation within theological librarianship: a distinct paucity of bibliometric studies in the field of religion as a whole. A few quick keyword searches in the ATLA database clearly demonstrate this point. For instance, a search for the term "bibliometrics" returns only three articles in addition to Thiessen's. Astonishingly, only one of the three was authored in the last 20 years.[15] In addition, there are no results for searches related to "altmetrics," "informetrics," or "scientometrics." Finally, inputting "citation analysis" into the ATLA database returns works focused not on the use of citations in modern scholarly literature, but rather text-critical studies centered on key variants in sources used by ancient authors.[16] Of course, this is being remedied, and there is a lag between when articles are produced and when they ultimately appear in indexes. For instance, within the last few months, an article authored by Steven Engler entitled "Bibliometrics and the Study of Religion\s" appeared in *Religion*.[17] Some of the particulars of Engler's work will be mentioned below and in the notes. Coincidentally, Engler is not himself a librarian, but a Professor of Religion at Mount Royal University in Calgary, Canada, and the North American editor of the journal in which this article appeared. There may be something instructive in those details for theological librarians as well.

The scarcity of bibliometric studies in modern religious scholarly communication, in comparison with other disciplines like the sciences or social sciences, might be attributed to three factors:

1. Theological librarians, by and large, have historically centered their efforts on the tasks of preserving materials and bibliography (indexing materials in order to promote ease of discoverability) rather than bibliometrics and citation analysis which focus on uncovering patterns in scholarly dialogue. In fact, the former set of activities is codified in the ATLA mission statement, while the latter is not mentioned.[18]

2. Data sets for author citations related to materials generated in the field of religion are extraordinarily difficult to create and access. This is due, on the one hand, to the fact that religion monographs (preferred in our discipline to serials as a means of communicating)[19] are under copyright and often not available for the digitization necessary to support computer-generated algorithmic analysis. On the other hand, existing

[13] Richard Thiessen, "A Bibliometric Study of Direction," *Direction* 21 (Spring 1992): 84.

[14] Ibid., 92-93.

[15] T. Patrick Milas, "Patterns of Information Behavior in Theological Research: A Bibliometric Analysis of Acknowledgements in Theological Dissertations," *ATLA Proceedings (*2008): 292-299. This study focused on Th.D. and Ph.D. theses at Harvard.

[16] For example, Robert F. Shedinger, *Tatian and the Jewish Scriptures: A Textual and Philological Analysis of the Old Testament Citations in Tatian's Diatessaron* (Leuven: Peeters, 2001).

[17] Steven Engler, "Bibliometrics and the Study of Religion\s," *Religion* 44 (2014): 193-219.

[18] ATLA "Mission Statement and Organizational Ends," 2013 https://www.atla.com/about/who/Pages/MissionStatement.aspx

[19] Julie H. Hurd, "A Citation Study of Periodical Articles in Religion," *American Theological Library Association Summary of Proceedings* 37 (1983): 177. Also, Jennifer E. Knieval and Charlene Kellsey, "Citation Analysis for Collection Development: A Comparative Study of Eight Humanities Fields," *Library Quarterly* 75 (2005): 164.

digital data sets like the ATLA full text serials collection have not been licensed by the third-party companies thatharvest data.[20] Thus even when digital data sets in religion do exist, they may be "dark" or undiscoverable.

3. Portions of the publishing industry in the sciences function with an author subsidy model in which article processing charges are assessed on those who submit manuscripts. Because grant funding is often used to pay these fees, there is a drive to provide publication metrics to satisfy funders that money was well spent. This situation has no equivalent in the field of religious publication.[21]

In any event, the almost complete absence of any sustained discussion related to the pros and cons of modern-day citation techniques amongst either theological librarians or researchers in religion until most recently is a situation that is extraordinarily troublesome, especially given the fact that consideration of citations may factor into tenure and review processes for theological faculty at some institutions. Indeed, there are very real problems related to citation analysis that review committees must take into account.

For instance, Janet Brown points out the *argumentum ad populum* fallacy of using the Journal Impact Factor (JIF), or the average number of citations that articles in a selected publication receive during the course of a set period of time, as an indication of the quality of the journals in which faculty members' articles appear.[22] Likewise, there are weaknesses with the Hirsh Index (H-Index). Named after Jorge Hirsch, who promulgated it in 2005, this index is calculated such that *h* is the average of an author's works that have been cited *h* times each. So, an author with twenty papers with ten cited at least five times, and ten cited less than that, would have an *h* index of 5. Bibliometricans have long cautioned that such statistics may not be useful in a discipline such as religion. Let's look at a specific issue: time to citation. Papers published in 1984 in our field had a non-citation average of 98.20 percent four years later.[23] The fact that the vast majority of research published in religion journals is still not cited several years after publication is a disadvantage for young scholars in religion who are seeking tenure or promotion early in their careers. Not only have entry-rank faculty members not yet authored many papers, but what they have written may take years to be reflected in the broader dialogue or to be a source of conversation with other publics, like clergy or laity. Of course, since book reviews appear more rapidly in print than do citations of articles, this contributes to the previously mentioned preference for writing monographs in the hope of generating at least a positive comment or two from reviewers to demonstrate the requisite endorsement of one's work by colleagues in the academy. Be that as it may, for its part, the H-index might actually and ironically work in favor of those who have written prolifically in the far past, "even if intellectually retired in the present, (and) simply resting on their laurels."[24]

Citation statistics alone also do not tell the full story relative to the context in which the citation appears. Obviously, the fact that a citation exists does not imply that the individual making the reference actually had a positive interaction with the material. On the contrary, an author may be offering criticism or disagreement with the work that is being referenced. Brown notes that citations may also be gratuitous, referencing friends or colleagues, or even take the form of

[20] For instance, a British company called Symplectic has a product named *Elements* which may be used by institutions of higher education to harvest some citation information from indexes like *Web of Science, Scopus, and PubMed* amongst others. Symplectic is not licensed to access the ATLA data set. Symplectic Elements does not, at this time, market a spider that crawls through individual articles to report on references cited by authors. It does attempt to discover and list all scholarly output associated with an individual scholar or author. http://symplectic.co.uk/products/elements/.

[21] For instance, *Advances in Bioscience and Technology* assesses a fee of $999 for the first 10 pages and a surcharge of $50 for each additional page, http://www.scirp.org/journal/abb/.

[22] Brown, "Citation Searching," 71.

[23] Rong Tang, "Citation Characteristics and Intellectual Acceptance of Scholarly Monographs," *College and Research Libraries* 69 (2008): 358. Tang is summarizing work by David P. Hamilton, "Research Papers: Who's Uncited Now?" *Science* 251 (1991): 2-5.

[24] Nicola De Bellis, *Bibliometrics and Citation Analysis: From the Science Citation Index to Cybermetrics* (Lanham, MD: Scarecrow Press, 2009), 203.

excessive self-citations in order to artificially inflate one's personal citation counts.[25] In other words, not every citation is a favorable one.

In addition to problems related to the quantitative nature of citation reports, the gatekeeping function of the journal editing and publication process itself can skew results in the scholarly communication eco-structure and adversely affect faculty careers. Cassidy R. Sugimoto and Blaise Cronin describe several types of publisher bias that may hamper faculty members' chances of publication:[26]

1. Articles from those representing prestigious institutions are accepted at higher rates than those from lesser-known schools.
2. Journals tend to publish submissions from authors in their own country.
3. Women peer reviewers apply review criteria to articles more stringently than do men.
4. Reviewers tend to prefer articles with epistemological frameworks similar to their own.
5. Cronyism is a feature of the publishing industry since journal editors are more likely to publish papers from colleagues and co-authors than others.

While the last point may reflect the practice of editors soliciting content from proven authors[27] in order to have sufficient content to make deadlines, or to put together themed journal issues rather than malicious or insidious motives, nevertheless, the picture that emerges of the publishing industry is one that is extraordinarily conservative, making room for new ideas only with great caution. Yet, aren't new faculty encouraged to be innovative and cutting edge in their scholarship? Sadly, as Steven Engler observes, academia is not immune to economic, political, and administrative ideologies.[28]

It may be possible that altmetrics, a brand new subfield of bibliometrics, may provide a wider perspective on what is happening in the discipline of scholarly communication while avoiding some of the pitfalls of traditional citation metrics and publishing venues.[29]

Altmetrics: The Triumph of the World Wide Web over the Printing Press

While the discipline of bibliometrics customarily is applied to citations and references in works that have undergone a formal publication process, the science of altmetrics, which is a brand new offshoot, is used in the realm in which scholarly dialogue bypasses the editor's desk and the publisher's distribution warehouse, and escapes into the wild of the Internet.

In the early days, the potential of the World Wide Web to revolutionize communication patterns was touted by those working in Information Sciences. It was clear that the unique properties of hyperlinks and how they were constructed, maintained, and modified reflected the "interests, objectives, and communicative commitments" of their owners.[30] As a result, studies were spawned in what was called cybermetrics or webometrics. Commercial search engines are the backbone of webometrics and have the potential to generate data not only on the number of views of and subsequent

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[25] Brown, "Citation Searching," 72.

[26] Cassidy R. Sugimoto and Blaise Cronin, "Citation Gamesmanship: Testing for Evidence of Ego Bias in Peer Review," *Scientometrics* 95 (2013): 851-52.

[27] The subject "implicit religion," for example, was dominated by a small number of authors. Christopher Alan Lewis, "A Citation Analysis of Research in Implicit Religion Published Outside the Journal Implicit Religion: For Whom the Citations Toll," *Implicit Religion* 9 (2006): 222, 224.

[28] Engler, "Bibliometrics," 194.

[29] To be fair, despite Engler's assertion, "…bibliometrics are inherently biased against work in the study of religion\s," nonetheless he does concede that there are instances where they provide useful information; see ibid., 206-208.

[30] De Bellis, *Bibliometrics*, 313.

links to a particular piece of information, but also to derive statistics on the regions, countries, and even towns in which a query for a piece of information originated.[31] In short, the web is capable of mitigating the location bias inherent in traditional publishing venues.

Furthermore, it quickly became apparent to those studying the Web that rather than merely viewing an article that is posted on the Internet, users might download it, bookmark it, provide a link in a Course Management Software (CMS) platform like Blackboard, or even forward it to a colleague. All of these actions can be measured using logfiles and click rates, and are *alternative* methods, as opposed to citation analysis, for estimating the impact and readership of a piece of information.[32] Hence the use of web-based analytics and reports to study patterns of scholarly communication now goes by the name altmetrics.

The term "altmetrics" was coined in 2010[33] and interest in this new field exploded across the scholarly community in 2013 when Jennifer Howard, a staff writer for *The Chronicle of Higher Education,* introduced the possibility that faculty members might add hit numbers garnered from blog posts, views of online copies of slide presentations, and other web-based activity to their promotion dossiers.[34] She rightly observed that a key advantage that altmetrics might provide for scholarly communication is the relative immediacy of its results. Given the excruciatingly slow pace of scholarly communication in religion that was highlighted earlier in this essay, the fact that altmetric data can be generated at the instant a piece of scholarly communication on the web is "touched" may eventually prove to be of great value, not only for understanding the scholarly information exchange process at large but for predicting emerging trends in the discipline.

The advent of altmetrics also has broadened our awareness of the various genres and venues presently in use by scholars for sharing their ideas with one another. To be sure, researchers in religion never really completely restricted themselves to consulting only published materials. Even the citations in traditionally published monographs document interaction with a variety of artifacts such as conference papers, doctoral dissertations, inscriptions, archival materials, and even occasional personal correspondence. The rise of altmetrics simply reminds us that faculty are also blogging, tweeting, producing multimedia, and uploading papers into their schools' institutional repositories.[35]

Regardless of the fact that we have been talking about new measures of impact, researchers are not really doing anything fundamentally different. Rather, the web is a publication medium that is amplifying, making public, and to some degree preserving the sorts of exchanges that have always taken place. In other words, a tweet is just another version of the informal hallway conversation — it just takes place without the boundary of walls. What schools of theology must consider if altmetrics are to be analyzed during the tenure review is the relative merit of a tweet to, say, a record of steady downloads and views of a conference paper uploaded into a research-sharing platform like Academia.edu, Impactstory.org,[36] or CiteULike.

It is still the hour of dawn for altmetrics, and, unfortunately, the relative youth of the field means that there is much to be done before proponents of these measures can think of going mainstream and using them as reliable criteria in

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[31] See the extended discussion by Kayvan Kousha and Mike Thelwall, "Web Impact Metrics for Research Assessment," in *Beyond Bibliometrics: Harnessing Multidimensional Indicators of Scholarly Impact*, ed. Blaise Cronin and Cassidy R. Sugimata (Cambridge, MA: MIT Press, 2014), 291-293.

[32] Stephanie Haustein, "Readership Metrics," in *Beyond Bibliometrics: Harnessing Multidimensional Indicators of Scholarly Impact,* ed. Blaise Cronin and Cassidy R. Sugimata (Cambridge, MA: MIT Press, 2014), 330, reminds her readers that counts do not imply that an artifact is actually read or used.

[33] J. Priem, D. Taraborelli, P. Groth, and C. Neylon (2010), "Altmetrics: a Manifesto," 26 October 2010. http://altmetrics.org/manifesto.

[34] Jennifer Howard, "Rise of 'Altmetrics' Revives Questions about How to Measure Impact of Research" *The Chronicle of Higher Education* (June 3, 2013). http://chronicle.com/article/Rise-of-Altmetrics-Revives/139557/ .

[35] See table 1 in Mike Buschman and Andrea Michalek, "Are Alternative Metrics Still Alternative?" *Bulletin of the Association for Information Science and Technology* 39 (2013): 36.

[36] At the time this article was being written, Impactstory announced that it was shifting from a free platform to a subscription fee model (e-mailed letter to users 8/15/2014).

assessing academic performance and impact in religion. One significant weakness in relation to our field is that the tools, apps, and platforms for citation analysis and altmetrics to date have been geared toward the scientific disciplines.[37] Religion is late to the party.[38] For instance, owners of research blogs in the sciences learned early and quickly that the web crawlers developed to scour the web for scholarly exchanges and generating altmetric data are not yet sweeping everywhere, but are concentrating on the sites of aggregators. Thus, scientists register their blogs with academic content at Researchblogging.org. Although there are no restrictions concerning the range of subject matter that might be indexed in that aggregator, religion blogs are largely absent. Further, there does not appear to be an equivalent service that highlights academic religion blogs.

There are, of course, implications of the slow rollout of altmetrics in some quarters of the field of religion when issues of faculty performance are at stake. Specifically, rather than fearing that candidates for promotion may be gaming the system by artificially driving up clicks on the various paper sharing sites, promotion and tenure committees at theological schools should be more concerned that altmetrics may underrepresent a theological scholar's impact. After all, it is very well for an early career theologian to create a profile on a platform like Academia.edu or Impactstory.org to begin generating raw data on the papers that he or she has uploaded. If third-party citation report services, however, are science oriented and mine data from completely different sites like the ISI's Web of Science (which does include the Arts and Humanities Index) or the Mendeley (www.mendeley.com) research sharing and citation management platform instead, the value of the research impact reports such services generate would be dubious.[39]

Despite the weaknesses related to altmetrics at this point, one thing is clear: The Internet is here to stay. And where there is the Internet, there are data; and where there are data, the possibility of crunching numbers exists. Will the field of religion be able to make use of the data in constructive, productive ways? Since published literature in our field related to citation analysis is scant, clearly librarians, administrators, and faculty members have much to explore about the potentiality and pitfalls of both bibliometrics and its offspring — altmetrics.

By the Numbers: Altmetrics/Bibliometrics and the Theological Project

Any conversation about citation analysis, however, must first come to grips with the fact that Theological Schools are a specialty subset within the academy at large. Their missions, the unique aspects of their educational project, and the various publics they serve give rise to unique questions and perspectives they might bring concerning bibliometrics and citation analysis. These are just some questions that might be considered:

1. Numeric analyses are generally employed in an attempt to avoid bias. Yet, isn't denominational bias to some extent desirable in studies related to theological education? Is it possible to create datasets and algorithms that weight denomination-related "hits"?
2. Is it possible to use altmetrics to measure spiritual formation? Do faculty members impact the spiritual journeys of their students or the members of congregations?
3. Might altmetrics provide data on creative religious scholarly output like poetry, hymns, sermons, artwork, and multimedia that heretofore has sometimes been difficult to assess?
4. Are there justice issues solved or conversely raised by altmetrics in relation to globalization, shifting demographics for various religious traditions, access to technology, and even required levels of technical knowledge necessary to use and include altmetrics in promotion portfolios?

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[37] This is true for the humanities in general, and some limits are briefly mentioned by Björn Hammarfelt, "Using Altmetrics for Assessing Research Impact in the Humanities," *Scientometrics* 101 (2014): 1428-1429.

[38] Within the Academia.edu platform, for instance, the New Testament research interest group includes 11,454 people. Biology, by contrast, has a following of 195,945 (Statistics accessed 8/15/14 at http://academia.edu.)

[39] Engler, "Bibliometrics," 205 makes this same point when he observes *Web of Science* does not include the categories "religion" or "religious studies."

5. In evaluating faculty, should scholarly communication and impact within the academy, as may be tracked by bibliometrics and citation analysis, be privileged over communication with other populations such as laity and clergy?

There are many reasons for a theological faculty member to write beyond a compulsion to advance new ideas. Sometimes a faculty member writes to learn, to demonstrate currency in a field, or to educate non-scholarly audiences. Is it therefore appropriate to expect uniform citation numbers or productivity outputs amongst faculty within an institution or even between institutions that value different genres and types of scholarship?

Unlike traditional publishing where publishing houses and their publicists promoted a scholar's work, with the advent of altmetrics there may be an underlying assumption that individual scholars will be proactive in getting the word out about their research. How does this align with religious traditions that place a high value on humility?

Religious groups (and indeed many seminaries and theological schools) are communities with pastoral care concerns for their members. How do such institutions carefully interpret and respond to the easily accessible and often graphically represented quantitative data of altmetrics and bibliometrics that on a surface level lends well at first glance to comparing, contrasting, and ranking faculty members in relation to one another? Should discussions be taking place about sensitivity to interpersonal dynamics, fragility with regard to sense of self-worth, and the dangers of excessive competition communities may face when taking the "numbers game" of these tools for measuring scholarly impact to extremes?

There may be many other questions than these, but one thing is clear — the Internet is as big of a game-changer for the academy in our own era as was the fifteenth-century printing press that four centuries after its invention was the catalyst for Thomas Carlyle's enthusiasm for mass-produced monographs. And there is no doubt the way tenure and promotion portfolios are evaluated likely will change as algorithms are perfected and weighting systems are developed. Before just blindly jumping on the bandwagon, however, it makes sense for theological librarians and educators in the field of religion to think theologically and strategically before adopting new standards for evaluating faculty within their individual institutional contexts.

*By the Numbers: Bibliometrics and Altmetrics as Measures of Faculty Impact in the Field of Religion**

by Beth M. Sheppard

Abstract

Citation analysis is a staple in the sciences for measuring the impact of faculty members' output, but heavy reliance on monographs as a vehicle for scholarly communication has diminished the value of bibliometrics in the theological disciplines. The digital revolution, however, has created a seismic shift for citation analyses and has given rise to altmetrics. Overviews of bibliometrics and altmetrics are provided and a series of questions is posed to encourage ongoing discussions about the value of these tools within theological contexts.

Introduction

At the June 2015 meeting of the American Theological Library Association (ATLA) in Denver, Colorado, Kathryn Reklis, an Assistant Professor in the Department of Theology at Fordham University, delivered an opening plenary talk entitled "Tweet If You Want Tenure? New Media and the 'New Academy.'" The title of the presentation is certain to pique the interest of any junior faculty member in the throes of preparing a promotion portfolio, yet the audience at this conference was one comprised of librarians, many of whom, by virtue of serving in a library setting rather than as full-time teaching and research faculty, may never have the dubious pleasure of baring their research souls before a committee of peers, let alone experiencing the angst that is virtually inevitable in any school that has an "up or out" system of faculty promotion. Nevertheless, two points about the choice of topic and the venue in which the address was delivered are instructive. First, there is a dialogue occurring in institutions of higher education about what exactly constitutes scholarship and how it should be measured. The question mark in the title of Reklis's address is a clear sign that the discussions relating to new media and, by extension, measures like bibliometrics and altmetrics as they impact scholarly communication, are in their infancy. No firm consensus has emerged. Second, the fact that the presentation occurred at ATLA implies that theological librarians should be actively engaged in the conversation. After all, librarians are a vital component in providing research support for faculty.

This particular article, then, is one in which the invitation to join in the dialogue is gratefully accepted. In what follows, some of the pros and cons of the new citation metrics, which are in a few instances even being promulgated in higher education settings by librarians, are highlighted.[1] Then, some questions are posed with the intention of promoting further reflection on the role of algorithmic-based citation analysis tools within scholarly communication in theological schools.

First, however, before defining the term bibliometrics and describing its newer sub-discipline altmetrics, before touching on some of the extant literature in the field of theological librarianship that has focused on citation analysis, and before getting to the nitty gritty of suggesting further points for exploration, it is important to stress that urging faculty

[1] Duke University has recently engaged a trial of Altmetrics for Institutions (http://www.altmetric.com/institutions.php) which was authorized by the office of the Provost, yet is being administered by the central Duke University Library. By virtue of the fact that Duke Divinity School is a graduate school within the wider Duke system, the publications produced by its faculty members will be run through this new tool. Results of this metric will be available to the Duke internal community.

Beth M. Sheppard is Director of the Duke Divinity School Library, Durham, NC.

*Corrected Version

members and schools providing higher education in religion to adopt citation analytics, particularly those that attempt to quantify the reception of scholarly communication beyond traditional publishing, is a major sea change in a field that has favored print culture, and particularly the monograph. To that end some brief points relating to the value of published discourse in the tenure review processes in Religion will set the stage for understanding the magnitude of the paradigm shift that is occurring.

Traditional Book Culture and Tenure in the Field of Religion

The nineteenth-century historian Thomas Carlyle wrote, "The true University of these days is a Collection of Books."[2] He followed this with a second observation — that those who published research were in some way privileged over those who did not within the educational endeavor at large. This sentiment still echoes in the academy today. In Carlyle's opinion, original, sincere, and genius-level material was promulgated in monographs produced by "men of letters," whom he identified as the heroes of the academy.[3] By contrast, those who did not write served only in a secondary capacity that involved teaching students to read and encouraging them to do so. Nowhere is this clearer than with his statement "the place where we are to get knowledge, even theoretic knowledge, is the Books themselves."[4] Further, he asserted that those who wrote books, who spoke forth their inspired thoughts upon the page, and who benefited from the protection of copyright had a particular advantage because they were able to rule from the grave.[5]

A view like Carlyle's that places such a high importance on the written word in the form of scholarly monographs still persists in corners of the academy. Furthermore, it is a concept not difficult for many practitioners within the field of theological education to grasp. After all, many religious traditions themselves are book-based and have specific sacred or well-known texts — from the Tanakh of Judaism to the Qur'an of Islam; from the Bhagavaad Gita of Hinduism to the Al Kitab Alaqdas of Baha'i; from the Bible of Christianity to the L. Ron Hubbard works that are central to the Church of Scientology. Thus it is no surprise that many schools of theology rely heavily on formal publication as a mode of scholarly communication. The important role played by printed books, and now e-books, is clearly demonstrated by the fact that schools fund theological libraries and hire librarians who collect monographs with alacrity. In fact, theological libraries together own more than fifty-eight million volumes.[6]

Handsomely stocked libraries notwithstanding, another natural outcome of the appeal of traditionally published, text-based scholarly communication in religious discourse is a desire to foster scholarly output by faculty members at theological schools. One place where this value plays out is in the tenure and review process. At some institutions, for instance, candidates for promotion must prepare dossiers that demonstrate evidence not only of teaching excellence but also of scholarly achievement.[7] Moreover, sometimes the mere act of publishing may not be sufficient to warrant promotion to particular ranks. Rather, a candidate might also be required to provide evidence that his or her scholarly output is sound or that he or she qualifies as a leader in the academy — in the words of the committee that compiled

[2] Thomas Carlyle, *On Heroes, Hero-Worship, and the Heroic in History*, ed. Archibald MacMechan (Boston: Ginn and Company, 1901), 186.

[3] Ibid., 179.

[4] Ibid., 186.

[5] Ibid., 177-178.

[6] Each year the library-related ATS annual survey data are collected by ATLA and are made available to ATLA members on the secure portion of the website at http://atla.com. The actual sum of volumes reported for the 2012-13 reporting cycle in the column "current holdings—books" (column CV on the spreadsheet) was 58,739,196. Not all of these volumes may be theological monographs. There appears inconsistency of reporting amongst those universities that do not have stand-alone seminaries, with some reporting just their religion subject holdings while others provide numbers for the full range of call letters. In an age of interdisciplinary study, however, the ancillary fields that theologians may consult are wide ranging.

[7] For example, the publically accessible online handbook of St Patrick's Seminary and University, http://www.stpatricksseminary.org/images/stories/PDFs/faculty_handbook_final_spring_2014_edition_v2.pdf, p. 35.

the Pittsburgh Theological Seminary handbook, the scholar who desires promotion to professor should be "…a widely recognized force in his or her discipline."[8]

So, how does the candidate for promotion prove widespread acceptance of one's articles and books? The Seattle Pacific School of Theology offered this advice to its faculty: "Citations and reviews of one's work by other scholars, along with awards and other recognition, sometimes provides valuable evidence that confirms the quality and contribution of one's scholarly work."[9] Finding all of the relevant reviews, however, and understanding the ups and downs of citation analysis can often be challenging. As a consequence, theological librarians are often consulted to assist in gathering the necessary references and data for the promotion portfolio.[10] In the absence of any comprehensive article citation indexes in our field, and long lag times between when academic works in our discipline are published and when they are cited, this generally means assisting the junior faculty member, who may have just eked out their first book a few months prior to their initial tenure review, to find a scarce book review or two that might have been published before the window for submitting their portfolios to their committee closes. Although slow and ponderous, scholarly communication via the monograph is still a staple for those who would be, to borrow Carlyle's word, heroes in the academic discipline of religion.

Nevertheless, theological librarians cannot afford to remain cut off from discussions related to citation analysis, which is often primarily associated with articles and characteristic of disciplines other than our own, simply because monographs have always been central to our field, weigh down the floors of our library buildings, and are the mainstay of the tenure process. It may be the case that as discussions related to scholarly communication in Religion continue, the monograph may give way to, or at least share the stage in tenure dossiers with, other types of academic output. These may include grant funded projects and research centers that benefit the general populace directly rather than the scholarly community or even, as Rekles's title suggests, tweets.[11] On that note, we will now turn to a brief introduction of bibliometrics as a field of study and its use in a few representative discussions about scholarly discourse in religion.

Bibliometrics and the Field of Religion: A Short Overview

When it comes to collecting and analyzing data to demonstrate scholarly impact, one finds oneself venturing cautiously into a discipline that is known within the realm of library science as bibliometrics. It is also variously called scientometrics (when applied to scientific works) and informetrics (in relation to the field of information science). In essence, though, "biblio/sciento/informetrics is about the application of mathematics and statistics tools" to a set of objects within published literature.[12] There are, as Richard Thiessen pointed out in a 1992 study of the Mennonite journal *Direction*,

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8 Pittsburgh Theological Seminary *Faculty Handbook*. 2010. http://www.pts.edu/UserFiles/File/faculty/Current%20Faculty%20Handbook.pdf p. 13.

9 Seattle Pacific School of Theology, "Standards of Scholarship: School of Theology," 2005, p. 1. http://www.spu.edu/depts/oaa/documents/scholarship-standards/SOTScholarshipStandards_000.pdf

10 Janet Dagenais Brown, "Citation Searching for Tenure and Promotion: An Overview of Issues and Tools," *Reference Services Review* 42 (2014): 70.

11 For instance, Cardiff University in Wales proudly announces on its religious studies website, "Cardiff is a leading centre for religious studies & theology research and impact." (Cardiff University "School of History, Archaeology and Religion: Religious Studies and Theology," http://www.cardiff.ac.uk/history-archaeology-religion/research/themes/religious-studies-and-theology). In all likelihood these two institutions are responding to the United Kingdom's 2014 REF or Research Excellence Framework evaluation rubric. REF is a process not dissimilar to accreditation in that it makes use of a peer review process, though it diverges from some United States based accrediting processes in that the REF ratings are used by funding bodies in the UK to award research subsidies and backing to schools for the next several years. Since in the rubric used by REF, twenty percent of an institution's score is based on demonstrating "the impact of research beyond academia,"(REF2014, "Introduction." http://www.ref.ac.uk/results/intro/).

12 Nicola De Bellis, "History and Evolution of (Biblio) Metrics," in *Beyond Bibliometrics: Harnessing Multidimensional Indicators of Scholarly Impact*, ed. Blaise Cronin and Cassidy R. Sugimoto (Cambridge, MA: MIT Press, 2014), 23.

two forms that bibliometric investigations take. The first form taken is a descriptive study in which researchers focus on teasing out patterns within a given body of literature, monographic series, or periodical. The second approach involves detailed analysis of citations to determine relationships between authors, bodies of literature, and other disciplines.[13] Thiessen's own work was of the first type, and he concentrated on exploring author demographics for articles, sermons, and poetry featured in *Direction* from 1972-1991. Thiessen discovered, amongst other findings, for instance, that 90.5 percent of the sermons that appeared in the publication had been authored by academics with the remaining 9.5 percent written by ministers. In addition, 100 percent of the sermons had been contributed by men. Although women were represented amongst the authors in the journal at large, they had written 83.3 percent of its poetry.[14] Given that *Direction* is still in print and includes poetic offerings, if not sermons, from time to time, it is rather bewildering that no librarian has undertaken a follow-up study to determine whether or not changes have occurred in the demographics of the authors represented in *Direction* over the past twenty-plus years.

The lack of a follow-up on Thiessen's findings is reflective of a larger situation within theological librarianship: a distinct paucity of bibliometric studies in the field of religion as a whole. A few quick keyword searches in the ATLA database clearly demonstrate this point. For instance, a search for the term "bibliometrics" returns only three articles in addition to Thiessen's. Astonishingly, only one of the three was authored in the last 20 years.[15] In addition, there are no results for searches related to "altmetrics," "informetrics," or "scientometrics." Finally, inputting "citation analysis" into the ATLA database returns works focused not on the use of citations in modern scholarly literature, but rather text-critical studies centered on key variants in sources used by ancient authors.[16] Of course, this is being remedied, and there is a lag between when articles are produced and when they ultimately appear in indexes. For instance, within the last few months, an article authored by Steven Engler entitled "Bibliometrics and the Study of Religion\s" appeared in *Religion*.[17] Some of the particulars of Engler's work will be mentioned below and in the notes. Coincidentally, Engler is not himself a librarian, but a Professor of Religion at Mount Royal University in Calgary, Canada, and the North American editor of the journal in which this article appeared. There may be something instructive in those details for theological librarians as well.

The scarcity of bibliometric studies in modern religious scholarly communication, in comparison with other disciplines like the sciences or social sciences, might be attributed to three factors:

1. Theological librarians, by and large, have historically centered their efforts on the tasks of preserving materials and bibliography (indexing materials in order to promote ease of discoverability) rather than bibliometrics and citation analysis which focus on uncovering patterns in scholarly dialogue. In fact, the former set of activities is codified in the ATLA mission statement, while the latter is not mentioned.[18]

2. Data sets for author citations related to materials generated in the field of religion are extraordinarily difficult to create and access. This is due, on the one hand, to the fact that religion monographs (preferred in our discipline to serials as a means of communicating)[19] are under copyright and often not available for the digitization necessary to support computer-generated algorithmic analysis. On the other hand, existing

[13] Richard Thiessen, "A Bibliometric Study of Direction," *Direction* 21 (Spring 1992): 84.

[14] Ibid., 92-93.

[15] T. Patrick Milas, "Patterns of Information Behavior in Theological Research: A Bibliometric Analysis of Acknowledgements in Theological Dissertations," *ATLA Proceedings (*2008): 292-299. This study focused on Th.D. and Ph.D. theses at Harvard.

[16] For example, Robert F. Shedinger, *Tatian and the Jewish Scriptures: A Textual and Philological Analysis of the Old Testament Citations in Tatian's Diatessaron* (Leuven: Peeters, 2001).

[17] Steven Engler, "Bibliometrics and the Study of Religion\s," *Religion* 44 (2014): 193-219.

[18] ATLA "Mission Statement and Organizational Ends," 2013 https://www.atla.com/about/who/Pages/MissionStatement.aspx

[19] Julie H. Hurd, "A Citation Study of Periodical Articles in Religion," *American Theological Library Association Summary of Proceedings* 37 (1983): 177. Also, Jennifer E. Knieval and Charlene Kellsey, "Citation Analysis for Collection Development: A Comparative Study of Eight Humanities Fields," *Library Quarterly* 75 (2005): 164.

digital data sets like the ATLA full text serials collection have not been licensed by the third-party companies that harvest data.[20] Thus even when digital data sets in religion do exist, they may be "dark" or undiscoverable.

3. Portions of the publishing industry in the sciences function with an author subsidy model in which article processing charges are assessed on those who submit manuscripts. Because grant funding is often used to pay these fees, there is a drive to provide publication metrics to satisfy funders that money was well spent. This situation has no equivalent in the field of religious publication.[21]

In any event, the almost complete absence of any sustained discussion related to the pros and cons of modern-day citation techniques amongst either theological librarians or researchers in religion until most recently is a situation that is extraordinarily troublesome, especially given the fact that consideration of citations may factor into tenure and review processes for theological faculty at some institutions. Indeed, there are very real problems related to citation analysis that review committees must take into account.

For instance, Janet Brown points out the *argumentum ad populum* fallacy of using the Journal Impact Factor (JIF), or the average number of citations that articles in a selected publication receive during the course of a set period of time, as an indication of the quality of the journals in which faculty members' articles appear.[22] Likewise, there are weaknesses with the Hirsh Index (H-Index). Named after Jorge Hirsch, who promulgated it in 2005, this index is calculated such that *h* is the average of an author's works that have been cited *h* times each. So, an author with twenty papers with ten cited at least five times, and ten cited less than that, would have an *h* index of 5. Bibliometricans have long cautioned that such statistics may not be useful in a discipline such as religion. Let's look at a specific issue: time to citation. Papers published in 1984 in our field had a non-citation average of 98.20 percent four years later.[23] The fact that the vast majority of research published in religion journals is still not cited several years after publication is a disadvantage for young scholars in religion who are seeking tenure or promotion early in their careers. Not only have entry-rank faculty members not yet authored many papers, but what they have written may take years to be reflected in the broader dialogue or to be a source of conversation with other publics, like clergy or laity. Of course, since book reviews appear more rapidly in print than do citations of articles, this contributes to the previously mentioned preference for writing monographs in the hope of generating at least a positive comment or two from reviewers to demonstrate the requisite endorsement of one's work by colleagues in the academy. Be that as it may, for its part, the H-index might actually and ironically work in favor of those who have written prolifically in the far past, "even if intellectually retired in the present, (and) simply resting on their laurels."[24]

Citation statistics alone also do not tell the full story relative to the context in which the citation appears. Obviously, the fact that a citation exists does not imply that the individual making the reference actually had a positive interaction with the material. On the contrary, an author may be offering criticism or disagreement with the work that is being referenced. Brown notes that citations may also be gratuitous, referencing friends or colleagues, or even take the form of

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[20] For instance, a British company called Symplectic has a product named *Elements* which may be used by institutions of higher education to harvest some citation information from indexes like *Web of Science, Scopus, and PubMed* amongst others. Symplectic is not licensed to access the ATLA data set. Symplectic Elements does not, at this time, market a spider that crawls through individual articles to report on references cited by authors. It does attempt to discover and list all scholarly output associated with an individual scholar or author. http://symplectic.co.uk/products/elements/.

[21] For instance, *Advances in Bioscience and Technology* assesses a fee of $999 for the first 10 pages and a surcharge of $50 for each additional page, http://www.scirp.org/journal/abb/.

[22] Brown, "Citation Searching," 71.

[23] Rong Tang, "Citation Characteristics and Intellectual Acceptance of Scholarly Monographs," *College and Research Libraries* 69 (2008): 358. Tang is summarizing work by David P. Hamilton, "Research Papers: Who's Uncited Now?" *Science* 251 (1991): 2-5.

[24] Nicola De Bellis, *Bibliometrics and Citation Analysis: From the Science Citation Index to Cybermetrics* (Lanham, MD: Scarecrow Press, 2009), 203.

excessive self-citations in order to artificially inflate one's personal citation counts.[25] In other words, not every citation is a favorable one.

In addition to problems related to the quantitative nature of citation reports, the gatekeeping function of the journal editing and publication process itself can skew results in the scholarly communication eco-structure and adversely affect faculty careers. Cassidy R. Sugimoto and Blaise Cronin describe several types of publisher bias that may hamper faculty members' chances of publication:[26]

1. Articles from those representing prestigious institutions are accepted at higher rates than those from lesser-known schools.
2. Journals tend to publish submissions from authors in their own country.
3. Women peer reviewers apply review criteria to articles more stringently than do men.
4. Reviewers tend to prefer articles with epistemological frameworks similar to their own.
5. Cronyism is a feature of the publishing industry since journal editors are more likely to publish papers from colleagues and co-authors than others.

While the last point may reflect the practice of editors soliciting content from proven authors[27] in order to have sufficient content to make deadlines, or to put together themed journal issues rather than malicious or insidious motives, nevertheless, the picture that emerges of the publishing industry is one that is extraordinarily conservative, making room for new ideas only with great caution. Yet, aren't new faculty encouraged to be innovative and cutting edge in their scholarship? Sadly, as Steven Engler observes, academia is not immune to economic, political, and administrative ideologies.[28]

It may be possible that altmetrics, a brand new subfield of bibliometrics, may provide a wider perspective on what is happening in the discipline of scholarly communication while avoiding some of the pitfalls of traditional citation metrics and publishing venues.[29]

Altmetrics: The Triumph of the World Wide Web over the Printing Press

While the discipline of bibliometrics customarily is applied to citations and references in works that have undergone a formal publication process, the science of altmetrics, which is a brand new offshoot, is used in the realm in which scholarly dialogue bypasses the editor's desk and the publisher's distribution warehouse, and escapes into the wild of the Internet.

In the early days, the potential of the World Wide Web to revolutionize communication patterns was touted by those working in Information Sciences. It was clear that the unique properties of hyperlinks and how they were constructed, maintained, and modified reflected the "interests, objectives, and communicative commitments" of their owners.[30] As a result, studies were spawned in what was called cybermetrics or webometrics. Commercial search engines are the backbone of webometrics and have the potential to generate data not only on the number of views of and subsequent

[25] Brown, "Citation Searching," 72.

[26] Cassidy R. Sugimoto and Blaise Cronin, "Citation Gamesmanship: Testing for Evidence of Ego Bias in Peer Review," *Scientometrics* 95 (2013): 851-52.

[27] The subject "implicit religion," for example, was dominated by a small number of authors. Christopher Alan Lewis, "A Citation Analysis of Research in Implicit Religion Published Outside the Journal Implicit Religion: For Whom the Citations Toll," *Implicit Religion* 9 (2006): 222, 224.

[28] Engler, "Bibliometrics," 194.

[29] To be fair, despite Engler's assertion, "…bibliometrics are inherently biased against work in the study of religion\s," nonetheless he does concede that there are instances where they provide useful information; see ibid., 206-208.

[30] De Bellis, *Bibliometrics*, 313.

links to a particular piece of information, but also to derive statistics on the regions, countries, and even towns in which a query for a piece of information originated.[31] In short, the web is capable of mitigating the location bias inherent in traditional publishing venues.

Furthermore, it quickly became apparent to those studying the Web that rather than merely viewing an article that is posted on the Internet, users might download it, bookmark it, provide a link in a Course Management Software (CMS) platform like Blackboard, or even forward it to a colleague. All of these actions can be measured using logfiles and click rates, and are *alternative* methods, as opposed to citation analysis, for estimating the impact and readership of a piece of information.[32] Hence the use of web-based analytics and reports to study patterns of scholarly communication now goes by the name altmetrics.

The term "altmetrics" was coined in 2010[33] and interest in this new field exploded across the scholarly community in 2013 when Jennifer Howard, a staff writer for *The Chronicle of Higher Education,* introduced the possibility that faculty members might add hit numbers garnered from blog posts, views of online copies of slide presentations, and other web-based activity to their promotion dossiers.[34] She rightly observed that a key advantage that altmetrics might provide for scholarly communication is the relative immediacy of its results. Given the excruciatingly slow pace of scholarly communication in religion that was highlighted earlier in this essay, the fact that altmetric data can be generated at the instant a piece of scholarly communication on the web is "touched" may eventually prove to be of great value, not only for understanding the scholarly information exchange process at large but for predicting emerging trends in the discipline.

The advent of altmetrics also has broadened our awareness of the various genres and venues presently in use by scholars for sharing their ideas with one another. To be sure, researchers in religion never really completely restricted themselves to consulting only published materials. Even the citations in traditionally published monographs document interaction with a variety of artifacts such as conference papers, doctoral dissertations, inscriptions, archival materials, and even occasional personal correspondence. The rise of altmetrics simply reminds us that faculty are also blogging, tweeting, producing multimedia, and uploading papers into their schools' institutional repositories.[35]

Regardless of the fact that we have been talking about new measures of impact, researchers are not really doing anything fundamentally different. Rather, the web is a publication medium that is amplifying, making public, and to some degree preserving the sorts of exchanges that have always taken place. In other words, a tweet is just another version of the informal hallway conversation — it just takes place without the boundary of walls. What schools of theology must consider if altmetrics are to be analyzed during the tenure review is the relative merit of a tweet to, say, a record of steady downloads and views of a conference paper uploaded into a research-sharing platform like Academia.edu, Impactstory.org,[36] or CiteULike.

It is still the hour of dawn for altmetrics, and, unfortunately, the relative youth of the field means that there is much to be done before proponents of these measures can think of going mainstream and using them as reliable criteria in

[31] See the extended discussion by Kayvan Kousha and Mike Thelwall, "Web Impact Metrics for Research Assessment," in *Beyond Bibliometrics: Harnessing Multidimensional Indicators of Scholarly Impact*, ed. Blaise Cronin and Cassidy R. Sugimata (Cambridge, MA: MIT Press, 2014), 291-293.

[32] Stephanie Haustein, "Readership Metrics," in *Beyond Bibliometrics: Harnessing Multidimensional Indicators of Scholarly Impact,* ed. Blaise Cronin and Cassidy R. Sugimata (Cambridge, MA: MIT Press, 2014), 330, reminds her readers that counts do not imply that an artifact is actually read or used.

[33] J. Priem, D. Taraborelli, P. Groth, and C. Neylon (2010), "Altmetrics: a Manifesto," 26 October 2010. http://altmetrics.org/manifesto.

[34] Jennifer Howard, "Rise of 'Altmetrics' Revives Questions about How to Measure Impact of Research" *The Chronicle of Higher Education* (June 3, 2013). http://chronicle.com/article/Rise-of-Altmetrics-Revives/139557/ .

[35] See table 1 in Mike Buschman and Andrea Michalek, "Are Alternative Metrics Still Alternative?" *Bulletin of the Association for Information Science and Technology* 39 (2013): 36.

[36] At the time this article was being written, Impactstory announced that it was shifting from a free platform to a subscription fee model (e-mailed letter to users 8/15/2014).

assessing academic performance and impact in religion. One significant weakness in relation to our field is that the tools, apps, and platforms for citation analysis and altmetrics to date have been geared toward the scientific disciplines.[37] Religion is late to the party.[38] For instance, owners of research blogs in the sciences learned early and quickly that the web crawlers developed to scour the web for scholarly exchanges and generating altmetric data are not yet sweeping everywhere, but are concentrating on the sites of aggregators. Thus, scientists register their blogs with academic content at Researchblogging.org. Although there are no restrictions concerning the range of subject matter that might be indexed in that aggregator, religion blogs are largely absent. Further, there does not appear to be an equivalent service that highlights academic religion blogs.

There are, of course, implications of the slow rollout of altmetrics in some quarters of the field of religion when issues of faculty performance are at stake. Specifically, rather than fearing that candidates for promotion may be gaming the system by artificially driving up clicks on the various paper sharing sites, promotion and tenure committees at theological schools should be more concerned that altmetrics may underrepresent a theological scholar's impact. After all, it is very well for an early career theologian to create a profile on a platform like Academia.edu or Impactstory.org to begin generating raw data on the papers that he or she has uploaded. If third-party citation report services, however, are science oriented and mine data from completely different sites like the ISI's Web of Science (which does include the Arts and Humanities Index) or the Mendeley (www.mendeley.com) research sharing and citation management platform instead, the value of the research impact reports such services generate would be dubious.[39]

Despite the weaknesses related to altmetrics at this point, one thing is clear: The Internet is here to stay. And where there is the Internet, there are data; and where there are data, the possibility of crunching numbers exists. Will the field of religion be able to make use of the data in constructive, productive ways? Since published literature in our field related to citation analysis is scant, clearly librarians, administrators, and faculty members have much to explore about the potentiality and pitfalls of both bibliometrics and its offspring — altmetrics.

By the Numbers: Altmetrics/Bibliometrics and the Theological Project

Any conversation about citation analysis, however, must first come to grips with the fact that Theological Schools are a specialty subset within the academy at large. Their missions, the unique aspects of their educational project, and the various publics they serve give rise to unique questions and perspectives they might bring concerning bibliometrics and citation analysis. These are just some questions that might be considered:

1. Numeric analyses are generally employed in an attempt to avoid bias. Yet, isn't denominational bias to some extent desirable in studies related to theological education? Is it possible to create datasets and algorithms that weight denomination-related "hits"?

2. Is it possible to use altmetrics to measure spiritual formation? Do faculty members impact the spiritual journeys of their students or the members of congregations?

3. Might altmetrics provide data on creative religious scholarly output like poetry, hymns, sermons, artwork, and multimedia that heretofore has sometimes been difficult to assess?

4. Are there justice issues solved or conversely raised by altmetrics in relation to globalization, shifting demographics for various religious traditions, access to technology, and even required levels of technical knowledge necessary to use and include altmetrics in promotion portfolios?

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[37] This is true for the humanities in general, and some limits are briefly mentioned by Björn Hammarfelt, "Using Altmetrics for Assessing Research Impact in the Humanities," *Scientometrics* 101 (2014): 1428-1429.

[38] Within the Academia.edu platform, for instance, the New Testament research interest group includes 11,454 people. Biology, by contrast, has a following of 195,945 (Statistics accessed 8/15/14 at http://academia.edu.)

[39] Engler, "Bibliometrics," 205 makes this same point when he observes *Web of Science* does not include the categories "religion" or "religious studies."

5. In evaluating faculty, should scholarly communication and impact within the academy, as may be tracked by bibliometrics and citation analysis, be privileged over communication with other populations such as laity and clergy?

6. There are many reasons for a theological faculty member to write beyond a compulsion to advance new ideas. Sometimes a faculty member writes to learn, to demonstrate currency in a field, or to educate non-scholarly audiences. Is it therefore appropriate to expect uniform citation numbers or productivity outputs amongst faculty within an institution or even between institutions that value different genres and types of scholarship?

7. Unlike traditional publishing where publishing houses and their publicists promoted a scholar's work, with the advent of altmetrics there may be an underlying assumption that individual scholars will be proactive in getting the word out about their research. How does this align with religious traditions that place a high value on humility?

8. Religious groups (and indeed many seminaries and theological schools) are communities with pastoral care concerns for their members. How do such institutions carefully interpret and respond to the easily accessible and often graphically represented quantitative data of altmetrics and bibliometrics that on a surface level lends well at first glance to comparing, contrasting, and ranking faculty members in relation to one another? Should discussions be taking place about sensitivity to interpersonal dynamics, fragility with regard to sense of self-worth, and the dangers of excessive competition communities may face when taking the "numbers game" of these tools for measuring scholarly impact to extremes?

There may be many other questions than these, but one thing is clear — the Internet is as big of a game-changer for the academy in our own era as was the fifteenth-century printing press that four centuries after its invention was the catalyst for Thomas Carlyle's enthusiasm for mass-produced monographs. And there is no doubt the way tenure and promotion portfolios are evaluated likely will change as algorithms are perfected and weighting systems are developed. Before just blindly jumping on the bandwagon, however, it makes sense for theological librarians and educators in the field of religion to think theologically and strategically before adopting new standards for evaluating faculty within their individual institutional contexts.

Finding Religion: An Analysis of Theology LibGuides

by Gerrit van Dyk

Abstract

This paper will compare various LibGuides in theology from thirty-seven different institutions. These institutions include universities granting undergraduate and graduate degrees in religion or theology as well as seminaries for professional clergy. Data on LibGuides content, such as books, e-books, journals, databases, librarian contact information, and others, will be compared and analyzed. Resources especially tailored to religious and theological studies will also be highlighted.

Introduction

Since its inception in 2007, LibGuides by Springshare has enjoyed an enormous early adoption by United States institutions. LibGuides provides a relatively easy platform for librarians to manage their own content for their subject specialties and also for course-specific guides. With arguably no working knowledge of basic HTML (let alone more complex web development languages and tools), a librarian can quickly learn how to create a functional landing page for the students and faculty in their discipline. Using a modular structure, LibGuides "boxes" can be shared between LibGuides pages, edited, and moved around to provide a moderately customizable experience for the designing librarian. For advanced Web 2.0 librarians, widgets are available to include third-party apps like instant messaging services, RSS feeds, embedded web videos, and polls to gather user feedback.

This paper will examine LibGuides in theology and religion as an online reference platform and as a collection-development tool by examining thirty-seven different guides which focus on the broad fields and sub-fields of theology. I will review the format and style of the guides first in an effort to assist theology librarians who are building their own guides. Seeing what others have done with their guides can help librarians as they design their own. I will then discuss the content of the guides. Knowing the types of resources used by one's colleagues can help in making selection decisions. Ultimately, I found some definite similarities in design and layout between these guides, with many of the guides following a standard organizational structure. However, the resources and collections highlighted were so diverse that there were only a few resource types, databases in particular, where the data overlapped enough to be of interest to theological librarians.

Literature Review

Librarians have been publishing research-help tutorials — first in print, then later online — for decades.[1] Springshare, the developers of LibGuides, saw a market for easily customizable web space that did not require the librarian to know how to program. Released in 2007,[2] LibGuides has quickly become a staple in library online reference, particularly in higher education institutions.[3]

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[1] See Jennifer Emanuel, "A Short History of Library Guides and Their Usefulness to Librarians and Patrons," in Aaron W. Dobbs, Ryan L. Sittler, and Douglas Cook, eds. *Using LibGuides to Enhance Library Services: A LITA Guide* (Chicago: American Library Association, 2013), 3–20, for a concise review of the growth of library research guides over time, as well as a brief history of LibGuides.

[2] Ibid., 10.

[3] According to the LibGuides community page 435,987 LibGuides have been created "by 66,721 librarians at 4,799 libraries worldwide," as of March 11, 2015.

Gerritt van Dyk is Mormon History and Doctrine Librarian at the Harold B. Lee Library, Brigham Young University, Provo, UT.

Many studies have been published on LibGuides and its uses.[4] Other authors have evaluated user perceptions of LibGuides.[5] There are also some studies on the use of LibGuides for special collections.[6] A large number of studies focus on "best practices" for organizing guides to maximize usability.[7] A debate on these best practices and how they apply to each of these guides is out of the scope of this article. Rather, this paper focuses on trends in layout and content among theological LibGuides, in an effort to help colleagues who are considering their own guides to have some framework within which to generate ideas.

With this ocean of LibGuides research, it is perhaps puzzling that only a handful of studies have been conducted that compare LibGuides across institutions on the same subject. Tony Stankus and Martha A. Parker opened this new line of inquiry with their analysis of fifty nursing LibGuides from institutions across the Unites States.[8] This study served as a model for one of their University of Arkansas colleagues, Kate Dougherty, and her review of forty geology LibGuides and a second study of forty geography LibGuides.[9] Most recently, Nestor L. Osorio shared his findings on forty-eight electrical engineering LibGuides.[10] In each case, the authors uncovered both surprising and expected trends across the LibGuides they analyzed, providing valuable data for other librarians in their respective disciplines to evaluate their own LibGuides and collections. The present study aims at using these examples as a template from which to examine theology LibGuides to present to the theological library community for their benefit.

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[4] See Rachel McMullin and Jane Hutton, "Web Subject Guides: Virtual Connections across the University Community," *Journal of Library Administration* 50, no. 7/8 (2010): 789–97. McMullin and Hutton share their migration from print and individual librarian websites to a cohesive online resource. See also Sara Roberts and Dwight Hunter, "New Library, New Librarian, New Student: Using LibGuides to Reach the Virtual Student," *Journal of Library & Information Services in Distance Learning* 5, no.1/2 (2011): 67–75, for a study on LibGuides and distance learners. Katie Elson Anderson and Julie M. Still, "Librarians' Use of Images on LibGuides and Other Social Media Platforms," *Journal of Web Librarianship* 7, no. 3 (2013): 272–91. Anderson and Still discuss how a selection of ARL libraries use images for their LibGuides librarian profiles. Ruth Baker, "Designing LibGuides as Instructional Tools for Critical Thinking and Effective Online Learning," *Journal of Library & Information Services in Distance Learning* 8, no. 3/4 (2014): 107–17. Baker discusses legacy research pathfinders and how LibGuides have adopted that format, sometimes overwhelming the user. She advocates a simplified tutorial guide approach for certain tasks.

[5] Dana Ouellette, "Subject Guides in Academic Libraries: A User-Centred Study of Uses and Perceptions," *Canadian Journal of Information and Library Science* 35, no. 4 (2011): 436–51. Ouellette relates the findings of interviews conducted with students about their perceptions of LibGuides. Michelle Dalton and Rosalind Pan, "Snakes or Ladders? Evaluating a LibGuides Pilot at UCD Library," *Journal of Academic Librarianship* 40, no. 5 (2014): 515–20. Dalton and Pan review the process of implementing LibGuides at the University College Dublin Library, including user feedback.

[6] See, for example, Melanie Griffin and Barbara Lewis, "Transforming Special Collections Through Innovative Uses for LibGuides," *Collection Building* 30, no. 1 (2011): 5–10, and Griffin and Lewis, "Special Collections and the New Web: Using LibGuides to Provide Meaningful Access," *Journal of Electronic Resources Librarianship* 23, no. 1 (2011): 20–29.

[7] See the excellent compilation, Aaron W. Dobbs, Ryan L. Sittler, Douglas Cook, eds., *Using LibGuides to Enhance Library Services: A LITA Guide*, (Chicago: American Library Association, 2013). Also, Alisa C. Gonzalez and Theresa Westbrock, "Reaching Out with LibGuides: Establishing a Working Set of Best Practices," *Journal of Library Administration* 50, no. 5/6 (2010): 638–56. Gonzalez and Westbrock describe how they used LibGuides to connect library resources to university distance learners. Alec Sonsteby and Jennifer DeJonghe, "Usability Testing, User-Centered Design, and LibGuides Subject Guides: A Case Study," *Journal of Web Librarianship* 7, no. 1 (2013): 83–94. Sonsteby and DeJonghe conducted two usability test series to develop recommendations on LibGuides layout, terminology, and visual appeal.

[8] Tony Stankus and Martha A. Parker, "The Anatomy of Nursing LibGuides," *Science and Technology Libraries* 31, no. 2 (2012): 242–55.

[9] Kate Doughterty, "Getting to the Core of Geology LibGuides," *Science and Technology Libraries* 32, no. 2 (2013): 145–59, and Doughtery, "The Direction of Geography LibGuides," *Journal of Map & Geography Libraries* 9, no. 3 (2013). Susan Metcalf, "Good Stewards in Trying Times: Benchmarking Peer Collections of Sociology Reference Sources Using LibGuides," *Reference Librarian* 54, no. 2 (2013): 134–42. Metcalf uses peer LibGuides to make collections decisions for reference titles in sociology.

[10] Nestor L. Osorio, "Electrical Engineering Reference Resources: a Survey from LibGuides," *Collection Building* 34, no. 1 (2015): 6–12.

As had been mentioned, while I will review the layout and content trends across these theological libguides, the debate over what makes a good LibGuide design will not be explored as those best practices have already been well established.[11] This paper will look at these trends to assist individual librarians as they make decisions based on design, layout, and collections for their theological LibGuide. The designs of these libguides are quite diverse and offer some compelling questions for anyone developing their own theological libguide. As for using the trends from these guides as a collecting tool, since so many of the resources were not duplicated across guides, the guides themselves become more of a list of most popular resources in our discipline. Perhaps librarians can find content that they were not familiar with which can help them as they assess their collections and consider acquiring additional reference materials.

Methods

Part of the motivation for this study was simply to discover how many theology LibGuides exist. Springshare provides a useful community of LibGuides managers, allowing for massive sharing between institutions. Theology was chosen with the assumption that it would be of most value to *Theological Librarianship* readers, whose target disciplines are "all aspects of professional librarianship, within the context of a religious/theological library collection encompassing interactions with faculty and administrators engaged in religious/theological education."[12] Based on ATLA's broad umbrella of "religious/theological" focus, guides that were as general as possible were used. The initial search returned many results that were not relevant to this study, such as course-specific guides or guides designed for specific tasks (e.g., using Credo Religion Database), populations (e.g., graduate students), or centered on specific religions (e.g., Catholicism). While these are, of course, valuable resources, the present study used only theological LibGuides covering the field of theology in general, or covering the field of religion in general rather than a specific religious tradition. Therefore guides focusing on subdisciplines of theology (e.g., systematic theology, Biblical studies) and guides focusing on specific religions (Christianity, Judaism, etc.) were eliminated (see Tab Structure below). These restrictions narrowed the sample to a much more manageable thirty-seven guides. A full list of the institutions and guides examined can be found in the appendix.

Institution Analysis

The thirty-seven libraries come from twenty-one different states in the United States, as well as four libraries from Canada, Australia, and South Africa. Of the thirty-three United States institutions, twenty-four (72.7 percent) are from libraries east of the Mississippi River. An examination of ATLA institutional membership shows a high concentration of members in corresponding regions of the country.[13] Of these institutions, thirty-four (91.9 percent) offer graduate degrees in theology or a branch of religious studies. Thirty-six (97.3 percent) offered undergraduate degrees in religious studies disciplines. Eighteen (48.6 percent) of these institutions offer professional clergy certification or ministerial degrees.

The vast majority of the institutions represented in the sample have a religious affiliation (Catholic: nineteen, 51 percent; Protestant: fourteen, 38 percent); only four of the schools (11 percent) have no religious affiliation.

Guide Analysis

Once institutions were selected and analyzed, the general theology/religion LibGuides themselves were located and evaluated using a rubric containing the following categories: home page, column structure, librarian contact information, tab structure, databases, books, journals, and websites.[14]

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[11] See note 7 above

[12] See *Theological Librarianship* online, https://journal.atla.com/ojs/index.php/theolib/about/editorialPolicies#focusAndScope.

[13] See ATLA Annual Report 2012–2013, https://www.atla.com/about/pressroom/annualreport/Documents/FY13%20Annual%20Report.pdf. Of the 203 member institutions in the continental United States, 134 (66.0%) are east of the Mississippi River.

[14] Originally, audio/visual materials were also included in data gathering but there were so few that they were omitted from the results.

Home Page, Column Structure, and Librarian Information

The first aspect of the home or main landing page of the LibGuides evaluated was the presence or absence of a description of the guide. Twenty-four (72.7 percent) of the guides contained a short description of the guide. Emory University's guide serves as a prime example with its simple, "A guide to reference works, tools, and further reading in approaches to the study of religious practices and practical theology."[15] A smaller number of guides (eighteen out of thirty-seven, 48.6 percent) included a stated purpose of the guide, such as, "The goal of this guide is to direct you to resources in the area of theology, including the best databases, reference tools, and online resources."[16] While, admittedly, there is some overlap between descriptions and statements of purpose, a description of what the guide contains does not necessarily equate to a statement of why the guide exists (its purpose).

I then evaluated the column structure of the home page. Some LibGuides have two equally wide columns. Others have a narrow column on each side of a larger middle column. In order to quantify the variations for statistical analysis, categories were generated based on the relative widths of each column, as quantified by the LibGuides creation templates. For example, if a site had two columns of equal width, that site was assigned a value of 50/50. If, however, there were three columns of which the left and right columns were equal but the middle column was roughly twice the size of the left and right columns, then that site received a 25/50/25 value. Another system default layout is the 75/25 structure — the left column is three times the size of the right column in a two-column layout. See figure 1 for a breakdown of the column structures across all thirty-seven institutions.

A total of thirty guides (81.1 percent) used three columns, and in each of these cases the librarian followed the standard 25/50/25 structure. This is unsurprising considering that the default layout of a newly created guide uses the 25/50/25 structure.[17] The next most common structure was 75/25 used by three (8.1 percent) libraries. In the Resize Columns tool, 75/25, 25/75, and 50/50 are all options. In addition, the guide creator can manually create a 33/67 or 67/33 column layout.

With respect to librarian contact information, twenty-nine (78.4 percent) of the LibGuides identified a librarian and included his or her contact information. Of the remaining eight guides (21.6 percent), four (50.0 percent) included contact information for general reference or librarian services. Four (13.8 percent) of the twenty-nine guides with an individual librarian administrator did not include an image or avatar for the librarian. While each page had some method to contact the library staff or librarian, only fourteen (37.8 percent) of the institutions had an instant messaging or chat widget.

Tab Structure

Each guide had a number of tabs beside the main landing page (typically named the home tab) focusing on some aspect of theological research. There was a total of 237 tabs (excluding the main/home page tab) across all thirty-seven LibGuides, an average of 6.4 tabs per guide. The smallest number of tabs in a single guide was three and the largest number was fifteen. See figure 2 for a breakdown of tab structure across all LibGuides surveyed. Most of the guides had from four to seven tabs.

The distribution of tabs is generally more uniform than is the distribution of column structures (compare figures 1 and 2), which might be because column structure has a default

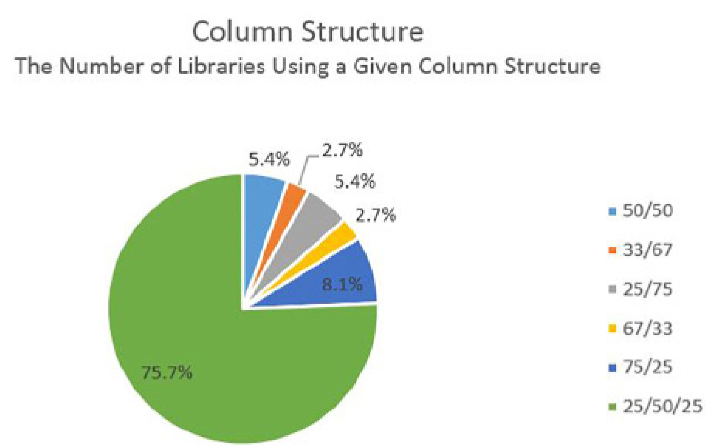

Figure 1

[15] http://guides.theology.library.emory.edu/practical

[16] http://guides.library.yale.edu/content.php?pid=17512

[17] For an example of 25/50/25, see http://libguides.valpo.edu/content.php?pid=47490.

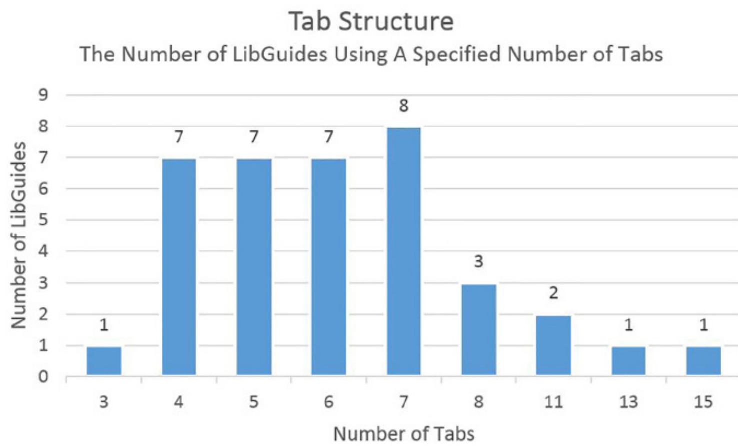

Figure 2

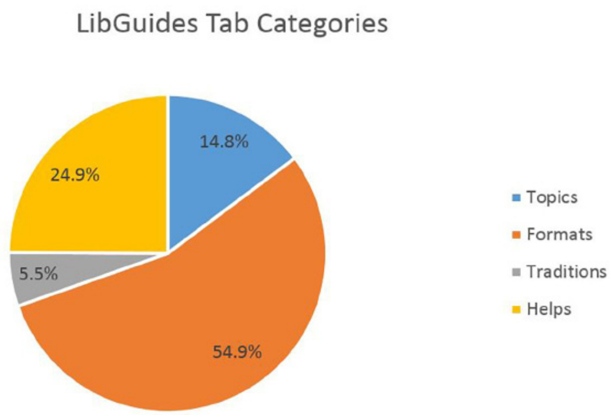

Figure 3

(25/50/25). Tabs, other than the main/home page, however, are all manually created. A large majority (thirty-three, 89.2 percent) of the libraries favored a tabular structure of eight tabs or fewer,[18] eliminating the need for multiple rows of tabs in most cases, depending on the length of names or designations given to tabs.[19] Some tabs had content that combined two different formats (e.g., a Books and Articles tab); rather than splitting them up, the first format or topic was used (otherwise the total number of tabs would not match the tabulated number of tabs).

A variety of names/designations was used for the tabs. While some were unique, most fell into the following categories: (1) topical tabs, (2) format tabs, (3) religious tradition tabs, and (4) help tabs (see figure 3).[20] I defined topical tabs as pages devoted to subfields in the umbrella field of theology. These tabs most commonly fell into three categories: Biblical Studies, Church History, and Theology. All other topical tabs were categorized under Special Topics. Some LibGuides contained multiple tabs dedicated to topics that fell under one category. For example, one library had a tab for "Early Church," "Reformation," and "Modern," all of which fall under the broad Church History subcategory. Therefore, no averaging of tabular types across all thirty-seven LibGuides was conducted. Rather, the total number of LibGuides that contained at least one topical tab was fourteen (37.8 percent). Across those fourteen guides, thirty-five distinct topical tabs were found.

The largest major tabular category was the format tabs. These included pages to help find books (including e-books and dissertations), articles, journals (including e-journals), databases, background resources (including dictionaries and encyclopedias), websites, media, and primary resources. Of the thirty-seven LibGuides studied, thirty-five (94.6 percent) contained at least one format tab. These thirty-five LibGuides had an average of 3.7 format tabs on each guide, with the maximum at seven and the minimum at one, for a total of 130 format tabs. Of these 130 format tabs, thirty-three (25.4 percent) were for books. The next largest group of formats represented was background resources at twenty-six (20.0 percent) tabs.

The third category (religious traditions) included tabs designating Christianity, Jewish Studies, Islamic Studies, Catholicism, Eastern Religions, and World Religions. This was the category with by far the smallest number of tabs, with only five (13.5 percent) of the thirty-seven LibGuides containing traditions tabs. This was surprising considering how many of the LibGuides were functionally combined Religious Studies/Theology guides (eleven, 29.7 percent), where information on religious traditions would be thought likely to find a place. Additionally, considering that a majority of the guides were

[18] See again Valparaiso University and Emory University, above, for examples of typical tabular structure.

[19] Some names were longer than others, which took up more space in the line of tabs, forcing some tabs to display in a second row despite low tab count.

[20] For a fine example of a diverse group of tab categories, see http://libguides.marian.edu/c.php?g=115940.

produced at Catholic institutions, it is perhaps surprising to see Catholicism with a relatively low showing. However, this may be due to the fact that some of these schools had a guide devoted solely to Catholicism.

Tab Subcategory Tools

Tab Category	Tab Subcategory	Total
Topics	Biblical studies	11
	Church history	7
	Theology	8
	Special topics	9
Formats	Books	33
	Articles	21
	Journals	7
	Databases	10
	Background resources	26
	Websites	24
	Media	4
	Primary resources	5
Religious Traditions	Christianity	4
	Jewish studies	2
	Islamic studies	1
	Catholicism	3
	Eastern religions	1
	World religions	2
Helps	Research basics	9
	Bibliographic tips	20
	Other resources	30

Table 1

Finally, I categorized the help tabs as Research Basics, Bibliography Tips, or Other Resources (including other campus links). The Research Basics tab, frequently called "Getting Started," accounted for nine (15.3 percent) of the total fifty-nine help tabs. The most popular type of help tab was Other Resources with thirty (50.8 percent), followed by Bibliography Tips with twenty (33.9 percent). See table 1 for a complete listing of all tab subcategories.

Databases

Only links to specific databases were tracked. I excluded descriptive links (e.g., e-journals, e-book collections) as not specific enough to analyze. Because some LibGuides used vendor company names for databases (e.g., EBSCO, ProQuest), it was sometimes difficult to determine which database in that vendor platform was referred to. Ultimately, these ambiguous vendor links were likewise eliminated.[21] There was a total of 305 database listings in all the guides including 143 unique databases. Forty-four (30.8 percent) of the 143 unique databases listed were included in more than one guide. For the purposes of space and time in data collection and analysis, only those databases used on four or more of the thirty-seven LibGuides were included in the analysis. This accounted for eighteen of the total 143 unique databases (12.6 percent). See figure 4 for a full list of these eighteen databases and the number of LibGuides that used them. While some pages might have the same database listed on multiple subcategory tabs in LibGuides, only the first reference was counted. Of the 305 total databases

[21] Since each link was accessible only through authentication, these links were not verifiable.

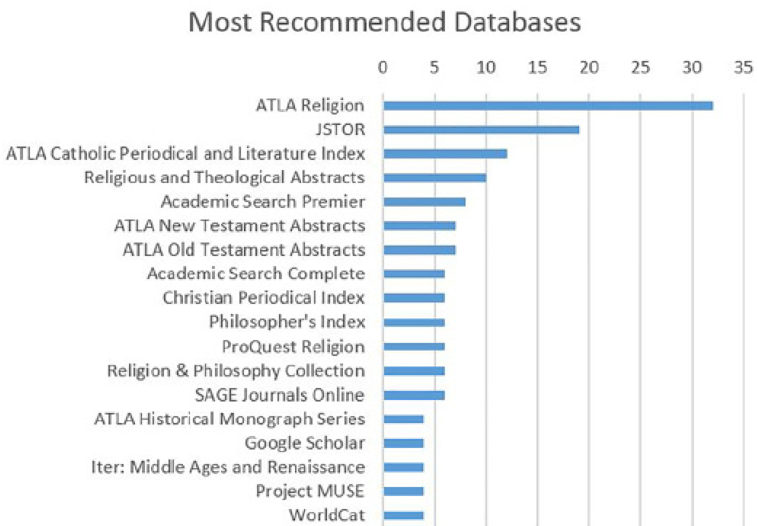

Figure 4

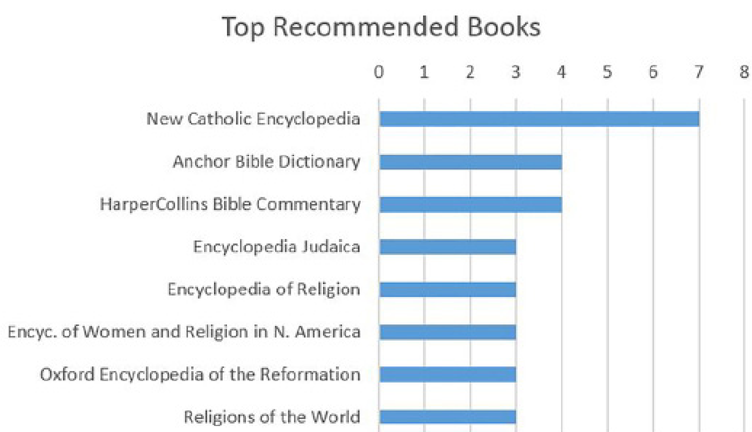

Figure 5

Figure 6

listings, including those duplicated across multiple LibGuides, these top eighteen databases accounted for 151 listings (49.5 percent). While sixteen of these eighteen databases were subscription based, two free databases (Google Scholar and WorldCat) were cited by four different LibGuides. These also might be considered websites rather than databases, but the nature of the work they both perform (indexing research and bibliographic data) ultimately recommended their classification as databases. Unsurprisingly, thirty-five (94.6 percent) of the thirty-seven guides included a link to the *ATLA Religion Database®*.

Print and Electronic Books

Across all thirty-seven LibGuides, a total of 315 print or electronic reference resources were recommended to users. Of these, 268 were unique. This high percentage of unique titles makes analysis difficult and perhaps less useful. Only thirty-three titles were recommended by more than one guide, and only eight were recommended by three or more. See Figure 5 for these top recommended titles.

Again, considering the amount of Catholic institutions in the sample, it is perhaps understandable that the *New Catholic Encyclopedia* is the top reference resource cited.

Journals

Only eight of the thirty-seven LibGuides had specific journals highlighted. Across these eight LibGuides, sixty distinct journals were recommended to users, only two of which were cited more than once: University of Chicago's *Journal of Religion* (two citations) and *First Things: A Monthly Journal of Religion and Public Life* (four citations). Only sites with distinct journals were included. Most LibGuides reviewed simply had links to journal databases and indexes.

Websites

Again, all links to a database or citation index were eliminated. Only sites that were free to use and not considered a database of scholarly research (e.g., Google Scholar) were included. Twenty-eight of the thirty-seven LibGuides had recommended websites. There were 214 websites recommended among these twenty-eight LibGuides, of which 167 sites were unique. Figure 6 has a list of the top websites that were referred to by more than one guide.

Conclusion

Comparing LibGuides on related subjects across institutions can be a productive way to develop an overall layout for a new theological LibGuide. Based on the existing layouts and tab structures, librarians can ask critical questions about their own clientele and what organizational structure would make sense to them. Will more tabs on format be valuable or will topical tabs serve local patrons better? Perhaps a librarian has never considered the utility of including dedicated tabs to religious traditions. All of these possibilities can help a theological librarian craft a LibGuide layout more effectively.

Reviewing the resources appearing on LibGuides can also serve as a supplementary collection tool to see which databases, books, journals, and other resources have been regarded as the most valuable. Knowing what the top reference resources are in a discipline can help a librarian make budgetary decisions. Theological librarians can also review the top resources to see what might be most beneficial to researchers on a given topic or subtopic.

However, the current study found relatively few overlapping titles across the various theological LibGuides, particularly for journals. Only 10.5 percent of all books found were recommended by more than one guide. The database study was perhaps more productive, showing a higher rate (14.4 percent) of multiple-recommendation databases, although the top eighteen databases are likely those with which most theological librarians are familiar. It is surprising that, although these databases are relatively well known across libraries, only a few were heavily cited by librarians managing these theological LibGuides.

Appendix

Theology/Religion LibGuides examined between September 2014 and January 2015, including their guide name and religious affiliation (if any):

Institution	Guide Name[22]	Religious Affiliation
Assumption College	Theology	Catholic
Boston College	Theology	Catholic
Caldwell University	Theology	Catholic
Calvin College	Religion and Theology	Christian Reformed
Campbellsville University	Theology	Baptist
Concordia University Irvine	Theology	Lutheran
Cornerstone University	Religion and Theology	Evangelical
DeSales University	Religion and Theology	Catholic
Dominican University	Theology	Catholic
Emory University	Religion and Theology	Methodist
Georgetown College	Christian Theology	Baptist
Grand Canyon University	Theology	Interdenominational
John Carroll University	Religion and Theology	Catholic
Lenoir-Rhyne University	Christian Theology	Evangelical
Lincoln Christian University	Theology	Interdenominational
Loyola Marymount University	Theology	Catholic
Loyola University Chicago	Religion and Theology	Catholic
Marian University	Religion and Theology	Catholic
Marquette University	Religion and Theology	Catholic
North-West University	Christian Theology	None
Saint Anselm College	Theology	Catholic

[22] Over the course of this study and during the publication process several guides had been deleted or renamed. The names listed here were those at the time of the original data gathering in fall 2014.

Institution	Guide Name[22]	Religious Affiliation
Saint Leo University	Religion and Theology	Catholic
Seton Hall University	Theology	Catholic
Spring Hill College	Theology	Catholic
St. Catherine University	Theology	Catholic
St. Mary's University	Theology Resources	Catholic
Thomas More College	Theology	Catholic
Tyndale University College & Seminary	Theology	Evangelical
University of Newcastle	Religion and Theology	None
University of St. Francis	Theology	Catholic
University of St. Thomas	Religion and Theology	Catholic
University of Toronto	Theology	None
Valparaiso University	Theology	Lutheran
Western Theological Seminary	Theology	Evangelical
Whitworth University	Theology	Presbyterian
William Jessup University	Bible and Theology	Interdenominational
Yale University Library	Theology	None

Augustine of Hippo

by Allan Fitzgerald

Augustine continues to be "the most prominent and most widely studied author"[1] in post-biblical, western Christianity. Therefore, it will, be useful to offer an overview, however schematic, of some of the resources for reading and studying Augustine. This essay will extend, in a different "key," the one published in 2000 by Hubertus Drobner where he surveyed the trends in Augustine publications over the last years of the twentieth century. [2] That essay should also be consulted because of its insightful characterization of the content areas that were described in the process of identifying significant elements of research and publication down to the time of its publication. In addition to the listing of some of the most recent tools for research, this essay will note some selected trajectories and reflect on some significant trends in the field of Augustine study in these first years of the twenty-first century, both those that are in continuity with Drobner's essay and those that are developing. But let me begin with some personal comments and perceptions about why Augustine continues to be the focus of so much interest and publication — a trend that has only seemed to accelerate in these first years of the twenty-first century. [3]

Preaching

A tendency to give increased attention to Augustine's preaching — already evident at the end of the twentieth century — continues to inform and inspire present-day research. Practically speaking, this trend allows the human dimensions of Augustine's life and thought to assume a more central place, giving the cultural context for his ideas a more significant role than past polemics. Thus did Hubertus Drobner point out toward the end of his introductory comments that studies on the doctrinal and polemical treatises of Augustine — which, until rather recently, had been a significant focus of scholarship — have given way to the study of his sermons to the people. Drobner wrote:

> "… [Augustine's] explanations of doctrinal matters in the sermons and other, lesser-known works offer new, more balanced formulations for many of his theological positions. Scholars are only now beginning to tap these works, but are doing so at great profit."[4]

That process has been assisted in a significant way by the publication of eleven volumes of Augustine's sermons, translated into English in the 1990s, thus providing a practical basis for enhancing the interest in Augustine's thought.[5] His

[1] Hubertus R. Drobner, "Studying Augustine: an Overview of Recent Research," in *Augustine and His Critics: Essays in honour of Gerald Bonner*, eds. R. Dodaro and G. Lawless (New York: Routledge, 2000), 17-33 (citation, 17).

[2] Drobner, "Studying Augustine."

[3] Is it possible that Augustine becomes the focus of reading and study in a special way at times of significant cultural adaptation and change? Such an hypothesis would tend to receive an affirmative response insofar as Augustine's approach to life in the world is a constant questioning where the answers are not a way of bringing the conversation to a conclusion but a way of reaching — again and again — for the mystery who is God. See Charles T. Mathewes, "The Liberation of Questioning in Augustine's Confessions," *Journal of the American Academy of Religion* 70, no. 3 (2002): 539-560.

[4] Drobner, "Studying Augustine," 20.

[5] St. Augustine, *Sermons*, The Works of Saint Augustine: A Translation for the 20th Century vols. III/1-III/11, trans. Edmund Hill, O.P. (Hyde Park, NY: New City Press, 1990-1997). Relatively recent Spanish and Italian editions of his sermons are also available.

Allan Fitzgerald, OSA, is a Full Professor, Department of Theology and Religious Studies, and Director of The Augustinian Institute at Villanova University.

preaching on the psalms and his commentary on the Gospel of John have also enriched the process.[6]

But the number and quality of publications that pay attention to Augustine's preaching in academic circles is also growing — a fact whose importance can be seen in this short listing of books that contain the talks given at conferences on Augustine's preaching.[7] Another session in the *Ministerium Sermonis* series is planned for April 2015 in Malta; the focus will be on patristic sermons in Latin North Africa and it will be published in the *Instrumenta Patristica et Mediaevalia* series of Brepols Publishers. Individual publications are also on the rise. See, for example, the series of thorough commentaries on Augustine's sermons by Drobner[8] and the melding of doctrine and preaching by Anthony Dupont.[9] The study of Michael Cameron on the figurative interpretation of the psalms is but one of about thirty books on Augustine's commentaries on the psalms published since 2000.[10] Another book that takes advantage of the fact that Augustine preached a series of sermons on the psalms and on the Gospel of John over a over a seven-month period (407-408) that addressed the divisions in his church community is currently in press.[11] A set of three articles by Jane Merdinger, Michael Cameron, and myself amplifies the cultural and historical background for an understanding of the impact of Donatism on Augustine's life.[12]

[6] St. Augustine, *Expositions of the Psalms*, The Works of Saint Augustine: A Translation for the 20th Century vols. III/15-III/20, trans. Maria Boulding, O.S.B. (Hyde Park, NY: New City Press, 2000-2004).

[7] G. Madec, *Augustin préicateur* (395-411), Actes du colloque international de Chantilly 5-7 septembre 1996, Collection des Études Augustiniennes, Série Antiquité 159 (Paris: Institut d'Études Augustiniennes, 1998); Anthony Dupont, Gert Partoens, Mathijs Lamberigts, eds., *Ministerium Sermonis. Philological, Historical and Theological Studies on Augustine's Sermones ad Populum, Instrumenta Patristica et Mediaevalia* 53 (Turnhout: Brepols, 2009); I. Bochet, *Augustin philosophe et prédicateur. Hommage à Goulven Madec*, Actes du colloque international organisé à Paris les 8 et 9 septembre 2011, Collection des Études Augustiniennes, Série Antiquité 195 (Paris: Institut d'Études Augustiniennes, 2012); Anthony Dupont, Gert Partoens, Mathijs Lamberigts, eds., *Tractatio Scripturarum. Philological, Exegetical, Rhetorical and Theological Studies on Augustine's Sermons*, Ministerium Sermonis II: Instrumenta Patristica et Mediaevalia 65 (Turnhout: Brepols, 2012).

[8] In the series Patrologia: Beiträge zum Studium der Kirchenväter, published by Peter Lang, he has published ten volumes since 2000 (vols. 7, 9, 10, 11, 13, 16, 19, 22, 26, and 28) on *Sermons* 1-12, 35-41, 94A-97, 148-150, 184-204A, 218-229D, and 336-340A.

[9] Anthony Dupont, *Preacher of Grace: A Critical Reappraisal of Augustine's Doctrine of Grace in his Sermones ad populum on Liturgical Feasts and during the Donatist Controversy*, Studies in the History of Christian Traditions 177 (Leiden and Boston: Brill, 2014).

[10] M. Cameron, *Christ Meets Me Everywhere: Augustine's Early Figurative Exegesis, Oxford Studies in Historical Theology* (New York: Oxford University Press, 2012); and see http://www.findingaugustine.org, search for "psalms," and narrow the search to books and "date descending."

[11] Adam Ployd, *Augustine, the Trinity, and the Church: A Reading of the Anti-Donatist Sermons* (New York: Oxford University Press, 2015).

[12] See *Augustinian Studies* 40, no.1 (2009): 5—48.

The Trinity

Numerous too are the books on Augustine and the Trinity, studies that provide a generous overview of Augustine and his time,[13] or are in some way concerned with connections that are philosophical,[14] or theological,[15] cultural,[16] ecological,[17] or spiritual.[18] The books that deal most clearly with Augustine's work on the Trinity are those by Ayres, Gioia, Studer, Hanby, and Vannier. But it would be good to note that the discussion of one person of the Trinity implies a discussion of the Trinity, [19] and that Augustine's thought on the trinity lies behind many other dimensions of his theology.[20]

Jesus Christ

Augustine was deeply implicated in a process of using reason to explain how the Scriptures could make sense in a world where both philosopher and peasant searched for answers about Jesus Christ. Even though he would never have dreamed of calling what he did "Christology," his thought on Jesus Christ was an area where "deep reflection and real development of thought can be noted throughout Augustine's career." [21] Several recent articles attest to the continued importance given

[13] Lewis O. Ayres, *Augustine and the Trinity* (Cambridge: Cambridge University Press, 2010). See too, Lewis O. Ayres, *Nicaea and its Legacy: An Approach to Fourth-Century Trinitarian Theology* (Oxford University Press, Oxford, 2004), especially, ch. 15, 364-383, "The Grammar of Augustine's Trinitarian Theology"; Lewis O. Ayres, D. Vincent Twomey, eds., *The Mystery of the Holy Trinity in the Fathers of the Church: The Proceedings of the Fourth International Patristic Conference*, Irish Theological Quarterly Monograph Series 3 (Dublin: Four Courts Press, 2007); and Marie-Anne Vanier, *Saint Augustin et le Mystère Trinitaire*, Bibliothèque Chrétienne de Poche, Foi Vivante 324 (Paris: Editions du Cerf, 1993).

[14] Luigi Gioia, O.S.B., *The Theological Epistemology of Augustine's de Trinitate*, Oxford Theological Monographs (Oxford: Oxford University Press, 2008); Paul Thom, *The Logic of the Trinity: Augustine to Ockham* (New York: Fordham University Press, 2012); Waltraud Maria Neumann, *Philosophie und Trinität: Erörterungen* II, Philosophische Texte und Studien 88 (Hildesheim: Georg Olms Verlag, 2007); and Ernesto Jesùs Brotóns Tena, *Felicidad y Trinidad a la Luz del De Trinitate de San Agustín*, Koinonia Series 38 (Salamanca: Secretariado Trinitario, 2003).

[15] Basil Studer, *Augustins De Trinitate: eine Einführung* (Paderborn: F. Schöningh 2005); Robert Michael Hanby, *The Doxological Self: Trinity and Volition in the Thought of St. Augustine and the Problem of its Reception* (Charlottesville: University of Virginia Press, 2001); Alexandre Ganoczy, *La Trinité Créatrice: Synergie en Théologie*, Cogitatio Fidei 233 (Paris: Editions du Cerf, 2003) [Italian: *Il creatore trinitario: Teologia della Trinità e sinergia*, trans. Carlo Dana, Biblioteca di Teologia Contemporanea 24 (Brescia: Queriniana 2003)]; Emmanuel Durand, *La Périchorèse des Personnes Divines: Immanence Mutuelle; Réciprocité et Communion*, Cogitatio Fidei 243 (Paris: Editions du Cerf, 2005); and Travis E. Ables, *Incarnational Realism: Trinity and the Spirit in Augustine and Barth*, T&T Clark Studies in Systematic Theology 21 (London: Bloomsbury, 2013).

[16] Keith E. Johnson, *Rethinking the Trinity and Religious Pluralism: an Augustinian Assessment, Strategic Initiatives in Evangelical Theology* (Downers Grove, IL: Intervarsity Press, 2011).

[17] Scott A. Dunham, *The Trinity and Creation in Augustine: an Ecological Analysis*, SUNY Series on Religion and the Environment (Albany: State University of New York Press, 2008).

[18] René Coste, *La Symphonie Trinitaire: Méditation Théologique sur les Ecrits Johanniques* (Paris: Editions du Cerf, 2010).

[19] Robert Dodaro, "Augustine on the Roles of Christ and the Holy Spirit in the Mediation of Virtues," *Augustinian Studies* 41, no. 1 (2010): 145-63.

[20] John C. Cavadini, "Trinity and Apologetics in the Theology of St. Augustine, *Modern Theology* 29, no. 1 (2013): 48-82; Brian Daley, S.J., "The Law, the Whole Christ, and the Spirit of Love: Grace as a Trinitarian Gift in Augustine's Theology," *Augustinian Studies* 41, no. 1 (2010) 123-144; and Lewis O. Ayres, "Where Does the Trinity Appear? Augustine's Apologetics and 'Philosophical' Reading of the De Trinitate," *Augustinian Studies* 43, no. 1 (2012): 109-126.

[21] Brian Daley, "Christology," in *Augustine Through the Ages: An Encyclopedia*, eds. Allan Fitzgerald et al., (Grand Rapids, MI: Wm. B. Eerdmans, 1999), 164-169 (citation 164). See too, Dominic Keech, who calls him "a Father seemingly without a Christology," in *The Anti-Pelagian Christology of Augustine of Hippo (396-430)* (Oxford: Oxford University Press, 2012), 6.

to Augustine's thought on Jesus Christ,[22] as does a recent, paradigm-shifting book by David Meconi.[23] As Drobner says in a clear and crisp way:

> "…one will not find a traditional christology in the works of Augustine as we have come to understand the term through recent centuries, but only the whole Christ (*Christus totus*) who pervades the entirety of his thought, thereby drawing it into a unity that Augustinian scholarship has yet to understand fully as such." [24]

The role that Jesus Christ played in Augustine's life, conversion, preaching, and doctrine cannot be overstated. Hence, the continuity of his thought is only fully appreciated when there is a clear and explicit treatment of Jesus Christ, without whom there is neither grace nor salvation.[25] Coming to terms with Augustine's experience of and faith in Jesus Christ as the unifying thread of his teaching and thought is a necessary dimension of any adequate understanding of Augustine today.[26]

Justice

A couple of recent works — published almost simultaneously[27] — on the *City of God* necessarily deal with Augustine's understanding of justice — a reality that is treated in both political and religious ways and which is always rooted in Christ. Dodaro develops that understanding of Christ by showing that his example — along with Catholic sacramental life — "teach and persuade the inner man to love virtue. At the same time, the sense of mystery that the sacraments convey to the mind results in the believers recognizing that it is Christ's virtue, not their own, that acts in them."[28] Augustine holds that humility is the foundation for all virtue, both because of the example of Christ and because it stands against the self-sufficiency of pride.[29] The contrast between Roman and Christian virtue is also treated in a more recent work.[30]

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[22] Rowan Williams, "Augustine's Christology: Its Spirituality and Rhetoric," in *In the Shadow of the Incarnation: Essays on Jesus Christ in the Early Church in Honor of Brian E. Daley, S.J.*, ed. Peter W. Martens (Notre Dame, IN: University of Notre Dame Press, 2008), 176-189; Lewis Ayres, "Christology as Contemplative Practice: Understanding the Union of Natures in Augustine's Letter 137," *In the Shadow*, p. 190-211; Robert Dodaro, "A Note on the Leitmotif *Christus, scientia et sapientia nostra* in Goulven Madec's Study of Augustine's Christology," in *Augustin Philosophe et Prédicateur: Hommage à Goulven Madec*, ed. I. Bochet, Collection des Études Augustiniennes, Série Antiquité 195 (Paris: Institut d'Études Augustiniennes, 2012), 49-56; and Allan Fitzgerald, "Jesus Christ, the Knowledge and Wisdom of God," in *Cambridge Companion to Augustine*, eds. D. V. Meconi and E. Stump, (Cambridge: Cambridge University Press, 2014).

[23] David Vincent Meconi, *The One Christ: St. Augustine's Theology of Deification* (Washington, D.C.: Catholic University of America Press, 2013).

[24] Drobner, "Studying Augustine," 29 (note 1 above).

[25] See Anthony Dupont, "Continuity or Discontinuity in Augustine?" *Ars Disputandi* 8 (2008), 69—81, http://www.tandfonline.com/doi/pdf/10.1080/15665399.2008.10819977. This is a thoughtful and positive review of a recent book by Carol Harrison, *Rethinking Augustine's Early Theology: An Argument for Continuity* (New York: Oxford University Press, 2006). Dupont notes the importance of Augustine's focus on Christ as a perspective that would have enhanced the case that Harrison made for continuity in Augustine's thought from the time of his conversion.

[26] D. J. Jones, *Christus Sacerdos in the Preaching of St. Augustine*, Patrologia: Beiträge zum Studium der Kirchenväter XIV (Frankfurt am Main: Peter Lang, 2004).

[27] P. Curbelié, *La Justice dans La Cité de Dieu* (Paris: Institut d'Études Augustiniennes, 2004), and Robert Dodaro, *Christ and the Just Society in the Thought of Augustine* (Cambridge: Cambridge University Press, 2004). See too James Wetzel, *Augustine's City of God: A Critical Guide* (Cambridge: Cambridge University Press, 2012).

[28] Dodaro, "Augustine on the Roles of Christ and the Holy Spirit," 155 (note 19 above).

[29] R. Dodaro, O.S.A., "The Secret Justice of God and the Gift of Humility," *Augustinian Studies* 34, no. 1 (2003): 83-96, and Alban Massie, "Recherche philosophique et humilité chrétienne dans la prédication de Saint Augustin," *Revue des Sciences Philosophiques et Théologiques* 97, nos. 2-3 (2013): 213-241.

[30] Brian Harding, *Augustine and Roman Virtue, Continuum Studies in Philosophy* (London: Continuum International, 2008).

Various themes

In this section, let me provide a list of a wide variety of recent publications of real interest. Significant publications on various failed relationships continue to be written, both in relation to Augustine and the Jews[31] and his work against the Manichees.[32] The introductions by Roland Teske, S.J., to the translations of Augustine's works against the Manichees and about the debate with the Pelagians are accurate and useful; his refined appreciation will inform scholarship for years to come.[33] Several of his articles on Augustine's philosophy have also been published.[34]

Books that explore old themes in fresh ways include two books on "negative" theology, that is, on not knowing.[35] These books are important because of a tendency to think of Augustine as pretending to know so much about God when, in fact, his emphasis on what is not known is a very important dimension of his thought. Then there are two studies that connect his understanding of sin and shame to present-day concerns.[36] A study of lying in Augustine sets Augustine's insistence on the problem of lying within a larger, dynamic context that looks beyond a mere description of lying to the values that Augustine seeks to affirm.[37]

Recent studies on Augustine's early writings have varied interests, including his understanding of the Holy Spirit,[38] his mental flexiblity and willingness to identify what he does not know,[39] and his theology of Church.[40] A feminist interpretation of Augustine is a good contribution to understanding him from a new perspective.[41]

[31] Paula Fredriksen, *Augustine and the Jews: A Christian Defense of Jews and Judaism* (New York: Doubleday, 2008); Alban Massie, *Peuple Prophétique et Nation Témoin: le Peuple Juif dans le Contra Faustum Manichaeum de saint Augustin*, Collection des Études Augustiniennes, Série Antiquité 191 (Turnhout: Brepols, 2011). See too Alban Massie, "Prophète et Témoin. Le Rôle du Peuple Juif dans la Théologie Augustinienne," *Nouvelle Revue Théologique* 136 (2014): 211-228.

[32] Jason David, BeDuhn, *Augustine's Manichaean Dilemma: Conversion and Apostasy, 373-388 C.E.* and *Augustine's Manichaean Dilemma: Making a 'Catholic' Self, 388-401 C.E.,* Divinations: Reading Late Ancient Religion (Philadelphia: University of Pennsylvania Press, 2009 and 2013), and Johannes van Oort, *Augustine and Manichaean Christianity: Selected Papers from the First South African Conference on Augustine of Hippo*, Nag Hammadi and Manichaean Studies 83, University of Pretoria, 24-26 April 2012 (Leiden: Brill, 2012).

[33] See *The Manichean Debate, and Answer to Faustus, a Manichean*, ed. Boniface Ramsey, The Works of Saint Augustine: A Translation for the 21st Century, vols. XIX and XX (Hyde Park, NY: New City Press, 2006-2007); and *Answers to the Pelagians*, ed. Boniface Ramsey, The Works of Saint Augustine: A Translation for the 21st Century, vols. XXIII-XXVI (Hyde Park, NY: New City Press 1997-1999).

[34] Roland J. Teske, *To Know God and the Soul: Essays on the Thought of St. Augustine* (Washington, D.C.: The Catholic University of America Press, 2008).

[35] Paul van Geest, *The Incomprehensibility of God. Augustine as a Negative Theologian* (Leuven: Peeters, 2011), and Susannah Ticciati, *A New Apophaticism: Augustine and the Redemption of Signs*, Studies in Systematic Theology 14 (Leiden: Brill, 2013).

[36] Jesse Couenhoven, *Stricken by Sin, Cured by Christ: Agency, Necessity, and Culpability in Augustinian Theology*, (Oxford: Oxford University Press, 2013), and Kyle Harper, *From Shame to Sin: the Christian Transformation of Sexual Morality in Late Antiquity*, Revealing Antiquity 20 (Cambridge, MA: Harvard University Press, 2013).

[37] Paul J. Griffiths, *Lying: An Augustinian Theology of Duplicity* (Grand Rapids, MI: Brazos, 2004). See too, Bernard Williams, *Truth and Truthfulness* (Princeton, NJ: Princeton University Press, 2002), and a contrasting study: Paul Kolbert, *Augustine and the Cure of Souls: Revising a Classical Ideal, Christianity and Judaism in Antiquity* 17, ed. Gregory E. Sterling (Notre Dame, IN: University of Notre Dame Press, 2010).

[38] Chad Tyler Gerber, *The Spirit of Augustine's Early Theology: Contextualizing Augustine's Pneumatology*, Ashgate Series in Philosophy & Theology in Late Antiquity (Farnham, UK: Ashgate Publishing, 2012).

[39] Catherine Conybeare, *The Irrational Augustine*, Oxford Early Christian Series (Oxford: Oxford University Press, 2006).

[40] David C. Alexander, *Augustine's Early Theology of the Church: Emergence and Implications*, 386—391, ed. Gerald Bray, Patristic Studies 9 (New York: Peter Lang, 2008).

[41] Judith Chelius Stark, ed., *Feminist Interpretations of Augustine*, *Rereading the Canon* (University Park, PA: Penn State University Press, 2007).

The ongoing fascination with Augustine's life and conversion has also been the focus of recent study. James O'Donnell's venture into a life of Augustine has led to more questions than answers;[42] other studies are distinctive in the way they ask questions about his conversion.[43] Two companions to the *Confessions* take very different paths in their desire to assist readers of that book. The one by Paffenroth and Kennedy is more practical and helpful than the other.[44] John Peter Kenney's re-reading of the "mystical" parts of the Confessions is an important study that will be used and useful for a long time.[45] His more recent study of contemplation in Augustine is equally valuable for an understanding of a basic Augustinian attitude.[46]

A new work by Peter Brown is about more than Augustine, but it is a fascinating effort to take another look at how we study anything or anyone from that period.[47] Another important effort to show how to fashion appropriate interactions between Augustine studies and present-day theology is barely underway.[48] The revision of his first publication on the catechumenate in Augustine's time was published by William Harmless — a revision that is, practically speaking, a new book that will be valued by catechists and scholars.[49]

Tools for Research

Resources for the rest of this article include the "Bulletin Augustinien" published annually in the *Revue des Études Augustiniennes et Patristiques*, as well the articles found in the 50th anniversary issue of that journal.[50] Two electronic bibliographies also make it possible to access the vast quantity of work on Augustine in convenient ways: the CAG (*Corpus Augustinianum Gissense*)[51] and the website developed by the collaboration and ongoing cooperation between The Augustinian Institute at Villanova University and the Augustinian Historical Institute in Leuven.[52]

The tools for research in Augustine that are most recent include [A] encyclopedic works that focus on Augustine's life, works and influence, [B] works concerning the patristic period in general, and [C] books and articles on specific areas of the study of Augustine. A few brief comments about each of these areas will be useful.

A. The publication of *Augustine Through the Ages: an Encyclopedia* in 1999,[53] and its translations in the years that followed,[54] have made entry into the study of Augustine somewhat more straight-forward than in previous times. Another important

[42] James J. O'Donnell, *Augustine: A New Biography* (New York: Harper Collins, 2005).

[43] Brian Dobell, *Augustine's Intellectual Conversion: The Journey from Platonism to Christianity* (Cambridge: Cambridge University Press, 2009); Ryan N.S. Topping, *Happiness and Wisdom: Augustine's Early Theology of Education* (Washington, D.C.: The Catholic University of America Press, 2012); and Miles Hollingworth, *Saint Augustine of Hippo: an Intellectual Biography* (London: Bloomsbury 2013). See too N. Joseph Torchia, *Restless Mind: Curiositas and the Scope of Inquiry in St. Augustine's Psychology* (Milwaukee, WI: Marquette University Press, 2013).

[44] Kim Paffenroth and Robert P. Kennedy, eds., *A Reader's Companion to Augustine's 'Confessions'* (Louisville, KY: Westminster John Knox Press, 2003). John Quinn, *A Companion to the 'Confessions' of St Augustine* (New York: Peter Lang, 2002).

[45] John Peter Kenney, *The Mysticism of Saint Augustine: Rereading the Confessions* (New York: Routledge, 2005).

[46] John Peter Kenney, *Contemplation and Classical Christianity: A Study in Augustine* (Oxford: Oxford University Press, 2013).

[47] Peter Robert Lamont Brown, *Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD* (Princeton, NJ: Princeton University Press, 2012).

[48] Michael Hanby, *Augustine and Modernity* (London: Routledge, 2003), and Chad C. Pecknold and Tarmo Toom, eds., *Companion to Augustine and Modern Theology* (London: Bloomsbury, 2013).

[49] William Harmless, *Augustine and the Catechumenate*, revised edition (Collegeville, MN: Liturgical Press, 2015).

[50] "Un Demi-Siècle de Recherches sur Augustin et l'Augustinisme," Actes du Colloque international organisé par l'Institut d'Études augustiniennes 20 novembre 2004, *Revue d'Études Augustiniennes et Patristiques* 50, no. 2 (2004): 271-369.

[51] See http://www.augustinus.de/bwo/dcms/sites/bistum/extern/zfa/cags/cag-online_en.html. This electronic bibliography is also found on a CD-ROM, the CAG=Corpus Augustinianum Gissense, ed. C. Mayer, Basel, Schwabe, 1996.

[52] See http://www.findingaugustine.org.

[53] A. Fitzgerald et al., *Augustine Through the Ages: an Encyclopedia* (note 21 above).

[54] *Diccionario de San Agustín. San Agustín a través del tiempo*, ed. J. García (Burgos, Spain: Editorial Monte Carmelo, 2001); *Encyclopédie Saint Augustin, La Méditerranée et L'Europe IVe-XXIe siècle*, ed. M.-A. Vannier (Paris: Editions du Cerf, 2005): and *Agostino: Dizionario Enciclopedico*, eds. L. Alici, A. Pieretti (Rome: Città Nuova, 2007).

work, the *Augustinus Lexikon*, studies significant words/ideas in alphabetical order, publishing its articles in English, French, and German, depending upon the language of the writer. It continues to publish rigorously peer-reviewed articles, building on the foundations laid in the early 1980s; its completion will take several more years. [55] The recently published *Oxford Guide to the Historical Reception of Augustine* [56] surveys the impact of Augustine's thought and work in three volumes. It includes articles on each of his works (vol. 1) and on individuals and themes (vols. 2-3). Other recent publications includes a second edition of the *Cambridge Companion to Augustine*, which treats selected philosophical and theological themes,[57] a manual for the study of St. Augustine,[58] and a Blackwell Companion.[59]

B. General works on the patristic period that have been published in this time and which provide a relatively straightforward access to materials from the surrounding culture include a patristic encyclopedia,[60] an introduction to the Fathers of the Church,[61] a guide to Late Antiquity,[62] and a study of themes in early Christianity. [63] Other Cambridge Companions, for example, to Christian Doctrine or to Stoicism, should also be mentioned as potentially useful for elaborating the social and historical contexts for the study of Augustine. Most recently, the publication of a book on the development of the sacramental practices and related beliefs of Christians in Roman Africa is a treasure trove of useful ideas and plentiful images of Christian life and practice.[64]

C. The articles found in the 50th anniversary issue of *Revue des Études Augustiniennes et Patristiques*, cited above,[65] give overviews of the study of Augustine over the previous fifty years, especially in relation to articles published in that journal. The areas studied include electronic resources,[66] philological research, [67] philosophical approaches, [68] the shift in focus from a theological to an historical methodology, [69] as well as the shift from an exegetical to a hermeneutical focus,[70]

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[55] C. Mayer et al., *Augustinus-Lexikon* (Basel: Schwabe & Co., 1986-2010). Vol. 1: *Aaron-Conversio*; Vol. 2: *Cor-Fides*; Vol. 3: *Figura(e)-Mensura*. Further volumes are being prepared.

[56] K. Pollmann, W. Otten, et al., *The Oxford Guide to the Historical Reception of Augustine*, 3 vols. (Oxford: Oxford University Press, 2013).

[57] D.V. Meconi and E. Stump, *The Cambridge Companion to Augustine* (Cambridge: Cambridge University Press, 2014).

[58] Volker Henning Drecoll, *Augustin Handbuch* (Tübingen: Mohr Siebeck, 2007, second edition 2014).

[59] Mark Vessey and Shelley Reid, *A Companion to Augustine*, Blackwell Companions to the Ancient World (Malden, MA: Wiley-Blackwell, 2012).

[60] A. di Berardino, *Nuovo Dizionario Patristico e di AntichitàCcristiane*, 3 vols. (Genova: Marietti, 2006-2008).

[61] Hubertus R. Drobner, *The Fathers of the Church: A Comprehensive Introduction* (Peabody, MA: Hendrickson Publishers, 2007). This is the English translation of his *Lehrbuch der Patrologie* (Freiburg im Breisgau: Herder 1994), with updated and expanded bibliographies by J. William Harmless.

[62] G. W. Bowersock, P. Brown, and O. Grabar, eds., *Late Antiquity: A Guide to the Postclassical World* (Cambridge, MA: Belknap Press, 1999).

[63] S.A. Harvey and D.G. Hunter, *The Oxford Handbook of Early Christian Studies* (Oxford: Oxford University Press, 2008).

[64] J.P. Burns, Jr. and R.M. Jensen, *Christianity in Roman Africa: the Development of its Practices and Beliefs* (Grand Rapids, MI: W.B. Eerdmans, 2014).

[65] See note 50 above.

[66] Paul Tombeur, "Augustin et l'Ordinateur: Réalisations et Projets," *Revue d'Études Augustiniennes et Patristiques* 50/2 (2004): 261-263.

[67] François Dolbeau, "Un Demi-Siècle de Travaux Philologiques sur Augustin. Bilan et Perspectives," *Revue d'Études Augustiniennes et Patristiques* 50, no. 2 (2004): 271-293.

[68] Anne-Isabelle Bouton-Touboulic, "L'Approache Philosophique de l'œuvre d'Augustin au Miroir de la Revue des Études Augustiniennes," *Revue d'Études Augustiniennes et Patristiques* 50, no. 2 (2004): 325-347.

[69] Allan Fitzgerald, "D'une Approche Théologique à une Approche Historique de l'œuvre d'Augustin," *Revue d'Études Augustiniennes et Patristiques* 50, no. 2 (2004): 295-310.

[70] Isabelle Bochet, "De l'Exégèse à l'Herméneutique Augustinienne," *Revue d'Études Augustiniennes et Patristiques* 50, no. 2 (2004): 349-369.

and an overview of the study of the *City of God*.[71] Those overviews have much to offer for an understanding of the present state of the study of St. Augustine.

An extensive bibliographical survey by Wilhelm Geerlings was published in 2002.[72] A series of thoughtful comments about significant English-language books on topics relating to Augustine has been published by Laura Holt in the *Heythrop Journal*.[73] Even more recently, a book-chapter by Joseph Kelley also treats recent trends in research on Augustine, "New Directions in Recent Research."[74] From these varied resources, it is possible to talk selectively about the study of St. Augustine at the beginning of the twenty-first century.

Selected Trajectories

Now that there are a significant number of electronic resources that can be used to supplement the direct study of the texts of Augustine, methodological issues for the thoughtful use of those resources are all the more important. An overview provided by Paul Tombeur[75] offers helpful comments on existing databanks and their relation to one another.

Since Augustine's thought patterns and rhetoric are such that more than one word is used to express an idea, a full discussion on how to use electronic resources for the study of Augustine is still needed. Learning how to do nuanced searching and having an understanding of the historical context within which all that data first lived are very important dimensions of electronic research in the works of Augustine. Having an online guide to those kind of research that is similar to the one at Bowdoin College (http://www.bowdoin.edu/writing-guides/) for College Students "Reading, Writing and Researching History" would be very useful. A wonderful anthology of texts has been published by William Harmless;[76] it includes concise thoughtful introductions to each section and to each text, allowing for a broad overview of Augustine's writings with, in many cases, a fresh translation.

Over the past sixty years, there has been a shift in emphasis from a doctrinal or theological perspective and methodology to one that is primarily historical, both in the field of patristics in general[77] as well as in Augustine studies. An overview of that shift, published in 2004, [78] noted that publications in the patristic field tended to move beyond confessional differences and to utilize the content and methodologies of disciplines as diverse as iconography, epigraphy, geography, psychology, literature, etc. The result can be seen in the way the study of Augustine placed him more fully within his own cultural context. Likewise has the entry of scholars from different cultures and with varied competencies greatly enhanced research on Augustine.[79]

In an assessment of philological perspectives, [80] François Dolbeau highlights "les sentiers les moins piétinés," thus orienting his comments toward the research that needs attention (p. 271) in the second half of the article (p. 282-292). He suggests that there is a need for young scholars to work on fragments, on medieval citations of Augustine, and on collections of his works at that time, clearly hoping that more young scholars will enter the field of philology, indicating how much there is to do — even if only in relation to the study of Augustine. Let me also say that the examination of manuscripts already known or still unidentified in old collections — one focus of the work of philologists — does not

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[71] Philippe Curbelié, "Les "Études sur la Cité de Dieu," *Revue d'Études Augustiniennes et Patristiques* 50, no. 2 (2004): 311-323.

[72] W. Geerlings, *Augustinus - Leben und Werk. Eine bibliographische Einführung* (Paderborn: Schöningh, 2002).

[73] Laura Holt, "Augustine in Review," *The Heythrop Journal* 46, no. 1 (2005): 199-207; "A Survey of Recent Work on Augustine," *The Heythrop Journal* 49, no. 2 (2007): 292-308; "What are They For? Reading Recent Books on Augustine," *The Heythrop Journal* 54, no. 2 (2013): 101-119.

[74] Joseph T. Kelley, *What are They Saying about Augustine?* (New York: Paulist Press, 2014), 109-134.

[75] Tombeur, "Augustin et l'Ordinateur" (note 66 above).

[76] William Harmless, *Augustine in His Own Words* (Washington, D.C.: Catholic University of America Press, 2010).

[77] Cf. Charles Kannengiesser, "Fifty Years of Patristics," *Theological Studies* 50, no. 4 (1989): 633-656.

[78] See Fitzgerald, "D'une Approche Théologique à une Approche Historique" (note 69 above), as well as the additions to that idea made by Kelley, *What are They Saying about Augustine?*, 109-118 (note 74 above).

[79] See Kelley, *What are They Saying about Augustine?*, 304-309, for amplifying comments.

[80] Dolbeau, "Un Demi-Siècle de Travaux Philologiques sur Augustin" (note 67 above).

appear to be attracting new scholars at present. That field, along with related disciplines, is important so that it may become possible, both to consolidate findings on the chronology of Augustine's works in general and to find ways to address more confidently the chronology of Augustine's sermons.[81]

The discussion of the orientation of philosophical studies presented in 2004[82] limits its attention to articles published in the *Revue des Etudes Augustiniennes* — although similar emphases can be found in the field of Augustine studies in general. The author treats four areas from the perspective of philosophical issues: the debate about Augustine's conversion and his evolution [p. 326-329]; controversies over Augustine's sources [p. 329-335]; the study of individual works of Augustine [p. 336-337]; and doctrinal studies and new themes [p. 337-345].

Questions surrounding the importance and impact of the *libri platonicorum* on Augustine's conversion and on his evolution continue. While philosophical studies had previously tended to privilege the study of Augustine's sources in the culture of that time, attention to the influence of the Christian Scriptures and of Christian writers has more recently grown in significant ways.[83] The debate about the development of his ideas as a normal evolution or undergoing radical change has been given new impetus in the book by Carol Harrison.[84] The re-evaluation of the influence of Porphyry as a significant source for Augustine has also led to questions about the predominance of neoplatonic influence and new research into the influence of Varro.[85] At the same time, the attention to the structure and content of individual works continues to grow, and the connections and even confrontations of Augustine's ideas with present-day philosophers and philosophical ideas continues to grow in number, if not also in significance.[86] Significant themes include a philosophy of history, of grace, and of freedom,[87] but the themes and modern connections treated continue to expand.

Over the last 65 years, the study of Augustine the exegete has also increased in quantity and quality, both in relation to biblical books and to individual biblical verses. It is in fact necessary to recognize the heart of Augustine's interpretation of Christianity as based in the Scriptures. As I. Bochet wrote: "L'herméneutique scripturaire me paraît donc être une clé pour aborder l'œuvre augustinienne, y compris d'un point de vue philosophique. Elle ne constitue pas seulement un aspect parmi d'autres de sa pensée. Elle est bien plus fondamentalement la matrice de son œuvre."[88] What certainly needs further attention, however, is the study of the Scriptures in relation to the liturgical and pastoral contexts so that his

[81] For an overview of the discussion about the chronology of the sermons see Hubertus R. Drobner, "The Chronology of Augustine's *Sermones ad populum* III: On Christmas Day," *Augustinian Studies* 35, no. 1 (2004): 43—53.

[82] Bouton-Touboulic, "L'Approache Philosophique" (note 60 above).

[83] See, for example, the works of Bochet and Cameron (notes 91 and 92 below).

[84] Carol Harrison, *Rethinking Augustine's Early Theology: An Argument for Continuity* (New York: Oxford University Press, 2006). See the ample review by DuPont, "Continuity or Discontinuity in Augustine?" (note 25 above).

[85] N. Cipriani, "Sulla Fonte Varroniana delle Discipline Liberali nel De ordine di S. Agostino," *Augustinianum* 40 (2000): 203-224.

[86] See, for example, J.-L. Marion, *Au Lieu de soi: L'approche de Saint Augustin* (Paris: Presses Universitaires de France, 2008); R.C. Taylor, D. Twetten, and M. Wreen, *Tolle Lege: Essays on Augustine and on Medieval Philosophy in Honor of Roland J. Teske, SJ* (Milwaukee: Marquette University Press, 2011); and N. Fischer, *Die Gnadenlehre als 'salto mortale' der Vernunft?: Natur, Freiheit und Gnade im Spannungsfeld von Augustinus und Kant* (Freiburg: Karl Alber, 2012).

[87] R. J. Teske, S.J., *To Know God and the Soul: Essays on the Thought of Saint Augustine* (Washington, D.C.: The Catholic University of America Press, 2008); R. J. Teske, S.J., *Augustine of Hippo: Philosopher, Exegete, and Theologian: A Second Selection of Essays, Marquette Studies in Philosophy* 66 (Milwaukee, WI: Marquette University Press, 2009).

[88] See Bochet, "De l'Exégèse à l'Herméneutique Augustinienne," 367 (note 70 above).

preaching can be appreciated in relation to and as influenced by particular feasts and seasons.[89] Significant recent titles include works by T. Martin, [90] I. Bochet, [91] and M. Cameron.[92]

Closing comments

Humility is a key to understanding Augustine's thought and life[93] — not just because humility is an important virtue but because it is the foundation of all virtue.[94] Humility, in fact, was not just the opposite of pride, but a willingness to see oneself as part of a community, as not self-sufficient, as was often the case for pagans,[95] philosophers,[96] Donatists,[97] etc. Augustine's reliance on Christ, the humility of God,[98] is an interesting and important dimension of present-day study. His restless searching included the practice of *confessio* in its several meanings and of seeking in a way that found joy in naming the mystery because that kept the questioning open to something more instead of seeming to come to an end with an answer. [99]

[89] É. Rebillard, *In hora mortis. Évolution de la Pastorale Chrétienne de la Mort aux IV et V Siècles dans l'Occident Latin* (Rome: École française de Rome, 1994), 50-92.

[90] T. F. Martin, *Rhetoric and Exegesis in Augustine's Interpretation of Romans 7: 24-25a*, Studies in the Bible and Early Christianity 47 (Lewiston, NY: Edwin Mellen Press, 2001).

[91] I. Bochet, "*Le Firmament de l'Écriture:" L'Herméneutique Augustinienne* (Paris: Institut des Etudes Augustiniennes, 2004).

[92] M. Cameron, *Christ Meets Me Everywhere: Augustine's Early Figurative Exegesis, Oxford Studies in Historical Theology* (New York: Oxford University Press, 2012).

[93] Augustine, *Letter* 188, 22.

[94] Augustine, *City of God*, Preface.

[95] See Jones, *Christus Sacerdos in the Preaching of St. Augustine* (note 26 above).

[96] See Massie, "Recherche Philosophique et Humilité Chrétienne" (note 29 above).

[97] See Ployd, *Augustine, the Trinity, and the Church* (note 11 above).

[98] See Fitzgerald, "Jesus Christ, the Knowledge and Wisdom of God" (note 22 above).

[99] See Mathewes, "The Liberation of Questioning in Augustine's *Confessions*" (note 3 above).

Find it in the Talmud

Mordechai Judovits. *Find it in the Talmud: An Encyclopedia of Jewish Ethics and Conduct: Thousands of Talmudic Subjects, Stories and Expressions.* Jerusalem: Urim Publications, 2014. 525 pp. $31.50. Hardcover. ISBN: 9789655241464

R. Tanhum said: "One should divide his time of study into three: one-third Scripture, one-third Mishna, and one-third in Talmud" (Avodah Zarah 19b; Kiddushin 30a) (376).

Mordechai Judovits, retired businessman and longtime student of the Talmud, shows his love for Judaism and the rabbinic tradition with *Find it in the Talmud*. He has compiled an easy-to-use encyclopedia and concordance for English-speaking scholars studying the Babylonian Talmud or "Bavli." Judovits is the author of *Sages of the Talmud*, another Urim publication, which lists biographical information for over 400 contributors to the Talmud.

In his dedication Judovits remembers and honors members of the Judovits and Jakubovits families: one page to those who perished in June of 1944, a second to his wife, and a third to the next generations — children, grandchildren, and great-grandchildren. The following four pages show the Holocaust Memorial he built at the Boca Raton Synagogue in Florida. The thread of family (loss, remembrance, and hope for the future) and love of Judaism was inspirational for Judovits's work on this "sefer" (book of education). Judovits reminds us that the teachings and legacy of the Talmud result in a way of life that values charity, decency, ethics, justice, and morality.

Talmud comes from a Hebrew word that means to learn, study, and teach, and is made up of two distinct parts: the Mishna and the Gemara. The Mishna was written in Hebrew by rabbis in the second and third centuries and is spare and simple. The Gemara was written in Aramaic (and some Hebrew) during the fourth and fifth centuries by another set of rabbis. It is much lengthier and explains the meaning and intent of the Mishna.

The main portion of *Find it in the Talmud* contains over 6,000 entries in 525 pages and is arranged in alphabetical order in English. If there is a corresponding Hebrew word or phrase it appears on the right side of the column. Most entries are brief, only a sentence or two. The longest average half a page. Subjects that deal with charity, decency, ethics, justice, and morality are specially marked at the beginning of the entry with a Star of David symbol. Entries that include a story, or an anecdote with a message, are specially marked with a book icon. "See also" entries are listed in the footnotes.

Entries with more than one example are each listed separately. "Intercalate," for example, has eight entries: three with just "intercalate," also "intercalate outside Israel," "intercalate place and time," "intercalated year," "intercalation," and "intercalation of the year." Four of the entries have a book icon denoting a story or anecdote. These entries explain aspects of the rabbis' practice of adding a day to the calendar.

The appendices are in three sections. The first is an overview of the order of the Talmud. The order of the Talmud is a result of the decisions of the rabbis who created it. The first group, the Tannaim, decided on the order of the Mishna. Centuries later, the second group, the Amoraim, created the Gemara. The second section is of abbreviations that are listed in Hebrew only. The third section is various Talmudic sayings, expressions, and axioms. These are arranged according to the order of the Hebrew alphabet but from left to right within the book.

The Talmud covers myriad topics as interpreted by the rabbis. In its printed form the Talmud is sixty-three volumes. As one endorsement states on the back cover, the Bavli is "all *mevulbal*, mixed up." It is not always easy to find your topic in the Talmud's many stories and sayings. I found this reference book to be easy to use and enjoyed browsing through it. Although non-Jewish users may find it of limited use, I recommend it for anyone studying the Talmud.

Jennifer Bartholomew
Luther Seminary, Saint Paul, MN

Research and Writing in the Seminary: Practical Strategies and Tools

Diane N. Capitani and Melanie Baffes. *Research and Writing in the Seminary: Practical Strategies and Tools.* Jefferson, NC: McFarland, 2014. 250 pp. $40.00. Paperback. ISBN 9780786478644.

What happens when an English professor and an editor go to seminary? Rhetorical anomie, that's what. Capitani says, "Research and writing in and for the seminary was an entirely different thing altogether and required different skills, as well as a different vocabulary" (1). One finds that one has landed on another planet of discourse.

I experienced it myself when I left the English professoriate and began working in a theological library. The categories and tools of research, the vocabulary, and the rhetorical forms in which the written work of theological education gets done are challenging even for experienced scholars who transition into theology from other disciplines. How much more challenging are they for seminary students, and especially for the increasing number of second-career seminary students?

Capitani and Baffes have set out to provide a rhetorical orientation for MDiv-level students by analyzing model papers of seven types: book reviews, exegetical papers, essays/summaries, reflection papers, research papers, sermons, and journal articles. Twenty-one sample papers by thirteen different students compose two-thirds of the text. Ten of the thirteen student authors are women, and several explore social and cultural topics from feminist/womanist/Latina perspectives.

Each genre chapter begins with procedures for developing the paper and for organizing its presentation. Each sample paper has sidebar comments strategically placed to highlight how the student author is meeting the assignment. Tip sheets on such things as academic voice, paraphrasing, and choosing verbs for footnotes are interspersed as appropriate. Appendices of theological terms, research sources, style guides, and recommended reading round out the "tools" indicated in the title. Notes, a bibliography, and an index are provided.

No comparable set of sample theological papers is available in the competing guides to research and writing in theological disciplines. Faculty at a seminary where this textbook was adopted could rely on consistent exposure to well-annotated models given in full rather than in snippets. The only way to more effectively demonstrate the quality of work locally expected would be to put sample papers on reserve in the library. Showing a student a good example is a very effective pedagogy, especially if more than one sample is offered. Annotating the example amplifies its value. Every genre treated in this book has at least two annotated examples.

One might wonder how Capitani and Baffes selected the set of assignments. Since the book is based in their student experiences at Garrett-Evangelical Theological Seminary, and was developed for a course Capitani now teaches there, the book probably reflects and serves that curriculum, as would be natural. At the same time, one would like to see a rhetoric based on a survey of assignments actually in use in a wider sample of theological schools.

Case studies, for example, are missing from this volume. This genre and several others rooted in social science methodologies are thoroughly treated in Nancy Jean Vyhmeister and Terry Dwain Robertson's *Quality Research Papers for Students of Religion and Theology* (Grand Rapids, MI: Zondervan, 2014), though without samples. It would perhaps be unfair to complain that longer forms such as theses, dissertations, and DMin projects are omitted by Capitani and Baffes, since clearly the book is aimed at the MDiv market. However, Vyhmeister does address these forms, and, even more importantly, the kind of thinking and evaluation of resources that go into them.

The model-paper method of the authors necessarily creates a product-oriented rhetoric rather than the process-oriented rhetoric found in Deborah Core's *The Seminary Student Writes* (St. Louis, MO: Chalice, 2000) or Lucretia Yaghjian's masterful *Writing Theology Well* (New York: Continuum, 2006). In fact, Capitani and Baffes pointedly remark that "we do NOT want this to be a wordy book that bores students to death with theories about writing. We've learned from experience in teaching writing that students simply don't read those books. This is a how-to book, a practical handbook for seminary assignments" (3). The emphasis is on "practical" instruction, so it adopts a directive rather than exploratory or developmental stance.

As theological professors and librarians know, adult learners are often inclined to seek practical solutions and to apply their life experiences to academic matters before them. They are often frustrated by theory and yearn for application. The directive nature of the Capitani and Baffes's text will meet an urgent felt need to learn how to perform in a new setting. A student who uses this book well will perform efficiently in executing familiar types of seminary assignments.

We should not expect in this work the detailed style guidance theological writers get from resources like Turabian's *A Manual for Writers of Research Papers, Theses, and Dissertations* or from the *SBL Handbook of Style*. Although these two works are aimed at a level of advanced research writing above the general seminary student, they will still be necessary if the student ventures into the thesis process or beyond.

Although the title of the book begins with *Research and Writing*, the book's most significant weakness is its failure to understand and address the information literacy needs, i.e., the research literacy needs, of students. Librarians are mentioned only in passing (1, 4). Although a ten-page list of print and electronic resources is gathered in Appendix B, the actual use of these resources is not demonstrated. A student using this book will read finished model papers, but there is no demonstration of the means by which any particular paper was actually conceived, discovered, developed from sources, composed, tested, and revised.

There is no recognition of research on the cognitive and affective experience of readers during the information search process, such as has been described by Carol Kuhlthau. The authors' prescriptions do not explain how to execute the information behaviors of defining search strategies, discovering, evaluating, and selecting appropriate sources for one's project. By contrast, the third edition of Vyhmeister's *Quality Research Papers for Students of Religion and Theology* excels on these points, having brought librarian Terry Dwain Robertson on as a co-author. William Badke's *Research Strategies: Finding Your Way Through the Information Fog* (Bloomington, IN: iUniverse.com, 2014), though not aimed at the theological student specifically, provides excellent help on research literacy.

How will *Research and Writing in the Seminary* be used in the seminary? Seminary faculty will certainly welcome a compact handbook that gets their students started. It will be immediately useful to MDiv students as a standalone desk guide, especially if the student does not have an undergraduate background in the study of theology or religion. Clearly, it can function as the textbook in a course taught at a writing center, though as a process-oriented writing teacher I would find it necessary to provide ample access to intermediate versions of sample papers. Where research and writing instruction is taught by the librarian, the book can function as a good resource for examples but will need supplementation in research methods and resources. I would look to Badke, Kuhlthau, Yaghjian, and Vyhmeister and Robertson for support in these areas.

The book is a clear, accessible, and pleasantly designed book suitable for individual use. More expensive in paperback than its peers, it is not available in hardcover but is available as a Kindle book at a very reasonable price.

Recommended for entry-level theology students, for theological faculty, for the theological reference desk, and for reference collections in theological libraries.

Carisse Mickey Berryhill
Abilene Christian University, Abilene, TX

Muhammad in History, Thought, and Culture

Coeli Fitzpatrick and Adam Hani Walker, *eds. Muhammad in History, Thought, and Culture: An Encyclopedia of the Prophet of God.* Santa Barbara, CA: ABC-CLIO, 2014. 2 vols: 784 pp. $189.00. Hardcover. ISBN: 9781610691772. E-book. ISBN: 9781610691789.

Fitzpatrick and Walker, in their work *Muhammad in History, Thought, and Culture: An Encyclopedia of the Prophet of God*, seek to provide a solid exploratory encyclopedia to a diverse readership. It is an accessible work that provides introductory focus on the influence of Muhammad to the scholar of religious studies at the baccalaureate and master's level. For those who are new to the study of Muhammad, the resource is both helpful and insightful, providing adequate information on a specifically defined group of subjects.

The two-volume format (Volume One alphabetically lists A-M; Volume Two, N-Z) in the hardcover edition of this encyclopedia provides ease of use for the researcher. Page numbers continue from the end of the first volume to the beginning of the second volume, and this corresponds to the e-book presentation. Both hardcover volumes contain an identical introductory section (i-xxxvi) listing tools for reference. Along with an alphabetical list of entries, a brief lexicon of related topics is provided under eleven subheadings: Art and Architecture; Culture; Ethics and Philosophy; Geography; Law; Life, Times, and Character; Literature, Poetry, and Devotionals; Other Religions and the West; Themes; Theology; and Worship, Prayer, and Ritual. A "Chronology of Important Dates" from the birth of Muhammad to the end of the Ottoman Caliphate concludes the introductory section.

Written and presented in English, the work organizes topics alphabetically, transliterating into Latin characters those Arabic terms and names for which articles are written and which are interspersed among other general categories. As this work is a compendium of related topics rather than a defining dictionary of terms, articles have been chosen to highlight the magnitude and prominence of Muhammad in human history, thought, and culture. The descriptions providing insights on the subjects covered within the encyclopedia provide the reader with specific subsections (for example, the article on "The Illiteracy of Muhammad" is divided into three subsections; "The Creed of Islam" features six subsections; "Human Rights and the Prophet" includes four subsections). Related topics and subjects also covered within the work are identified at the end of the article. The topical index (723-84) provides a fair listing of topics discussed with page identifiers, and directs the scholar to the information provided.

Throughout the material there are approximately seventy-five black-and-white pictures. There are also twelve highlighted frames of information or subject themes editorially inserted into this work, specifically relating to essential topics within the surrounding article. These highlighted frames include *Bayt al-Hikma* (House of Wisdom); Finality of Prophethood (*khatam al-nabiyyin*); African Americans and Islam; *Durad* (Sending Blessings upon the Prophet); *Al-Andalus:* The Muslim Presence in Medieval Spain; *Ziyara* (Visitation); *Jahiliyya* (The Pre-Islamic Period); Hell; Five Pillars of Faith; Excellences of Muhammad; Ottomans; and the 'Abbasid Caliphate.

The strength of this resource is clearly seen in the quality of the scholarship and the layout of the material. As a work that specifically defines its parameters to be the historical and cultural influences produced by Muhammad's life, it offers a readable reference providing solid research. Using an economy of words, the various authors have created a succinct but accurate tool for quick referral and information. The general length of articles has been edited into a format of one to five pages in a readable font size. This provides swift information access without extended or unnecessary discourse. The two notable article sections which provide more information through page count and subsections are those discussing *Sira* (collections and recording of information about the life and practices of the Prophet Muhammad, twenty-nine pages) and Sunna (customary, established, or normative practice, ten pages).

The weakness of this resource is found in its value as a concise but introductory work. Its limitation is due to its being an encyclopedic resource providing general information. Though this work provides strong commentary, it is not intended to be used as an extensive or exhaustive source document. This is evidenced by a small glossary of words and topics (705-8) and a limited bibliography (709-13). Citations for resources for further investigation of subjects and articles are provided but are not consistently strong or comprehensive. The book is intended for introduction and insight for the subjects covered, not as a primary reference. Its purpose is to begin the conversation and to point to other places for greater knowledge and definition of a topic.

I appreciated the global viewpoint of this work in its description of the positions of different Islamic traditions with clarity and candor. For example, in presenting the topic *Jihad* (327-21), the encyclopedia provides an article that accurately describes how the topic has culturally impacted both the Islamic community and communities outside of the *umma*. The impact of *Jihad* is discussed within its historical context, in its specific "greater" and "lesser" manifestations. Information from commentators viewing *Jihad* within Islam, specifically regarding the present-day understanding of lesser Jihad resulting from European colonial and Western cultural expansion into and within the *dar al-Islam*, is also provided.

I would recommend *Muhammad in History, Thought, and Culture* for purchase as a reference work not only in academic libraries but also in public libraries. The objective nature of this work is certainly essential for the scholar within the academy but also provides a solid reference work for a general readership. The ever-transforming religious and social climate of society requires strong and durable reference material that is both reflective and reputable. Fitzpatrick and Walker have created such a reference work.

David E. Cox
Independent Scholar

Apps for Librarians

Nicole Hennig. *Apps for Librarians: Using the Best Mobile Technology to Educate, Create, and Engage*. Santa Barbara, CA: Libraries Unlimited, 2014. 197 pp. $45.00. Paperback. ISBN: 9781610695305.

Nicole Hennig's book *Apps for Librarians* focuses on apps for mobile devices that are most useful for librarians in their day-to-day work. The book begins with a brief chapter on the usefulness of mobile technology generally, while Chapter 2 through Chapter 12 are organized around apps that perform a particular task or interact with a particular type of content. This categorization of apps includes apps librarians might use in the course of their professional work, as well as apps that librarians might recommend to patrons. The information about the apps is presented as reviews, though the author focuses almost exclusively on apps that she can recommend positively. The review format supports Hennig's purpose of providing apps that librarians can recommend to patrons, and she also intends the reviews to be helpful for librarians seeking to provide workshops on mobile devices and their uses. The outline for reviews that the author follows includes both descriptive and evaluative information, such as a technical description, usage examples, and the suggested audience for the app. This outline is explained in more detail in a checklist in Chapter 13, and includes further evaluative criteria such as accessibility features, customization options, and how the app takes advantage of the mobile platform.

The lists of apps in each chapter are by no means exhaustive, but they provide a sufficient number of apps to acquaint the reader with the possible utility of the apps within the different categories. Highlighting a selective group of apps is helpful for categories that might have an overwhelming number of choices in the marketplace, such as the apps for reading included in Chapter 2. This chapter includes apps for individual readers, as well as apps for library services; these choices support the author's intention of encouraging librarians to advise patrons on the use of apps and to use apps themselves to support the library's mission. Besides highlighting a careful selection of apps to recommend in each chapter, the author also offers several other apps worth trying, which don't receive a full review. For instance, in Chapter 8, apps for communication, the author reviews Skype, Hangouts, Imo, and WhatsApp, while VSee, Google Voice, and GroupMe receive a mention, but no review. A list of apps at the end of the book specifies which apps receive full reviews and notes others that fall in the "worth trying" category.

While Hennig has divided apps into various categories according to task, some of the types of apps seem most relevant to librarians managing their own professional work, some could be more useful in providing services to patrons, and some would be most useful for patrons using their own mobile devices. Some chapters, like Chapter 3, apps for productivity, and Chapter 12, apps for professional development, offer examples of apps related to working life that seem like particularly good candidates for a careers workshop. The author is good at identifying particular use cases, whether for end-users or librarians. Hennig reminds librarians that apps can be particularly useful for roving reference, and she also points out apps that are useful for marketing library services. The chapter on apps for reading also includes a few books as apps that could be pre-loaded on a circulating iPad. A chapter on apps for special collections shows examples of apps libraries have created to share their unique materials in an electronic and interactive format.

Other useful apps fall into categories associated with topics covered by traditional library materials, like the apps for research and reference in Chapter 4, which include ready-reference material like maps and dictionaries. Some of the apps Hennig recommends support content creation in ways that traditional library services cannot. Apps for taking notes and writing in Chapter 5, for instance, could incorporate library electronic resources, but only if these resources could be copied and used within an app. The apps for multimedia that are reviewed support creativity in visual and musical arts, as well as learning from and enjoying audio and video recordings online. Even with apps that are primarily for end-users, Hennig believes that librarians should take every opportunity to educate patrons about the possibilities for learning new things using mobile technology, and that librarians can find new ways to advise patrons on how to do research by taking advantage of mobile apps.

The author has a good eye for summarizing the salient features of well-known apps, while also introducing other useful apps in that particular category. In all of the reviews, Hennig is attentive to accessibility for all users, and in the first chapter she focuses particularly on equitable access to technology and information. Each chapter features a good balance of familiar and new apps; a total of 112 apps are reviewed, and some additional apps are provided as alternatives. The book includes a bibliography of sources for app reviews as well as books and articles for further reading.

Hennig reviews apps that follow the themes of her subtitle well; that is, librarians can engage more fully with their community by educating patrons about creative ways to use apps as they seek to learn, perform research, and manage their work and home life more effectively. This book would be useful for librarians who want an overview of specific apps they could use in the course of advising patrons about apps and teaching workshops about apps and mobile devices. There is a wide enough variety of apps that both academic librarians and public librarians who work with school-age children through adults would find individual apps to recommend to patrons or to use themselves. School librarians who work with older children could find relevant apps in this book, but since only a couple of the apps reviewed specifically mention children under the age of twelve, school librarians might be looking for apps that were geared toward a younger audience.

While information on specific apps will become dated in a short time, I would recommend this book for purchase because it focuses on particular categories of apps that librarians should be comfortable using and recommending, presents a helpful rubric for evaluating apps, and serves as a good source of ideas for library programming opportunities that incorporate apps for mobile devices.

Lisa Gonzalez
Catholic Theological Union, Chicago, IL

Crossroads of War

Ian Barnes with Malise Ruthven. *Crossroads of War: A Historical Atlas of the Middle East.* Cambridge, MA: Belknap Press, 2014. 224 pp. $35.00. Hardcover. ISBN: 9780674598492.

Attempting to understand the Middle East, especially its military history, and explain that history to the general public might be considered an insurmountable task. And yet this is exactly what Ian Barnes sets out to do in his newest historical atlas, *Crossroads of War*. According to the introduction provided by scholar Malise Ruthven, this endeavor was undertaken because of the current and historical importance of the Middle East resulting from the complex religious interactions of the region. Ruthven writes, "Unlike other historical conflicts, the wars that took place in this arc of territory acquire universal, even theological, resonances. Conflicts originating in local disputes or rivalries were etched, by religious propaganda, into the consciousness of peoples far removed, in time and space, from the places where they actually occurred. This cultural feedback, in turn, added symbolic, even transcendental, significance to the local conflicts in which they originated" (6).

Barnes, Emeritus Chair in the Department of History and International Studies at the University of Derby, attempts to cover the complete history of the region in 224 pages. After a brief overview of the geography of the Middle East, Barnes begins with the section he designates "Ancient Times" and proceeds in primarily linear fashion (except for the brief 'Biblical Interlude," 78-102) through to the recent Arab Spring. The book offers an interesting visual narrative of the conflicts along the timeline from 8000 BCE to the present. However, although the maps are visually impressive, the text is choppy. Barnes works hard to convey a great deal of information in a fairly small space. Hence he must resort to rather simplistic "lists" of information. There is so much ground to cover that the text often becomes a litany of "this, then that, then this." Every once in a while, Barnes throws in an interesting and different sentence structure, but most of the time his prose is simple and methodical. The writing style leaves the reader with the impression that the author is trying to squeeze too many facts into too small a space.

As this is an historical atlas, the maps should do the primary "talking." Inexplicably, there are five sections with no maps at all: "Ancient Times," "Biblical Interlude," "Clash of Faiths," "European Intervention," and "Technology and Society." It is unclear why Barnes chose not to use maps in these instances. For the most part, however, the maps are clear, detailed, and colorful. Unfortunately, there is some inconsistency with regard to the marking of elevation and the various colors and symbols used, although each map has its own key which is clearly labeled. The exception is a key to the military maps, which is located at the back of the book after the glossary. Not only might this key be difficult to find, it uses a confusing combination of NATO military symbols and unexplained modifications. Furthermore, the use of modern maps to illustrate earlier time periods leads to confusion due to anachronistic features. For example, the map on page 146 clearly shows the Suez Canal. Unfortunately, this is a map representing 1798-99, while the canal was not built until 1869.

This reviewer's greatest concern vis-à-vis this atlas is the lack of any type of citation. As there are no citations used in the text, there is no way to determine which materials were used to cite particular facts or to support specific assertions. Consequently, it is difficult to assess the author's choice of facts, statistics, or bias. Although Barnes appears to maintain a middle-of-the-road approach despite the difficulties of the political issues, he occasionally makes assertions the reader might want to verify. Unfortunately, without citations it is nearly impossible to know how the author reaches his conclusion. For instance, Barnes states, "Several historians have asserted that expulsion by the Haganah and IDF was deliberate. This was not government policy, but local Israeli commanders acting in their own interests" (184). Which historians made this assertion? What did the others say? Furthermore, as this is an atlas chronicling the history of warfare, troop numbers and casualty numbers are continually noted. Barnes writes, "By the 4th November, the Israelis had taken their objectives but suffered 231 dead and 899 wounded. Egyptian casualties are estimated at some 2,000 dead and 4,000 wounded" (188). Again, "The exact number of Crusaders is unknown but evidence suggests a total of 35,000, of which between 3,000 and 4,000 were knights" (118). Due to the lack of citation, there is no way to check Barnes's numbers for accuracy. Even more concerning, sometimes the author makes assumptions, presumably to make the prose read more fluently or to make it interesting for the reader. For example, "In 1980 Saddam thought it would be a good time to attack" (204). How does the author presume to know these thoughts of Saddam Hussein? This type of sensationalism is summed up in the very last sentence of the book: "The battle continues" (211).

As demonstrated by both the lack of citation and the sensationalistic language described above, this book is clearly meant to be informative and entertaining, not academic. The language of the text is informal, such as the chapter title "Napoleon's Egyptian Adventures." Is bringing an entire army to Egypt really an adventure? Furthermore, it appears to be aimed at readers from the Judaeo-Christian-Islamic tradition, as Barnes draws on numerous parallels with biblical texts. For example, "A legend concerning Sargon has him, as a baby, placed in a basket, sealed with bitumen, and placed on the surface of a river, just like the Biblical tale of Moses" (24), or "These were influenced by the previous Code of Ur-nammu of Ur and they all bear a resemblance to the Covenant Code of the Bible, described in Exodus Chapters 21-23" (28).

The physical book itself is quite pleasing. It is large enough to include some good-sized maps but not large enough to be unwieldy. The print is an adequate size for easy reading. Unfortunately, however, the glossary is very weak. Less than two pages long, it offers simplistic and inconsistent definitions. For example, contrast the definition of "Imam" as "Leader of a Muslim community" with the definition of "Pharisees" as "They were, at various times, a political group and social movement, later a school of religious thought. After the destruction of the Second Temple in Jerusalem in 70 BCE, their beliefs formed the ritual basis for a Rabbinic Judaism." Even more concerning, there are inaccuracies, such as in the definition of *Jihad*: "War against unbelievers in accordance with law of Islam. An internal process to reduce base instincts." This definition is confusing and misleading, as the second meaning of *jihad* is a very complex notion of an individual's internal struggle against sin. Furthermore, it appears that many of the items from this list of definitions (such as "Dardana" and "Trucial States"), although deemed important enough to be included in the glossary, were neglected in the index.

In fact, the index is wholly inadequate. It includes cities mentioned only once in passing or briefly in a list and yet ignores other items and places of significance. For example, Bishop Aldhemar (mentioned very briefly on page 119) is included, but the Crusades and Crusaders are conspicuously missing. Montgomery and Rommel, who are mentioned on the book jacket, are not even listed. Furthermore, there are errors such as the listing of Edom, which is marked as being on pages 84 and 90, but which also appears on page 100. Also, as this is an atlas, an index created especially for the maps would have been helpful.

Although the bibliography is fairly extensive, with approximately 200 items, it consists only of books. Very few of them are primary sources. There are no journal articles, essays, or websites listed. Furthermore, the division into six alphabetical sequences by time period makes it clumsy to use. Max Rodenbeck, an American journalist and author based in Cairo, Egypt, who is quoted extensively in the introduction, is not listed in the bibliography. This is true also of author and Islamicist Bernard Lewis. Although information from the writings of two Roman historians, Tacitus and Josephus, is mentioned in "Siege of Jerusalem 70 CE," neither of these authors is noted in the bibliography. Thankfully, considering that Xenophon has his own two-page spread, the Rex Warner translation of Xenophon's *The Persian Expedition* does make it into the bibliography. However, Xenophon still doesn't make it into the index. Josephus does, but Tacitus does not.

This book is suitable for general audiences. It provides an interesting visual journey through the history of military power struggles in the region of the Middle East. However, by necessity this is an overview, and clearly is not intended for academic purposes. This reviewer would recommend this book for someone interested in an outline of the military history of the region but not for the academician.

Karla Fackler Grafton
Westminster Theological Seminary, Glenside, PA

The Personal Librarian: Enhancing the Student Experience

Richard Moniz and Jean Moats, eds. *The Personal Librarian: Enhancing the Student Experience*. Chicago: American Library Association, 2014. 143 pp. $58.00. Softcover. ISBN: 97808838912393.

The librarian. *My* librarian. A simple change from the definite article to a possessive pronoun produces a profound change in meaning. In academic libraries "the librarian" is often seen as an administrator or organizer rather than an approachable provider of essential resources and services. What if such a simple change could demystify the library and its wardens, granting to students and faculty the perspective that they have their very own personal librarian? Flowing from the endeavors of editors and contributors with a wealth of academic library experience, this book presents the origin and results of personal librarian programs. Arising from current trends and practices in librarianship and higher education, personal librarian programs assign incoming students with a specific librarian who maintains a relationship with each student throughout his or her course of studies.

Both of the editors and all but one of the contributors hail from Johnson and Wales University in Charlotte, North Carolina, where they implemented a personal librarian program in the fall semester of 2012. Every contributor is a librarian, and together they possess expertise in a variety of subject areas. Editor Richard Moniz, Director of Library Services at Johnson and Wales, holds a Doctorate in Higher Education Administration. Editor Jean Moats is library liaison for the College of Culinary Arts at Johnson and Wales, and holds a Master of Divinity in Pastoral Ministry from Duke Divinity School. These veterans of the profession assert that readers can adapt the personal librarian concept to their institutions with just a slight alteration in philosophy of service and a few tweaks and changes.

A personal librarian program is by no means a replacement for current practice. Rather, one might compare it to a library website's discovery layer. It is an overlay for existing programs, marketing existing resources and services to students through personal relationships with librarians. The writers trace the development of the personal librarian concept from the rise of information literacy, embedded librarianship, and library liaisons. They also point to a growing emphasis on student retention in higher education as impacting the development of personal librarian programs. Student retention refers to the rate at which freshmen successfully continue into their sophomore year. Correlations between student retention and success on research projects suggested that cultivating personal relationships between new students and librarians might be the key to increasing student retention and producing a higher quality student.

The book has ten chapters. An introductory chapter locates the origin of the personal librarian concept. Another chapter details the implementation of personal librarian programs at several institutions, including Johnson and Wales. Three chapters are devoted to explaining information literacy, embedded librarianship, and library liaisons, respectively, and how each relates to the concept of the personal librarian. Two chapters are explorations of what personal librarians can learn from other businesses and other student services about marketing and relating to students. In these the authors mine for-profit businesses such as banks and airlines, as well as student health and career services, for ideas. Another chapter takes a look at the faculty response to the personal librarian program at Johnson and Wales, providing both quantitative and qualitative data. The penultimate chapter serves as a guide to best practices for personal librarians. The last chapter takes a look at the future of the personal librarian concept, noting that the issues and concerns surrounding it were discussed at the First National Personal Librarian and First Year Experience Library Conference at Case Western Reserve University in Cleveland, Ohio, in April 2014.

The writers of this book help readers to understand how the concept of the personal librarian relates to current library practice. They do an excellent job of defining information literacy and distinguishing between embedded librarians and library liaisons. Perhaps it is an unintended consequence, but librarians who are not as familiar with these terms will be brought up to speed. Perhaps they are new librarians or serve at smaller institutions with fewer programs. This book could be a jumping-on point for those who feel out of the loop for whatever reason. For all others, this book might serve as a refresher for these concepts.

All readers may be surprised to find that the "personal librarian" is not really a new kind of librarian, but rather a new perspective for students and faculty. It is not a renovation, but a rearranging of the furniture; sometimes simply moving the chairs and tables around can make a space profoundly more inviting. The writers assert that personal librarian programs do not necessarily result in more work for librarians. They back this up with references to the literature. Furthermore, the tasks they propose for implementing and maintaining such a program are not numerous. In fact, the reader may wonder while reading, "Is that all it takes?"

This book is a call for a kind of efficiency not measured in sharper tools or faster workflows but in transformed dispositions and raised affections brought about through the cultivation of relationships. A personal librarian program provides a handle for students and faculty to eagerly grab onto librarians and benefit from the work that they already do so well. If any library context is appropriate for a personal librarian program, it is the theological library, where librarians are called to be shepherds for those seeking to know and share truth.

The Personal Librarian is well written and stylistically consistent despite its several contributors. That the book is mostly written by librarians at the same institution might be considered a weakness. This is not to say that any of the material should be replaced, but that one could wish for more voices to add to those already present. On the other hand, that would require a more exhaustive treatment, and the present book is tidy and very readable as it is. In any case, it is packed with notes, and each chapter has a bibliography for further reading, so the reader will not have to go far to find other voices.

The best thing about this book is that the librarian will put it down knowing that he or she really can develop a personal librarian program at his or her institution; the writers even provide a checklist for doing just that in the book's penultimate chapter. Purchase this book. Pass it around at your institution and get to work on that checklist for developing your very own personal librarian program.

Jacob W. Gucker
Baptist Missionary Association Theological Seminary, Jacksonville, TX

Fortress Commentary on the Bible

Gale A. Yee, Hugh R. Page Jr., and Matthew J. M. Coomber, eds. *Fortress Commentary on the Bible: The Old Testament and Apocrypha.* Minneapolis: Fortress Press, 2014. 1118 pp. $39.00. ISBN: 9780800699161 (vol. 1).

Margaret Aymer, Cynthia Briggs Kittredge, and David A. Sánchez, eds. *Fortress Commentary on the Bible: The New Testament.* Minneapolis: Fortress Press, 2014. 771 pp. $36.00. ISBN: 9780800699178 (vol. 2).

The *Fortress Commentary on the Bible* is a two-volume set that covers the texts of the Old Testament, Apocrypha, and New Testament. The first volume covers the Old Testament and Apocrypha, and also includes a few introductory articles for reading Ancient Near Eastern Texts in modern times. The second volume covers the New Testament. This volume also includes introductory articles on issues pertaining to New Testament studies. Multiple authors contributed to this volume in various styles and with varying degrees of mastery.

The primary audience for this commentary set is the college or graduate student, or, perhaps, anyone wanting to acquire a basic introduction to issues and interpretation of the Bible. The information provided in these volumes is intended to give the reader access to the context of these ancient documents, the history of interpretation, and the current scholastic climate. These three layers of commentary accompany every section of the ancient texts that are analyzed. The goal of the commentary is not to be exhaustive, but rather, with its focus on students, it is meant to summarize and be a bridge to other documents that will offer a more extended discussion of particular passages or issues related to the Bible.

Outside of the introductory articles already mentioned, the commentary divides each passage of the Bible into three main sections. The first is the "Text in its Ancient Context," which addresses the linguistic and historical context of the biblical text. The second is the "Text in the Interpretive Tradition," which discusses the way other interpretive traditions have understood the passage throughout history. This section focuses mainly on Jewish and Christian interpretations, but, when appropriate, it will give attention to Islamic interpretation. The final section is the "Text in Contemporary Discussion," which focuses on the recent history of interpretation, including discussions of recent interpretive trends (e.g., feminist interpretation).

The style of this commentary varies from author to author and therefore has a wide range of styles. For example, Matthew J. M. Coomber writes his article, "Reading the Old Testament in Ancient and Contemporary Contexts," in an engaging, personal style. He includes personal anecdotes like his thought-provoking interaction with his students on the first day of his Old Testament survey class. Included in this article is a vignette noting that most of his students' only experience from the Bible comes from *Veggie Tales* — something that usually does not make an appearance in scholarly works. Yet this does not compromise the high level of scholarship that Coomber provides in his article.

The reader will encounter a different style when reading Lawrence M. Wills, who offers a more formal style in his article "Negotiating the Jewish Heritage of Early Christianity." Here the style is a little more distant, but it does not detract from the information provided.

There are two primary strengths of this commentary series. First, despite the weakness that will be mentioned in this review, the volumes are largely objective concerning their respective topics. Since the volumes are intended to cover current trends in interpretation, the reader will find that most approaches to interpretation are given some coverage. Biblical literalism and feminist, LGBT, Jewish, and Islamic interpretations are all covered when relevant to the discussion of the text. A good example of this is Coomber's essay cited above. Coomber presents the various interpretations proffered by biblical literalists and historical critics alongside feminist criticism and LGBT interpretation. The interaction with these methods of interpretation is largely descriptive, especially in the case of Coomber, and is beneficial to the student who needs to be introduced to the contemporary debates. This provides the reader with a good foundation for understanding these differing schools of interpretation, which are present in the wide spectrum of interpretive schools today. If the first goal of interaction is to understand a particular viewpoint, then this commentary will provide the student a decent starting point for gaining an understanding of that perspective.

Finally, I would be remiss not to comment on an area of the commentary in which I specialize, Genesis 22. In this section of the commentary (vol. 1., 113–114; 116; 118–119), Rodney S. Sadler Jr. gives a good deal of attention to the wordplay in Hebrew between Genesis 12 and 22, while not belaboring the point with details about the Hebrew language. He shows how the wordplay is important for the overall interpretation of the passage and makes it palatable to the reader. This allows students who do not know the biblical languages a glimpse into the rhetorical world of the original reader. He also takes time to address most modern readers' concern about a God who demanded that Abraham sacrifice his son by pointing out that in the end, Isaac was not sacrificed. He places the focus of the text on Abraham's faithfulness — as the original author did — without distracting his readers with too much influence from Immanuel Kant. Overall, the treatment of Genesis 22 is concise, yet thorough, informative, and engaging. I would point students to this section of the commentary as a fair summary of the meaning of Genesis 22. This sampling of the commentary serves as a good example of what the rest attempts to accomplish.

There is one primary weakness of this commentary series. First, though it would be hard to call this set largely subjective, as stated previously, the bibliographic references in some sections leave much to be desired. Generally this would be considered a weak critique. However, since the stated goal of this commentary is to connect students with diverse documents to show how these texts have been interpreted through history, the inclusion of foundational documents in the bibliography would help the student connect with these documents. For example, in the article "Jesus and the Christian Gospels," only the "Two-Source Hypothesis" is mentioned (117–119). No other approaches are mentioned, such as the "Multi-Source Theory" or the "Two Gospel Hypothesis" put forward by Johann Jacob Griesbach. Additionally, B. H. Streeter, who was the proponent of the "Two Source Hypothesis," is missing from the bibliography — thus not connecting the student with primary documents for this view. Nor are the works of those who followed him mentioned. Since the stated goal of the commentary is to introduce the reader to diverse documents, we should first also introduce the student to foundational documents. If Lady Gaga can make the bibliography of one essay (vol. 2, 27), certainly Streeter could make it, too, since his view is summarized.

However, this weakness is not present in all sections of the commentary. Neil Elliott's essay "Situating the Apostle Paul in His Day and Engaging His Legacy in Our Own" consults authors from a variety of spectrums and backgrounds. Rudolf Bultmann, Heikki Räisänen, and Scott McKnight all make an appearance in the discussion. For an essay that focuses on Paul's historical context, authors James D. G. Dunn, E. P. Sanders, and N. T. Wright are appropriately mentioned.

I would recommend this purchase. First, I would recommend it because the primary target audience is college and masters' students. Second, I think the information contained within these volumes provides students with an overview of particular topics related to scripture in a way that could provide students with help in the first stages of their research.

Dougald W. McLaurin III
Southeastern Baptist Theological Seminary, Wake Forest, NC

Christian Theology: the Classics

Shawn Bawulski and Stephen R. Holmes. *Christian Theology: the Classics*. New York: Routledge, 2014. 282 pp. Softcover. $30.95. ISBN: 9780415501873.

As the title indicates, *Christian Theology: the Classics* is a collection of multiple writings deemed classics in the area of Christian theology. Anyone who tries to pull together a sort of "greatest hits" album or book can expect to be roundly criticized by anyone whose favorites were omitted. Given the relative brevity of this book, there will no doubt be many such critics. But once readers hear the goal of the two editors, perhaps they will be more understanding of the choices.

First, this book is aimed primarily at an undergraduate audience in introductory courses. The selections are meant to be very abbreviated versions of the original larger works. The hope of the editors is that "readers will use this book as a springboard into the wealth and treasures of the classics in Christian theology" (x). Most of the works are edited in such a way as to make them more readable. This seems fitting given the goal of the book as an introduction for those who have never read these works. Note well, this is not a systematic introduction to Christian theology. It is meant as an anthology of sorts that introduces Christian theology.

Second, as the title also indicates, it is about Christian theology. It includes writers from the time of the early church (Irenaeus) all the way through the twentieth century (Lindbeck). The writers represent most aspects of the Roman Catholic and Protestant Christian spectrum. The book does not touch on Eastern Orthodox writings so in that respect has a Western flavor. The scope of the writings would be considered orthodox and Trinitarian in terms of the core beliefs represented. Those from other traditions will find this lacking, but again, this is the choice the editors made.

Their selection criteria are interesting. "We have not tried to choose the 'best' works of theology…or the most historically significant, but those which would lead to raised eyebrows or worse if, in the present state of the academy, one admitted to not having read them" (ix). The choices are by their admission somewhat tilted more toward more recent books than some will like, though they do not include much that is truly recent that has not yet stood the test of time. At least the editors admit their biases up front, even if readers disagree on the end result.

There are thirty-one selections, in the range of seven to ten pages in length. Only one title per author is presented in a conscious choice to prefer variety over depth. Choosing only one work from Augustine or Aquinas or Luther may seem impossible, but the choices at least initially seem to be well suited as appetizers for larger samplings of those authors. Whether ten pages is enough to allow the true voice of those authors to come through is questionable. But then again, getting an undergrad to read even that much of these voices would be a feat these days.

Also included in the selections are some of the classic creedal statements from the early church as well as from both the Protestant Reformation (Anglican and Presbyterian) and Roman Catholic Counter-Reformation. To omit such creeds would have weakened the collection considerably, for they demonstrate the importance of the collective voice of the Church and not merely individuals.

Where this collection diverges from typical anthologies is that *it never presents true excerpts of the original works.* Each chapter contains three sections: Introduction, Synopsis, and Criticisms. The introductions are helpful brief historical overviews to place the authors and the particular work selected in context. The synopsis is just that – a summation of the work (e.g., Bonhoeffer's *Cost of Discipleship*). The criticism section provides some of the main objections to the writings included. Those turning to this book to actually read a snippet of Schleiermacher or a chapter of Calvin will be disappointed.

Including an introduction makes eminent sense. Readers who are mostly alien to Christian theology will need introductions to most of the writers. However, the decision to go with a synopsis rather than a true excerpt or abridgment in the actual words of the original texts seems problematic. If the aim is to introduce students to important theological writings, why not let them get a taste of the actual documents? Granted, it would be a small sampling. But choosing to take the original documents and re-serve them in highly edited form is more like overhearing a conversation about a third party who is not present.

The presentation of criticisms to close each selection is even more curious. It seems to end each selection in an overly negative manner. While some aspects of the positive impact of each author are presented in the introduction, the criticisms seem to overbalance the positives. Perhaps the criticisms could have instead been presented in terms of the legacy, pro and con, of each work.

A brief glossary of theological terms is provided at the end of the book, which seems a good choice for such a work. It may, however, be so brief as to not really be helpful.

The authors seem well qualified for selecting and editing this sort of collection. Stephen R. Holmes is a senior lecturer in theology, director of teaching, and deputy head of school at the School of Divinity, University of St Andrews. He has written on historical theology, treating patristic, Reformation, early modern, and contemporary theology. Shawn Bawulski earned his Ph.D. from the University of St. Andrews. He is an assistant professor of theology at Grand Canyon University in Phoenix, Arizona, and formerly was an assistant professor of theology at LCC International University in Klaipeda, Lithuania. His research interests include various topics in eschatology and philosophical theology.

The more one examines this book against its stated goal, the more it seems that it would be better suited to the format not of a print book but perhaps of an expanded e-book or website. This would allow for actual excerpts of documents and perhaps also links to the full versions elsewhere.

A book that seems to do a better job of providing actual excerpts of documents while also covering a broader cross-section of the church (even some "heretics") is C. Douglas Weaver, et al., *Exploring Christian Heritage: A Reeader in History & Theology* (Baylor, 2012). Two other collections come to mind as well, though they are arranged more topically than chronologically: Alister McGrath, *The Christian Theology Reader*, 4th edition (Wiley-Blackwell, 2011) and Henry Bettenson and Chris Maunder, *Documents of the Christian Church*, 4th edition (Oxford, 2011).

It seems that the decision not to include actual excerpts was both curious and a fatal flaw for this work. It might serve a purpose somewhere as a text for an undergraduate class, but even that is questionable. A graduate theological library should avoid this as a purchase; Weaver's work does a far better job of providing an introductory overview of Christian theology (for about the same cost).

Kenneth McMullen
Reformed Theological Seminary, Jackson, MS