THEOLOGICAL LIBRARIANSHIP

An Online Journal of the American Theological Library Association

ISSN 1937-8904 VOLUME 9, NUMBER 1 • APRIL 2016

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.

Editor's Adios

Dear *TL* Readers,

This is my sign off as Managing Editor, after being with *TL* in this capacity since its inception in 2007. I've had a swell time, and learned a valuable lesson or two. (Such as, "don't wait till you know what you're doing when you're starting something new." I seriously don't think there'd be a *TL* even now, had we waited until all the things we thought we needed were in place.)

Once in a great while someone will ask me what it's like to be an editor. There are so many metaphors to draw from, many of them quite useless. The truth is that in my experience here editing is *not* like "being a midwife," and *not* like "cranking the handle on a sausage machine," and *not* like "making bricks without straw." What stands out for me instead is that *TL* has been one way of convening — sometimes of energizing — a vital conversation within our community. With such a mix of voices! Some new, some old, some provocative and some reassuring, etc.

The eminent William Maxwell, a fiction editor at *The New Yorker* for many years, said once, "I can never get enough of knowing about other peoples' lives," and I think I understand in a small way what he meant: you need to find people (in this case theological librarians) and their work (theological librarianship or some near approximation) intriguing in order to enjoy a role like this, and find it rewarding, which I most certainly have. The whole idea is to draw people out, to get them talking (or, in this case, writing), so that the conversation grows more varied, more energetic, more creative, and more confident. To the extent that *TL* so far has cultivated that conversation, it's done something important and unique, and of enduring value.

To whoever ends up in this role after me, long may this conversation flourish.

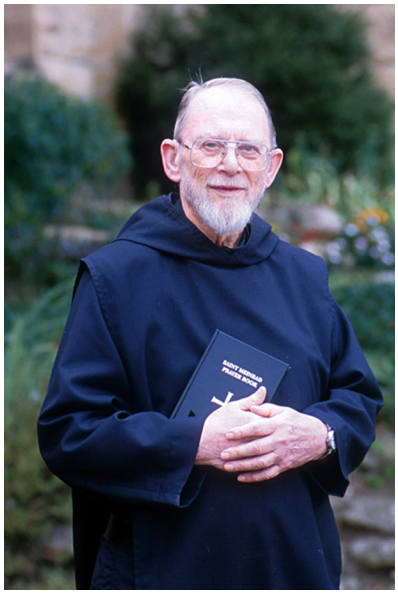
Thanks for reading, and for writing,

DRS

P.S. One more thank you to my outstanding colleagues on the Editorial Board (Gary, Miranda, Ron, and Suzanne) who have been a constant pleasure and encouragement to work with.

PROFILES: *Enthusiasm for the Word: Fr. Simeon Daly, OSB (1922-2012)*

by Melody Layton McMahon



Editor Note: The Profiles column for this issue of *Theological Librarianship* is an excerpt from Melody Layton McMahon's recently published monograph *Enthusiasm for the Word: The Life and Work of Fr. Simeon Daly, OSB* (Chicago: American Theological Library Association, 2016). The monograph is available as an open access e-book from the ATLA Press.

Fr. Simeon Daly, OSB, was the assistant librarian of St Meinrad Archabbey and Seminary Library beginning in 1949, and in 1951 until 2000 he served as the Head Librarian. Fr. Simeon's tenure oversaw many changes in monastic life and librarianship, not the least of which was the use of technology in the library. He was the president of ATLA for two terms (1979-1981) and Executive Secretary from 1985-1990. Fr. Simeon was also an avid writer of stories and other genres which can be read in his book Finding Grace in the Moment: Stories and Other Musings of an Aged Monk.

Fr. Simeon was active in automation projects both locally and nationally at a very early period. The early 1970s were a very exciting time for librarians as true collaborative projects were beginning and the effects of library automation and computerized catalogs finally being realized. He said that participation was demanded "with such outside projects as a matter of course. They keep our institution in the stream of library activity as practiced in our time. It is not always cost productive, but it involves us in academic cooperation and prevents a parochial attitude toward our apostolate which is such a threat to an isolated academic institution."[1] In the summer of 1968, Fr. Simeon had already taken a course in computer use at Indiana University.[2] In the early 1970s, the period of automation expansion, he was a member of a special Advisory Board of the Cooperative Bibliographic Center for Indiana Libraries (COBICIL) which investigated the potential for Indiana libraries to cooperate in bibliographic systems. At the same time, he was also instrumental in the organization of InCoLSA, the Indiana Cooperative Library Services Authority, which allowed cooperation across Indiana to use OCLC. In 1974, he reported that

> At a broader level the library's participation in Indiana Cooperative Library Services Authority (InCoLSA) has taken more of my time this year. . . I have stated elsewhere on many occasions my convictions on this, but for the record I wish to repeat that I consider it essential to the overall thrust of this institution to be involved right from the start in these cooperative programs. I believe it is one way of exercising a responsibility of sharing our "wealth"; it keeps us alive in a system that will be the key to many cooperative programs and should in time reap cost benefits without which we may eventually find it nearly impossible to operate.[3]

[1] Annual Report of the Librarian, 1975-76.

[2] Library Report, 1960-1970. Perhaps this report was for accreditation as he mentions the initial accreditation of 1960 in the report and in his 1970-71 Library Report he remarks that accreditation by North Central was renewed and a notation in the then-American Association of Theological Schools (AATS), now Association of Theological Schools (ATS), report was removed.

[3] 1974-75, Annual Report of the Librarian.

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Of his own ability to lead these new ventures, Fr. Simeon said, "It wasn't that I had any special qualifications, but I learned in the process. Being willing to say 'yes' frequently is the path to growth."[4]

By the next year, the library had received an OCLC terminal, the sixteenth library in the state to receive one (the earliest library to do online cataloging in the world was in 1971).[5] Despite "some misgivings about this program on the part of library staff and in the academic community,"[6] Fr. Simeon remained adamant that this would be a good thing. Though he said he had "no crystal ball," he clearly had read the signs of the times and made a bold move which moved the St. Meinrad Library ahead at a pace many libraries would come to envy. It is clear how far ahead he was when he reports that at the 1976 CLA meeting:

> A great concern at this meeting was the fact that many of the Catholic libraries had been offered eight thousand dollars to get into the OCLC program by the Kellogg Foundation. Because most of them had not given any consideration to the idea they were at a loss to know what to do. Most of them became interested, but I'm sure some will have refused the grant because they were not in a position to weigh the pros and cons in the limited time period allowed for the decision.[7]

For a short time, subgroups of InCoLSA existed and Fr. Simeon was the first president and organizer of the Four Rivers Library Services Authority, but it was soon absorbed into InCoLSA. In his 1973-74 report, Fr. Simeon felt compelled to provide a brief rationale for why he was spending more time on such activities. He writes,

> I see my role as librarian very much as a pivotal position. Besides the coordination of the staff which happily is very highly motivated, I relate the library to faculty and students, and try to reflect their interests in the library programs and to the library staff. Attending faculty meetings and serving on committees I consider an integral part of my task. Beyond that, however, I feel an increasing responsibility to keep informed of and involved in programs in the community, state, and country that affect our present or future library development. Because such activities are beginning to absorb more and more of my time, a brief explanation may be in order.
>
> Institutional libraries are discovering that they are no longer able to go it alone. Costs have escalated to such an extent that the kind of full coverage and total service that once was considered ideal is no longer possible or even feasible. Library administrators are searching for ways to coordinate programs, cooperate in services and share technology. This is presently being done to such an extent that a small library can hardly afford not to get involved in such programs.[8]

In 1986, another news story described how St. Meinrad had received a $35,000 Lilly grant to convert 86,000 catalog cards into machine-readable form. In it, Fr. Simeon reflects that some of their books were very scarce. It was in keeping with his philosophy that he said, "It's very important for St. Meinrad to be part of this national trend. Not to be trendy but, to be open to projects and advancements."[9] This retro-conversion project would be a major step in becoming automated and was a part of a project supported by Lilly for retro-conversion of twenty-eight colleges and libraries in Indiana.[10]

In 1982-83, the Library subscribed to Bibliographic Retrieval Services (BRS) and the New York Times Information Services (NYTIS), two dial-up database services. This is fairly remarkable as BRS had only been made commercially available in 1977 with its premier database, Medline, and nineteen other databases.[11] Fr. Simeon contributed to a panel presentation for the Academic Library Section of the Indiana Library Association in 1982 on "Technology: the Dream and the Reality in Library Planning," something that by now he had plenty of experience.[12]

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[4] Engs, *Conversations in the Abbey*, 135.

[5] "OCLC," *Wikipedia*, http://en.wikipedia.org/wiki/OCLC.

[6] Annual Report of the Librarian, 1975-76.

[7] Annual Report of the Librarian, 1975-76.

[8] Library Annual Report, 1973-1974.

[9] Tammy Presley, "Interlibrary Loan Moving More Books More Quickly," *The Herald* (January 2, 1986): 3.

[10] Library Annual Report, 1985/86.

[11] "BRS/Search," *Wikipedia*, http://en.wikipedia.org/wiki/BRS/Search.

[12] Library Annual Report, 1982.

In 1987-88, Fr. Simeon reminded administration he was "involved in computer networking and conferencing on a regular basis," all the while lamenting that reference service was weak, largely due to his lack of skill at subject searching on databases.[13] In 1989-90, the library introduced CD-ROM for three services, *Reader's Guide, Humanities Index, and Religion Indexes,* and received an updated computer after fifteen years to upgrade along with OCLC.[14] In 1992, the library moved to an online catalog, and stopped ordering OCLC cards.[15] It was 1993 when Fr. Simeon announced that the Archabbey Library had had a "landmark year" introducing online circulation which was the final aspect to becoming an automated library. The staff had barcoded all the 145,000 volumes in the library. In the same year, Fr. Simeon had attended a conference in Pittsburg on Internet use in academic institutions. He states, "I came away from there convinced that St. Meinrad should take the steps necessary to become fully operational on Internet." He had an "address on Internet" and was discerning what its uses might be for librarianship.[16] Like many librarians, Fr. Simeon thought that there would be a defining moment when computerization would have magically taken effect; however, in 1996, he capitulated, lamenting

> I thought this would be a definitive year for the library with a local area network in place. Library CDs would be in a tower on the server; the public access catalog would be available on three levels; computers would be upgraded; the circulation system would be on the server and would provide a status report (whether the book was available or in circulation); a streamline [sic] method for taking inventory would be in place; dial-in access to the PAC would be in place.
>
> Actually, many of those goals have been accomplished, but I recognize now, that there will be no defining year. Technology is beating a faster drum than we can march to. We will continue to go with the flow, but will never be exactly where we want and should be. We must keep looking ahead and be planning carefully for the shifts that are taking place in the way information is delivered and preserve the records of our civilization.[17]

The library had added *Catholic Periodical and Literature Index* on CD that year and made other improvements, but Fr. Simeon clearly saw the hard truth, that computers would be a constant matter of upkeep for librarians in the years to come. In 1997-98, the move to use of OCLC through the Internet rather than a dedicated phone line was effected, and a decision to make the huge migration from a local area network to the Private Academic Library Network of Indiana (PALNI) was made, which necessitated the migration from the relatively unsophisticated Bibliofile to DRA (Data Research Associates), an integrated library system. This would allow catalog records to be accessible from the library's web page. Membership in PALNI also offered opportunities to offer access to other databases which the library would not otherwise be able to afford. With all this taking place, Fr. Simeon was planning computer labs, carrels that would be equipped for laptops in order to facilitate better service for users. Fr. Simeon's concerns about technology, as he said, caused him to "temper enthusiasm…but do not suppress it."[18] And indeed, in the 1998-99 academic year, the Archabbey Library joined PALNI, and as Fr. Simeon said, "implemented the decision to join the world."[19] In his forty-eighth annual report, his final one, he reported that he believed more had been achieved than in previous years and many of these achievements were upgrades to hardware and software.

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[13] Library Annual Report, 1987-1988. For those not aware, database searching by dial-up was a highly technical skill and in large library staffs, only one or two librarians would be trained to do searching because the cost was so prohibitive. Librarians were taught to apply critical thinking skills to come up with the best Boolean logic; the thesaurus for the database was consulted for retrieving a very specialized set of results. Subject searching was not used for ordinary searches that could otherwise be found in a reference book. As a young reference librarian at the time, I was one of three in a staff of eighteen trained, and we were so fearful of wasting time that we seldom pursued searches which was, naturally, not helpful toward developing and maintaining searching skills.

[14] Archabbey Library, Annual Report 1989-1990.

[15] Library Annual Report, 1991-1992. (Fr. Simeon lauds this as "a rather historic moment." All catalogers will understand the understated nature of this!)

[16] Library Annual Report, 1992-93.

[17] Library Annual Report, 1995-96.

[18] Archabbey Library Annual Report, 1997-1998

[19] Archabbey Library Annual Report, 1998-1999.

Occasionally one wonders if Fr. Simeon had the gift of prophecy. His letter to OCLC in 1984, which even he says seems melodramatic, could be written over and over again today. "When we first began automation in Indiana the push was on cooperation. Shared cataloging meant: reducing expenses; cooperative acquisition programs; shared resources. The tenor of the times was cooperation and sharing. We all knew these things cost, but automation would make it cost effective." But in his prophet's voice he goes on to say:

> The gnawing fear I have is that we have created a modern marvel, but the heart of the matter, the stuff of the thing is our bibliographical records. If OCLC begins to turn on us, someone will find a way to pull the plug--no matter how big it is. A dissillusioned [sic] constituency will gather in small groups to bemoan their situation, and then begin to pick up the pieces in order to try to develop a utility that will eliminate unnecessary duplication of labor, speed up operations, foster cooperation, and seek ways to cut costs in the interest of the group.[20]

[20] Letter to Mr. Thomas Fanville, OCLC, November 30, 1984.

DIKTUON: *Getting Involved With the Digital Humanities in Theology, Biblical Studies, and Religious Studies*

by Kent T. K. Gerber

It is of particular interest to my intentions here — encouraging theological and religious studies libraries and librarians to become more involved with the digital humanities — that the generally recognized pioneer of this movement was a theologian, and his project was theological in nature. Father Roberto Busa, an Italian Jesuit priest, developed in 1949 a computerized linguistic concordance of the works of Saint Thomas Aquinas. Busa's *Index Thomisticus*[1] took thirty years to complete, and early-on he recognized he would need assistance with this ambitious and momentous undertaking. "In 1946…I started to think of an Index Thomisticus, a concordance of all the words of Thomas Aquinas, including conjunctions, prepositions and pronouns, to serve other scholars for analogous studies.…It was clear to me…that to process texts containing more than ten million words, I had to look for some type of machinery."[2]

In 1980, after the project was finally completed, Father Busa commented on himself as the pioneer of the digital humanities, or "humanities computing" as it was called at the time:

> Although some say that I am the pioneer of the computers in the humanities, such a title needs a good deal of nuancing.…Maybe others…may claim that they have worked in this area prior to me. Yet, isn't it true that all new ideas arise out of a milieu when ripe, rather than from any one individual? If I was not the one, then someone else would have dealt with this type of initiative sooner or later. To be the first one having an idea is just chance. If there is any merit, it is in cultivating the idea.[3]

Digital humanities are growing and thriving in higher education,[4] and, in the spirit of the pioneering work of Father Busa, it is important for theological and religious studies libraries and librarians to consider our roles and involvement in the current milieu of challenge and opportunity. The library and digital humanities communities possess many shared values and goals, including providing wide access to cultural information, enhancing teaching and learning, making a public impact, and benefiting from the invigorating, though not salvific, effect of technology to their efforts.[5] In the last five and a half years as Digital Library Manager at Bethel University, I have observed this effect through increased interest in digital collections of unique historical artifacts and scholarship, and how these foster new partnerships with faculty, staff, and administration. Bethel's collections include publications, papers, and images of the university and its sponsoring denomination (Converge, formerly The Baptist General Conference), Doctor of Ministry dissertations, a Biblical Archaeology collection, an archive of historical materials from Bethel's signature Christianity and Western Culture course, and an exhibit featuring a timeline of Bethel's Early History.[6] Digital collections or archives featuring religious or theologically related content are one way of engaging the digital humanities in theological or religious studies libraries.

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[1] Roberto Busa's *Index Thomisticus* is now freely available online at http://www.corpusthomisticum.org/it/index.age.

[2] R. Busa, "The Annals of Humanities Computing: The Index Thomisticus," *Computers and the Humanities* 14 (1980), 83. http://www.alice.id.tue.nl/references/busa-1980.pdf.

[3] "The Annals of Humanities Computing: The Index Thomisticus," 84.

[4] Nancy L. Maron, "The Digital Humanities are Alive and Well and Blooming: Now What?" *Educause Review*, August 17, 2015. http://er.educause.edu/articles/2015/8/the-digital-humanities-are-alive-and-well-and-blooming-now-what.

[5] Micah Vandegrift and Stewart Varner, "Evolving in Common: Creating Mutually Supportive Relationships Between Libraries and the Digital Humanities," *Journal of Library Administration* 53, no. 1 (January 25, 2013), 70.

[6] https://www.bethel.edu/library/digital-library/digital-collections/collections-list/

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What is/are Digital Humanities (DH)?

Arriving at a single comprehensive and concise definition of digital humanities is a difficult task. This is illustrated by Jason Heppler's webpage What is Digital Humanities?, which presents a new definition from over 800 self-identified digital humanities practitioner-scholars each time the page is refreshed.[7] I feel, however, that Lisa Spiro's definition (from 2011) is an especially good one for the purposes of introduction, as it captures the breadth of the concept while also specifying the activities and the ethos of the digital humanities community:

> I define digital humanities, loosely, as the use of computers and the Internet to advance research, teaching, and scholarly communication in the humanities, as well as the study of computing's significance for the humanities. Many activities would fall under this definition, including building tools and collections, using tools and collections to discern patterns in humanities data, communicating the results of humanities research through multimodal and/or interactive publications, linking together classes using social networking technologies, and analyzing the significance of networked culture. I also define digital humanities by its community and its ethos, which I view as being committed to openness, experimentation, collegiality, transdisciplinarity, public knowledge, and innovation.[8]

Beyond concise definitions, a four-part series in *Digital Humanities Quarterly* by Patrik Svennson offers one of the best introductions to the complexities of digital humanities, explaining its transition from humanities computing,[9] its landscape,[10] its infrastructure needs,[11] and its potential as a visioning movement for all humanities.[12]

What are some specific/unique opportunities/applications for digital humanities in theological or religious studies?

Another way to understand digital humanities is to look at project examples. Figure 1 illustrates major genres of digital humanities methods, and highlights the ones in which libraries and archives are most frequently involved.

Table 1 includes sample projects from each genre related to Theology, Biblical Studies, or Religious Studies.

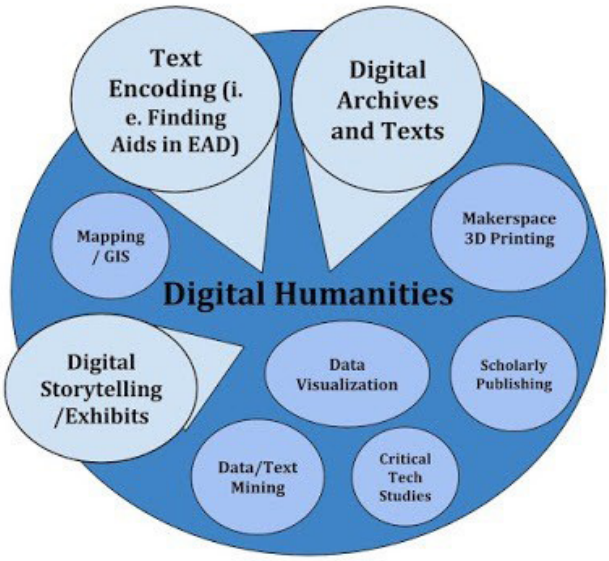

Figure 1: Digital Humanities Genres Frequently Involving Libraries and Archives

[7] http://whatisdigitalhumanities.com/. Heppler created the dataset running under his webpage with definitions collected from the annual "Day of DH" online community publication between 2009 and 2014. For more on Day of DH see "Day of DH: Defining the Digital Humanities" in *Debates in the Digital Humanities* (Minneapolis: University of Minnesota Press, 2012). An interactive open access version of Debates in the Digital Humanities can be found at http://dhdebates.gc.cuny.edu/.

[8] Spiro is the Executive Director of Digital Scholarship Services at Rice University's Fondren Library, the former director of the National Institute for Technology in Liberal Education (NITLE), and founding editor of the Digital Research Tools wiki the DiRT Directory. Spiro's definition is from January 1, 2011 in Jason Heppler's dataset of definitions from the Day of DH https://github.com/hepplerj/whatisdigitalhumanities.

[9] Patrik Svensson, "Humanities Computing as Digital Humanities," *Digital Humanities Quarterly* 3.3 (Summer 2009). http://www.digitalhumanities.org/dhq/vol/3/3/000065/000065.html

[10] Patrik Svensson, "The Landscape of Digital Humanities," *Digital Humanities Quarterly* 4.1 (Summer 2010). http://www.digitalhumanities.org/dhq/vol/4/1/000080/000080.html

[11] Patrik Svensson, "From Optical Fiber to Conceptual Cyberinfrastructure," *Digital Humanities Quarterly* 5.1 (Winter 2011). http://www.digitalhumanities.org/dhq/vol/5/1/000090/000090.html

[12] Patrik Svensson, "Envisioning the Digital Humanities," *Digital Humanities Quarterly* 6.1 (2012). http://www.digitalhumanities.org/dhq/vol/6/1/000112/000112.html

Digital Humanities Genre	Examples in Theology, Biblical Studies, or Religious Studies
Digital Archives and Texts	• Virtual Manuscript Room • Nines - Nineteenth Century Scholarship Online • Dead Sea Scrolls Digital Library • Perseus Digital Library • Antiquities of the Institute for Antiquity and Christianity
Text Encoding	• Christian Classics Ethereal Library • EAD Finding Aids - Guide to Baptist Missionary Society Archives
Digital Storytelling/Exhibits	• History of Missiology • Religion in Kansas Project (Omeka-based)
Information/Data Visualization	• John Donne's Gunpowder Day sermon in 1622 • Qumran Visualization Project • Rome Reborn
Scholarly/Critical Editions Publishing	• SBL Greek New Testament • Syriaca
Crowdsourcing Transcription	• Ancient Lives in Zooniverse
GIS/Mapping	• ORBIS • Association of Religion Data Archives
Data Mining	• Hathi Trust Bookworm • Paulist Missions Map - also a visualization • Google N-gram
Makerspaces/3D Printing	• Reconstructing Artifacts from the Ancient World with 3D printing
Critical Technology/Code Studies/Research Centers	• Center for the Study of Information and Religion • Network for New Media, Religion, and Digital Culture Studies • Center for Media, Religion and Culture • CODEC Research Center for Digital Theology

Table 1: Examples of digital humanities projects in theological or religious studies by genre

Most theological and religious studies librarians are aware of some of these digital texts and archives, and new ones are being created all the time.[13] However, it is also important to be aware of projects from other genres of digital humanities scholarship. Mapping projects like ORBIS and visualization projects like the Virtual Paul's Cross Project use "new media" to recreate the environments and experiences of Ancient and Biblical times or 17th century London. One can engage theology and religious studies in new ways by calculating the travel costs and methods of Paul's missionary journeys,[14] or experience John Donne's 1622 Gunpowder Day sermon[15] complete with ambient noises of early modern London.

In addition to these specific projects, it is also important to understand how digital technologies have changed the practice of religion and scholarship. Tim Hutchings used a visit by Pope Benedict XVI to the United Kingdom to illustrate four ways that digital technologies have changed the study of religion:

[13] Christopher D. Land, "Digitizing Ancient Inscriptions and Manuscripts: Some Thoughts About the Production of Digital Editions," *Journal of Greco-Roman Christianity and Judaism* 9 (2013): 9-41; Claire Clivaz, Andrew Gregory, and David Hamidovic, *Digital Humanities in Biblical, Early Jewish and Early Christian Studies* (Leiden: Brill, 2014).

[14] OpenBible.info. "Calculating the Time and Cost of Paul's Missionary Journeys" (July 5, 2012). http://www.openbible.info/blog/2012/07/calculating-the-time-and-cost-of-pauls-missionary-journeys/.

[15] John N. Wall, "Transforming the Object of our Study: The Early Modern Sermon and the Virtual Paul's Cross Project," *Journal of Digital Humanities* 3 No. 1 (Spring 2014). http://journalofdigitalhumanities.org/3-1/transforming-the-object-of-our-study-by-john-n-wall/.

> [A scholar] might follow the first approach by using digital tools to create a database of photographs; the second, by conducting discourse analysis of blog posts and comments to map national debates; the third by observing online prayer groups during the visit; and the fourth, by considering how possession of a mobile phone with access to such discourses might change the experience of being present at the event.[16]

A personal database, blog post analysis, online prayer groups, and mobile phones are all new factors in studying religion and theology that didn't exist in Father Busa's time, or even as recently as the 1990s. It is important for us as stewards of research practice and literature to be aware of these changes in order to direct our faculty and students to the sources of knowledge in all of its forms, and, in some cases, to help them create it.

Institutional Memory and Cultural Heritage. One opportunity that clearly meets a theological or religious studies library's mission is stewardship of unique cultural heritage objects on behalf of its community. Curating and providing access to these objects contributes to the larger story of religious and theological expression within those communities. The process of digitizing unique library and archive materials, enriching them with metadata and encoding, and providing easy and meaningful access are core library responsibilities spanning cataloging, systems, and reference.

Figure 2: Paul's Churchyard, the Cross Yard. From the Visual Model, constructed by Joshua Stephens, rendered by Jordan Gray. Used by permission of Principal Investigator John N. Wall

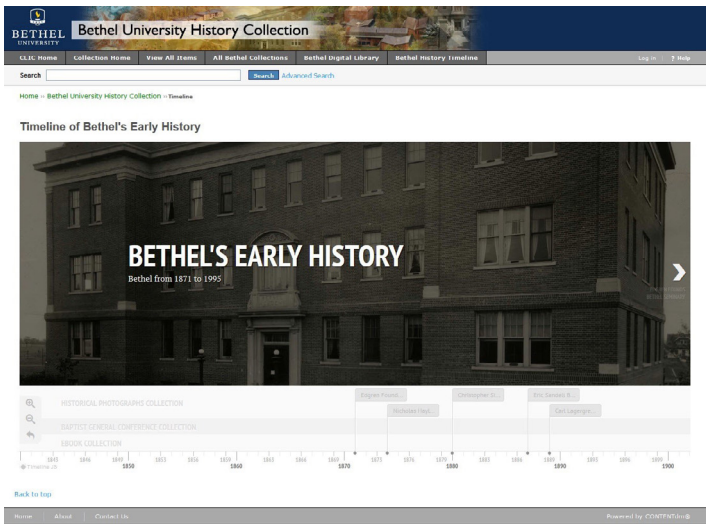

Figure 3: Bethel's Early History Timeline

Building on the foundation of existing digital collections in the Bethel University Digital Library, I used new digital tools to exhibit these collections. For example, I employed an interactive timeline tool, called TimelineJS, that helped visually contextualize Bethel's early history.[17]

Learning and discussing this tool with a faculty member who co-coordinates the Christianity and Western Culture course led to collaboration on a digital exhibit where I contributed library expertise, including project management, collection organization, secure preservation of digital artifacts, and a platform for dissemination. I also used the Wordpress-based Library blog to feature selected items from a collection of recorded faculty presentations that discuss the formative influence of Pietism in Bethel's history and in Christian higher education generally.[18] These library and

[16] Tim Hutchings, "Religion and the Digital Humanities: New Tools, Methods, and Perspectives" in *Annual Review of the Sociology of Religion: New Methods in the Sociology of Religion*. Luigi Berzano and Ole Preben Riis, eds. (Leiden:Brill, 2012), 159. Hutchings is a research fellow at the CODEC Centre for Digital Theology at the University of Durham, UK.

[17] Bethel's digital collections are hosted in a consortial subscription using CONTENTdm http://www.oclc.org/en-US/contentdm.html; TimelineJS http://timeline.knightlab.com/; Bethel's Early History Timeline http://cdm16120.contentdm.oclc.org/cdm/timeline/collection/beunhisco.

[18] https://blogs.bethel.edu/bethel-library/tag/pietism/. This presentation series was a preview of chapters that appear in Christopher Gehrz, ed., *The Pietist Vision of Christian Higher Education: Forming Whole and Holy Persons* (Downers Grove, IL: IVP Academic, 2015).

digital humanities collaborations communicate the value of this history to the attention of students, administration, and researchers beyond the institution, and put it in the larger context of higher education and religion in North America.

How can theological libraries/librarians get involved with, contribute to, or otherwise support digital humanities developments?

There are many resources available for librarians wanting to get started in the digital humanities, including publications, organizations, and digital tools.[19] Starting with an awareness of the digital humanities landscape, librarians can help connect their communities with resources and projects, become creators or collaborators, or assist in the management and preservation of projects. Many of the digital humanities collaborations and conversations at Bethel University started with me simply asking faculty and IT staff: "What do you think of digital humanities? Are there any tools or projects that you find helpful or essential?"

Get acquainted with the digital humanities publications and organizations. In addition to the examples and citations above, the following resources are worth reviewing in more depth:

General Digital Humanities

- Debates in the Digital Humanities is an interactive open access book platform providing an accessible collection of essays by leaders in the field and serves as a good contemporary overview.

Peer-reviewed Journals

- Journal of Digital Humanities
- Digital Humanities Quarterly

Library-Specific

- dh+lib is the website of the Digital Humanities Interest Group of the Association of College and Research Libraries full of news and helpful resources including links to sample LibGuides.
- Advances in the Study of Information and Religion is an open access journal published by the Center for the Study of Information and Religion at the Kent State University School of Communication and Information.

Get acquainted with the digital humanities tools, skills and standards. The DiRT Directory (Digital Research Tools) is a great place to investigate various genres of digital tools. The tools highlighted below are ones we've implemented at Bethel University. All three have freely available versions for entry level, paid hosted versions (which provide more features), and advanced DIY open source versions that require more software knowledge and possibly local hardware support.

- TimelineJS requires basic knowledge of Google spreadsheets and following a few steps on the website.
- Wordpress is used for blogging and simple web publishing. Wordpress.com is free and Wordpress.org is the open source software version.
- Omeka is an online collection and exhibit platform. Omeka.net has a free version and a paid hosted version, and Omeka.org is the open source version.

Coding and encoding standards are also foundational for understanding the structure of or working with online texts and projects like the Christian Classics Ethereal Library or International Greek New Testament Project's XML transcription project. XML, or eXtensible Mark-up Language, forms the basis for standards like the Text Encoding Initiative (TEI) and Encoded Archival Description (EAD) which allow librarians, archivists, and humanists to do their work on the Web.

[19] Miriam Posner, *Digital Humanities and the Library: A Bibliography.* Miriam Posner's Blog (April 2013), http://miriamposner.com/blog/digital-humanities-and-the-library; Jennifer L. Adams and Kevin B. Gunn, "Digital Humanities: Where to Start," *College & Research Libraries* News 73, no. 9 (October 01, 2012), 536-569; Lisa Spiro, "Getting Started in Digital Humanities," *Journal of Digital Humanities* 1.1 (Winter 2011) http://journalofdigitalhumanities.org/1-1/getting-started-in-digital-humanities-by-lisa-spiro/.

Understanding XML requires some familiarity with HTML and CSS. Fortunately, there are free and helpful resources online for learning these concepts. My digital library student's orientation involves a mini-course incorporating these resources:

Free

- W3 Schools
- Codeacademy

Subscription

- Lynda.com is a great learning resource for HTML, CSS, and XML.

Have conversations with your local community and the digital humanities community. At Bethel, recognizing the characteristics of digital humanities and initiating conversations with colleagues, faculty, and other community members has led to many productive engagements. Conversations spanned topics such as how to innovate teaching and research interests, and resulted in classroom invitations around digital tools and information literacy, consultations about reference and copyright, and a collaboration collecting and curating student work from a study-abroad term using Omeka.

Online, Twitter is the social media platform that digital humanities practitioners and librarians commonly use to communicate, share resources, announce projects, and follow conferences. Search for conversations connected with hashtags such as #digitalhumanities or #digitaltheology, or find librarians or digital humanists to subscribe to or follow. The list of digital humanities practitioners curated by Dan Cohen, Executive Director of the Digital Public Library of America, is a good starting place to listen in and learn.[20]

Physical gatherings called THATCamps (The Humanities and Technology) attract individuals who are seeking to learn new tools, methodologies, and research practices in a non-threatening and informal environment. THATCamps are typically organized by region, institution, or discipline, including ones based on theological and religious studies.[21]

However you engage, I've found that both librarians and digital humanists are curious and generous learners and keen to offer mutual support for healthy growth professionally and institutionally.

[20] https://twitter.com/dancohen/lists/digitalhumanities

[21] For example, recent THATCamps were organized at the meetings of the American Academy of Religion and Society for Biblical Literature http://usreligion.blogspot.com/2014/07/thatcamp-returns-to-american-academy-of.html and http://www.thatcampaarsbl.org/.

WEB REVIEW: *Perseus Digital Library*

by James Marion Darlack

The Perseus Digital Library (http://www.perseus.tufts.edu) provides access to a host of resources related to Classical literature. It can be an invaluable resource for the student, scholar, or pastor who is interested in researching the Greco-Roman backgrounds of the New Testament. Perseus provides access to Greek and Latin texts, English translations, supporting lexicons, and other materials that can fill in some of the cultural blanks that help make biblical studies come alive. Of course, the best feature of the Perseus Digital Library is its cost. It is free. By using Perseus to complete assignments, a student will be learning how to use a tool that will be available to them well after graduation. In addition to creating a fantastic resource in itself, the developers of the Perseus Project have contributed to the growing corpus of scholarship in the digital humanities, authoring dozens of works analyzing and showcasing the project for those interested in the project.[1] The goal of this review is to expose the reader to the background and content of the Perseus Digital Library, offer examples of its use, give an evaluation.

Background

In 1987, Dr. Gregory Crane, a junior faculty member in Classics at Harvard University, initiated the Perseus project.[2] With the intent of helping students study and appreciate the Greek poetry of Pindar, the project linked texts, maps, images, and other resources to various tools used for the study of the Classics, such as dictionaries and lexicons. The first edition was published on CD-ROM for Macintosh computers by the Yale University Press in 1992. The project migrated online in 1995 (with the addition of the Liddell-Scott-Jones *Greek-English Lexicon*), and the second edition CD-ROM was published in 1996 for use on both PC and Macintosh platforms.[3] In 2000, the website was revised and expanded to include new collections and was dubbed "Perseus 3.0." In 2005, version 4.0 was released, and in 2006 the TEI XML collections were released under a Creative Commons license.[4]

Prior to the recognition and expansion of the Perseus Project, senior scholars at Harvard did not look favorably on Crane's work "because it was not considered serious scholarship," so the project (and Crane) moved to Tufts University.[5] According to the founder, "our long-term goal must be to make accessible, both physically and intellectually, to every human being on this planet the complete record of humanity."[6]

While the Perseus project houses hundreds of Classical texts (in Greek, Latin, and English translations) as well as thousands of images related to the Classical material culture, its greatest innovation is the rich structuring of these texts through the Text Encoding Initiative (TEI), a standard that applies XML/SGML to format complexly structured texts.[7]

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[1] "Perseus Publications," accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/about/publications.

[2] Gregory Crane, "The Perseus Project and Beyond: How Building a Digital Library Challenges the Humanities and Technology," *D-Lib Magazine* 4.1 (January 1998): n.p., accessed March 4, 2016; William Y. Arms, *Digital Libraries* (Cambridge, MA: Massachusetts Institute of Technology, 2000), 80. http://www.dlib.org/dlib/january98/01crane.html

[3] "Perseus Version History," accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/help/versions.jsp.

[4] Ibid.

[5] Ibid.

[6] Crane, "The Perseus Project and Beyond," n.p.

[7] Robert Fox, "The Library as Virtual Abbey," OCLC Systems & Services: International Digital Library Perspectives 24 (2008): 81; Text Encoding Initiative (TEI), http://www.tei-c.org.

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Content

Primacy of place is given to the Greek and Roman materials, which include both primary and secondary sources for the study of Classical Western civilization (containing over 68 million words). Along with their corpus of Classical texts, they also include an "Art & Archaeology Artifact Browser" which documents thousands of coins, vases, sculptures, and archaeological sites. Each entry includes descriptions of the object and contexts, and most include images.[8] For example, see the entry "Corinth, Temple of Apollo."[9] In addition to Classical resources, Perseus has also expanded to include Arabic Materials (5.5 million words), Germanic Materials (1 million words), 19th-Century American Materials (53 million words), Renaissance Materials (7.75 million words), the Richmond Times Dispatch (19.5 million words), and Humanist and Renaissance Italian Poetry in Latin (3 million words).[10]

All Perseus collections are freely available to the public, and are mirrored in two other locations. The University of Chicago hosts the texts using the PhiloLogic interface,[11] and Perseus 3.0 is still hosted by the Max Planck society in Berlin.[12] The Perseus 4.0 site is available for download at SourceForge as is the Arts & Archaeology Collection.[13] All public domain texts are downloadable in XML format directly from the site. Most images in the Arts & Archaeology collection are available in Public Domain as well.[14]

Example Usage

The Perseus Digital Library is an invaluable resource for both student and scholar. It has contributed greatly to the promotion of the Classical Greco-Roman literature, history, and culture. It has also made available an array of texts in a format that is fairly easy to search and navigate (both in original language and translation). The hyperlinked nature of these texts is Perseus's greatest achievement. The rich interweaving of primary and secondary literature is illustrated in the following "chain of research" starting with the "Search Tool" (Figure 1).[15]

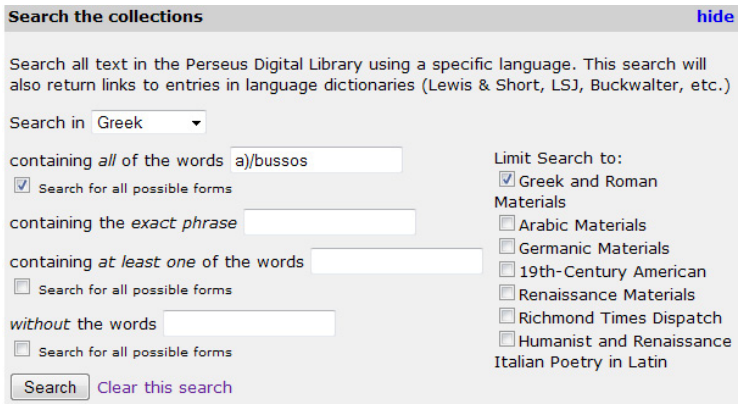

Figure 1. Search Tool

The Search Tool effectively searches the corpus of Greek/Latin texts. One can search for all forms of a particular Greek word. Pictured in Figure 1 is a search for the Greek word for "abyss" (ἄβυσσος / *abussos*). One drawback to the Search Tool is that it is necessary to use the accented Greek text, transliterated into "Beta Code," the standard for transcribing Greek text into ASCII Latin characters.[16] This can be somewhat daunting for the beginner in Classical Greek, having to type out ἄβυσσος / *abussos* as **a)/bussos**. The Perseus mirror at the University of Chicago overcomes this difficulty by allowing the user to type in standard Greek transliteration, like *abussos*.[17] The minor difficulty with using Beta Code on the Tufts site is overshadowed by the extremely helpful list of "hits" that occur in 21 Greek texts found in the corpus (Figure 2):

[8] "Perseus Collections/Texts," accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/collections.

[9] http://www.perseus.tufts.edu/hopper/artifact?name=Corinth,%20Temple%20of%20Apollo&object=Building

[10] Links to these collections are available at "Perseus Collections/Texts."

[11] http://perseus.uchicago.edu/

[12] http://perseus.mpiwg-berlin.mpg.de/

[13] Perseus 4.0: http://sourceforge.net/projects/perseus-hopper; Arts & Archaeology Collection: http://sourceforge.net/projects/perseus-artarch/.

[14] "Perseus Copyrights," accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/help/copyright.

[15] http://www.perseus.tufts.edu/hopper/search

[16] http://www.tlg.uci.edu/encoding/

[17] http://perseus.uchicago.edu/

Figure 2. Search Hits

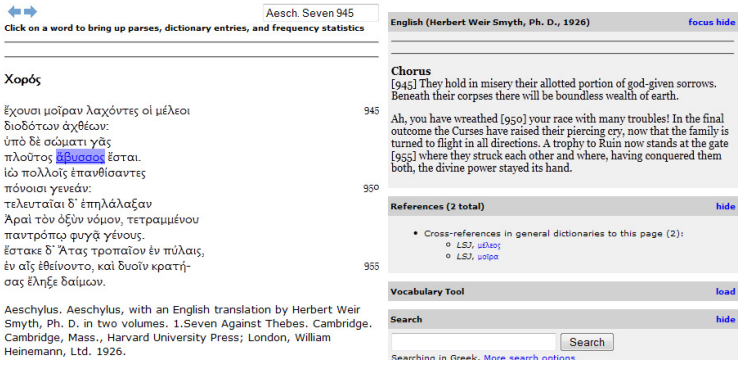

Figure 3. Seven Against Thebes

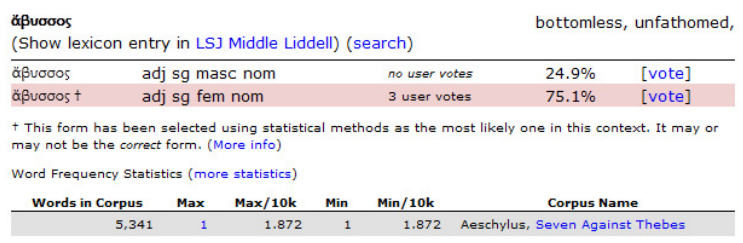

Figure 4. Word Study Tool

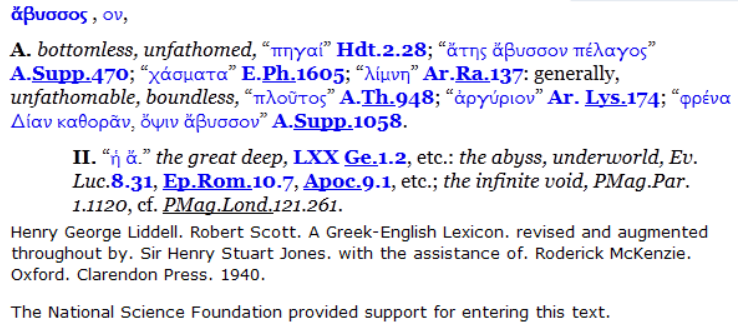

Figure 5. A Greek-English Lexicon

In the first result, the user can click "card 945" and read the Greek text. In the second result, the "More(2)" indicates that there is more than one occurrence of ἄβυσσος in Aeschylus' *Suppliant Women*. Clicking the hyperlinked "English, ed. Herbert Weir Smyth, Ph. D." will navigate directly to the English translation of the text. It is particularly useful to click the "card" link so that ἄβυσσος is displayed in context (Figure 2).

Note that the word ἄβυσσος is highlighted. Each Greek word is also hyperlinked to a "Greek Word Study Tool" that includes the parsing of the word, links to the usages of the word in the Perseus corpus of materials, as well as links to any Lexical entries of the word (Figure 3).

The Word Study Tool leads not only to parsing information (noting part of speech, etc.), but also to the gold-standard Classical Greek lexicon, edited by Liddell, Scott and Jones, *A Greek-English Lexicon* (Figure 4).[18]

The power of Perseus's highly structured and richly linked material is seen in the hyperlinks shown in Figure 5. A student viewing the entry for ἄβυσσος / *abussos* is exposed to the quality lexical data provided by the LSJ, but also any Greek text displayed in the lexicon is hyperlinked to the Greek Word Study Tool. So, a student unfamiliar with the vocabulary can quickly see the definition and be led to further lexical entries. Any primary source material mentioned that is present in the Perseus corpus is hyperlinked as well. For instance, the linked Hdt.2.28 points to Herodotus' *Histories* 2.28 (see Figure 6).

In Figure 6, the link takes the user directly to the English translation of Herodotus by A. D. Godley. For the purpose of display, I highlighted the English gloss "bottomless" that represents the translation of ἄβυσσος. As in the LSJ lexical entry, all Greek text is hyperlinked to the Word Study Tool. Under the English text of Herodotus is a formatted citation of the print edition behind Perseus's electronic text. In the bottom-right of Figure 6, there is a link to "View a map of the most frequently mentioned places in this document." This leads to a GIS-integrated Google Map of all geographic locations mentioned in Herodotus's *Histories* (Figure 7).[19]

[18] Henry George Liddell, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon* (Oxford: Clarendon Press, 1940), accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057.

[19] Fox, "The Library as Virtual Abbey," 83.

This "chain of research" shows the power of the Perseus Digital Library in searching for a single Greek word, moving from a list of instances to a top-quality Greek-English lexicon, on to the texts cited in that lexicon, and then on to a map of locations mentioned in the document.

While primacy of place is given to Greco-Roman material, other texts are available as well. In Figure 8, the Old English text of Beowulf is displayed in parallel with an English translation. Both the Old English and the English translations are fully searchable, and the user can "scroll" through the text keeping both text and translation in sync.

The Arabic text of the Qur'an is available as well, along with three English translations (Figure 9).

A few biblical texts are available: Westcott and Hort's *New Testament in the Original Greek*, *The World English Bible*, and the Latin text of the Vulgate.[20] Additionally, the Greek text of Josephus (edited by Niese) and Whiston's English translation are available.[21]

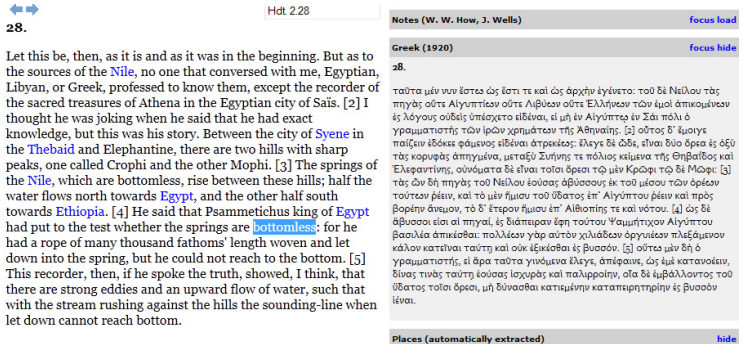

Figure 6. Herodotus' *Histories*

Figure 7. Places in Herodotus' Histories

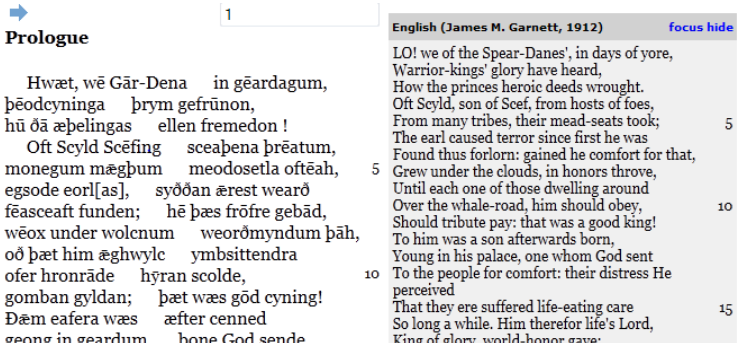

Figure 8: Beowulf

Assessment

While Perseus is powerful, there are limitations. The site can be slow — especially during peak times of the academic year (inevitably when word studies are due). Understandably, there can be quite a strain on the servers at Tufts University. In the past, this was alleviated by providing mirror sites. The Berlin mirror is now out of date, and PhiloLogic, at the University of Chicago, employs a completely different user interface. It can serve as an alternate during peak times of the year, but its content is not as richly integrated. The second drawback of the corpus is its age. The English translations available in Perseus are of a high quality, but they are often out of date. The corpus draws heavily on public domain texts, and while expertly edited and structured, they do not necessarily reflect

[20] Brook Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek* (New York: Harper & Brothers, Franklin Square: 1885), accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0155; *World English Bible*, accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0156; The Vulgate Bible, accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0060.

[21] B. Niese, *Flavii Iosephi opera* (Berlin: Weidmann, 1892), accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/searchresults?q=niese; William Whiston, *The Works of Flavius Josephus* (Auburn and Buffalo, NY: John E. Beardsley, 1895), accessed March 4, 2016, http://www.perseus.tufts.edu/hopper/searchresults?q=whiston.

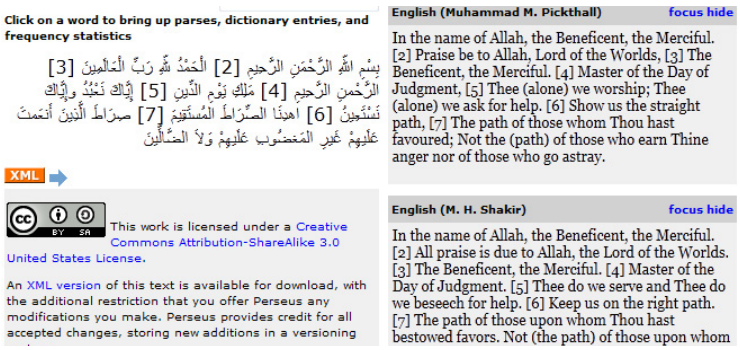

Figure 9. Qu'ran

the latest advances in philology available in modern translations.[22] Its small selection of biblical texts and translations is evidence of this problem. The third drawback of the site is that it does not offer a *comprehensive* selection of Classical texts. Perseus does offer "the greatest hits" of Classical literature, but the most comprehensive database for searching Greek materials is the subscription-based database *Thesaurus Linguae Graecae* (*TLG*).[23] *TLG* provides links to English translations in *some* instances (often through Perseus), but the typical seminary student would likely lack the proficiency necessary to 'sight read' Classical Greek.

Perseus serves as a focused specialized digital library. The project is unbound by book covers, library shelves, or physical walls. It leverages the hyperlinked environment of the Web to connect primary texts on a word-by-word level with secondary materials (e.g., lexicons, dictionaries, maps, and images). To accomplish the same string of research in a traditional brick-and-mortar library would be a considerably more complex task — locating multiple Classical Greek concordances, lexicons, texts, translations, and even maps. In Perseus, these resources are freely available to students, scholars, and pastors with a point-and-click.

[22] Many of the translations present in Perseus are taken from public domain volumes in the Loeb Classical Library (LCL). The subscription-based Digital Loeb Classical Library (DLCL) is now available, and provides online access to the latest editions of LCL volumes (http://www.loebclassics.com). While the DLCL provides recent translations, it lacks important features that are present in Perseus for free. For instance, the user can perform a search of the lexical form of a Greek or Latin word and find all instances in the Perseus corpus, while the DLCL provides only wildcard searches that can barely approximate a lemma search. The DLCL also lacks hyperlinks to lexical and morphological tools, and it lacks a richly structured text that takes into account both the physical volume/book/page number and the versification assigned to the ancient text in different critical editions. It would be a tremendous boon to the scholarly world if these features could be added to the DLCL. The value of the DLCL is in its presentation of the most current Loeb volumes.

[23] http://stephanus.tlg.uci.edu

Funding the Future of African American Religion Archival Collections at the Atlanta University Center's Robert W. Woodruff Library

Abstract

Preparing academically rich collections for access by scholars and students is challenging, costly, and time consuming. Concerns for maintenance, preservation, and access are paramount. Typical of 20th century archival collections, one is likely to encounter deteriorating and brittle documents, photographic prints and negatives, and obsolete formats such as open reel audio tapes, audio cassettes, and video tapes. More recent collections may also contain computer media; the proliferation of formats and media types impacts the complexity of the work in providing access, as well as the costs.

Without sizeable resources, it would take years to process these collections fully, especially those rich with audio and visual materials. Taking all of this into consideration, the Archives Research Center (ARC) and Digital Services Unit (DSU) of the AUC Woodruff Library decided to investigate options for grant funding to expedite the processing and digitization of these underutilized archival collections. This essay concerns the pursuit of a Humanities Collections and Reference Resources (HCRR) grant offered by the National Endowment for the Humanities (NEH).

Funding the Future of African American Religion Archival Collections

The Atlanta University Center (AUC) is justifiably proud of its Robert W. Woodruff Library. The library provides information services to four Historically Black Colleges and Universities (HBCU's): Clark Atlanta University (CAU), Interdenominational Theological Center (ITC), Morehouse College (MC), and Spelman College (SC). Serving over 8,000 faculty, staff, and students in a recently renovated academic commons setting, the AUC Woodruff Library sits near the epicenter of the Civil Rights movement in Atlanta. Street names honoring civil rights leaders frame the library. Memories of events and leaders are called to mind as cars navigate Joseph E. Lowery Boulevard, Joseph P. Brawley Drive, Martin Luther King, Jr. Drive, SNCC Way, and Atlanta Student Movement Boulevard on their way to the library. Many of them are coming to the AUC Woodruff Library's Archives Research Center.

The Archives Research Center is the repository of many significant collections. The mayoral records of Maynard Jackson, Atlanta's first African American mayor, can be found here as can rap artist, poet, and actor Tupac Amaru Shakur's. Collections as diverse as the C. Eric Lincoln Papers, the Walter Rodney Collection and Papers, Neighborhood Union Collection, and the Countee Cullen — Harold Jackman Memorial Collection rest side by side. The Archives also serves as the custodian for the Morehouse College Martin Luther King Jr. Collection.[1]

Project Goals

The Archives contain a significant number of collections on African American religion and religious leadership that collectively document churches, denominations, theology, and people in a primarily and wonderfully diverse Southern flavor. Pastors and Bishops abound. The sermons of one of America's preeminent preachers, the recently deceased Gardner C. Taylor, have found a home at AUC Woodruff Library's Archives, as have the writings of Harry V. Richardson, the founder of ITC. Organizations such as the First Congregational Church, U.C.C. of Atlanta are also represented. The list of already established collections is substantial, and will continue to grow even as many more organizations seek to find a home within the AUC Woodruff Library Archives every year.[2]

[1] RWWL Archive Finding Aids

[2] RWWL Archive Finding Aids

Andrea Jackson is Head of the Archives Research Center, Christine Wiseman is Unit Head of Digital Services, and Brad Ost is the Theology Librarian at AUC Woodruff Library, Atlanta, GA.

Because of this, the AUC Woodruff Library's Archives staff has developed a particular sensitivity to the issues surrounding religious scholarship. Scholars from diverse disciplines have long recognized the central significance of religion to African American culture. Scholarly studies on African American religion in the United States can be traced to Dr. W. E. B. Du Bois's *The Negro Church*, published in 1903; publications and scholarship on the topic continue to emerge today.[3] Through organized religion, people of similar beliefs, morals, and cultural systems have united in the practice of relating humanity to spirituality through the worship of a god or gods. Though diverse in religious beliefs and practices — and even further, denominations — African Americans have long relied upon religion and spirituality for survival, as well as to counter oppression and discrimination. For this reason, it is important that primary documents, audio, and visual materials are made available for continued analysis and study.

Although collections documenting the African American religious experience are a particular strength of the Archives Research Center, many of these collections remain unprocessed. Another area of priority for the library is the preservation of obsolete audio and video formats, which are highly endangered due to their fragility and short life expectancy. Coincidentally, many of the prioritized religion collections also contain audio and visual recordings that are underutilized and not accessible to researchers.

Preparing academically rich collections for access by scholars and students is challenging, costly, and time consuming. Concerns for maintenance, preservation, and access are paramount. Typical of 20th century archival collections, one is likely to encounter deteriorating and brittle documents, photographic prints and negatives, and obsolete formats such as open reel audio tapes, audio cassettes, and video tapes. More recent collections may also contain computer media; the proliferation of formats and media types impacts the complexity of the work in providing access, as well as the costs.

Without sizeable resources — including funding for outsourced digitization and server space to store large digital assets as well as specialized staff — it would take years to process these collections fully, especially those rich with audio and visual materials. Taking all of this into consideration, the Archives Research Center (ARC) and Digital Services Unit (DSU) of the AUC Woodruff Library decided to explore grant sources to expedite the processing and digitization of these underutilized archival collections. One program that quickly rose to the forefront is the Humanities Collections and Reference Resources (HCRR) grants offered by the National Endowment for the Humanities (NEH).[4] These federal grants are presented annually through the Division of Preservation and Access and support projects that propose to both preserve and broaden access to humanities collections through digitization. NEH assigns particular importance to supporting projects that preserve audio and visual formats. This seemed to be the perfect match for the Library's priorities and needs, yet the prospect of writing an NEH grant was daunting especially upon learning that this category on average funds just 16 percent of applications. Funding is provided for either planning or implementation grants. Because Library staff had done some preliminary planning and inventory work was already completed, the decision was made to apply for an implementation grant.

With the encouragement and support of the Library's administration, ARC and DSU staff submitted a proposal for an ambitious project eventually titled *Spreading the Word: Expanding Access to African American Religious Archival Collections at the Atlanta University Center Robert W. Woodruff Library*. The goal of the project is to organize, describe, digitize, and prepare for access fourteen collections of rare materials on African American religion spanning from the late nineteenth century to the early twentieth century, and from the 1950s to the 2000s. Collections include correspondence, personal diaries, sermons, scrapbooks of missionary work, chapel services, class syllabi and lectures, photographs, televangelism recordings, and speeches and interviews from prominent scholars on African American religion, including W. E. B. Du Bois, Malcolm X, and Pauli Murray. Access to scholarly materials from various denominations within Christianity (such as Pentecostal, Presbyterian, Methodist, and Baptist) to Islam, and, more specifically, Black Muslims and the Nation of Islam in the United States, will be significantly enhanced through this dynamic project.

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[3] Iva E. Carruthers, Frederick D. Haynes III, and Jeremiah A. Wright Jr., eds. *Blow the Trumpet in Zion! Global Vision and Action for the 21st Century Black Church*. Minneapolis: Fortress Press, 2005; Omar M. McRoberts, *Streets of Glory: Church and Community in a Black Urban Neighborhood*. Chicago: University of Chicago, 2003; R. Drew Smith, ed. *New Day Begun: African American Churches and Civic Culture in Post-Civil Rights America*. Durham: Duke University Press Books, 2003.

[4] http://www.neh.gov/

In addition, the reformatting of audio and visual materials previously underutilized or inaccessible is a major component of the project. With funding, a project archivist and graduate student assistant will be hired to prepare the collections for physical and virtual access in the Archives Reading Room and throughout the world via digital technologies. When complete, the three-year project will provide:

- increased accessibility to fourteen collections with subject strengths in African American religion[5]
- organization, arrangement, preservation, description, and creation of online finding aids or inventories for seven unprocessed — or hidden — collections, totaling approximately 126 linear feet,
- reformatting and digitization, stabilization, and creation of access files for 1,163 audio cassette tapes, video cassette tapes, and audio reel-to-reel recordings found within seven collections
- digitization of approximately 2,137 photographs, and 150 lantern slides
- development of a robust, publically accessible digital collection
- creation of online research guides and research aids; and
- promotion of collections through social media outreach and development of a blog.

Many of these collections have never been used by researchers since acquisition by AUC Woodruff Library; access will expand the comprehensive study of human culture — a critical aspect of the humanities. Through completion of the project, an increase in materials made available to the public through both traditional in-person archival reference visits and online access through innovative technology would significantly increase awareness of AUC Woodruff Library holdings, and enhance humanities scholarship on African American religious beliefs and practices.

Proposal Process

Initiating and developing the grant proposal required time, focus, and teamwork. The Archives Research Center (ARC) of the AUC Woodruff Library had a successful track record with pursuit and implementation of grant projects. In late 2012, the Library was awarded a Preservation Assistance Grant from NEH to fund a consultant to conduct a preservation needs assessment in ARC. Though much smaller — $5,970.00 — project staff had experience with grant writing and submission to this federal agency. One of the most important aspects of receiving grant funding is proper, timely, and clear reporting. The Library's Administration and Finance departments' persistent drive for perfection helped prepare project staff — not only for development of the proposal, but also effective implementation, assessment, and reporting. Library Administration made sure project staff were keenly aware that successful completion of the earlier grant would be a strong indicator that the Library was capable of carrying out more involved and complex projects.

Project staff from ARC and DSU began preparing confidently a substantial proposal for the Humanities Collections and Reference Resources implementation grant. First, a timeline and list of deliverables was created. Working backwards from the deadline, the proposal authors mapped out when each section should be completed, then divided the sections based upon individual areas of expertise. The Head of the Archives Research Center focused on the description of the collections and their significance to humanities research portions of the narrative. Meanwhile, the Head of Digital Services started drafting the more technical sections including the methodology and plan of work. Members of the Library's Administration, Finance, and Information Technology departments assisted with development of the budget, and appendices were divided among the proposal team.

[5] Several archival collections were selected for inclusion in the *Spreading the Word* project due to religion subject matter, preservation concerns, and inaccessibility. They include: Atlanta-Rome District, Georgia North Region, 6th Episcopal District of the CME Collection; James P. Brawley Collection; Isaac R. Clark Memorial Collection; James H. Costen Collection; Bishop J. Howard Dell Collection; Anna E. Hall Collection; Interdenominational Theological Center Photographs; C. Eric Lincoln Collection; C. Eric Lincoln Lectureship Series Collection; Martin Luther King Jr. Fellows in Black Religious Studies, Inc. Collection; Robert Penn Collection; Society for the Study of Black Religion Collection; Levi and Jewel Terrill Collection; and Hercules Wilson Collection.

Preparing a major Federal grant proposal requires careful planning and can be a multi-year undertaking. Internally, all proposals undergo an extensive review process by managers, administrators, finance experts, staff, and even the library director/CEO. In fact, work on this proposal began in 2013 under a compressed timeline, but it was deemed not quite ready for submission by the Library's administration. Although the proposal's authors were understandably disappointed, all agreed the proposal would be a top priority for the following year's deadline. In 2014, since the "bones" of that earlier project were intact, staff had some extra time before the deadline to revise submission documents. The proposal team jumped at the opportunity to have the narrative reviewed in advance by a program officer at NEH. This is a highly valuable service which is strongly recommended and likely useful to any and all NEH applicants. The program officer who read our proposal offered helpful comments that led ultimately to a stronger final product. Though the deadline to share a draft with an NEH program officer arrived earlier than the final deadline, the project team felt that allotting time for review by an agency professional was an important step that would hopefully set up the Library's grant application for success. After months of conducting research, gathering information, obtaining quotes from vendors, writing, revising, and more writing the proposal was deemed ready for submission. Once the grant application was submitted, one of the project authors attended a panel discussion at the 2014 Society of American Archivists Annual Meeting that included a representative from NEH. The proposed grant project director was able to discuss informally the goals of the project with the NEH program officer in another attempt to advocate for the proposal.

More than six months passed before the AUC Woodruff Library received the exciting news in early 2015 that the *Spreading the Word* proposal was funded, with a reduction in total funding from $350,000 to $300,000 in direct funds. The total cost for the three-year project will include contributions from the Library, and is calculated to be $599,994. The project started in July 2015 and will continue through 2018.

Related Projects

In the meantime, the library was fortunate to receive another smaller grant and collaborate with another institution on projects that are also having an impact on the preservation and access of archival collections documenting African American religion. In 2015, the library received a grant from The Andrew W. Mellon Foundation and LYRASIS to preserve and broaden access to audio and visual collections. This funding was for the third round of the HBCU Preservation Project, in a series of grants that the Library has received since 2008. The grant project included two different week-long institutes for staff and undergraduate student interns, respectively, to learn about preservation and conservation of archival materials. Additionally, the grant provided funding for outsourced conservation treatment and digitization of several oversize photographic composites and audio recordings, and a workstation for processing and digitization of some magnetic audio and video formats. With funding from this project over sixty reel-to-reel audio recordings of sermons and speeches delivered to Interdenominational Theological Center (ITC) students in the 1960s were digitized and are available online through the Library's e-Scholarship Repository.[6] Oversized photograph composites of graduates of the Gammon Theological Seminary — a predecessor institution to ITC — from 1912, 1915, 1917, 1918, 1924, and 1929 received conservation treatment and new housing, and were also digitized.

As developing a grant proposal independently can be a daunting endeavor, Library staff were excited to partner with another institution that received grant funding to provide increased access to "hidden" collections within Georgia's archives. With the advantage of sharing work and developing standards for collaboration, a partnership can be very appealing to funders. Collaboration with statewide, regional, or even national entities can also bring awareness to shared initiatives. In 2014, the AUC Woodruff Library worked in collaboration with the Digital Library of Georgia (DLG) to digitize over 350 pre-1925 photographs from the Atlanta University, Clark College, and ITC collections. The digitization was funded by a grant from the Knight Foundation[7] that was administered by DLG. AUC Library staff selected the images, prepared metadata, and packed images for transport to the scanning vendor. Other than staff time, no other expenditures were required in exchange for granting permission for the images to be made available

[6] http://digitalcommons.auctr.edu/itcaudio/

[7] http://knightfoundation.org/

on the DLG portal.[8] Library staff plan to upload the images to the AUC e-Scholarship repository — a win-win for both organizations.

Engagement and Outreach

Beyond concern for global accessibility of these resources is the desire to connect local constituents — the faculty, staff, and students of the AUC — to the materials that have previously been unavailable and underutilized.

The ARC is already regularly used by AUC faculty. Dr. Mark Lomax, Associate Professor of Homiletics at ITC, regularly assigns his students to research and review the sermons of civil rights era pastors deposited in the ARC. He requires his students to compare sermons of the past — heavily laden with social concern — with sermons heard presently in African American churches. Archivists work very closely with subject liaison librarians and faculty to provide instruction on the use of primary resources found within ARC. In 2013-14, archivists taught over 20 classes, reaching over 490 students and faculty. The primary audience for these teaching sessions was faculty and students in the AUC community who conducted research for class assignments.

AUC and other faculty have also found the ARC to be a great reference source for their own writing projects. Professor of Bible at ITC Dr. Love Henry Whelchel used some of the accessible photographs found in one of the collections that benefited from the NEH project extensively to provide the primary documentation needed for his 2011 book *The History and Heritage of African-American Churches: A Way Out of No Way*.[9]

One anticipated outcome from the NEH grant, as well as the other aforementioned projects, is to promote and encourage use of these previously inaccessible collections. This will deepen the collaboration between ARC and AUC faculty as staff assist professors with integration of these newly digitized photographic and audiovisual resources into class assignments and curriculum. Planning for the outreach to the faculty with these added resources will occur in several steps. Staff will

- include links to the digitized resources online on the Library's website and research guides;
- directly engage the faculty to promote these new resources;
- conduct workshops on integration of the archival and manuscript resources — including the digitized Interdenominational Theological Center reel-to-reel recordings collection and Gammon School of Theological Seminary oversized images — into course assignments and curriculum for approximately thirty AUC faculty across four institutions teaching religion during FY 2015-16;
- encourage Distance Learning faculty through emails, flyers and personal encounters at the Interdenominational Theological Center to make use of these publically accessible digital collections by assigning relevant research.

This project will also enable library staff to engage with AUC students. While faculty will be leading the way in using the collection for research and assigning projects and papers for class assignments, staff intend to provide the students with a separate but equally beneficial experience. As part of the HBCU Preservation Project, funding is provided for student internships. Through these student internships, project staff members hope to mentor and provide hands-on experience to students who may want to pursue careers as archivists, preservation administrators, archival educators, and conservators. The training will also be of great importance to *students* who simply wish to provide much needed practical information to their churches as they seek to preserve their rich heritage. The eight-week internship and semester-long work will provide the students with tools for the care, preservation, and conservation of archival, photographic, audiovisual, and art resources. They will also learn about digitization of various formats, creation of metadata, uploading collections to a content management system, and entry of collection finding aids into ArchivesSpace — the Library's information management system. Their internship will also include the completion of

[8] http://dlg.galileo.usg.edu/?Welcome

[9] L.H. Whelchel, Jr. *The History and Heritage of African-American Churches: a Way Out of No Way.* St. Paul, MN: Paragon House, 2011

an article documenting their overall experience, and an article about the newly accessible collections to be included in AUC Woodruff Library's newsletter, Top Shelf.[10]

Conclusion

Through proper assessment of collection strengths, evaluation of accessibility, and an understanding of researchers' needs, these projects were initiated to further the archival mission of the AUC Woodruff Library, specifically the cultural preservation of historical materials on the African American and Diasporic experience. The significance of the *Spreading the Word* project to humanities scholarship cannot be overstated, and the scope of this project will contribute substantially to the research, study and learning of African American religion and prominent historical figures. Preservation and awareness of collections and increased accessibility to them will position the Library as a leading institution where researchers — both from the Library's member institutions and from the broader, global community — can access an historically significant body of materials documenting African American religion.

[10] http://digitalcommons.auctr.edu/newslet/

Flip Over Research Instruction: Delivery, Assessment, and Feedback Strategies for "Flipped" Library

Abstract

To take fuller advantage of new models for transformative learning, the Beam Library at Oklahoma Christian University has implemented a "flipped classroom" strategy for research instruction. Traditional "one-shot" instruction suffers limitations of both depth and time. In the flipped model, conceptual and application-oriented instruction are provided through brief online videos prior to the class session; class time then becomes a workshop in which librarians are better able to provide in-depth, targeted, highly interactive instruction. In this way, students become active participants in their learning and are empowered to teach each other through collaborative (rather than passive) in-class experiences. While flipped research instruction is not new, our strategy incorporates a means for assessment and feedback lacking from other approaches. This article describes our flipped pilot and the delivery, assessment, and feedback strategies we have employed to enhance flipped research instruction.

"Flipped" Instruction

Flipped research instruction takes something practical (i.e., library instruction) and enhances it by capitalizing on the visual culture both students and teachers inhabit.[1] The 2014 *NMC Horizon Report* names the flipped classroom as a key emerging technology with a high potential for widespread adoption by educators within the next one to two years. According to the report, "Flipped classroom refers to a model of learning that rearranges how time is spent both in and out of class to shift the ownership of learning from the educators to the students."[2] Flipping a class essentially involves freeing-up class time by having students engage videos, podcasts, and other forms of instruction outside of class. Teachers ask students to view video content on their own time, provide a means for formative assessment of student comprehension, and then use class time more as a workshop, perhaps by demonstrating practical applications of the content they engaged. This asynchronous instruction through video is the heart of what it means to "flip a class."

Traditionally, library research instruction is often provided to students as a one-shot invitation to a specific class during which time librarians feel the need to cover a lot of information. Of necessity, much of this information is technical and involves showing students how to use databases, how to search the catalog, or how to access various online resources. Especially in general courses, traditional "one-shot" research instruction has suffered limitations of both depth and time; librarians are often frustrated by the necessity of covering so much information in a single class period.[3]

With the development of online and distance learning, strategies for "embedding" library instruction into course management systems have been effectively employed.[4] Flipped research can enhance both one-shot and embedded instruction: the

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[1] See, for example, Sara Arnold-Garza, "The Flipped Classroom," *College & Research Libraries News* 75, no. 1 (January 2014): 10-13; Heather Hersey and Sue Belcher, "Flip Your Library," *Learning & Leading With Technology* 41, no. 4 (December 2013): 22-25; Eduardo Rivera, "Using the Flipped Classroom Model in Your Library Instruction Course," *Reference Librarian* 56, no. 1 (January 2015): 34-41; Michael Stephens, "Flipping the LIS Classroom," *Library Journal* 139, no. 12 (July 2014): 41; Joyce Kasman Valenza, "The Flipping Librarian," *Teacher Librarian* 40, no. 2 (December 2012): 22-25.

[2] Larry Johnson, Samantha Adams Becker, Victoria Estrada, and Alex Freeman, *NMC Horizon Report: 2014 Higher Education Edition* (Austin, TX: The New Media Consortium, 2014). Available at http://www.nmc.org/pdf/2014-nmc-horizon-report-he-EN.pdf.

[3] See discussion in William Badke, "Ramping Up the One-Shot," *Online* 33, no. 2 (March 2009): 47-49.

[4] For example, David Shumaker, *The Embedded Librarian: Innovative Strategies for Taking Knowledge Where It's Needed* (Medford, NJ: Information Today, Inc., 2012); Cassandra Kvenild and Kaijsa Calkins, *Embedded Librarians: Moving Beyond One-Shot Instruction* (Chicago: Association of College and Research Libraries, 2011); Amy C. York and Jason M. Vance, "Taking Library Instruction Into the Online Classroom: Best Practices for Embedded Librarians," *Journal of Library Administration* 49, no. 1/2 (January 2009): 197-209.

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face-to-face experience often lacking for an embedded librarian is gained in the classroom, while the online presence of being embedded is afforded by flipped instruction. The incorporation of both online and face-to-face instruction is an important pedagogical and timely move for today's generation of students.

Targeting Today's Students

Much has been written about Generation Y, the children born between 1984 and 2002. Sweet describes Generation Y as EPIC: Experiential, Participatory, Image-rich, and Connected.[5] According to Elmore, students today learn by expressing themselves, typically by talking; they upload information through their own conversation and discussion instead of downloading information by lecture.[6] They are experiential by inclination, and music, art, and narrative are foundational in helping them retain information. Elmore asked 3,000 undergraduates on 32 university campuses what enables them to learn and to remember. Three instruments emerged as most popular: (a) music, the use of song and lyric to connect and remember information; (b) experiences, the use of hands-on activity and participation; and (c) images, the use of visuals and metaphors to engage and retain content.[7]

For our own project, we kept in mind our EPIC and visually oriented students as well as recent directives for education. In the Department of Education's 2010 publication *Transforming American Education: Learning Powered by Technology*, several goals illustrate the current emphasis in education on new modes of teaching due to shifting modes of learning.[8] For example, Goal 1.0 states that "All learners will have engaging and empowering learning experiences both in and out of school that prepare them to be active, creative, knowledgeable, and ethical participants in our globally networked society" (9). Actions associated with this goal include the inclusion of learning objectives that incorporate technology and the provision of learning resources that "exploit the flexibility and power of technology to reach all learners anytime and anywhere" (23).

Likewise, Goal 2.0 asserts that "Our education system at all levels will leverage the power of technology to measure what matters and use assessment data for continuous improvement" (25). Actions toward this goal incorporate "assessments that give timely and actionable feedback about student learning to improve achievement and instructional practices" and "use technology to improve assessment for both formative and summative uses" (xii). Flipped research instruction can help fulfill such educational goals. If the design of a flipped classroom model is employed within an overarching pedagogy[9] and uses technology to provide appropriate assessment, it is in line with the action plan for the National Educational Technology goals above. It also directly speaks to the right-brain creative learning styles of Generation Y through the possibilities of interaction, images, music, and narrative. Literature about flipped instruction that is done right points to better engagement with students, an increase in scores, and instructors' feelings of improved job satisfaction.[10]

Method

Our own approach to flipping research instruction has been similar in some ways to other initiatives, but it has also been quite different. As others have done, we created brief instructional videos for students to view asynchronously prior to our class session. However, the real difference in our method is the assessment component through which we are able to

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[5] Leonard Sweet, *Post-modern Pilgrims: First Century Passion for the 21st Century World* (Nashville, TN: Broadman & Holman, 2000).

[6] Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta, GA: Poet Gardener Publishing, 2010).

[7] Tim Elmore, "In Other Words: The Research Behind Teaching and Learning Through Images," at *Growing Leaders*, Tim Elmore's official website, accessed February 25, 2016, http://growingleaders.com/wp-content/uploads/2014/03/In_Other_Words.pdf.

[8] Department of Education, Office of Educational Technology, *Transforming American Education: Learning Powered by Technology* (Washington, D.C.: U.S. Department of Education, 2010). In-text references are to page numbers within this document.

[9] See discussion in Katie Ash, "Educators View 'Flipped' Model With a More Critical Eye," *Education Week* 32, no. 2 (August 29, 2012): S6-S7.

[10] See Glen Bull, Bill Ferster, and Willy Kjellstrom, "Inventing the Flipped Classroom," *Learning and Leading With Technology* 40, no. 1 (August 2012): 10-11; Bryan Goodwin and Kirsten Miller, "Evidence on Flipped Classrooms Is Still Coming In," *Educational Leadership* 70, no. 6 (March 2013): 78-80; see also discussion in the *NMC Horizon Report*, previously cited.

measure comprehension, provide formative instruction through feedback, and, of course, hold students accountable for actually watching the videos.

Process

A series of videos is made available to students in their course management system. Prior to our class session, students are expected to thoughtfully engage the videos and respond to formative assessment questions that are actually embedded in the video itself through software developed by our educational technology department. Student responses to the videos are then viewed by librarians and addressed either through electronic feedback or in the face-to-face session. After students have had an opportunity to view and respond to the videos through built-in assessment, librarians join them in class for a research session. However, because they have engaged both conceptual and practical "how to" content outside of class, our in-class sessions become a "workshop" or "learning lab." Consequently, we are able to better tailor our instruction to address specific research topics/needs, provide more thorough instruction in specific databases, and interact more fully with the students in general. See Appendix B for titles and corresponding URLs of the three videos created for this pilot.

Outcomes

We anticipated several outcomes as we developed this pilot. Overall, we hoped to determine that the flipped instruction model is an effective method of conveying information literacy and research concepts as well as technical "how-to" processes. Specifically we anticipated four outcomes. The first was better understanding, retention, and independent use of research concepts and processes by students. The second outcome was better engagement with the students during the in-class sessions. The third was a stronger partnership with faculty for achieving learning outcomes and greater support for research and information literacy instruction in their courses. Flipped instruction, we hoped, would increase perceptions of the importance of the librarian's in-class session and demonstrate to the students the value placed on this instruction by their professors. The fourth outcome was an improved and meaningful classroom experience for the librarian as an instructor within the class.

Assessment via ThinkApp

An important key to the success of our flipped library research project has been the incorporation of ThinkApp, by which assessment is embedded directly into the videos we create. ThinkApp was developed by the North Institute, the education technology department at Oklahoma Christian University. This program allows us to embed a series of formative questions that assess student comprehension. Students watch the video and can simultaneously respond to questions, or they can pause the video, go back to search for answers, review, and respond. Administrators to the app have the option of grading student responses via a "Grade" function. Librarians view student responses and report to instructors which students participated and their level of comprehension. Most importantly, we provide students with feedback. Through ThinkApp, our feedback is sent to them directly and immediately via e-mail. See Appendix C for an image of a video embedded in ThinkApp and an image of feedback as it looks in a student's e-mail inbox.

Implementation

Our goal was to have at least three different courses from different disciplines and a minimum of three different professors involved. Our pilot consisted of four English Composition II classes, with three different professors, a Methods of TEFL course, and a History of the Bible course. All professors agreed wholeheartedly to participate, to require viewing the videos for a grade, and to provide us feedback. We were able to link the videos through each course's online management system and then directly e-mail students with instructions and reminders. Time-on-task for students would be no more than 30 minutes.

Out of a pool of 126 students enrolled in the classes, an average of 97 watched and responded to all three videos (77%). We reviewed, graded, and responded to each student, and we used their answers as a basis for in-class discussion. From their answers through ThinkApp, we were pleased to discover that 100% of respondents appeared to have watched the videos with intentionality, and most of their answers reflected understanding of the conceptual and technical concepts.

After discussion and live examples of the concepts covered in the videos, the rest of the class time became a workshop, and we were able to work with individuals at their point of need and provide time for them to collaborate with and learn from one another.

Results

To obtain student feedback about their learning experiences, we created a brief online survey. Out of 84 respondents, 76 had watched the videos. Along with course and semester information, we asked the following questions:

1. Did you learn new information from the "flipped library" videos? (81% yes)
2. Are you better prepared to do the research needed for this class after watching the "flipped library" videos? (80% yes)
3. Which type of research instruction experience do you learn the most from? (Videos/workshop — 34%; Videos/lectures — 39%)
4. Would you recommend that "flipped library" videos be used for research instruction? (64% yes; 24% sometimes)

Students' additional comments also supplied informative feedback. Out of 50 comments, we rated 38 as positive, 5 as negative, and 7 as not applicable or somewhat unclear. Following are several examples of student comments:

- *I wish I had these videos as a freshman.*
- *This is very helpful and I hope this can stay available so I can return to it anytime.*
- *The difference between natural and controlled languages was new to me.*
- *It is helpful to know how to specify searches to get a bigger pool of relevant information.*
- *I learn better by listening to an instructor.*
- *I watched them, but I was more concerned about the questions.*
- *The videos were quite entertaining.*
- *I liked how the videos were short and to the point.*

Professors also provided positive feedback. They valued the information presented through the videos as well as the increased accountability through the ThinkApp software, and they appreciated the in-class format. One professor admitted he learned something beneficial for his own research: the difference between natural and controlled language. That new knowledge improved his ability to effectively search within databases and reduced his frustration with the results he generated.

Based on our anticipated outcomes, the initial assessment of our pilot program leads us to believe that using the flipped instruction model will strengthen our library research instruction by providing better engagement with students and faculty; raising awareness of the importance of information literacy and research instruction; providing more opportunities for collaboration between librarians, faculty, and other departments to meet the learning outcomes stated by the university; and to providing an improved and meaningful classroom experience for the librarian. We still need to do further assessment as we engage this strategy to determine if the flipped model provides better understanding, retention of the information, and independent use of the concepts.

Our pilot has been a success for us as librarians, for our professors, and especially for our students. In fact, we have made flipped research central to our teaching strategies because it meets students where they are by taking advantage of the image-rich, participatory culture we all inhabit. Ultimately, this semester we hoped to take something very *practical* — library research instruction — and enhance it. We believe our efforts have been fruitful and benefit students, professors, and instructional librarians alike.

Appendix A: Useful Sources on "the Flipped Classroom"

Arnold-Garza, Sara. "The Flipped Classroom." *College & Research Libraries News* 75, no. 1 (January 2014): 10-13.

Ash, Katie. "Educators View 'Flipped' Model With a More Critical Eye." *Education Week* 32, no. 2 (August 29, 2012): S6-S7.

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Elmore, Tim. *Generation iY: Our Last Chance to Save Their Future.* Atlanta, GA: Poet Gardener Publishing, 2010.

-----. "In Other Words: The Research Behind Teaching and Learning Through Images." *Growing Leaders.* http://growingleaders.com/wp-content/uploads/2014/03/In_Other_Words.pdf.

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York, Amy C., and Jason M. Vance. "Taking Library Instruction Into the Online Classroom: Best Practices for Embedded Librarians." *Journal of Library Administration* 49, no. 1/2 (January 2009): 197-209.

Appendix B

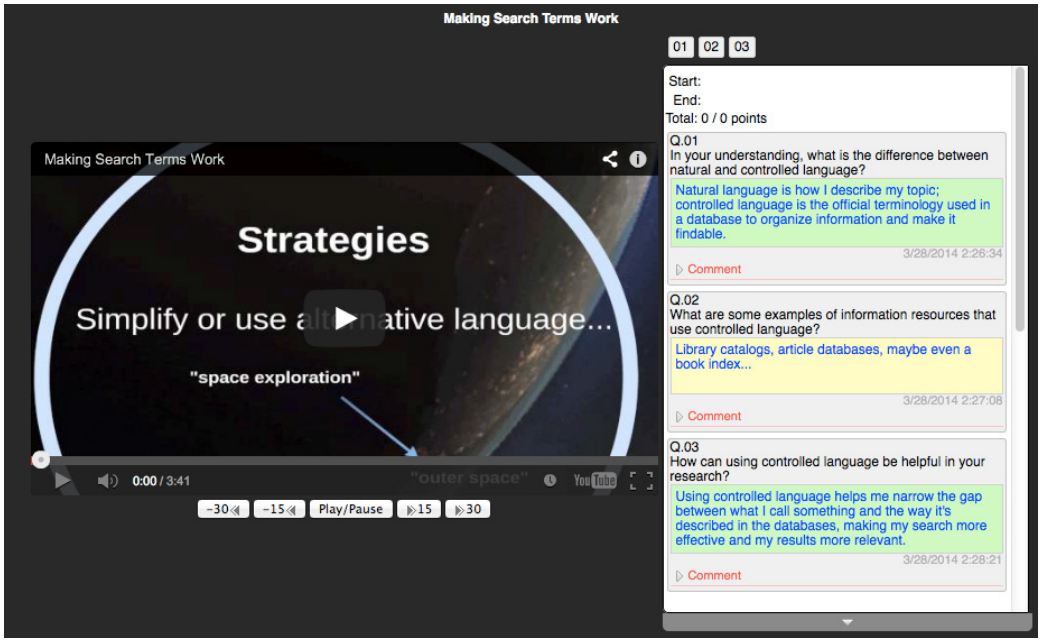
The following three videos were created for our flipped research instruction pilot. These videos and all others available on the Beam Library YouTube channel may be freely used for educational purposes.

- The Terms of Research (available at https://youtu.be/mXyD_RAhZLE)
- Making Search Terms Work (available at https://youtu.be/YC3lx6krM9s)
- Using EBSCO Databases (available at https://youtu.be/-E88wlWxWP0)

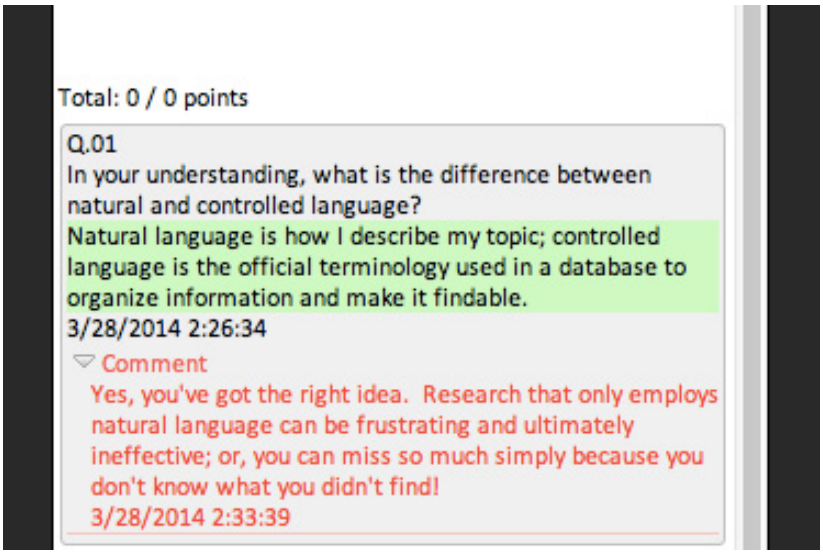
All videos available at YouTube's Beam Library channel are open for public use with Attribution Non-Commercial (CC by N-C) licensing.

Appendix C

Screen shot of a video embedded in ThinkApp:



Screen shot of feedback as it looks in a student's e-mail inbox:



The Future of the Small Theological Library

Abstract

Prompted by reflections from the ATS/ATLA event "The Future of Libraries in Theological Education: A Conversation with Chief Academic Officers, Information Technology Officers, and Library Directors," this essay explores the future of small theological libraries. Envisioning a bright future for small theological libraries first requires understanding the harsh realities of our context, both in theological education and as small libraries. Small theological libraries face many challenges, which require theological librarians to develop new habits for living into the future. These habits include staying attuned to the needs of the community, optimizing library resources, and acting boldly.

Introduction

"What is the future of theological librarianship?", or some variation on that theme, is one of the questions most frequently asked of candidates for theological library positions during the interview process. The expectation is that the best prospects have put a tremendous amount of thought into the future of our libraries and our profession, formulating some opinion and perhaps even a vision. Such was my experience when I attended the ATS/ATLA event entitled "The Future of Libraries in Theological Education: A Conversation with Chief Academic Officers, Information Technology Officers, and Library Directors," in June 2014. Just over one month into my new role as Seminary Librarian at Lancaster Theological Seminary, I attended this event with our President and Academic Dean. Despite my apprehensions, I was excited about engaging in a conversation with fellow librarians and others about the future. This was an opportunity to contribute my ideas to a conversation about our future, and I was hopeful that our collaboration would yield an inspiring and motivating vision.

The conversation was fruitful, particularly because it engaged librarians, information technologists, and chief academic officers jointly. This event offered us the opportunity to bring what we know from our own guilds into a common conversation. Some of the observations and ideas that bubbled up out of the conversation are already having an effect on ATLA's direction. Brenda Bailey-Hainer, Executive Director of ATLA, referred later to the June 2014 conversation in her address to the Australian and New Zealand Theological Library Association, mentioning how collaboration among theological libraries emerged as a key strategy for addressing growing concerns about the changing landscape of theological education.[1] While librarians have excelled in collaboration in years past, collaborating on union catalogs and digitization projects, for example, Bailey-Hainer encouraged her audience to explore more strategic partnerships among libraries and theological schools. ATLA continues to be a leader in this area by providing theological libraries with a networking structure for collaboration on projects such as reciprocal borrowing and e-book lending.

In some ways, however, my hope that we would develop an inspiring and motivating vision went unfulfilled. Due to time constraints, the conversation left many concerns unaddressed. One concern in particular has been a preoccupation for me over the past year and a half. In my notes from the event it is represented by a single bullet point under a heading marked "Additional Observations and Concerns": how to translate trends in libraries, information technology, and higher education in order to implement change in smaller institutions. My recollections of remarks and breakout conversations made a stronger impression on me than one bullet point can convey. At a point in my professional development when I was excited about the future, and full of ideas on everything I could do for my small library and the small theological school it serves, I was surprised to find that many of my counterparts did not share the same enthusiasm. What I

[1] Brenda Bailey-Hainer, "Infinite Possibilities: The Future of Theological Librarianship," *The ANZTLA EJournal*, no. 13 (2014): 12.

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observed instead was a pervasive sense of skepticism, and questioning whether the small theological library is capable of adopting, adapting to, or developing trends. This skepticism manifested itself in the concern that we smaller theological libraries require outside assistance in translating trends into our environment, which could be expected to include financial assistance, resource sharing, and/or imaginative leadership from elsewhere.

Since that ATS/ATLA event, I have continued the work I was hired to do, gradually implementing the ambitious vision for Schaff Library that I shared during my interview presentation. I was, and still am, confident that small theological libraries have a bright future. It is a future in which we are true educational partners with our institutions, and assets essential to the lived mission and vision of theological education. I also acknowledge that our bright future will not come easily, and that it will require some radical thinking, imagination, and innovation. Small theological libraries have the tools and resources necessary to thrive in the changing landscape of theological education. To tap into this potential, we must first understand what it means to be a small theological library. When we have a firm grasp of our present realities, we can cultivate new habits that will help us achieve our future vision.

The Realities of the Small Theological Library

According to the recent survey report *In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries*, a small theological library has fewer than five full-time equivalent staff members and a budget of less than $500,000.[2] Using collection size as a determining factor was considered problematic by the *In Good Faith* researchers and, as our collections become increasingly electronic, the size of a physical collection does not tell us as much about a library today as it has in the past. Surprisingly, FTE and head count enrollment statistics were not included in this survey. The Carnegie Classification of Institutions of Higher Education, which some of our database vendors use to determine our subscription rates, factors size and setting into its classification, but only for two- and four-year undergraduate institutions.[3] Independent seminaries, like my own, are often not classified by size and setting. ATS does not classify theological schools by size, though a quick review of the 2014-15 enrollment data tables shows that an enrollment of 200 FTE may be an appropriate cut-off between small and mid-sized theological schools.[4] One caveat to using the enrollment data reported to ATS for the purposes of identifying a small theological library is that often FTE and head count do not adequately represent the size of community served by the library. The size of the total population served by the library is most important in determining whether it is small or not. Because this research has not been done, researchers are relying on theological libraries to self-identify as small.[5] For the purposes of this essay, I consider a theological library to be small if it has five or fewer full-time equivalent staff members, an annual budget of less than $500,000, an institutional enrollment of less than 200 FTE, and/or self-identifies as being small.

The future of small theological libraries is inextricably linked to the future of the institutions they serve. Our institutions are affected by what is going on with partner churches, denominations, and religious communities, and research shows that religion is in a moment of significant change.[6] In my experience, smaller institutions are rocked more by these seismic shifts than larger institutions. An enrollment drop of ten to fifteen students for a larger institution might raise some questions, but for a smaller institution it represents a dramatic loss of tuition revenue and poses a significant financial challenge. As smaller theological schools make radical decisions for their future survival,

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[2] Liz Bishoff and Tom Clareson, *In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries Survey Report* (Chicago: American Theological Library Association, 2014), 4.

[3] "Size & Setting Classification Description," *The Carnegie Classification of Institutions of Higher Education*, 2015, http://carnegieclassifications.iu.edu/classification_descriptions/size_setting.php.

[4] *2014-2015 Annual Data Tables* (Pittsburgh: Association of Theological Schools, 2015), 45–50, http://www.ats.edu/uploads/resources/institutional-data/annual-data-tables/2014-2015-annual-data-tables.pdf.

[5] Bishoff and Clareson, *In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries Survey Report*, 4.

[6] Stephen Graham and Daniel Aleshire, "2015 State of the Industry Webinar," September 18, 2015, http://www.ats.edu/resources/publications-and-presentations/2015-state-of-the-industry-webinar.

such setbacks create tremors that are felt by all in the field of theological education, but most especially by similar theological schools asking whether the same thing could happen to them.[7]

When our institutions are struggling and concerned for the future, it is natural for that concern to affect the theological library. Survival has become a more pressing concern for the small theological library than exploring new and innovative trends in libraries and higher education. When our institutions face difficult financial decisions, our theological libraries encounter shrinking budgets and staff cutbacks. Sometimes this creates animosity between the theological library and the school administration, resulting in a rift that begins to separate the library from the rest of the campus. In most cases, cutbacks are not an attack on libraries but one of many ways in which administrators are trying to deal with the present realities. For theological librarians, this is an opportunity to become involved in the conversation, to seek understanding with our colleagues about what is going on, and to ask what we can do to help.

The rapidly changing landscape of religion and theological education is only one half of the vise that presses small theological libraries. The second half is the demand to keep up with the rapid pace of information and the struggle to remain relevant. The Association of College and Research Libraries and the New Media Consortium report annually on current trends in higher education and libraries.[8] Participants in the ATS/ATLA conversation were asked to read similar reports published in 2013 before coming to the meeting in June 2014. When we made note of the fact that small theological libraries need help translating trends to institute change in their context, we were referring to the trends that are reported by these organizations.

Trying to stay on trend and reviving our seminaries are interrelated challenges for the small theological library, often resulting in anxiety or pessimism. It is a common perception that trends are set exclusively by larger institutions, which have greater resources of time, money, and staff. Trends grow in popularity and acceptance to a point where prospective students begin to expect that the library will engage them in a certain way. When a smaller theological library fails to keep up with such trends, however, it affects their parent institution's ability to appeal to prospective students. When enrollment stagnates or drops, this affects revenue, which has a further negative impact on the small theological library's ability to keep up with trends. Mired in this downward spiral, the small theological library may begin to resent its size, seeing it as a limitation. We begin to think that it is our smallness that is preventing us from enacting positive change in our libraries.

In order for us to avoid this negative and unhelpful pattern, we must be able to recognize our assets, including the benefits of being small. We must shift our objective from trend following to trend setting. I do not believe that simply *translating* trends that may have been established in a different, larger setting to a small theological library context is the answer. This is not a viable long-term solution for small theological libraries. Today's trends will give way to tomorrow's trends, and thus the need both to *understand* and to *translate* trends for a specific setting is continuous. Merely translating trends is reactionary, and small theological libraries will forever be behind the wave of progress if we follow that trajectory. Instead, I believe we must start training ourselves to be more forward thinking, *mindful* of current trends *yet looking beyond them* at the same time.

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[7] Recent announcements by Andover-Newton Theological School, Lutheran Theological Seminary at Gettysburg, and Lutheran Theological Seminary at Philadelphia have generated a lot of conversation at my seminary, which is in the same denominational family as Andover-Newton and in the same region as the Lutheran seminaries. More information about these announcements can be found in the following news articles: G. Jeffrey MacDonald, "Oldest US Graduate Seminary to Close Campus," *Religion News Service*, November 13, 2015, http://www.religionnews.com/2015/11/13/oldest-u-s-graduate-seminary-to-close-campus-denominations-secularization-andover-theological/; G. Jeffrey MacDonald, "Two Lutheran Seminaries to Close and Reopen as New School," *Religion News Service*, January 15, 2016, http://www.religionnews.com/2016/01/15/two-lutheran-seminaries-close-reopen-new-school/.

[8] ACRL Research Planning and Review Committee, "Top Trends in Academic Libraries," *College & Research Libraries News* 75, no. 6 (June 1, 2014): 294–302; ACRL Research Planning and Review Committee, "Environmental Scan 2015" (Association of College and Research Libraries, March 2015), http://www.ala.org/acrl/sites/ala.org.acrl/files/content/publications/whitepapers/EnvironmentalScan15.pdf; L. Johnson et al., *NMC Horizon Report: 2015 Higher Education Edition* (Austin, TX: The New Media Consortium), accessed October 7, 2015, http://www.nmc.org/publication/nmc-horizon-report-2015-higher-education-edition/; L. Johnson et al., *NMC Horizon Report: 2015 Library Edition* (Austin, TX: The New Media Consortium), accessed October 7, 2015, http://www.nmc.org/publication/nmc-horizon-report-2015-library-edition/.

Habits for Living into the Future

One way that I am coping with the challenges of my reality in a small theological library is by cultivating new habits that lend themselves to forward, strategic thinking. Three of these habits are staying attuned to the unique needs of my community, utilizing my library's resources optimally, and acting boldly. I present these habits not as a prescription for how to be an effective theological librarian in a small theological library context, but as an invitation to dialogue.

First, I see the need for paying attention to what is unfolding in my community, and how the library can serve, as central to the success of my library. We exist to serve the information needs of our community, which includes students, faculty, staff, alumni/ae, visiting students and faculty, and clergy and laity from the region. Serving the needs of our users informs all the decisions I make, from collection development to programming. In order to meet the community's needs, I have to know what they are, and be able to assess how they change and develop. As information needs change, our services ought to adapt in response. If I am successful in developing sound mechanisms for evaluating and assessing information needs, I will be that much more likely to be able to anticipate information needs, and innovate solutions to match them as they arise.

There are several things I am doing to become acquainted with my users and to become attuned to their needs. I keep my office door to the library's foyer open so that folks know I am available to hear their questions, and to help with whatever information or technology problem they might have. While my predecessor kept that door closed, and let a plant grow over the threshold, students, faculty colleagues, and alumni/ae now regularly stop to say hello or to ask a brief question. I have also engaged my library's users by inviting them into conversations.[9] During the 2014-15 academic year we hosted some conversations using an adaptation of Appreciative Inquiry, and learned a lot about what people thought of the library, and how we might improve what we are doing. In May 2015 we hosted a "conversation through art" by inviting students, faculty, and staff to write and draw on our windows.

Second, I seek to optimize the use of my library's resources. In order to do this, I have to step away from the trap of thinking about all the things we *lack*, and change my thinking to recognize the resources we *have*. While frugality and cautious spending of limited funds is part of this habit, the larger construct of optimizing resources includes how we use our space and how the staff is deployed.

A more efficient use of our space and staff resources has made a positive impact on our library. In my first few months, I evaluated how space was being used in the library and arranged the furniture to maximize the spaces. We now have a lounge area for casual meetings and conversations, a Learning Commons instructional space, quiet study areas with tables and carrels, an exhibit gallery, and a periodicals reading area. We achieved this without purchasing any additional furniture, simply optimizing what we already had. I also evaluated our staff resources, assessing individual gifts and matching them to the tasks that needed to be done. From what I learned about my staff members, I was able to match each one with tasks they enjoy and are able to do well. I continue to do this as we have added new staff, so that we are cultivating a positive work environment where everyone's gifts are being utilized.

Third, I am learning to act boldly, a habit I have needed to cultivate deliberately. One of my goals is to anticipate our users' needs and meet them as they arise. I cannot achieve this goal by simply managing change; I must act boldly by *leading* change. In order to anticipate our users' needs and meet them we have to be able to merge what we know about our community and our resources with developing trends in libraries, technology, and higher education. Innovative solutions that come from this type of thinking will demand bold action.

I've taken bold action both in increments and in large steps. Our library's space is slowly evolving, having been opened up to conversation and to creative and artistic expression. We are exhibiting art created by our students, and creating a space where students can freely explore their creativity and artistic expression in support of a new seminary course on Christianity and the Arts. We have also become an active participant in the Open Source movement through migrating

[9] Myka Kennedy Stephens, "Hosting Conversations in the Library: A User-Centered Approach to Change," *Summary of Proceedings: Annual Conference of the American Theological Library Association 69* (2015): 226–31.

our ILS to Koha, migrating our digital archive to Omeka, and adopting SubjectsPlus for our library guides.[10] This was not without risks, and while it is financially cost-efficient for small theological libraries, troubleshooting can take additional time. Such initiatives have connected our library to a network of other libraries and institutions, which has been an unexpected benefit as I encounter issues and need advice.

Conclusion

Leading a small theological library into a bright future requires an acknowledgement and understanding of the present realities, and thinking beyond size as a limitation and toward size as an asset. Smaller institutions can often implement change more easily than larger institutions, and are just as likely to be places of creative innovation as better-endowed and better-staffed libraries. Small theological libraries will not succeed by denying change, and we will not progress sufficiently by only translating and following trends. We must change our habits. For me, this means staying attuned to my community's needs, utilizing my library's resources optimally, and acting boldly. I believe the library and seminary I serve are already seeing the benefits of these changes in thought and focus, and I am excited to see similar change and habits develop in other small theological libraries. Together we can attest to the bright future of small theological libraries.

[10] This is the topic of my portion of the upcoming panel presentation "Open Source Software in Theological Libraries," with Richard Manly Adams, Jr. and Matthew Collins at the 2016 ATLA Annual Conference.

Tales of an Editor: Helping Scholars to Write for the Public Audience

Abstract

For a number of reasons, the ability to translate the findings of academic scholarship into everyday language is of great value in today's world, and the techniques needed for doing this can be mastered. The present essay maps out some pointers, specifically for librarians who want to write for a popular audience themselves, or to enable their patrons to do so. Recommendations include the importance of reading good writing, adopting a confident voice when writing, listening respectfully to the counsel of one's editor and their knowledge of the audience, complying with stated deadlines, and learning not to be anxious about the need to say anything new: it's more important to say something worthwhile than it is to say something new.

Introduction

A long time ago, in a galaxy far, far away, I was a librarian. A slightly shorter time ago, in a galaxy much closer to home, I became a magazine editor.[1] Along the way I learned some things that are worth knowing for people who wish to share the results of their academic research with "the average person."

Anyone who wonders whether this task is worth doing need only look at the daily headlines. Discussions in our courts, legislatures, schools, and churches could all benefit from the infusion of thoughtfully considered and compellingly written scholarship in popular arenas. In addition, I believe that wisdom is a gift from God, to be used for the greater good, and that sharing that wisdom is part of God's calling on each of us.

As librarians, I suspect that many of us also believe this, but as a further testimony, I can do no better than quote my assistant editor, Dawn Moore, on this point, when I told her I was working on the present essay:

> To own a gift of deep knowledge on a given topic is to have a great responsibility to use that knowledge and to share it where appropriate. Just like all good things (the wine in my basement?), wisdom should be shared and not just with those who live in the academic world. It's more valuable than money and perhaps easier to share. It is a high calling to bring academic material from the ivy tower to the world, even if just to enlighten or educate folks who don't have the means to study the topic in depth.[2]

But even if we accept that this is a worthwhile task, we may still wonder how to go about it. That's what this essay is for. My area of academic subject specialization is *Christian History*, and ATLA is an organization of theological librarians, so I will assume that the scholarship in question for most of my readers here is religious scholarship. But the advice and lessons have broader applicability to a whole host of academic subjects.

In what follows, I also assume that I am addressing two audiences. First, an audience of librarians who themselves might want to write solid scholarship for the average person, either around library-related topics or around the topics they may have studied for subject masters' degrees and doctoral degrees. Secondly, an audience of librarians who may find themselves called into service to help scholars at their institutions with this kind of writing.

[1] "How I Became Post-Ac and How God Loves Me Anyway," *The Well*, March 10, 2014, http://thewell.intervarsity.org/in-focus/how-i-became-post-ac-and-how-god-loves-me-anyway.

[2] Dawn Moore, e-mail message to author, December 11, 2015.

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Guidelines

Here are the guidelines I would give, either for your own use or to pass along.

Read

Read the kind of writing you want to do yourself. Popular scholarly writing differs from scholarly writing for academic journals in a number of ways, which I will outline below, but, in addition to following those guidelines, it's essential to get good, popular scholarly religious writing into your ear by *reading* it. Naturally, I'd advise you to read my magazine in the field of church history,[3] but there are plenty of other sources to check out. *Biblical Archaeology Review* has been doing this kind of thing for decades.[4] For Biblical exegesis aimed at the average person, try the Theology of Work Project website.[5] The monthly magazine *Books and Culture* does a great job of reviewing academic works and providing thoughtful commentary in everyday language.[6] If you never thought religious statistics could be readable and compelling, visit the blogs *Charting Church Leadership and Sociological Reflections*.[7] For religious biography and literary criticism, you might try Alan Jacobs's book on C. S. Lewis, *The Narnian*; for Augustinian theology for teenagers (it's true!), Beth Felker Jones's book *Touched by a Vampire*.[8]

You may already know some of these magazines, blogs, and books, but what I'm urging is that you *read them like a writer*. How do they do what they do? How do they use anecdotes and data? What tone do they adopt? What do they say and what do they leave out? When do they cite authorities? When do you want to turn the page and when does your attention lag? Not only can you learn better writing from these authors, but you can also begin to think about what kind of market you're interested in for your own work, and what audience you want to speak to.

A hard but very useful truth: unless you had an excellent doctoral advisor who also taught you how to write clearly and confidently, you will have to *unlearn* a lot of what you learned in graduate school about writing. Popular scholarly writing is a lot of things academic scholarly writing is not. It's a lot more like explaining your thesis to your neighbor or your nephew than it is explaining it to your dissertation committee.

Here are some cases in point:

The kind of writing I'm describing

- States things clearly, in subject-verb-object sentences with a minimum of meandering inserted clauses.
- Uses interesting and varied language, but avoids multisyllabic words that are colorless (no *optimizing, foregrounding, assessing, problematizing*, and the like.)
- Uses active verbs. (You can immediately make yourself a better writer for a popular audience by taking your last piece of scholarly writing and revising it to turn 95 percent of the passive verbs into active verbs. I'll let you off the hook for 5 percent.)
- While it describes and outlines nuanced approaches to the topic, it almost never refers to both sides of an academic debate unless the subject at hand is extraordinarily crucial and widely contested. ("Some scholars say…. But I say…" If you already know which side you are taking, take it.) Along with this, resist the temptation to play out such arguments in the footnotes. In fact, skip the footnotes altogether unless you have a very compelling reason to include them, as anything important enough to be in a footnote is important

[3] https://www.christianhistoryinstitute.org/magazine/

[4] http://www.biblicalarchaeology.org/magazine/

[5] https://www.theologyofwork.org/

[6] http://www.booksandculture.com/

[7] http://www.patheos.com/blogs/chartingchurchleadership/, http://johnwhawthorne.com/

[8] Alan Jacobs, *The Narnian: The Life and Imagination of C. S. Lewis* (San Francisco: HarperCollins, 2005); Beth Felker Jones, *Touched by a Vampire: Discovering the Hidden Messages in the Twilight Saga* (Colorado Springs, CO: Multnomah, 2009).

enough to be in the body of the text.[9] (This surprises a lot of people who write for *Christian History* when they first turn in their manuscripts.)

Popular scholarly writing avoids overly clunky scene setting ("In this essay I will explain three ways William Penn misgoverned the colony of Pennsylvania"; try "William Penn proved an unsuitable leader in several ways. Here are three," instead.) It opens with vivid, attention-getting statements or stories, and it closes with a punch. Here are two great examples of this; an article from *Christian History* about Charlemagne by theologian Sarah Morice-Brubaker, and an op-ed in his local paper by Reformation scholar David Steinmetz on the Amish school shooting some years ago.[10]

If you haven't read your Strunk and White's *Elements of Style* for a while, get it out and dust it off.[11] Even if you disagree with half of the recommendations, you'll still come away from an hour with the book sounding more like E. B. White, who was one of the clearest writers of the twentieth century. This can only be a good thing.

Don't forget that you are the expert

If you've been asked to write for a magazine or website, or if you are querying some publication about writing for them, presumably it's because you know something about a topic of interest to their readers. When you come to write your article, don't disappear behind the over-qualifications and over-explanations you might make in an academic paper. If you've been studying temperance for years and think that our stereotype of temperance reformers as rural and backward is wrong, say so. If you're an Old Testament scholar and believe your interpretation of Isaiah 7:14 is correct and your opponents are misguided, say so. It's much harder to edit writing that waffles than writing that takes a position, confidently and vigorously.

But also listen to your editor, if you have one.

The editor has probably been editing the magazine, working for the publishing house, or managing the website for some time. He or she knows the readership: the level of vocabulary they can comprehend, their background knowledge of the topic, the biases they will bring to the material, and the like. By all means stick to your facts, which you know better than the editor, but avoid being defensive, and let the editor shape how you need to express those facts for the audience, which the editor knows better than you. I once had an author insist that our readers *should* understand the vocabulary the author was using, no matter how much evidence I presented that they would not be able to. The author further insisted that the fact they would not understand the author's vocabulary was a condemnation of the American school system. All of this may have been true, but it nevertheless represented a formidable barrier on the part of that author to communicating with our actual audience.

And pay attention to what the editor asked you to do at the beginning. If you were asked to write about the history of wine consumption in the Bible, write about the history of wine consumption and don't switch to beer in the middle. Deliver the facts you agreed to deliver.

If you're used to writing for academic journals, the amount of editing that a popular magazine article receives may surprise and shock you. The first time it happens to you, sit down with a glass of scotch or a cup of tea, take a deep breath, and look at what the editor has done. Take note of why, and then smile graciously and say thank you, unless the editor has screwed up the facts.

Alternately, if you've decided to start blogging as a means of reaching a public audience, you won't have an editor. Consider yourself both blessed and cursed, and take the rest of this article to heart and write it on your doorposts.

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[9] If you are wondering why I am using footnotes, my *TL* editor requested that I do so as a matter of consistency with *TL*'s submission guidelines!

[10] Sarah Morice-Brubaker, "The Idea of Christendom," *Christian History* 108 (2014), https://www.christianhistoryinstitute.org/magazine/article/charlemagne-idea-of-christendom/; David C. Steinmetz, "Forgiveness Springs From Their Faith," *Raleigh News and Observer*, October 13, 2006, http://homelesstheologywanderings.blogspot.com/2011/02/forgiveness-as-way-of-practicing-peace.html

[11] William Strunk and E. B., White, *The Elements of Style* (London: Longman, 2008).

Popular magazines, newspapers, and websites measure deadlines in days and weeks, not months and years.

Librarians already know this, I think, but it's worth reiterating to your scholarly-writing-hopeful patrons. Used to being in the neighborhood of meeting a book contract deadline if you miss it by six months? This would not work if you were writing for *Christian History*, where we publish a magazine every three months. Editors are understanding if you can't meet a deadline, to be sure, but let them know in a timely fashion, and accept that the extension you'll get might be a weekend or a week, not a month or two. Surprisingly, you may find as you do more and more of this type of writing that you can write faster than you thought you could at the start. (More on that in a moment.)

It's also worth stating that if you get called by someone from the media wanting expert commentary on an issue in an interview, answer them *that day* regarding your availability. Within a few hours, if you can. We could use many more thoughtful scholars being interviewed in popular forums. Be the expert the reporter respects and returns to for future commentary by showing your consideration of the fact that they are probably on a very tight daily deadline.

And a word about deadlines and perfectionism: the good part about having an editor on the popular level is that *what they are there for is to edit*. More than once I've had people say they are late getting things to me because they are tinkering with sentences, niggling with word counts, adjusting footnotes (see my previous caveat about footnotes), or otherwise agonizing over minutiae. If you are at the point of agonizing, *send the article to the editor*. He or she would much rather have it on time and have you leave the tinkering to them. I've written whole introductions and conclusions for people. I've torn articles apart and put them back together. I've cut 3,000 words out of an intended 2,000-word article that was turned in at 5,000 words. This is what I get paid for. Turn the article in on time, and let the editor do her job.

Your task in a popular article is to explain scholarship, not (usually) to advance it

More than once I've had an author refuse to do an article on the grounds that they don't have anything new to say about the subject. The first goal of popular scholarly writing is not to say something new, but to say the things that are already known about the topic, in a clear and compelling way, so that people without your historical, theological, or exegetical background will nevertheless be able to use the information to illumine their understanding and even guide them in their reactions to current events. (My doctoral advisor, who *did* try to teach us how to write clearly, used to say: "Write for your educated grandmother.")

If you think about the examples by Morice-Brubaker and Steinmetz which I cited earlier, in neither case were they adding to our store of information on either Charlemagne or the Amish. Instead they were referring to that information and explaining it in a way that helped non-historians apply it to current events: the perennial struggle between church and state in one case and the ability to forgive a specific heinous crime in another.

This also leads me to why I *think this kind of writing is, or can be, faster than academic scholarly writing*. I've done both kinds, and I know the difference: when I have been working on an academic paper for a conference, I've had all manner of books stacked by my computer, Internet browser tabs opened, and highlighted, dog-eared articles all around my desk. But when I get to write a popular article, my desktop is much neater. I still begin by refreshing my memory of the scholarship involved, but then I usually close the books, put aside the scholarly chatter, and swing for the fences. Probably eight or nine times out of ten, the article is in my wheelhouse anyway, or I wouldn't have been contacted about it. Only when I've written the first draft article do I open the books back up and begin the necessary fact checking ("OK, when *was* Carrie Nation born?"). You know your own subject material better than anyone. Trust yourself.

I wrote an article for *Christianity Today* on the topic of my doctoral dissertation and first (so far, only) academic book.[12] I never once opened the book while I was writing the first draft of the article. But the years I had spent immersed in the history of temperance informed every word. (Yes, I *did* open it for the second draft. I didn't make all those statistics about alcohol consumption up.) You have the immense benefit of years spent immersed in the history of something, too. You'd be surprised how much you already know, and you might be surprised at how fast you can write for the sheer joy of it.

[12] Jennifer Woodruff Tait, "The Teetotalers I Never Knew," *Christianity Today*, 58:2 (June 2014), 42-45. http://www.christianitytoday.com/ct/2014/june/teetotalers-i-never-knew-alcohol.html?share=mXj9%2f6lyffFUqTzvrBk3EE6SQqvlOPDZ

Summary

That, in slightly more than a nutshell, is my advice. Ponder it, inwardly digest it, and hand it out to any aspiring scholars who frequent your reference desk. You'll be making my job easier, and you'll be helping develop more informed citizens and congregations.

Teaching the History of the Bible as Book: A Bibliographic Essay

by Bruce Eldevik

INTRODUCTION

Theological librarians are well equipped to offer sessions or even a mini-course on the evolution of the Bible as a material object. Even though the Bible is central to the studies of seminary or divinity students, and while regular church-goers' interest in studying the Bible is high, this perspective on "how the Bible came to us" usually receives little attention. Almost all theological libraries, however, hold centuries-old artifacts, publications, and facsimiles that make teaching the history of the Bible as book not only possible, but interesting, fun, and perhaps even revelatory for all concerned.

The conviction underlying this essay is that providing an opportunity to look closely at the transmission of the Bible through its material formats — scrolls, codices, illuminated manuscripts, printed books — and its celebrated and condemned translations into other languages offers not only a unique and effective way to connect students with the library of their institution, but also to reach beyond the campus borders to engage a wider interested constituency. There is an inherent, though largely untapped, fascination for many of the "special" items that theological libraries have in their collections. Whether due to craftsmanship, visual beauty, historical significance, sheer age, or some combination of all of these, it is a beneficial undertaking to highlight the richness of detail within and the story behind these items, thereby engaging this natural curiosity and fostering a singular learning opportunity.

The purpose of this bibliographic essay is to recommend a collection of high quality secondary sources that will undergird an enterprise of this nature. A subsequent aim, for those libraries that may wish to add or link to resources about the story behind the physical evolution of the Bible, is to recommend a set of accessible, not overly technical publications (books, exhibition catalogs, websites) that lend themselves to teaching this topic.

The Bible As Book: Overviews

Neil R. Lightfoot's *How We Got the Bible*[1] is one of many surveys written for the "average reader." In short chapters Lightfoot covers ancient book production followed by the arc of the Bible's early history as a manuscript. He describes and compares the most important early Greek and Hebrew manuscripts, not shortchanging the drama accompanying their discovery. Several chapters are devoted to textual matters and questions surrounding the Canon. With the exception of a survey of English bibles up to the KJV, the Bible after the advent of printing receives relatively little attention. Nevertheless, due to its brief, non-detailed approach Lightfoot's book could double as a recommended text in a short course setting.

The single best treatment of the manifestations the Bible has taken throughout its history is Christopher de Hamel's *The Book: A History of the Bible*.[2] Beautifully illustrated and engagingly written, this title by itself could suffice as a comprehensive resource for surveying the history of the Bible. De Hamel begins with the fourth century when the Bible, in Jerome's Latin translation, had assumed nearly its present form and completeness. The second chapter jumps back to the Bible's origins in Hebrew and Greek, written on papyrus and parchment. From there the narrative follows a chronological timeline: medieval, Reformation, English and American, bibles of the early missionary era, and concluding

[1] Neil R. Lightfoot, *How We Got the Bible*, 3rd rev. and expanded ed. (Grand Rapids: Baker Books, 2003).

[2] Christopher De Hamel, *The Book: A History of the Bible* (London: Phaidon, 2001).

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with the revolutionary impact of modern discoveries of ancient biblical manuscripts. The bibliography is extensive and could stand as an essay in its own right. In short, this is a first-rate resource that unfolds like an illustrated series of lectures.

Biblical Texts in the Ancient World

A topic that usually holds a great deal of interest is how biblical books, as literature first written in antiquity, were actually made and read. What did these early appearances of the scriptures look like? How were they used? The essay by Larry Hurtado and Chris Keith, "Writing and Book Production in the Hellenistic and Roman Periods,"[3] presents a succinct yet clear discussion of this process, including reasoned theories concerning the early adoption of the codex among Christian communities. This essay appears in the first volume of the soon-to-be-completed four-volume *New Cambridge History of the Bible*, a set that updates with current scholarship the highly regarded three-volume work published nearly a half-century ago.[4]

For an expanded investigation of this topic, Harry Gamble has produced a well-received study of the physical formats taken by books in the first centuries CE. In chapter 2 of *Books and Readers in the Early Church: A History of Early Christian Texts*[5] he surveys the evolution from the roll to the codex and posits the attraction and preference Christians had for the codex, e.g., its practicality for lengthier texts such as the compiled letters of Paul or the four Gospels, improved means of access for comparing passages, and, not least, creating a differentiation from the ongoing use of scrolls in Hellenistic culture. Gamble also incorporates into his narrative the Greek and Latin terms for books and book production: *biblos/volumen, tomoi/libri, selis/pagina*, etc. which, when presenting on this topic, help to reinforce identifiable connections between books then and now.

In the Beginning: Bibles Before the Year 1000[6] is the catalogue of an exhibition held in 2006-07 organized by the Freer and Sackler galleries of the Smithsonian Museum and the Bodleian Library, Oxford. Four scholarly essays precede the catalogue itself. "Bible and Book" by Harry T. Gamble traverses in condensed form much the same territory as his monograph referred to above; "The Christian Orient" by Monica J. Blanchard surveys the regions in which the biblical manuscripts were produced; "The Book as Icon" by Herbert J. Kessler discusses the illustration and decoration of the scriptural texts; and "Spreading the Word" by Michelle P. Brown, the general editor and curator of the exhibition, who has written a wide-ranging study of how texts were collected, transmitted, and formed into a canon. All of these essays are both informative and readable, befitting a work intended for non-specialists. The star of this publication, however, is the catalogue itself, a 140-page section of bright, sharp color photographs of biblical manuscripts, from earliest fragments to examples from major codices, some elaborately decorated. Not only does this catalogue facilitate a comparison of biblical manuscripts, from the earliest centuries to later, but due to the quality of its plates it could also serve in a display or exhibit. A detailed reference index with description, location, and bibliographic references for all the plates adds considerable value to this fine production.

The Great Bible Codices

During his lifetime Bruce Metzger was considered the dean of American specialists on the manuscripts and textual history of the Bible. His *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography*,[7] published in 1981,

[3] Larry W. Hurtado and Chris Keith, "Writing and Book Production in the Hellenistic and Roman Periods," in *The New Cambridge History of the Bible: From the Beginnings to 600*, ed. James Carleton Paget and Joachim Schaper, vol. 1 (Cambridge: Cambridge University Press, 2013).

[4] Peter R. Ackroyd et al., *The Cambridge History of the Bible* (Cambridge: Cambridge University Press, 1963-70).

[5] Harry Y. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven: Yale University Press, 1995).

[6] Michelle Brown, ed. *In the Beginning: Bibles before the Year 1000* (Washington, D.C.: Freer Gallery of Art and Arthur M. Sackler Gallery, Smithsonian Institution, 2006).

[7] Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (New York: Oxford University Press, 1981).

presents, in part one, a condensation of years of study and research concerning Greek writing and manuscripts generally and, in part two, page-length capsule summaries, with photographic plates, of individual manuscript witnesses to the text of the Bible. Part two constitutes its reason for inclusion here as Metzger's chosen examples often disclose interesting anomalies or editorial insertions that serve as reminders that these manuscripts were created by actual people. For example, included in his description of Codex Vaticanus, Metzger calls attention to an "indignant" insertion by a later scribe restoring the incorrect original reading that had been corrected by a previous scribe. The exasperated scribe writes, "Fool and knave, can't you leave the old reading alone, and not alter it!"[8] The plate on the facing page shows the crabby note in situ next to the text of Hebrews 1:3. Similar instances of erasures or insertions and other unique features are mentioned in Metzger's descriptions of additional landmark codices: Sinaiticus, Alexandrinus, Washingtonianus, Bezae, etc., reinforcing their human dimension and furthermore enabling a teacher or librarian to present in some depth these important biblical witnesses without the need to do hours of research.

Using the enhanced presentation capabilities of digital technology, an excellent source for a close examination of one of these pre-eminent Bible codices is the Codex Sinaiticus Project's website, "Codex Sinaiticus: Experience the World's Oldest Bible" (http://www.codexsinaiticus.org/en/).[9] A collaboration of the four international institutions where portions of the codex reside, the British Library, the National Library of Russia, St. Catherine's Monastery, and Leipzig University Library, the website is an unprecedented opportunity to examine every aspect of the codex to the smallest detail. The website is a marvel of technical virtuosity. Beginning from a full-page view it is possible to zoom in to see only a handful of lines of text. If desired, a transcription and transliteration of the text can also be invoked in separate panes. The codex can be viewed in either "standard" or "raking" light. The latter allows a topographical view of the vellum leaves, adding a touch of 3-D virtual reality. The site also provides a good deal of factual details about the codex – its history, how it was made, etc. – in summary fashion, but the main event here is the opportunity to display the codex to a group on a "wide screen in living color."

For those who can't get enough of Codex Sinaiticus, and there may indeed be some given the twists and turns of its fascinating history, *Codex Sinaiticus: The Story of the World's Oldest Bible* by D.C. Parker[10] covers the whole of its fifteen-hundred-year career as one of the two earliest, most important biblical manuscripts. Parker writes for the educated layperson. His early chapters cover much of the same terrain as other entries in this essay, e.g., "The Christian Book in the Age of Constantine," "Making a Bible in the Year 350," and so on. The later chapters, however, hone in on the suspense of Sinaiticus including its discovery in a basket of scraps at Saint Catherine's Monastery, its removal from the monastery under less than clear circumstances (was it a loan or a gift?), and its later negotiated sale by the Soviet government to Great Britain for needed cash. The book stems from the Codex Sinaiticus Project mentioned above, and the concluding chapter describes that effort.

Medieval Bibles

In the West the Latin Vulgate translation of Saint Jerome became the text of the Bible in the Middle Ages. J.N.D. Kelly's *Jerome: His Life, Writings, and Controversies*[11] is a lively re-telling of the colorful life of this scholar saint. In particular, Kelly's account of Jerome's translation, first of the Gospels when he lived in Rome (chapter 9) and later the Old Testament in Palestine (chapter 15), provides fascinating insight into Jerome's growing convictions about the process of translation and the surprising length of time (three to four centuries!) before his translation became normative.

The classic details contained in manuscripts — inhabited initials, decorated borders, etc. — often hold a high degree of recognition and interest for those with even the most casual acquaintance with them. The "Digital Scriptorium" (http://vm136.lib.berkeley.edu/BANC/digitalscriptorium/)[12] website offers an opportunity to view a wide range of manuscript pages on a greatly enlarged scale for an enhanced appreciation of their craft and artistry. The Digital Scriptorium will

[8] Ibid., 74.

[9] The Codex Sinaiticus Project, "Codex Sinaiticus: Experience the Oldest Bible," http://www.codexsinaiticus.org/en/.

[10] David C. Parker, *Codex Sinaiticus: The Story of the World's Oldest Bible* (Peabody, MA: Hendrickson, 2010).

[11] J. N. D. Kelly, *Jerome: His Life, Writings, and Controversies* (London: Duckworth, 1975).

[12] "Digital Scriptorium," http://vm136.lib.berkeley.edu/BANC/digitalscriptorium/.

soon be joined by the Reading Room portion of vHMML, the Hill Museum and Manuscript Library's virtual site (http://www.vhmml.org/),[13] constituting a repository for viewing thousands of *complete* manuscripts. Currently the site provides resources for studying manuscripts including annotated pages, a lexicon of terms, and bibliographic references.

Two variants of medieval bibles are the *Bible Moralisées* and the *Biblia Pauperum*. Both receive extensive description with illustrations in *The Making of the Bibles Moralisées* by John Lowden[14] and *Biblia Pauperum: A Facsimile and Edition* by Avril Henry.[15] The complexity of how text has been combined with image in these late-medieval "bibles" may lead one to forgo their detailed history and interpretation and rely on Lowden and Henry primarily for visualization purposes, supplementing with Christopher de Hamel's more concise description in *The Book*. Nevertheless, both are further examples of how Bible stories and themes were elaborately embellished with textual and artistic commentary during this era and how, particularly with respect to the *Biblia Pauperum* in its later manifestation as a blockbook, the transition to a printed Bible had begun.

An Introduction to the Medieval Bible, by Frans van Liere,[16] provides an in-depth look at this thousand-year era of Bible history including the tradition of adding commentary to the text and its use in worship and preaching. Pertinent to this essay, its second chapter, "The Bible as Book," is a helpful summary in thirty pages of the physical aspects of its composition and appearance.

The Saint John's Bible is an anachronism. Completed only in 2012, it is the first Bible in more than five hundred years made entirely by hand. As such, its values in conception, design, and production go directly back to the medieval era. Thus, Christopher Calderhead's *Illuminating the Word: The Making of the Saint John's Bible*[17] is an excellent source for understanding how an undertaking as large and complex as a medieval Bible was accomplished. In addition to discussing the practical concerns of making a manuscript, e.g., the quality of the vellum writing surface, the strength and suppleness of the quill pens, etc., Calderhead raises some interesting metaphysical points as well — book as commodity vs. book as treasure; decoration as illustration vs. spiritual meditation on a text — that help us sense the much different world of medieval devotion. A related DVD, *The Illuminator: Bible for the 21st Century*,[18] reviews the decision by the Saint John's Abbey and University to begin this project and profiles Donald Jackson, its artistic director. It contains a down to basics scene of Mr. Jackson making a quill pen that would be an informative but also entertaining excerpt to show to a group.

The First Printed Bibles

In *The Book* Christopher de Hamel devotes an entire chapter to the Gutenberg Bible to give it the recognition it deserves and to satisfy the high degree of curiosity that many have about the creation of this cultural icon. "Gutenberg Digital" (http://www.gutenbergdigital.de/gudi/start.htm),[19] presents the opportunity to view online one of the few complete copies of this monumental achievement. The site also contains basic information concerning how Gutenberg's Bible was printed on a hand press. Once again, however, the chief benefit of this site is the capability of examining the individual pages in high resolution, to marvel at how the type mimics manuscript hand lettering and to enjoy the elaborate detail of the page decorations.

Supplementing this representation of the first Bible printed with moveable type is a slender book that focuses on the robust Bible printing industry that grew up in Venice not long after Gutenberg. *Let Your Light Shine: Bible Printing in*

[13] Hill Museum and Manuscript Library, "vHMMl: Resources for Manuscript Studies," The Library, http://www.vhmml.org/.

[14] John Lowden, *The Making of the Bibles Moralisées* (University Park.: Pennsylvania State University Press, 2000).

[15] Avril Henry, *Biblia Pauperum: A Facsimile and Edition* (Ithaca, NY: Cornell University Press, 1987).

[16] Franciscus A. van Liere, *An Introduction to the Medieval Bible* (New York: Cambridge University Press, 2014).

[17] Christopher Calderhead, *Illuminating the Word: The Making of the Saint John's Bible*, 2nd ed. (Collegeville, MN: Liturgical Press, 2015).

[18] "The Illuminator: Bible for the 21st Century," ([Collegeville, MN]: Hill Museum & Manuscript Library at Saint John's University, 2005), DVD.

[19] "Gutenberg Digital," UNESCO: Deutsche UNESCO-Kommission e.V., http://www.gutenbergdigital.de/gudi/start.htm.

Venice During the High Renaissance by Liana Lupas[20] is the product of an exhibit of fifteenth-century Venetian bibles at the Museum of Biblical Art in New York. The exhibit and book set the process of printing bibles in the context of the Renaissance era's renewed interest in antiquity and describes how, through the assiduous efforts of Venetian scholar printers, bibles and other Greek and Roman writings were produced in editions that facilitated their study — running titles, chapter numbers, and cross-references, among others.

An interactive website that graphically displays the progress of the new industry of printing is "The Atlas of Early Printing" (http://atlas.lib.uiowa.edu/),[21] created and hosted by the University of Iowa Libraries. In a classroom setting it can visually demonstrate in an intriguing way the rapid advance of printing across continental Europe and England from Gutenberg to 1500. An overlay shows relative output for each location, making it easy to identify the cities that became major centers of printing (Venice quickly became such). Other overlays include trade routes, fairs, conflicts, paper mills, and universities. Additional information beyond the map portion of the site includes a history of the site itself, overviews of printing and book production in the fifteenth century, a bibliography of sources, and links to related websites.

Reformation Bibles

The translation of the Bible into the vernacular languages of Europe was one of the great achievements of the Reformation. *The Bible of the Reformation, the Reformation of the Bible*[22] is the catalog of an exhibit of Reformation-era bibles curated by Valerie Hotchkiss, David Price, and Jaroslav Pelikan, who has also written four accompanying interpretive essays. "Bibles for the People," the third essay, deals most directly with issues of translation faced by Luther, Tyndale, and others as they sought to render the Bible in the language of their people. Facsimile illustrations and insightful descriptions by Hotchkiss and Price of these ground-breaking translations comprise the catalog portion. Taken together the essays, descriptions, and illustrations provide a stimulating resource for explaining the major turn brought about by the Reformation in how the Bible was produced and packaged to meet its new audiences.

To Martin Luther belongs one of the most storied instances of early bible translation and adaptation. The circumstances of his 1522 translation of the New Testament and 1534 publication of the whole Bible in German are told and illustrated by Stephan Füssel in *The Book of Books, the Luther Bible of 1534: A Cultural-Historical Introduction*.[23] Füssel pays particular attention to the process Luther went through in translating from the Greek, providing examples of his "innovative, theologically bold and vivid language." *The Book of Books* is intended to accompany a brightly hand-colored facsimile of the 1534 complete Bible. Libraries also owning this reprint edition have a fine piece for display that will show the growing importance of woodcut illustrations as interpretive devices in their own right. Füssel also includes a brief section on the importance of pamphlets in the ramped-up war of words and images, of which the Bible was a part.

An innovative source for presenting the woodcuts that accompanied and increasingly defined bibles in the Reformation period comes from within the theological library community. The "Digital Image Archive" (http://pitts.emory.edu/dia/woodcuts.htm) of the Pitts Theology Library, Emory University,[24] contains "more than 48,000 images of biblical illustrations, portraits of religious leaders, printers' devices, engravings of church buildings, and other theological topics" digitized primarily from books in the library's Kessler Reformation Collection. To view, for example, the inflammatory images created by Lucas Cranach for Luther's 1522 translation mentioned above, a keyword search for Cranach and a scroll through the results to "1522Bibl" will quickly display a list of illustrations from that landmark Bible. Likewise, this site would also facilitate taking stock of the charm and imagination these Reformation printers displayed in the trademarks they devised to "brand" their publications.

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[20] Liana Lupaş, *Let Your Light Shine: Bible Printing in Venice During the High Renaissance*, Rare Bible Series, 3 (New York: Museum of Biblical Art, 2011).

[21] The University of Iowa Libraries, "The Atlas of Early Printing," http://atlas.lib.uiowa.edu/.

[22] Jaroslav Pelikan, Valerie R. Hotchkiss, and David Price, *The Reformation of the Bible, the Bible of the Reformation* (New Haven: Yale University Press, 1996).

[23] Stephan Füssel, *The Book of Books: The Luther Bible of 1534: A Cultural-Historical Introduction* (Köln: Taschen, 2003).

[24] Pitts Theology Library, "Digital Image Archive," http://pitts.emory.edu/dia/woodcuts.htm.

English Bibles

David Daniell is the reigning expert on the Bible in English and its impact on English church and culture. His great work, *The Bible in English: Its History and Influence*,[25] in addition to its grand narrative sweep from Lindisfarne to the twentieth century, is, in particular, a rich source for understanding the point at which the Bible took its definitive form in the English language and consciousness. That point was William Tyndale. Daniell's chapter on Tyndale is a masterful account of the genius of his rendering the N.T. *koine* Greek into a bold English that, much as with Luther, captured how the language really worked. His account of the necessary secrecy surrounding the printing and distribution of Tyndale's 1526 N.T., along with the chilling details of his betrayal, imprisonment, and execution, adds the tragic element that Tyndale's work came at the cost of his life.

While Daniell surveys the entire history of the English Bible, a high point remains the publication in 1611 of the King James or Authorized Version. The flurry of recent books commemorating its 400th anniversary is an indication of its pervasive and lasting influence. One of these is *Manifold Greatness: The Making of the King James Bible*, edited by Helen Moore and Julian Reid.[26] Of the eight essays by a variety of British and American scholars, four deal directly with the politically motivated decision to produce a fresh translation (one that, in actuality, relied heavily on Tyndale) and how committees of translators were assigned to the task, a method continued for most subsequent translation projects. *Manifold Greatness* represents a collaboration between the Bodleian and Folger Shakespeare libraries. Both hold original KJB treasures in their collections, many of which have been attractively reproduced in clear, enlarged photographs for this volume.

Family Bibles

This final section highlights two books that describe the phenomenon of family Bibles dominant in bible publishing, if not so in total numbers then certainly in size and grandeur, from the mid-1800s through ca. 1920. Paul Gutjahr's *An American Bible: A History of the Good Book in the United States, 1777-1880*[27] tells the story of the emergence of bible production and with it the flourishing of the family Bible in the context of the religious, cultural, domestic, and business environments that combined to define everyday life for the majority of Americans in the nineteenth century. Chapter 2, "Packaging," discusses the process whereby the standard King James text was incrementally enlarged by supplementary reference material (concordance, dictionary, illustrations, maps, etc.) together with sections for personal family history and photographs. All this, together with increasingly ornate, sculpted covers, created, in Gutjahr's words, truly a "mega-bible." This exceptional moment in bible publishing has been over for more than a century, yet when these Bibles re-emerge out of attics or closets they remain a source of both wonder (and sometimes puzzlement) for individuals and families today.

The Book of Life: Family Bibles in America is another title by Liana Lupas.[28] In her role as Curator of the Rare Bible Collection of the American Bible Society she has authored several titles in the Rare Bible Series, a project to publish catalogs of exhibitions mounted by the affiliated Museum of Biblical Art. The aim of the exhibits, and correspondingly these volumes, is to delight and instruct those with an interest in the Bible about its rich history as a physical object and how it both influenced and was influenced by the material culture of its surroundings. In a clear, straightforward manner, and with exceptionally well done, full-page illustrations, *The Book of Life* tells the unique life story of the Family Bible. In this short volume we learn some things about the Bible's reception history in America, American culture, and aspects of Bible printing and publishing. Its worthy objective is matched by its excellent execution.

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[25] David Daniell, *The Bible in English: Its History and Influence* (New Haven: Yale University Press, 2003).

[26] Helen Moore and Julian Reid, *Manifold Greatness: The Making of the King James Bible* (Oxford: Bodleian Library, 2011). There is also an accompanying website (http://folgerpedia.folger.edu/Manifold_Greatness:_The_Creation_and_Afterlife_of_the_King_James_Bible) that contains an abundance of supplementary information including audio and video commentary by members of the curatorial committee and other scholars of this period.

[27] Paul C. Gutjahr, *An American Bible: A History of the Good Book in the United States, 1777-1880* (Stanford, CA: Stanford University Press, 1999).

[28] Liana Lupaș, *The Book of Life: Family Bibles in America*, Rare Bible Series, 4 (New York: Museum of Biblical Art, 2011).

The works discussed in this essay tell the story of the changing ways the Bible has been produced and adapted for the needs of readers over the span of two millennia. These resources have been selected as being particularly well suited to telling this story for a general audience. There are, of course, many more publications pointed to within these titles that students and others who wish to pursue this topic will find helpful for more advanced study and research.

Esther: A Handbook on the Hebrew Text

Robert D. Holmstedt and John Screnock. *Esther: A Handbook on the Hebrew Text.* Waco, TX: Baylor University Press, 2015. 303 pp. $39.95. Paperback. ISBN: 9781602586789.

With *Esther: A Handbook on the Hebrew Text*, Robert D. Holmstedt and John Screnock offer a phrase-by-phrase grammatical analysis of the Hebrew text of the book of Esther. Their purpose is to address the "surprising lack of attention to the [Hebrew] grammar" of this "artistic, well-crafted, and entertaining" book (1). The authors begin with an extensive, thirty-page introduction covering "the background and terminology necessary for understanding" their grammatical analyses (1). Starting with "constituents," the most basic components of syntax, and moving through units of increasing complexity, they offer "brief descriptions" of the concepts they use in their analysis (2-4). For example, rather than employing "Latinate case-based terms," the authors use "complement" and "adjunct" to "cover all syntactic roles" within verb phrases, distinguished by whether or not the semantics of the phrase require an object (3). The authors also introduce the concept of "valency," part of a verb's "lexical composition" that refers to "the number of arguments the verb requires in order to be semantically 'complete'" (4). They suggest this term is "better suited" to Hebrew grammar than the distinction between transitive and intransitive verbs, and they use it throughout this handbook. Other topics Holmstedt and Screnock cover in their introduction include summaries of the *Qere-Ketiv* in the book, verbal semantics, word order, subordinate clauses, and numerical syntax. They then briefly consider the manuscript history of the book of Esther and conclude their introduction with a lengthy essay on linguistic dating.

Turning to the Hebrew text of Esther, the authors divide the book into ten episodes, arranged in three major parts, with a concluding epilogue. Part I, comprising episodes 1 and 2, introduces the main characters and tells how Esther replaced Vashti as Queen of Persia. The five episodes in Part II describe Haman's conflict with Mordecai, and how Esther courageously intervened to bring about the downfall of the former and the exaltation of the latter. Part III includes three episodes that describe how the Jews fought to save themselves from the fate Haman had in store for them and how they instituted a festival to commemorate their triumph.

Holmstedt and Screnock subdivide each episode into sections. In each section, they provide their translation and then proceed through the Hebrew text, verse by verse and phrase by phrase. They parse every verb, identifying its stem (*binyan*) and root. For uncommon verbs or those whose form and/or context suggest a particular translation, they offer a basic gloss, include cross-references to other scholars and to entries in standard Hebrew lexicons (Brown, Driver, and Briggs; the *Hebrew-Aramaic Lexicon of the Old Testament*; and the *Dictionary of Classical Hebrew*), and indicate other occurrences of the particular form of the verb in question. Holmstedt and Screnock discuss the valency of select verbs and indicate which other syntactical components of the verse or phrase under examination serve as adjuncts or complements. They also identify some less-common nouns and adjectives and they note nuances effected by various prepositions. As noted in the introduction, they also point out *Qere-Ketiv* textual variants and whether these affect the meaning of the passage. While they focus primarily on grammar, with due attention to lexical and semantic analysis, they also offer some commentary on the meaning and significance of larger blocks of text.

Those familiar with the Baylor Handbook on the Greek New Testament series who expect this handbook on the Hebrew text of Esther to prove equally useful may be somewhat disappointed. Whereas the works in the Baylor Handbook on the Greek New Testament series are clearly intended to offer beginning and intermediate students intuitive, word-by-word guides to the Greek text, it is unclear for whom this handbook on the Hebrew text of Esther is intended. On the one hand, the manner in which the authors present the text — translating larger blocks of text rather than translating each phrase and providing minimal lexical information on individual words — suggests that the authors presume a high level of familiarly with Hebrew. On the other hand, their treatment of the text is peppered with information any first-semester Hebrew student learns, e.g., that when the conjunction וְ is attached to words beginning with בּ, מ, or פּ it takes the form

ו (37). Likewise, while they employ rather technical grammatical, syntactical, and linguistic terminology in their analyses (e.g., "In contrast to the triggered inversion with finite verbs, fronting does not trigger inversion with null copulas" [91]), the authors also seem compelled to explain basic concepts, such as the function of a "parenthetical clause" (35).

Moreover, rather than employing commonly used terminology, Holmstedt and Screnock use technical terms that even they acknowledge are likely to be unfamiliar to those without a background in linguistics (270). For example, rather than identifying nouns in the "construct state," the authors use the connotatively more colorful term "bound." Similarly, the authors frequently use abbreviations to direct readers to other sources, but the editors neglected to include a list of abbreviations, and not all of the sources to which they make reference are likely to be well-known to non-specialists (e.g., CAD = *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*, which makes sense, but admittedly was not my first guess). These decisions detract from the overall usefulness of this book. Readers may find themselves consulting the handbook's glossary to help them understand the handbook as much as they consult the handbook to help them understand the Hebrew text of Esther.

This is not to suggest that the work is without merit. Despite its uneven mixture of technical vocabulary and elementary concepts, intermediate and advanced students are likely to find this work quite useful. For example, the authors' extensive discussion of subordinate clauses (10-14) is clear and well illustrated and would likely prove beneficial to exegetes of all levels of expertise. They offer a compelling interpretation of the phrase וְכַאֲשֶׁר אָבַדְתִּי אָבָדְתִּי ("and however I perish, I perish" [Esther 4:16]) that differs from many English translations but more closely reflects the Hebrew and makes more sense in the story (158). And while it may be elementary, I found their distinction between the imperfect forms of שׁוּב ("he turned") and יֵשֵׁב ("he sat, he dwelled") to be helpful (189). While the concept of "valency" may be unfamiliar to some readers, Holmstedt and Screnock's discussion of מלא in Esther 7:5 is but one example of the utility of the concept in helping readers better understand grammatical relationships (198).

Unfortunately, the overall structure of the book obscures such helpful insights. While it certainly makes good sense to consider the text on a clause-by-clause or phrase-by-phrase basis, this does lead the authors to repeat information unnecessarily and can make it somewhat challenging to find information on a specific word (e.g., the phrase וּמַה יֵּעָשֶׂה בָהּ appears twice on page 92). Formatting the information in paragraphs rather than word by word makes for cumbersome and ambiguous prose, such as when the authors discuss a series of participles yet do not clearly delineate to which word they are referring (135). Rather than stringing their parsing information in one "sentence," it would be clearer, and more useful, to parse and discuss each word sequentially and separately. The constraints required by formatting the content in paragraphs also leads to unfortunate and confusing divisions of Hebrew words (see, for example, קול לֹשׁ on page 147).

As commentators, Holmstedt and Screnock are at times ambivalent. For example, they outline two "syntactic explanations" for the phrase "all of the Jews" (Esther 3:13), but offer no indications as to which is preferable, or why (133). At other times, they are quite dogmatic: "identifying a clause as 'circumstantial' reflects a judgment concerning the relationship of two adjacent clauses and, as such, combines various constructions in an ill-conceived categorical menagerie" (107). They censure the reader for reading back "an implicature arising from the sequence of events" on the "grammatical value of 56) "ו), yet do not hesitate to infer the intentions of the narrator (cf. 78, 153).

Unlike Baylor's Handbooks on the Greek New Testament, I would not recommend including this handbook in our reference collection. While this handbook on the Hebrew text of Esther includes enough insightful analysis to warrant purchase, it will be most helpful for more advanced students. Beginning and intermediate students may glean some good information but may also find some of the terminology obscure and confusing. Libraries connected with schools with strong biblical languages programs or Ph.D. programs in biblical studies may want to consider adding this book to their circulating collections.

Finally, in the interest of full disclosure, I should note that I have recently completed three semesters of Hebrew at Perkins School of Theology. While I have obtained some degree of familiarity with the language, I regard my abilities as intermediate at best. Thus some of the shortcomings I have perceived in this work may be my own, though this once again raises the question of intended audience.

David E. Schmersal
Bridwell Library, Perkins School of Theology, Southern Methodist University, Dallas, TX

Religion and American Cultures: Tradition, Diversity, and Popular Expression, 2nd Edition

Gary Laderman and Luis D. León, eds. *Religion and American Cultures: Tradition, Diversity, and Popular Expression*. Second Edition. Santa Barbara, CA.: ABC-CLIO, 2015. 4 vols: 1766 pp. $399.00. Hardcover. ISBN: 1610691091 (set).

Religion and American Cultures: Tradition, Diversity, and Popular Expression (RAC) is an ambitious, four-volume set seeking to provide something between a snapshot and a detailed exposition of the intersection of religion and culture in North America. Consisting of three volumes of essays, written at a high school reading level, and one volume of primary documents, this collection provides both a bird's eye view and a more detailed boots-on-the-ground perspective.

The editors appear well qualified for their work. Dr. Gary Laderman, chair of the Department of Religion at Emory University, is the author of many books addressing the intersection of religion and culture. Dr. Luis León is associate professor in the Department of Religious Studies at the University of Denver and the author of several books. His area of expertise includes religions in America. The advisory board for RAC is also top-notch. When you have three winners of the Guggenheim Fellowship for Humanities, all of who are voluminously published and well known, and another well-regarded professor of religion on your advisory board, you're likely to be well advised. The members of the board are Diana Eck of Harvard, Colleen McDannell of the University of Utah, Robert Orsi of Northwestern University, and Anthony B. Pinn of Rice University.

Essays in volume 1 cover large areas encompassing "ethnicity, institutions and other forms of communities"(xxiii). Included in this broad sweep are the African American, Asian, and Latin communities. Tucked away within these broad topics are essays focusing more minutely on related traditions. For example, the section offering an overview of Buddhism continues with essays more closely examining Buddhist churches, Mahayana religious communities, Soka Gakkai International — USA, Theravada religious communities, Tibetan Buddhism, and Zen.

Expanding on volume 1, volume 2 looks at religious cultures, a term specifically used to ensure inclusion of "groups, identities, and other formations constituted by religion but perhaps not explicitly declared as such" (xxiv). Constructed in much the same way as volume 1, volume 2 includes a large section dealing with popular culture and more succinct essays dealing with advertising, cultural saints, faith, film, and religion in the news. The second volume looks at the broad topics of volume 1 and seeks to answer such questions as how these religious and ethical beliefs, and spiritual rituals are formed in America.

Volume 3 in the first edition of this set was a collection of primary documents. In this second edition, volume 3 is a collection of lengthy essays categorized by the three broad headings listed in the set's subtitle: tradition, diversity, and popular expression. This is the most eclectic volume in the set, addressing issues ranging from religion in prison and the New Atheism to paranormal America and American heathenry. The nineteen essays contained in this volume are all new, so this is a significant addition to the second edition.

Volume 4 is a primary source repository. The editors felt that American religions have "been shaped strongly by historical contexts" (xxv) and assembled a collection of documents that would reflect that context most broadly. Unlike the other volumes, this one has no useful category headings to guide the reader. The documents are ordered by date, and there is an introductory synopsis at the beginning of each document. The diversity of this collection is evident, reflecting many different spiritual and secular links to faith. With over eighty-one entries it is not surprising that several documents seem to have a somewhat tenuous link to the subject at hand, the interaction of faith and culture. Two that present themselves immediately are the short excerpt from Spaulding Gray's *Sex and Death at the Age of Fourteen* and the perplexing choice of President Dwight D. Eisenhower's 1961 speech on the military-industrial complex.

The very detailed index for the set, found at the end of volume 4, is extremely useful in a work that scatters its topics among volumes and subgroupings. Especially helpful is the selected bibliography of almost 1,300 items, most culled from the last two and a half decades. This bibliography is in addition to the extra readings that are suggested at the end of each essay. A scan of those articles shows that currency in research was a priority for this work, and the editors were scrupulously fair in carving out almost identical page counts for each topic. While some might wish for a greater emphasis on one topic or the other, this consistent page count serves to level the playing field in a set that could have expanded far beyond four volumes.

The editors admit that not everything will be covered in a set such as this. They write that their work is an attempt to "mark a moment" (xxi) in American history and challenge our settled understanding of that moment's meaning. In fact, while they do not always agree with the essay writers' approaches to their topics, they do praise their commitment to "disturbing [the] reader's easy familiarity with religion" (xxi). While this is fine for any academic work, it calls into question the editors' own description of this set as a reference work. That word is freighted with a specific meaning, most often implying a settled understanding of a subject at that particular moment. But perhaps that is an overly modern understanding of those words in a postmodern world. For undergraduates — the audience this set is probably aimed at — the layout, and even its reference look, with several volumes and scholarly topic headings, may keep them from understanding that they are being challenged rather than informed.

Although the editors state that some essays do not reflect their positions, a reading of some hot button issues revealed, by and large, writing that presented opposing positions fairly. The primary essays for science (James Gilbert), the New Atheism (Gregory Allen Robbins), and the subcategory of abortion (Louis A. Ruprecht Jr.) are as balanced as could be hoped. The subcategory of the Bible and Sodom in America (Daniel Boyarin) presents just one position with no apologies. A scan of many other major topics and subcategories seems to indicate that the 75 percent mark is an honest one. The editors have done their job in presenting as many voices as possible. An anomaly within this pattern, however, appears in the preface to the set. The editors define Islamophobia as a "brand of ignorance and hatred" (xxii) and then apply that label without nuance to the efforts of all those wishing to keep a mosque and an Islamic cultural center from being constructed three blocks from the Twin Towers site. Certainly such an observation in a work hoping to include all aspects of cultural and religious interaction could have been more circumspect and thoughtful.

When considering purchase of this set, thought must be given to what other sets might also fill the same niche. While aspects of this set can be found in other encyclopedias and monographs, and the primary documents may be found almost anywhere on the Internet, there is really no one set that coalesces all the elements present here. That makes this set a unique addition to any library. However, better resources, even if they need to be purchased individually, should be pursued for the seminary level. The relatively brief nature of most articles does not provide the depth needed at a graduate level. While this set would fit comfortably in a high school library, and adequately in an undergraduate library, it would be an ill fit for a seminary library.

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Pocket Dictionary of Theological Terms

Stanley J. Grenz, David Guretzki, and Cherith Fee Nordling. *Pocket Dictionary of Theological Terms*. Downers Grove, IL: InterVarsity Press, 1999. 122 pp. $9.00. Paperback. ISBN: 9780830814497. *Pocket Dictionary of Theological Terms* 2012. IVP mobile app for iOS and Android. $1.99.

The print version of the *Pocket Dictionary of Theological Terms* is one in a series of paperback reference books from InterVarsity Press, a non-denominational, Christian evangelical press. The *Pocket Dictionary* is small (4.25″ x 7″), but it covers a lot of territory with over 300 entries, averaging three to four on each of the 122 pages. The entries include both English and foreign terms, theologians (ancient to twentieth century), and theological movements and traditions.

New students often struggle with the challenge of learning the specialized vocabulary associated with their field of study. A Christian student undertaking theological studies will need to learn terminology that spans many centuries and multiple languages: Latin, Greek, German, and possibly others. Philosophical and denominational terms may also be unfamiliar. The *Pocket Dictionary* is an invaluable reference resource for theology. The option to purchase either a paperback book or the app for iPhone or Android makes this a good choice for the student who is interested in a lightweight and easy-to-use tool.

One drawback is that the dictionary has not been updated since 1999. There are theological terms that are common in theological education today, such as "mission," that are missing from the dictionary. I think a revised edition would be well received.

Advantages of the app: The app has a number of helpful features, such as the ability to highlight terms and add notes. Additional icons at the bottom of the screen help you navigate: "Dictionary," "Notes," "Search," "Highlights," and "More." The "More" icon includes instructions, contact information, and the options to e-mail terms and connect with Facebook and Twitter. The best feature available with the app is the ability to add words to the dictionary, although it would be nice to have an entry in the A-Z list show that a term is one that you added and not part of the original list. The search feature brings up words that have the search term in the definition. "Narrative," for example, brought up "genre," "metanarrative," and "narrative, narrative theology."

Drawbacks in the app: The app does not allow you to adjust the size of the type. If you have a large phone, you will be fine; if not, the type can be very small. This lack of functionality was surprising given that so many other apps incorporate the feature. I was disappointed that notes you add don't show up as you scroll below a term. You have to tap on the screen, and the note then takes you to another screen. Where two terms mean the same thing, I was surprised that one term is linked to the other and not repeated. For example, "perichoresis" is also known as "circumincession," but instead of having the definition repeated under perichoresis, you must tap the link to get to circumincession.

Once you begin to look at definitions you can swipe from one to the next (either right or left), but in order to return to the app's A-Z word list you must go back to the dictionary icon and start over. You cannot just tap on an icon that will take you to A-Z.

This is a good basic dictionary and app — both are well worth their cost. With a little effort IVP could make several improvements and make this app even better.

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New International Dictionary of New Testament Theology and Exegesis

Moisés Silva. *New International Dictionary of New Testament Theology and Exegesis*. Grand Rapids, MI: Zondervan, 2014. 5 vols: 3552 pp. $249.00. Hardcover. ISBN: 9780310276197 (set).

The *New International Dictionary of New Testament Theology and Exegesis* (*NIDNTTE*) is Moisés Silva's update of the *New International Dictionary of New Testament Theology* (*NIDNTT*), edited by Colin Brown (1975–86). The *NIDNTT* was, in turn, a translation and expansion of *Theologisches Begriffslexicon zum Neuen Testament*, edited by H. Bietenhard, L. Coenen, and E. Beyreuther (1970–71). Silva thoroughly revises both the structure and the content in this edition. Silva asserts that his revision is extensive enough that "it seemed inappropriate to retain the names of the original authors after each article" (1:6).

Perhaps the most striking difference in the *NIDNTTE* is its structure. While the *NIDNTT* and its German equivalent were both arranged using an alphabetic listing of concepts (listing appropriate Greek terms under each), Silva has arranged this dictionary by Greek lexemes. The *NIDNTTE* still provides a conceptual "grouping" by providing a comprehensive "List of Concepts" and corresponding Greek terms at the beginning of each volume.

In the main content of the dictionary, each entry has been updated and given a consistent structure where the lexeme is discussed in the context of general Greek literature (GL), Jewish literature (JL), and the New Testament. The discussion of Jewish literature includes both Greek and Hebrew/Aramaic texts where relevant. Some entries are quite expansive, and nearly encyclopedic. See, for instance, articles on δικαιοσύνη (1:722–740), Ἰερουσαλήμ (2:521–27), πιστεύω (3:759–772), or υἱός (4:522–47). The articles on δικαιοσύνη, πιστεύω (cited above), and νόμος (3:403–20) demonstrate Silva's success in updating the entries to reflect modern scholarship. Both take into account issues such as the so-called "New Perspective on Paul." Silva admits in his treatment of δικαιοσύνη that he presents "the traditional Protestant understanding of justification" (1:735), but then references the entry on νόμος for other perspectives. Updated (and often significantly pruned) bibliographies are included after each entry. References to other theological dictionaries are listed first, and other entries are listed chronologically. In a few cases Silva notes that literature on a certain term is vast. In at least one instance, Silva admits, "The modern lit. on this topic [δικαιοσύνη] is enormous and can prove overwhelming" (1:740). Thus, in this particular instance, he omits periodical literature and various biblical theologies and focuses on major monographs on the subject. Volume 5 is devoted to various indices covering citations of primary literature, a Hebrew/Aramaic word index, a Greek word index, and a conversion chart giving the Goodrick-Kohlenberger (G-K) equivalent of Strong's numbers.

The *NIDNTTE* aims to make up-to-date background information and lexical data available to students, pastors, scholars, and teachers. Many of the features mentioned above are meant to accommodate the range of language proficiency in its intended audience. In a seminary setting, most students and scholars would approach such a dictionary with at least some proficiency in Greek and likely look up a specific Greek word. Such an approach was laborious in the previous edition. Because the *NIDNTT* discussed Greek terms listed under *English* headwords, the user would first need to consult the index volume and look up the Greek word to find the appropriate English headword. Frustratingly, the Greek terms listed in *NIDNTT*'s index were transliterated and ordered according to the *English* alphabet! Words beginning with a "rough breathing mark" were listed under "H." Thus, the word ἁμαρτία would be listed under *hamartia*, but ἀγαπάω under *agapaō*. No doubt the arrangement was intended to assist those without proficiency in Greek, but it was an inconvenience to the typical student or scholar. *NIDNTTE*'s change in structure certainly helps alleviate that frustration! The present edition lists main entries under Greek words in Greek alphabetical order using *Greek* letters (along with an English transliteration and G-K number). It should be noted, however, that not every Greek word in the New Testament is listed as a headword. Cognate terms are discussed together under a single lexeme. For Greek terms grouped with certain lexemes, cross references are given in the main body of the text. For instance, the entry on ἀνάστασις (1:288)

refers the user to ἀνίστημι (1:309–27). A user interested in looking up compound words is provided with less specific instructions. Under δια-, the note states "many **δια-** compounds are treated under the corresponding base form; e.g., διαγγέλλω → ἀγγέλλω" (1:691). In such a case, the user can put the index volume to use. For instance, διακρίνω in the Greek index (5:347) points to the headword, κρίνω. Those without proficiency in Greek can use G-K numbers listed next to each index entry to find the appropriate article in the main text. The older "Strong's numbers" can be referenced using the appropriate index to find its equivalent G-K number.

As mentioned above, while the alphabetical listing of entries streamlines the user's access to Greek words in the *NIDNTTE*, the *NIDNTT*'s grouping of terms under *concepts* has not been sacrificed. Each volume of the present edition includes a "List of Concepts." Under each concept, appropriate Greek terms are listed. If the "concept" is discussed at length in a particular entry, it is marked with a dagger (†). An arrow (→) points to the appropriate headword if a particular Greek word is not listed alphabetically in the main text. Thus, the user who wants to research "love" in the New Testament can look at the list of concepts to find the main Greek terms associated, along with the G-K number, an English transliteration, and a brief gloss (e.g., †ἀγαπάω G26 [*agapaō*], to love, cherish, take pleasure in; ἄστοργος G845 [*astorgos*], without affection, unfeeling [Rom 1:31; 2 Tim 3:3]…; etc.). The † indicates that the main discussion of the concept, "love," is found under ἀγαπάω (1:55). The same convention is used to group English "concepts" as headwords. For instance, the concept "doubt" points to "faith" and "firm." Thus, διακρίνω is listed under the concept "faith." While this convention may at first seem confusing, it aids the user by pointing out conceptual antonyms — in this case, associating "doubt" with its opposite, "faith."

The listing of terms in the Greek index, main entries, and conceptual list in the *NIDNTTE* could be streamlined. Conventions used in other Zondervan publications can serve as examples. Willem VanGemeren's *New International Dictionary of Old Testament Theology and Exegesis* (*NIDOTTE*) lists all Hebrew terms in the main text according to their G-K number. In all cases where a particular term is discussed under a different headword, the appropriate cross-reference is given. The "semantic field" of each Hebrew term is listed under appropriate entries (with cross-references) rather than in a separate list of concepts. This increases the usability (as well as the page count). *NIDOTTE* also discusses specific topics or groups of different Hebrew lexemes under entries in the separate "Topical Dictionary" (vol. 4). These integrated articles are referenced when appropriate along with other single-word articles.

Verlyn Verbrugge's *New International Dictionary of New Testament Theology*, *Abridged Edition* (formerly titled the *NIV Theological Dictionary of New Testament Words*) provides a more streamlined layout as well. Although the articles are shorter in Verbrugge's abridgment, some words seem to be more "accessible." For instance, Verbrugge provides a separate main entry for διακρίνω. He summarizes its sense as to "make a distinction, judge, render a decision; doubt, waver," and includes the noun, διάκρισις, and its antonym, ἀδιάκριτος in the discussion (138). Silva only mentions διακρίνω briefly under κρίνω, and devotes very little space to "doubt" as a possible sense (2:744–50). In the *NIDNTT* on which Silva's edition is based, Burkhardt Gärtner provides διακρίνω with its own entry under "Distinguish, Doubt," and gives considerable attention to "doubt" or "disbelief" as a definition (1:503–5). One wonders why these data disappeared in the revision and whether similar omissions might occur. The addition of references to original articles in the *NIDNTT* and perhaps even Verbrugge's abridgment would enhance its usability. Citations to previous versions of the articles would also have been helpful for the sake of tracking the history of scholarship on each topic. In the case of διακρίνω, mentioned above, such references would have been helpful.

While there are certain quirks to the *NIDNTTE* that can impede its accessibility, on the whole, it is a great improvement to the *NIDNTT* and a worthy accomplishment by Moisés Silva. Readers (and librarians) would be wise to read the introduction thoroughly in order to take full advantage of its features. The *New International Dictionary of New Testament Theology and Exegesis* belongs on every theological library's shelf. While Zondervan's suggested price is somewhat hefty, it can be purchased at a more reasonable cost elsewhere. Librarians take heed. While Silva has updated Colin Brown's work, he does not quite replace it. Do not deaccession *NIDNTT* yet, and keep Verbrugge's abridged version! Students and scholars doing thorough research would be advised to consult all three.

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Jesus in History, Legend, Scripture, and Tradition: A World Encyclopedia

Leslie Houlden and Antone Minard, eds. *Jesus in History, Legend, Scripture, and Tradition: A World Encyclopedia*. Santa Barbara, California: ABC-CLIO, 2015. 2 vols: 695 pp. $189.00. Hardcover. ISBN: 9781610698030 (set).

This two-volume encyclopedia holds great company in the world of reference works seeking to simplify the vast amount of information available to scholars and students of the history of Jesus and the reception of that history. This is the second edition of the encyclopedia, originally published in 2003 with the title *Jesus in History, Thought, and Culture: An Encyclopedia*. This set is relatively short for a work of its kind, only two volumes and 602 pages of encyclopedia entries, but added value comes in the comments of the introduction and in appended material such as a glossary and a collection of primary source documents.

The introductory material of the encyclopedia states that "entries fall into three broad areas of history, thought, and culture" (xxi), which leads immediately to the question of whether the title of the 2003 edition might well have been retained. The title change is not discussed in the introduction to the present edition, but there is discussion of the changes to the contents. The introduction to the 2015 edition briefly addresses these changes as a "shift in focus" from a British to an American context and audience, with the addition of entries on areas of study "crucial to the anthropological study of Christianity as religion, such as Material Culture, Religion in Television, and the Satanic Panic," and important American religious events and phenomena, like witch trials and Deism (xxxvi). In a quick comparison of the two editions, indeed, entries like "Religious Education in British Schools" and entries on Scottish and Irish Christianity do not appear in the present edition, and entries like "Megachurches," "Material Culture," and "New Religious Movements" have been added. On the whole, the differences are enough that the title change is justified, and retention of the older edition is recommended with acquisition of the 2015 edition.

Both volumes of the present edition begin with a "How to use this book" essay, greatly expanded from the one that appears in the 2003 edition, which may prove quite useful to novices to the subject, and which specifies that the encyclopedia is primarily about Jesus (i.e., not about Christianity, theology, God, etc.). The 2015 edition includes a new introduction as well as the introduction to the 2003 edition. The older introduction includes a very brief overview of the history of Christianity (the introduction as a whole is nine pages long), with references to articles in the encyclopedia. A quick tour of the life of Jesus includes brief descriptions of documentary evidence in Paul's letters and the gospels, along with an instructional statement about using documentary evidence: "it is necessary always to recognize its character if we are to understand it and profit from it appropriately, using it for what it can do and not for what it cannot" (xxvii). This will come as a welcome comment for librarians and teachers who have been faced with students set on giving some documents priority over others in their research.

What follows is a very brief tour of early to late antique Christianity, the beginnings of monasticism, the Middle Ages and the split between East and West, and the rise of the papacy, through the Enlightenment and into modern times. The introduction ends with a poem, "Travellers," by R.S. Thomas.

The 170 entries of this encyclopedia are well executed: concise syntheses of information written by experts with sufficient notes for further reading. A random sampling of entries reveals that longer entries are conveniently broken up with subheadings, and the larger subjects within the study of Christianity are addressed specifically as they relate to the figure of Jesus. For instance, the entry on Orthodox Tradition, after an introduction describing the tradition and its history, focuses on the figure of Jesus as center of faith, as God, as man, as sacrament, and as related to the Holy Spirit. Similarly, the entry on Paul, after an introduction to the man and his story, centers on the way Christ figures in Paul's letters.

This reviewer was delighted to see references within the encyclopedia's entries to other entries in addition to the "See also" referrals at the end of each entry and the bibliographies for further reading. This style of intra-encyclopedia cross-referencing subconsciously delivers a message to readers about the importance of proper attribution. The prevalence of bibliographic entries following each encyclopedia entry is also extremely satisfying for the librarian or teacher who hopes that students will use a reference work as a starting point, rather than as a single source for information. The number of entries in each of these supplemental bibliographies averages around six and includes a mix of primary and secondary sources. The only issue this reviewer encountered was the inconsistent labeling of bibliography entries as primary and secondary, which may be a result of the styles of the contributors or inconsistent editing of the bibliographies.

Structurally, the encyclopedia is well laid out. The table of contents and lists of entries, both alphabetical and topical, appear in both volumes, a seemingly minor feature that will be welcome to readers who are using the set for extensive introductory research. A glossary, list of contributors, subject index, and general bibliography of print sources appear in the second volume. The glossary is a nice accompaniment, with entries cross-referenced to entries in the encyclopedia.

The second volume also includes a collection consisting of selections from eighteen primary source documents that correspond to and are referenced in specific entries. Each document has its own brief introductory material. The materials included in this section are excerpts from many of the primary documents scholars of Jesus and early Christianity would expect (e.g., selections from the *Oxyrhynchus Papyri*, the *Didache*, *Acts of Thomas*, *Pistis Sophia*). All of these primary source document selections are taken from very old translations and editions, seemingly from works in the public domain. While this is certainly not a fault, this reader in particular would appreciate acknowledgment that the materials appear also in more recent translations and editions, especially in a work that succeeds in providing a great model for crediting source material. This might have been easily accomplished with the addition of a supplemental bibliography of more recently published editions of these primary texts, and perhaps also of recent works of criticism and interpretation. That said, the inclusion of primary source documents at all ought to be considered a bonus in any encyclopedia reporting historical people and events, and what appears here is a great introductory collection for learners new to using documentary evidence.

The introduction to the present edition remarks, "the audience for an encyclopedia on Jesus is changing" from people interested in faith to those interested in science, other religions, anthropology, comparative religion, folklore, history, literature, and the social sciences (xxxv). This reviewer would rather insist that scientists, scholars of other religions, anthropologists, folklorists, historians, social scientists, and scholars of literature have always held membership in the possible audience for an encyclopedia on Jesus, especially one as easily accessible by non-experts as this one. This is certainly not new to the years intervening between the two editions of this set. The statement that "[o]ur fascination with this man [Jesus] at the heart of western civilization continues to keep him relevant" (xxxvi) may be more palatable, but alongside the previous statement, it feels apologetic. The editors need not justify the relevance of the publication of a work like this, as it holds its own in the myriad encyclopedias in circulation.

The information in this set is ideal for learners new to the subject of the history (and legend, scripture, and tradition) of Jesus, whether they are scholars new to the discipline, scholars in peripheral disciplines, or enthusiasts of another origin. In particular, this encyclopedia would be a great addition to an academic library serving an undergraduate population engaged in theological or history of religions coursework. As someone who helps scores of undergraduate students each semester with beginner-level research on Jesus and Christianity, this reviewer heartily recommends this encyclopedia as a resource to assist this population of learners. It is this type of approachable and easily navigable reference source that allows students new to theological and historical research to become immersed in a subject without feeling immediately overwhelmed. The two volumes, which may seem at first glance limiting to those of us who recognize how much must be squeezed into such a contracted format, are manageable in size and scope to learners who may find a source like the Anchor Bible Dictionary dizzying. The subject coverage, while focused on Jesus, remains more general than the contents of works like the *Encyclopedia of the Historical Jesus* and requires less prior knowledge.

In summary, *Jesus in History, Legend, Scripture, and Tradition: A World Encyclopedia* is a highly recommended addition to academic libraries. It is ideal for learners at the undergraduate level or those new to the study of Jesus.

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The SBL Handbook of Style, 2nd Edition

SBL Press. *The SBL Handbook of Style*. 2nd ed. Atlanta: SBL Press, 2014. 351 pp. $39.95. Hardcover. ISBN: 9781589839649.

The SBL Handbook of Style (*SBLHS*) is a substantial supplement to the *Chicago Manual of Style* (*CMS*) for biblical studies and ancillary disciplines that goes beyond and at times differs from the rules found in *CMS*. Since its first edition in 1999, *SBLHS* has become an indispensable resource for students and scholars in biblical studies. While it has helped to standardize style, it is meant to reflect actual usage and "not make new law" (1). As such, it's expected that "scholars and publishers will and should make decisions that trump standard styles" (1). Assuming familiarity with style guides in general and with the first edition in particular, I will first summarize the contents of *SBLHS*, focusing only on the updates and changes. Then I will consider a few aspects that I think need improvement. Lastly, I will discuss its physical and electronic versions.

The technicality of style guides has prompted the editors of *SBLHS* to simplify its contents to be more intuitive and logical by restructuring the chapters and appendices (see table below).

First Edition (1999)	Second Edition (2014)
1 Introduction: Using This Handbook	**1** Introduction
2 Editorial Responsibilities	**2** Responsibilities of an Author
3 Responsibilities of an Author	**3** Responsibilities of an Editor
4 General Style	**4** General Style
5 Transliterating and Transcribing Ancient Texts	**5** Transliterating and Transcribing Ancient Texts
6 Indexes and Bibliographies	**6** Notes and Bibliographies
7 Notes and Bibliographies	**7** Indexes
8 Abbreviations	**8** Abbreviations
Appendix A: Capitalization and Spelling Examples‡	**Appendix A**: Hebrew Bible/Old Testament Canons
Appendix B: Ancient Near Eastern Dates and Periods‡	**Appendix B**: English/Hebrew/Greek Versification
Appendix C: Ezra Traditions†	**Appendix C**: Texts from the Judean Desert
Appendix D: Hebrew Bible/ Old Testament Canons	**Appendix D**: Shepherd of Hermas*
Appendix E: Eng./Heb./Gk. Versification Compared	
Appendix F: Texts from the Judean Desert	
Appendix G: Concordance of Ugaritic Texts†	
Appendix H: Greek and Latin Works and their Abbrv.‡	
Appendix I: Hebrew and Greek Numbers†	
Appendix J: Editing and Proofreading Marks†	

†Dropped entirely for the second edition

‡Folded into an appropriate place in the main chapters of the second edition

*New in the second edition

The most noticeable change is the reduction of appendices. However, it is not as drastic as it seems. Three of the old appendices (A, B, and H) have been folded into §4 (A=§4.3.6 and B=§4.3.7.2) and §8 (H=§8.3.14.3). The new appendix D lays out the older and the newer numbering schemes for that work. As to the four dropped appendices, I began to speculate as to why they were excised and no doubt could have concocted some elaborate redaction theory

about the editors' choices and theological commitments. Instead, I just e-mailed SBL Press. They informed me that appendices C, G, and I were cut because their value was "informational rather than stylistic." Regarding appendix J, the decision to cut it was more practical: editorial and proofreading practices have shifted "to an almost entirely computer-based workflow" rendering "all these marks superfluous."

Chapters 2 and 3 have been transposed. Chapter 2 has been slightly reorganized and expanded. The second edition does not assume stylistic conformity to *SBLHS* as the first did. Technical discussions have been updated and submission workflows made entirely electronic. Chapter 3 places a greater stress on *CMS* for editorial style, and many authorities for names and terms have been updated to more recent publications.

Chapter 4 has been substantially expanded from thirteen to forty-three pages. Expanded discussions include use of ellipses (§4.1.3), hyphenation and compounds (§4.3.2.2), and use of words from foreign languages (§4.3.2.5). The new material includes how to cite ancient texts in the main text (§§4.1.7–4.1.8.4), a listing of archaeological site names (§4.3.3.4), and general style for the Qur'an and Islamic sources (§4.3.5).

In chapter 5, there are two changes for Hebrew transliteration: first, "ə" is now used for a vocal *shewa* for academic style (§5.1.1.2), and second, the stems/*binyanim* are now consistently rendered with the general purpose style (§5.1.1.3). Transliteration conventions are addressed or listed for a dozen additional languages (§5.8), and eleven more symbols for transcribing ancient texts have been added (§5.9).

In chapter 6, the sequence of information in bibliographic citations has stayed roughly the same with the addition of electronic source information (§6.1.6). As in *CMS*, including access dates for electronic sources is now no longer recommended. Also, *SBLHS* now follows *CMS* footnotes in placing only the basic publication information in parentheses (city, publisher, and date), and not series, numbers, etc. (§6.1.1). Moreover, abbreviations for journals and series should now be used in the notes and bibliography (70). Following *CMS*, there's a slight change in the capitalization of modern Latin titles (§6.1.3.8). Expanded treatment is given to standard personal names (§6.1.2), and the list of press names (§6.1.4.1) has been substantially expanded to over 400 publishers. New bibliographic examples include multiple publishers for a single book (§6.2.15), a chapter in a multivolume work (§6.2.22), an electronic book (§6.2.25), an electronic journal article (§6.3.10), text editions published online with no print counterpart (§6.4.13), online databases (§6.4.14), and websites and blogs (§6.4.15). These last five supplement and replace previous electronic format examples.

The title of chapter 7 has been helpfully shortened to just "Indexes." While the principles in this chapter are virtually the same as in the first edition, the second edition points more readily to *CMS* and external authorities on indexes.

In general, the abbreviation lists in chapter 8 have been substantially updated to reflect more recent versions (e.g., ESV and NETS) and secondary sources (e.g., *GELS* and *NIDB*). But there are a few major changes. North American state and province abbreviations now reflect postal codes (§8.1.1). Era abbreviations like BCE are now regular caps without periods (§8.1.2), and versions of the Bible are also just regular caps (§8.2.1). The titles of unattributed ancient primary sources are no longer italicized (§§8.3.4 – 8.3.13). Abbreviations are one of the handbook's major strong points, which helps enable the new rule on their use in notes and bibliographies. Yet the editors state, "We wish to be quite clear that authors and publishers may freely choose to vary from the usages we describe, provided they appropriately document their chosen abbreviations for readers" (118).

The same reasoning applies to the whole of *SBLHS* where it may explicitly prefer one convention, but where the audience readily uses another. The rules are more descriptive than prescriptive. What matters is that references and conventions are not obscure to the intended readership and that usage is documented somewhere — either in the text itself, or in a style guide like *SBLHS* or *CMS*, or an organization's own.

Since for years I've used *SBLHS* primarily for citation, the following comments reflect the added scrutiny I have given to this concern in hope that future revisions or editions will take them into consideration.

Biblical commentaries are complex items. In the second edition, examples for citing a single volume of a multivolume commentary in a series (§6.4.10) have been removed. It now suggests using §6.2.21 — citing a titled volume in a multivolume work. The first edition's examples are from Anchor Bible (AB) commentary, but they and the suggested §6.2.21 overcomplicate the citation. Here is how it looks as a footnote:

[3]Mitchell Dahood, *Psalms I: 1-50*, vol. 1 of *Psalms*, AB 16 (Garden City: Doubleday, 1965), 44.

The volume has its own unique title, publication year, and number in AB. I think it is superfluous to include "vol. 1 of *Psalms*." Without that bit, it is just cited like a Bible commentary (§6.4.9). Moreover, I cannot think of a multivolume commentary within a commentary series that would need this treatment — not in AB, Hermeneia, World Biblical Commentary, etc. — and neither, it seems, can the editors of the Student Supplement (http://www.sbl-site.org/assets/pdfs/pubs/*SBLHS*supp2015-02.pdf).

Yet commentaries of a bibliographically complicated type — like the *New Interpreter's Bible* (*NIB*) — are not at all addressed. The Student Supplement tries to address them, and here's where the new rule, that "[s]eries and journal titles are now abbreviated in both the bibliography and notes" (1), gets messy. The Student Supplement applies it to the *NIB*, apparently following *SBLHS*'s own extension of the rule to encyclopedias and dictionaries (§6.3.6). But what confuses me is that the rule is not also extended to prominent primary source and reference sets like *COS*, *ANET*, *TDNT*, et al. in its own examples. The new rule is, I think, inconsistently applied, making citation more complicated than it needs to be.

How to treat e-books in citations is an evolving practice. The second edition has made a significant advance from the first in treating them, but a couple issues still need further discussion. The differentiation between PDF e-books and other formats for e-readers is emphasized (§6.2.25). But increasingly e-books are provided via platforms like EBSCOhost or MyiLibrary, with a mix of PDF and EPUB formats. While the PDFs can be read in a browser and cited as the print version, the EPUB version may be read in a browser but not downloaded to a device and cannot be cited as the print version. Yet it is not a book-converted-to-a-website like the Oxford Handbooks in Oxford Online Reference. My suggestion is that, in addition to being able to cite the e-reader device, *SBLHS* should also indicate that citing the file format (usually EPUB) is also acceptable since it may be consulted without a device.

Another clarification is needed for URLs. While *SBLHS* prefers a DOI, many resources do not have one, and a URL will have to do. However, it needs to be explicit that URLs should be *stable*, not just what displays in the browser's address bar. Another complication is that stable URLs on some platforms tend to resolve via a proxy server (e.g., permalinks on EBSCOhost usually include institution-specific authentication resolvers). Future editions should note that stable URLs should not include proxy server information.

Finally, the sewn binding of the print version is very tight and should hold up for a long time even with heavy use. The paper is a durable weight and is slightly tinted. The typeface has also changed for the better. The design layout, however, is a step backwards. Whereas the first edition's third-level headings (e.g., §6.4.6) were not exactly pretty, they were at least distinguishable from the main text. In the second edition, they are the exact style and indentation as the main text, which makes locating the desired section more difficult than it should be on pages containing a lot of breaks and spaces (e.g., the pages in §6). In a reference book where users repeatedly flip from section to section, this is unfortunate.

The SBL Press addressed some questions early on about the availability of a digital version (http://www.sbl-site.org/assets/pdfs/pubs/*SBLHS*2_FAQ.pdf). In short, there will be digital versions, but not a free one for SBL members anytime soon. Digital versions have since been made available on several platforms. This past spring, Amazon published a "print replica" Kindle version, and the Google Play store released an "original pages" version. Both terms ("print replica" and "original pages") mean that the e-book is just a PDF with some enhancements. Perhaps of more interest and use to individual students and scholars is the handbook's 2016 release on the Bible study applications Accordance and Logos. These versions are *not* print replica PDFs.

Theological libraries should have the second edition of *SBLHS* readily accessible for reference. While such libraries and their institutions may have local style guides, *SBLHS* is still an essential resource for biblical studies. The second edition has made major improvements despite the need for some ongoing refinements as the new rules are put into practice and as information resources continue to evolve.

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Scholarly Communications: A History from Content as King to Content as Kingmaker

John J. Regazzi. *Scholarly Communications: A History from Content as King to Content as Kingmaker*. Lanham, MD: Rowman & Littlefield, 2015. 278 pp. $75.00. Hardcover. ISBN: 9780810890879.

Scholarly Communications: A History from Content as King to Content as Kingmaker is an attempt to give a broad overview of the history of scholarly communications, focusing on the publishing industry that serves the needs of scholarly communications. While the author occasionally considers the needs of the humanities and social sciences, the work's primary audience is library and publishing industry professionals who need an overview of the history of scholarly publishing, with a focus on scholarly communication in the science, technical, and medical (STM) fields.

The book can be broken up into three major areas of concern: the histories of the scholarly journal and book, advances in information access and retrieval, and the future of scholarly communications. Many of the chapters strive to be reflective, attempting to gather together lessons learned from different eras of scholarly publishing and how they have positively or negatively affected librarians, consumers, and the publishing industry in the past or into the future.

The author, John J. Regazzi, has been an important figure in publishing over the past forty years, as he was instrumental in the development of the CD-ROM era of abstracting and indexing services, is the former CEO of Elsevier Inc., and is currently professor and director of the Scholarly Communications and Information Innovation Lab at Long Island University. While Regazzi tries to present a broad look into scholarly communications, he focuses too much attention on the formats of the twentieth century. His focus is mostly on the formats in which publishing occurs rather than on how those publishing methods support or hinder the needs of those who use scholarly communications; he sees changes in scholarly communications linked only to the formats in which materials are published.

The first half of the book is focused on the histories of book and journal publishing. These chapters are fairly entertaining, covering the 1600s to the present. He does a wonderful job of interweaving the history of publishing with the advancement of scientific methods, including using history to explain key concepts, such as the literature review and primary and secondary sources.

Regazzi's various connections to the publishing industry create a clear bias within the book. While he does devote a chapter to open access, he glosses over the major, foundational documents of the Open Access Movement, such as the Budapest Open Access Initiative (189-92), as well as major legislative concerns of open access scholarly communications movements, such as SOPA (Stop Online Piracy Act) and PIPA (Protect IP Act) (196). Regazzi seems not to understand what constitutes the core concerns of the open access movement, as he treats Google Book Search and the Open Content Alliance as elements within the open access movement, rather than as discrete but overlapping concerns around intellectual property and the dissemination of knowledge (195).

Regazzi does devote sections to the "publish or perish" nature of academia and spends some time on the scholarly communications issues of quality control, problems with peer review, and faked research. Interestingly, in his chapter on the "Traditional Economics of Academic Publishing" he offers a well-measured statement that open access journals are no more likely than traditionally published journals to publish poor scholarship that may need to later be retracted, as the growing need for retraction in all areas of publishing "indicates only that the digital age has created new risks in the scholarly communication process" (175). However, in a chapter on modern workflow systems, he negates that measured assessment by stating that "one of the consequences of open access, online publishing is a rise in the number of retractions" (230). This second observation is presented without any specific proof and shows the author's clear bias toward traditional, commercial publishing models.

Regazzi spends much of the text focusing on the formats in which publishing occurs rather than on how those publishing methods support or hinder the needs of those who use and need what can be found within scholarly communications. Only in his final chapter, on workflow systems, does he really look at how scholars are performing new methods of research and participating in open dialogues with each other before a final, published work appears. However, even in that chapter he seems to sell the reader on specific "publishing and marketing services to corporate customers…[and] professional development and education divisions" (233-34) of major publishers.

While *Scholarly Communications* is a great historical overview of the academic publishing industry, Regazzi does not devote nearly enough time to modern issues of scholarly *communications* — the *creation* and dissemination of knowledge. The book serves as a great insight into how the publishing industry perceives the history and current trends in scholarly communications and is quite useful in helping understand that mindset. However, it is not very reflective upon how new publishing models are benefiting scholarly communications through transforming the processes and dialogues scholars participate in. For these reasons, I do not recommend this book to the average librarian or students, but as a resource for those who already have knowledge of key issues in scholarly communications, such as open access, library as publisher, and the commercial publishing industry.

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T&T Clark Handbook to Social Identity in the New Testament

J. Brian Tucker and Coleman A. Baker, eds. *T & T Clark Handbook to Social Identity in the New Testament*. London: Bloomsbury T&T Clark, 2014. 657 pp. $142.99. Hardcover. ISBN: 9780567379542.

In general, the intention of a handbook as a reference work is to review the current state of scholarship in a particular field of study. As a handbook, the *T & T Clark Handbook to Social Identity in the New Testament* falls within the field of social-scientific criticism. The volume provides an overview of the current state of New Testament scholarship that employs social identity theory by providing examples of how this approach to biblical studies can provide new insight into the social world of these ancient texts. In the preface, the editors of the handbook state that the purpose is "to explore the various ways the New Testament constructs social identity" (xv). This includes exploring the New Testament authors' theological work to shape the social identity formation of their original audiences, as well as illuminating how social identity formation occurred within the social contexts of the early Christ-movement.

Social identity theory developed from within the discipline of social psychology through the work of Henri Tajfel, who developed the theory while focusing on investigating contemporary societies in the 1970s. Subsequently, the application of social identity theory to biblical studies was introduced by Philip Esler. The editors note that since the presentation of a seminal paper by Esler at the British New Testament Conference in 1994, scholars have begun to employ social identity theory to open up new avenues for understanding the texts of the New Testament. Though the editors do not reflect specifically on the genesis of this particular handbook, the significance of this particular approach to New Testament studies is evident by the volume of material employing social identity theory that has been generated since Esler's paper. While Andrew D. Clarke and J. Brian Tucker note in their essay in part 1 of the handbook, "Social History and Social Theory in the Study of Social Identity," that the use of social-scientific criticism is still "a debated issue" (47), the fact that this is a burgeoning field of study is evident in the publication of other recent works on the topic, such as *The Social World of the New Testament*, edited by Jerome H. Neyrey and Eric C. Stewart, and *Understanding the Social World of the New Testament*, edited by Dietmar Neufeld and Richard E. DeMaris.

According to the editors, the contributing authors for parts 1 and 2 of the handbook have been selected because of their previous work in New Testament studies using this particular approach. The editors aimed for an international representation of authors, including authors from the United States, Canada, the United Kingdom, Europe, Asia, and Africa. Part 1 of the volume focuses on methodological studies, discussing particular theoretical approaches that are fruitful for exploring social identity formation in the New Testament world, such as the narrative-identity model or ritual studies. These particular topic choices demonstrate the handbook's concern with current conversations within the field of biblical studies that are generating considerable interest. Philip Esler is identified as a key expert in the handbook's introduction and contributes both a chapter in the methodological section and a textual study on the Matthaean Beatitudes. Esler's standing as a seminal scholar in the field of social identity theory in New Testament studies is evident in the bibliography, which cites twenty of his books, articles, and presentations. The essays in both part 1 and part 2 have not been previously published.

Esler's initial essay, "An Outline of Social Identity Theory," reviews the development of social identity theory succinctly and serves to lead the reader to explore additional questions and pursue further research. Esler presents an overview of how social identity theory relates to biblical scholarship and interpretation. The focus of Tajfel's work was intergroup interactions and the interplay between individuals' identity as group members and intergroup interactions. Tajfel saw the application of his work to have particular relevance in illuminating social identity with regard to ethnicity (21). John C. Turner expanded on Tajfel's work by applying its principles to intragroup interactions, not only intergroup interactions. Subsequently, Turner's theory was called self-categorization theory. Social identity theory can refer to Tajfel's

theory alone, or to both Tajfel and Turner's theories together (23). The essay addresses the key factors that hold a group together and shape the social identity of the group members. Esler explains key concepts within social identity theory such as group norms, prototypes, and stereotyping. This essay serves as an introduction to social identity theory, which is helpful, since there is no extensive review of the history of the theory outside of the context of biblical studies in the handbook's introduction.

The textual studies in part 2 serve as a series of case studies demonstrating the application and usefulness of social identity theory. The essays draw from each author's particular expertise, yet cover a significant portion of the New Testament; twenty-one of the twenty-seven New Testament books are represented. Part 2 of the volume begins with Esler's revised 1994 essay, published here for the first time. Given Esler's extensive work with social identity theory, his two essays are some of the strongest in the volume. In Esler's essay focusing on the Matthaean Beatitudes, the author argues that social identity theory offers a framework for understanding intergroup relationships, particularly regarding group conflict and the social phenomena of group norms and stereotyping. These social phenomena affect the social identity formation of the individual in relation to group membership, which in turn affects intergroup relationships (149). Esler's essay makes good use of John Turner's contribution of self-categorization theory, an important addition to Tajfel's work that is noted by other contributors. His main argument is that interpreting the Beatitudes in light of norms of group behavior offers a deeper understanding of the meaning of these teachings than traditional eschatological or ethical interpretations of the Beatitudes. The remaining essays in part 2 incorporate key concepts like norms, stereotyping, and self-categorization, offering insights into the complexities of group dynamics related to leadership, kinship, ethnicity, and social class.

The sixty-seven-page bibliography draws almost exclusively on English language scholarship, which reflects the origins of social identity theory with Tajfel's and Turner's work, as well as Philip Esler's work with their theory and biblical interpretation. In addition to the index to biblical and ancient sources, there is also an index of modern authors, which provides an overview of which authors' work the contributing authors used most frequently. This index can serve to help the reader focus on New Testament scholars who make particular use of social identity theory in their work. While the bibliography provides a helpful survey of scholarship related to social identity theory, the volume would have benefited from an introduction offering a clearer outline of the place of social identity theory within the field of social-scientific criticism. By way of comparison, a helpful general introduction to social-scientific criticism is provided in *Social-Scientific Approaches to New Testament Interpretation*, edited by David G. Horrell.

The primary audience of this handbook is readers seeking further insights into how theoretical models like social identity theory can illuminate New Testament texts. Since the purpose of the handbook is to present further studies on the New Testament in its social context, the essays focus on scholarly applications of social-scientific criticism and do not offer particular examples of how the textual studies relate to homiletical concerns. The average reading level of the essays is for advanced students, since some familiarity with social-scientific, historical-critical, and literary-critical methods of interpretation is assumed. Recommended for libraries collecting comprehensively on social-scientific approaches to biblical studies.

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IATG[3]*: Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete*

Siegfried M. Schwertner. IATG[3]: *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete*. Berlin: Walter de Gruyter, 2014. 726 pp. $252.00. Hardcover. ISBN: 9783110205756.

Though outsiders to a profession often remark at how many acronyms, abbreviations, and jargon-laden expressions roll off of insider's tongues, those on the inside often find themselves staring at an abbreviation and wondering what it means. This is understandable, given that Siegfried Schwertner has listed a staggering 18,300 abbreviations in his recent edition of IATG[3]: *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete* (*International Glossary of Abbreviations for Theology and Related Subjects*). In this catalog, which has been building for decades, Schwertner aims for "a contribution towards the standardization of title abbreviations"(xiv).

The content of the book is divided into two sections: abbreviations and their corresponding bibliographic title; bibliographic titles and their corresponding abbreviations. Schwertner refers to the former section as Analytical and the latter as Bibliographical. The total number of entries exceeds the 1992 edition by 4,000, and has thickened the book by 238 pages (now 726). As in the second edition, the early pages of the book ([XI]-- XLIII) introduce the publication (in German, English, French, Italian, and Spanish) and offer abbreviations to interpret the Bibliographic section (mostly of primary source documents like ancient texts, holy books, and other canonical materials).

The 1992 edition featured a preface in German. This edition adds one in English. Further, the publishers have made some nice changes on the layout: bold-faced page numbers are now found on the top, outside corner of the page, rather than the inside corner; the kerning is less tight, which offers a more readable type; and the spine lists the title and author, as opposed to the minimalistic IATG[2] of the earlier edition.

A first-time user will need to consult the Bibliographical Notes section (xv) to become familiar with some of the symbols (-,=,//, <,>).

We might wonder who in the library, beyond a Ph.D. student or a serials librarian, would use this volume. Imagine a first-year student reading a journal article and seeing a footnote that cites the abbreviation JBL. The student would have no reason to know what that means. But if they were to consult IATG[3], they would find on page 93 that JBL corresponds to *Journal of Biblical Literature.* If they wanted to know more about that title, they could cross-reference to the Bibliographic section, which would tell them that it began in Philadelphia in 1890, is still an active publication, and is related to other abbreviations (JSBL and SBLMS). Though this example might sound naïve when discussing a common title like JBL, one can imagine how helpful this could be when trying to identify some of the lesser-known titles among the 18,300 entries.

The only criticism I can offer for this volume relates not to what it is, but what it is not. It is difficult to thumb through these pages and not imagine the incredible possibilities for a digital database version. Such a project would use IATG[3] as a gateway to other resources: serials locators such as OCLC WorldCat FirstSearch, full-text periodical databases like *ATLAS*®, and numerous emerging e-book collections.

But for now this print edition will suffice. It remains a critical apparatus for interpreting the other parts of a theological collection. Schwertner has done library professionals and patrons a tremendous service by compiling this resource with such attention to detail. Granted, the high cost ($252) might seem prohibitive. Yet it is worth noting that this is a stand-alone volume whose former edition lasted 22 years. With that in mind, I would recommend that all theological librarians find a spot on their shelves for IATG[3].

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