



The Bridwell Quarterly

Bridwell Library, Perkins School of Theology

Issue 2

Winter 2018

Announcements

“Monuments of Early Greek Printing”
December 14, 2018 - May 20, 2019

Now accepting Bridwell Fellowship
applications for 2019-2020, see page 9.

Renovations underway at Bridwell, see pages
14-16 for updates.

Bridwell Publications can be viewed at
<https://blog.smu.edu/quarterly/>

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The Bridwell Quarterly: Welcome

Anthony J. Elia, Director of Bridwell Library and J.S. Bridwell Foundation Endowed Librarian

Dear Friends,

When Charles Dickens labored to write the perfect Christmas story in 1843, little did he know that his short work *A Christmas Carol* would become the standard of Christmas stories over the next 175 years. He would write many pieces that dealt with the supernatural and especially with ghosts, but this would be his most famous. In many ways this is the story that defined both him and his career, though most people would not likely consider him a Christian writer, even with the religious currents of the story. During his lifetime he eschewed this moniker, for fear that it would pigeonhole him into a category that might be seen as irreconcilable with his literary craft among his more tightly wound Victorian contemporaries. And yet, when one reads through the score of voluminous and at times laborious tomes, whose tales are a mix of both the curiously enjoyable and the predictably formulaic, the reader will encounter, almost without fail, some ounce of moralistic humanity. There will always be the lesson told from the way families bicker about inheritances or the conflict between “true love” and a “comfortable marriage of convenience.” Sprinkled between this is a common mirage of outright Christian piety that the careful reader will pick up—from direct quotes of scripture to retelling of biblical episodes about redemption and forgiveness. It was not until 1934 that Charles Dickens’ concealed religious work was published: with the passing of Dickens’ last surviving child, Sir Henry Fielding Dickens (1849-1933), shortly before Christmas, the work titled *The Life of Our Lord* about the life of Jesus and a retelling of the New Testament, was finally seen by the world. Dickens had written it for his children, and forbade that it ever leave his family’s watchful gaze or ever be published. And in this book he distilled the core feelings and emotions of the Christian faith for his family. This expression of Christian faith was something that took nearly a century to emerge as singular to his informed writing. But so many other things can be gleaned from this too—like another great Charles, former Bridwell cataloger Charles Baker presented me with a copy of a small book of seasonal recipes inspired by Dickens, including “Charlotte Russe” and “Betsey Prig’s Twopenny Salad,” in which these historic dishes play prominent roles both in Dickens’ works and that Victorian world, slices of history for us to consider. Like the muted but present sense of religion and ethics, the conspicuous but fleeting presence of necessary foods highlights the value and narrative that both people and their stories are not always clear or visible to the public at first glance, and many stories continue to be told about them long after they are gone.

In our second issue of *The Bridwell Quarterly* we will be exploring some of the interesting and sometimes hidden aspects of Bridwell Library’s collections, as well as some remarkable encounters, events, and presentations from people who have visited or entertained in these halls in the last few months. Among our contributors are this year’s Bridwell Fellows, who were selected to do research in Bridwell’s collections, and who discovered some exceptionally telling and useful materials for their research, which they shared with the community in conversations with Perkins faculty during their visits. We also had SMU faculty from different departments come to look at cultural artifacts that are not normally on view or available for study, but have been recently pulled from storage to supplement teaching of physical materials in religious studies. Like Dickens and his works, Bridwell has a long history and can continue to yield new surprises when we look more closely at the depth and breadth of its collections. And, as some of you know, Bridwell even has one of the earliest Christmas cards from the 19th century—an inspiration of Dickens’ work, right here at SMU.

We hope you enjoy this issue and look forward to welcoming you to visit our fine library.

Thank you again for your support.

Anthony





Egyptian Artifacts from Bridwell Library at The Dallas Museum of Art

Jon Speck, Exhibition Designer, Director of Operations

A number of Egyptian artifacts from Bridwell Library's A.V. Lane Collection are on extended loan to the Dallas Museum of Art. Among those currently displayed on the DMA third floor are amulets, a Pre-dynastic ivory hairpin, a Saqqara or headrest from about 900 BCE, a Kohl pot from 1550 to 1307 BCE, a set of four New Kingdom alabaster canopic jars, and a mummy in a cartonnage with removable footplate. Learn more about the A.V. Lane Collection here: <https://sites.smu.edu/bridwell/specialcollections/avlane/avlanehome.htm>



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Meadows School of the Arts Chamber Music at Bridwell Library

On Wednesday, November 14th, Bridwell Library hosted a concert in the Red Room featuring works by Poulenc and Beethoven. Performers included Rachid Bernal (Piano) and Jordan Pyle (Oboe), Brennan Moran (Bassoon) for the Poulenc Trio; and Sasha Rasmussen (Piano), Agata Miklavc (Violin) and Patricio Gutierrez (Cello) for Beethoven's Piano Trio, Op. 97. The program was organized by Aaron Boyd (top, right), Director of Chamber Music, Meadows School of the Arts.





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J.S. Bach's Bible Facsimile at Bridwell

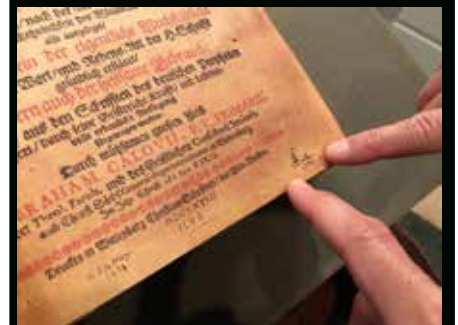
Christopher Anderson, Associate Professor of Sacred Music

J.S. Bach (1685-1750) spent his professional life largely in service to the church as Cantor of the Leipzig Thomasschule, an institution with origins in the thirteenth century and today indelibly linked to his name. He need not have followed this career trajectory. What if Bach had taken up with Italian opera, as did his contemporary Handel? What if he had elected to remain in the service of a court? Instead, he arrived in Leipzig in 1723 to become a Latin school teacher, prompting him to turn out some two and a half decades' worth of sacred music for the city's principal churches. Hence, one thorny set of questions for modern scholars has concerned the religious convictions of this extraordinary musical mind. Was Bach a convicted Lutheran, or was he merely doing his job? Does his intricate music seek to advocate theological truths, or do we best apply a more modern lens, *ars gratia artis*? If the music were not so good, the question well might appear less urgent. And if certain biographical details were less elusive (What was Bach like as a person? What were his actual priorities? How did he view the world and situate his work in it?) answers might seem more within reach. As it is, this composer has captured our imagination at the opaque intersection of music history and theological discourse.

To the benefit of the sacred music program, music history students, and others, Bridwell Library has acquired a singular source that illumines these difficult questions like no other: a magnificent, exacting facsimile of J. S. Bach's personal study Bible, published between 1681

and 1692 with the commentary of the contemporary Orthodox Lutheran theologian Abraham Calovius. Its 4,000-plus pages in three volumes represent the only item that has surfaced from what demonstrably was the composer's well-stocked theological library, and the first to be catalogued in an inventory taken after his death. After the dissolution of Bach's estate, his Bible somehow made its way to a Philadelphia bookshop by the 1830s, when it was purchased there by a German immigrant. Some hundred years later in 1934, a Lutheran pastor was astounded to discover the volumes in the possession of his cousin and the immigrant's son, an elderly farmer living in Frankenmuth, Michigan. Each volume carries the autograph monogram JSBach.1733 as well as many marginal annotations in Bach's hand, including theological reflection, commentary about the position of music-making in Biblical culture, and painstaking corrections to the text based on Luther's writings. The original now resides at Concordia Lutheran Seminary in St. Louis.

Bach's annotations to his Bible paint a remarkably intimate portrait of this composer's priorities, the only surviving source intended for his personal study under his own eyes. Likewise it bears vivid witness to the Protestant ethic of self-responsibility in the study of Scripture and the unmatched authority placed upon the latter. Bach is situated squarely within the dynamic of that ethic. Now, generations of students can hear and study the music anew based on close-up encounters with Bridwell's facsimile volumes.



A Visit With Bob Parrott

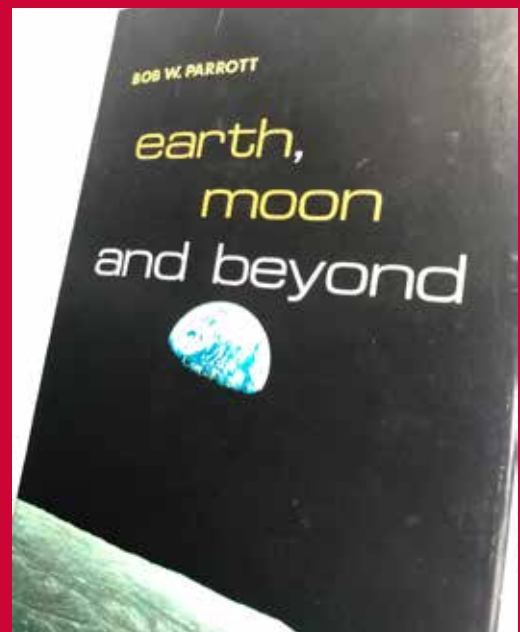
Anthony J. Elia, Director of Bridwell Library and J.S. Bridwell Foundation Endowed Librarian

We meet all kinds of people in this life and world and some are more memorable than others. Recently, I had one of those memorable encounters. Bridwell Archivist Tim Binkley and I had the opportunity to visit Rev. Dr. Bob W. Parrott in Longview, TX. Rev. Parrott has been a long-time friend of Bridwell and Perkins, and through the grace and discipleship of his ministry, he has made an impact on our community that supports both the depth and breadth of mission. The author of several books including *Albert C. Outler: The Gifted Dilettante (Biography)*, *Ontology of Humor*, *God's Sense of Humor*, and *Earth, Moon, and Beyond*, Rev. Parrott has had a full career of interesting, fruitful, energetic, and unique experiences, which are expressed in many of his writings. These include the times he spent ministering to NASA command pilots and astronauts in the Houston area back in the 1960s, including Col. Thomas P. Stafford and Gordon Cooper. While reading passages in his book *Earth, Moon, and Beyond* (1969), I came upon a chapter titled "The Holy Land," which speaks about a color image taken by an astronaut of the Middle East—the Sinai peninsula, Egypt, the Gulf of Suez, Red Sea, the Gulf of Aqaba and the southern part of Israel. It evoked the newness of how it was the first time humanity could see the expanse of earth in one view and what that meant for how we understood both the places of the Bible and the Bible itself. Even if Ecclesiastes declared in antiquity that there was "nothing new under the sun," we could at least consider that, for those who struck out into the heavens, there are always new ways *to see things* "under the sun." Rev. Parrott has given us some new things to think about over the years and we continue to be thankful for his grace-filled spirit, contagious enthusiasm, and blessed and prayerful support. Thank you, Bob.

*The papers of the Rev. Dr. Bob W. Parrott document his scholarly interest in and friendship with his mentor, Rev. Albert C. Outler, PhD (1908-1989), including Parrott's work as general editor of the nine-volume book series known collectively as *The Albert Outler Library*. The collection also includes sermons and other ministry papers, correspondence, and sound recordings. Extent: (9 boxes, 9 linear feet).



(l to r) Mrs. Parrott, Tim Binkley, Anthony Elia, and Reverend Parrott



Religious Studies and World Languages Departments: Faculty Visit

On October 16th, Drs. Johan Elverskog (Chair, Department of Religious Studies) and Liljana Elverskog (Arabic Language) visited Bridwell Library to review many of Bridwell's cultural artifacts from East Asia and the Middle East. Many of these items are pieces that have been in the Bridwell collections since the beginning, and are neither on display nor in regular collections for viewing. Some of these items include personal Japanese portable altars, a Qing-era plaster statue, a Tibetan thangka painting, a wooden Tokugawa era anti-Christian sign, early modern Arabic language Qur'ans, and even a Persian-Arabic interlinear religious volume.



Chinese Torah Scroll and Classical Ethiopic Prayer Books

Earlier this fall we had the pleasure of hosting a visit from Dr. Douglas Gropp (PhD Harvard, 1986), who is a specialist in Semitic languages. Dr. Gropp was reviewing Bridwell's famous Kaifeng Torah scroll from China, as well as several of our Ethiopic prayer books. He has held positions at Harvard's Semitic Museum, Rhodes College, Westminster Theological Seminary, Redeemer Theological Seminary, and The Johns Hopkins University. For twenty years he was a professor at The Catholic University of America, where he taught Semitic languages, including Classical Ethiopic (Ge'ez), known as the Christian liturgical language of the Ethiopian Church. Dr. Gropp will be presenting a lecture series on this rarely taught classical language this semester at Bridwell. Questions about Dr. Gropp's lectures, please contact the Bridwell director (aelia@smu.edu).



(Above) Dr. Douglas Gropp viewing the Kaifeng Torah Scroll. To the right are the Ethiopic Prayer Books in the Benefactors Room.



Bridwell Library's 2018/2019 Fellowship Program: *Meet Our Fellows*

David Crowley
Chaplain, Indiana

Sarah Pace
PhD. Student, SUNY Albany

Q: How was your experience as a pastor in this fellowship?

Q: What did you find interesting in your research here at Bridwell?

When I applied for the fellowship I was a pastor. I have since become a chaplain in a full-spectrum retirement community in a relatively rural area. So, my research at Bridwell has changed focus to pastoral care of the elderly. Specifically, I am looking for ways to better communicate with non-verbal people whose dementia has robbed them of speech, particularly in using our senses and rituals. I am so pleased by the wealth of material accessible both in print and online through this library. In addition, I've been able to schedule appointments with some faculty members to help think through certain issues. I've had the time and space to edit a Bible Study on the Book of the Twelve (Minor Prophets) and work a bit on a faith and film project. I prize the time spent with Prof. Stevenson-Moessner, and am thankful for how I can apply her new work to issues of aging.

France's mid-nineteenth century July Monarchy period was a time known for the active embrace of secularism. Why then the notable contemporaneous interest in several popular and unorthodox mystical visionaries? In investigating this paradox for my doctoral dissertation, my research has often involved piecing together disparate sources, due to the diversity and obscurity of some of the subjects. This was one reason I was so pleased to discover Bridwell's sizeable, comprehensive, and impressively well-organized collection of correspondence from the followers of Eugene Vintras, leader of one such popular religious sect. It was a pleasure to visit and view the library's Pierre-Michel letters this past fall. The collection provided a fascinating insight into the feelings of individual group members, their comradery and shared faith, and the level of regard they held for their leader.

Bridwell Library's 2018/2019 Fellowship Program: *Meet Our Fellows*

Steffi Dippold

Assistant Professor, Kansas State University

Q: How did you find your experience looking at early American materials?

Excellent, excellent, excellent! I could not be more grateful for the opportunity to research Bridwell Library's outstanding holdings. Not only was I able to study a set of early American materials that I absolutely needed to examine closely and carefully, I also learned a lot from curators and staff members who went out of their way and pointed me toward resources I would have never otherwise thought to consult. Thank you, you wonderful Bridwell people! I had an absolutely stimulating and productive experience and am delighted that I am returning in May for the second half of my fellowship.



Bridwell Fellowships 2019/2020, Call for Applications

Each year Bridwell Library of the Perkins School of Theology offers fellowships promoting independent study via on-site access to the library's rich collection of resources. There are three categories of fellowships, including: the Bridwell Library Visiting Scholar's Fellowships, which promote and facilitate scholarship requiring use of the library's rare books, manuscripts, or archives collections; the Bridwell Library Center for Methodist Studies Fellowship, which promotes and facilitates scholarship in Methodism and related areas; and the Bridwell Library Visiting Minister's Fellowship, which promotes and facilitates reflective study and fellowship for clergypersons. Each fellowship consists of a stipend of \$1,000 per week for up to two weeks to help defray travel, living, and research expenses.

To be considered, all application materials must be at Bridwell Library by Monday, April 1, 2019. Please see full guidelines and eligibility at our website below. If you have any questions, please contact Michelle Ried at bridadmin@smu.edu or call 214-768-3483.

Learn More About Bridwell Library's Fellowship Program:

<https://www.smu.edu/Bridwell/About/ResearchStudy/BridwellFellowships>

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Dean Hill's Holiday Party

Craig C. Hill, Dean, Perkins School of Theology

On a cool, rainy afternoon, Robin and I were delighted to receive the warm welcome provided by the Bridwell Library as it hosted our annual Christmas Gathering. Perkins faculty, staff, and others gathered in the lovely and spacious Blue Room of Bridwell Library to enjoy good food, conversation, and music. I was reminded again how fortunate I am to work alongside so many wonderful colleagues and friends here at Perkins. Warm thanks to Pam Goolsby and to all those at Bridwell who helped to make this singular event possible.





Ismaili Muslim Community Class

R. Arvid Nelsen, Rare Books and Manuscripts Librarian

On Thursday, November 1, Bridwell Library Special Collections hosted a group of secondary religious education teachers from the Ismaili Muslim Community. Together with Rare Books and Manuscripts Librarian, Arvid Nelsen, participants explored the history of textual transmission and translation, studying a range of manuscripts and early printed books with a special focus on Islamic manuscripts and polyglot books.



So You Have to Write a Credo...

David Schmersal, Reference and Digital Services Librarian

Each year students in the two-semester Systematics course are required to write a Credo—a statement of theological belief that is a scholarly argument reflecting each student’s theological understanding and belief. As such it is mostly objective, partly personal, and completely panic inducing. Much of students’ panic rests in the length of the project—30 pages, more or less. Unless people have a background in the humanities, they are unlikely to have encountered a lengthy research and writing project prior to Systematics and it frightens them. What few realize, however, is that it is far easier to make a theological case in 30 pages than it is in, say, ten.

If the Perkins faculty were especially cruel, they would require a much shorter paper. Thirty pages leaves room for grace, the Holy Spirit, and unintended equivocation. Being asked to write 30 pages of scholarly argument reflecting your theological understanding may feel like being tortured by the Spanish Inquisition. You may be thinking, I wasn’t expecting a Spanish Inquisition (no one does).

Here are a few tips to help you avoid panic, unintentional heresies, and the comfy chair:

(1) Do not, NOT, oh please for the love of all that is holy and your own sanity don’t even think about just sitting down the day before this is due and knocking it out in one go. Theology takes time and reflection. You are dealing with profound mysteries that scholars and saints have spent entire lifetimes contemplating over the course of two thousand years. Treat this sacred subject matter with the respect it deserves. Some of your best theological reflection

might take place while you are doing something else – washing dishes, going for a walk, visiting a parishioner in the hospital – so you will want to be sure to give yourself adequate time with minimal distractions so your mind can process everything you have been reading and learning in class.

(2) On a related note, pace yourself. You will find it much more manageable to complete one three-page paper a week over the course of nine weeks than one thirty-page behemoth in a single week. This will help forestall panic and help you avoid stressed-induced lashing out at your friends and family for which you will have to repent later, in sackcloth and ashes.

(3) Recognize the nature of the assignment. This is neither a Sunday School project, nor an extensive reflection paper, nor a chance to indulge in invective, excessive opining, or creative use of pronouns. This is an academic exercise. You are not searching your soul to see what you really believe. You are not trying to recreate the Christian faith in your own image. Nor are you simply offering an uncritical summary of the course readings. It might help to think of the following scenario: let’s say you have a friend who is quite intelligent, well-read, and thoughtful, someone you truly admire and cherish as a good friend. Let’s say this friend is not a Christian, but has asked you, as his/her friend, to explain the Christian faith, as you understand it, but drawing upon and incorporating the voices of the kinds of scholars your friend may be inclined to read. You don’t want to give him/her fluff, or a screed about how horrible some Christians can be (we all know that). He/she is not necessarily asking what you believe personally, but what Christianity teaches, explained, by you, his/her friend, in a way that is compelling and coherent.

(4) Outline, outline, outline, outline, outline. While on the one hand it can be helpful to think of this as nine three-page papers, on the other hand you are not writing a series of papers on nine disparate topics. Systematic theology is just that – a system. It is integrated. It is all connected and works together. You will want to make sure the solutions you present in writing about soteriology and eschatology match the problems you identify in creation and anthropology (e.g., you do not want to present salvation as an entirely individualistic affair if you have defined sin solely in terms of society). You will need to use some kind of system – outlines, mind maps, diagrams, charts, yarn and pushpins on a giant piece of cardboard – to help you see the connections, and make sure your questions/problems and solutions match; to make sure the system is cohesive and functions properly.

(5) Maintain perspective. This is an academic exercise, but it is just that, and academic exercise. You are not being asked to commit yourself to what

you will believe for the rest of your life. Most church bodies no longer employ torture to punish heretics (though the BOM paperwork might come close). You are not being assessed on whether your soul is worthy of eternal life, or whether you are fit for your vocation. You are being assessed on the clarity, cogency, and coherence of your argument, whether you have incorporated and cited sources properly, whether you have used proper grammar and spelling and sentence structure, etc. The purpose is not to torture you, but to challenge you; to help clarify your understanding and offer suggestions; to help clarify your thinking and hone your ability to communicate the essence of Christian theology. So start early, work consistently, think deeply, read critically, and allow yourself adequate rest, but also afford your mind and soul time to ponder. Give the ideas time to simmer, and remember that red uniforms, comfy chairs, and soft cushions need hold no terror for you. It may not be a piece of cake, but it won't kill you either.

Bridwell Library's Thanksgiving Giving

Michelle Ried, Assistant to the Director



Bridwell Library's staff came together to make Thanksgiving just a little bit brighter for the homeless in Dallas. Thanks to their generous donations, 26 care packages were assembled and hand delivered to those in need on Thanksgiving eve.



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Renovations at Bridwell Library

Bridwell Library began its next series of renovations on Monday, Dec. 17, 2018. The Hughey and Red Rooms are both part of “Phase I” renovations, which will include painting, re-carpeting, electrical upgrades and redesign, and construction of new reference offices. In the following photos you can see the steps from mid-December preparations for the contractors, electrician, and construction workers. Bridwell staff worked tirelessly during the last couple months to remove all collection materials elsewhere for the temporary move. These areas are set to be completed by early March 2019.





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Renovations at Bridwell Library



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Special Collections Reading Room Renovation

R. Arvid Nelsen, Rare Books and Manuscripts Librarian

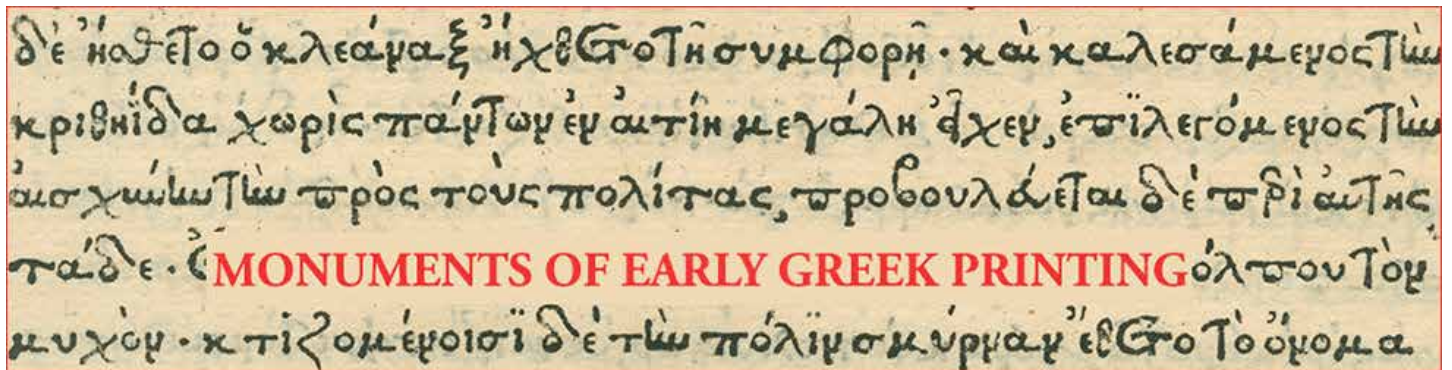
Timothy S. G. Binkley, C.A., Archivist

The Special Collections Reading Room is a secure and quiet space for students, professors, and scholars alike to enjoy the many extraordinary Special Collections found at Bridwell Library. With great thanks to Bridwell Library's recently retired Director, Roberta Schaafsma who spearheaded this project, renovations in the Reading Room have been completed and it is now open and ready to enjoy. In order to ensure availability, please schedule appointments with Arvid Nelsen (arvid@smu.edu) or Tim Binkley (tbinkley@smu.edu) to view collections.





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Entry Hall Exhibition: *Monuments of Early Greek Printing*

December 14, 2018–May 20, 2019

R. Arvid Nelsen, Rare Books and Manuscripts Librarian

Bridwell Library at Perkins School of Theology, Southern Methodist University announces an exhibition of some of the earliest and most important publications printed in Greek.

The influence of Greek language and literature on modern culture is as profound as it is underappreciated. The widespread use of Latin throughout much of European history tends to obscure the Greek origins of seminal literature, but much of the scripture, history, and mythology with which people are familiar today originated in Greek texts.

Many landmark Greek publications from the early decades of printing today reside in North Texas, including the first printings in Greek of the New Testament, Homer, and Aristotle. This exhibition offers a glimpse into the richness and significance of materials accessible for study and appreciation at Bridwell Library Special Collections.



The exhibition runs from December 14, 2018 through May 20, 2019 in the Bridwell Library Entry Hall.

For more information, contact Rare Books and Manuscripts Librarian, R. Arvid Nelsen, 214-768-3440.

<https://www.smu.edu/Bridwell/SpecialCollectionsandArchives/Exhibitions/Greek>



Bookmarks at Bridwell

Rebecca Howdeshell, Digital Projects Librarian

The six bookmarks for the upcoming exhibition: *The Word Embodied: Scripture as Creative Inspiration in Twentieth-Century Book Arts* were selected from the twenty-four original lithographs by Marc Chagall (1887–1985) that accompany excerpts from the story of Exodus. *The Story of the Exodus*. Paris and New York: Leon Amiel, 1966.

The exhibition opens on March 1, 2019 in The Elizabeth Perkins Prothro Galleries. In addition to the lithographs and etchings by Marc Chagall, the exhibition also features original lithographs by Rufino Tamayo, illustrations by Ben Shahn, and paintings by Salvador Dali.