

# **Fostering Global Communication Among Religions and Libraries**

**IFLA RELINDIAL SIG Satellite Meeting 2016**

**Columbus, Ohio**

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# Fostering Global Communication Among Religions and Libraries

Proceedings of the IFLA RELINDIAL SIG  
Satellite Meeting 2016

OHIO DOMINICAN UNIVERSITY

COLUMBUS, OHIO

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# Table of Contents

Preface	1
Program Planning Committee	2
Program	3
Papers	
"Online Access to American Diocesan Archives: Current State and Lessons for Other Repositories"	4
"No Empire is an Island: Collections and Cross-Cultural Studies of Medieval Religion"	9
"Hymnary.org: Research and Practice Bound Together"	15

## **Preface**

The IFLA RELINDIAL SIG (Religions: Libraries and Dialogue Special Interest Group) and the American Theological Library Association (ATLA) welcomed attendees to a timely discussion on *Fostering Global Communication Among Religions and Libraries*.

A majority of the world's population professes to a faith tradition of their ancestors, their country, or both. More than ever, we live in times calling for knowledge and respect for traditions of other people. Multiple speakers, panelists, and paper presenters spoke on how religions and libraries are changing the nature of interfaith dialogue through their services and activities.

Held on Friday, August 12, 2016, at Ohio Dominican University in Columbus, OH, the event preceded the 82nd IFLA General Conference and Assembly, though registration or attendance of IFLA was not required to attend the RELINDIAL meeting.

*IFLA RELINDIAL SIG*  
*Program Planning Committee*

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## Program

IFLA RELINDIAL SIG Satellite Meeting 2016  
Friday, August 12  
Columbus, Ohio

- 9:00 am - 9:30 am Registration, Coffee, and Networking
- 9:30 am - 10:15 am Plenary Session  
*Jamie LaRue, Director of the Office of Intellectual Freedom, American Library Association*
- 10:15 am - 11:45 am Fostering Interfaith Dialog and People Learning About Other Religions - Panelists  
Discussion  
*Jack Gordon, Baha'i and Interfaith Activist*  
*Dr. Leo Madden, Ohio Dominican University*  
*Dr. Zeki Saritoprak, Director of the Bediuzzaman Said Nursi Chair in Islamic Studies, John Carroll University*  
*Dr. David Gilner, Director of the Four-Campus Hebrew Union College Libraries*
- 14:45 am - 1:15 pm Lunch, Networking, Library and Campus Tours
- 1:15 pm - 2:45 pm Fostering Global Scholarly Communication Among Religions and Libraries Invited Papers  
*Colleen Mahoney Hoelscher, Archivist and Collections Librarian, Marian Library, University of Dayton*  
*Sarah Mackowski, Acquisitions & Interlibrary Loan Assistant, Dumbarton Oaks Research Library*  
*Tina Schneider, Professor, University Libraries, Library Director, Lima Campus, The Ohio State University at Lima*
- 2:45 pm - 3:00 pm Break
- 3:00 pm - 3:45 pm Plenary Session  
*Dr. Nancy Arnison, Director, Theological Book Network*
- 3:45 pm - 4:00pm Closing

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## Papers

### “Online Access to American Diocesan Archives: Current State and Lessons for Other Repositories”

by Colleen Mahoney Hoelscher, Archivist and Collections Librarian, Marian Library, University of Dayton

#### INTRODUCTION

A 1997 circular letter from the Pontifical Commission for the Cultural Patrimony of the Church said that “In the mind of the Church, archives are places of memory of the Christian community and storehouses of culture for the new evangelization.”<sup>1</sup> This is true of the archives and libraries of all denominations; they are the repositories of a church’s history and thus a vital resource for understanding a church’s future. As such, it is essential that the official repositories of an organized religion, such as Catholic diocesan archives, be accessible to scholarly researchers, genealogists, members of the faith, and other patrons.

In the Roman Catholic Church, the Code of Canon Law sets forth several requirements for archives at the diocesan level. Canon Law requires that:

- “All diocesan and parochial documents must be protected with the greatest care. In every curia there is to be established in a safe place a diocesan archive or storeroom in which the instruments and writings which refer to both the spiritual and temporal affairs of the diocese, properly arranged and diligently secured, are to be safeguarded” (cc. 486, §1-2).<sup>2</sup> In other words, there must be an archival repository established for the diocese.
- “The diocesan bishop is also to see to it that there is an historical archive in the diocese in which documents having an historical value are diligently preserved and systematically arranged” (cc. 491, §2).<sup>3</sup> There is a value to historical items related to the Church, and not just the sacramental records and other official documents. These items may be stored in the diocesan archives or somewhere else within the diocese — a vague requirement that opens up the possibilities for records relating to the history of the Church to be stored at university archives or government-affiliated archives.
- “There is to be an inventory or catalog of the documents contained in the archive” (cc. 486, §3).<sup>4</sup> At least rudimentary finding aids must be created.
- “It is a right of interested parties to obtain personally or through their proxy an authentic written copy or a photocopy of documents which are public by their nature and which pertain to the status of such persons” (cc. 487, §2).<sup>5</sup> At least some of the materials in the archives must be made available to researchers.

Outside of Canon Law, what was then known as the United States National Conference of Catholic Bishops echoed many of these points in its 1974 pamphlet *A Document on Ecclesiastical Archives*.<sup>6</sup> The document highlights the necessity of hiring trained archivists, or at least providing professional training for those assigned responsibility over the archives. It also emphasizes the value of opening the archives to historical researchers:

Finally, we express our sincere hope that the residential bishops may be disposed to grant access to the diocesan archives without undue limitations when properly accredited ecclesiastical historians request it. The past products of such research support, we believe, the contention that serious historians, even graduate students and doctoral candidates, have, with very rare exceptions, used such permission with honesty, fairness, responsibility, respect for the documents, and true Christian charity.<sup>7</sup>

Today, diocesan archives are heavily used by historians in the field of Catholic history. A citation analysis of the three major journals in this field found that between 2010 and 2012, approximately 22% of citations of archival repositories were to diocesan archives. This compares with 23% to the archives of Catholic religious orders, 21% to Catholic university archives, and 31% to non-Catholic repositories.<sup>8</sup> These results were in some ways not surprising, given the significant

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role that the Church hierarchy plays in the history of the Church in America; what made it more noteworthy to the researchers was how it contrasted with the colloquial understanding that diocesan archives are less accessible to researchers than their counterparts at universities or government funded archives. While online finding aids and digital collections are de rigeur at university archives in the United States, their experience was that these access points were the exception rather than the rule at diocesan archives.<sup>9</sup>

This paper aims to continue that line of research and confirm that American Catholic diocesan archives are lagging behind the current professional norms with regard to online access to finding aids, digital collections, and collection information. The data may clarify opportunities for growth across the field.

## LITERATURE REVIEW

In his 1980 and 1998 articles on the state of Catholic archives, James O'Toole captures the seismic changes that the field has undergone over the past few decades, from being an ignored need to a growing presence in the Church. In 1980, he wrote that "There has been an awakening of interest in Catholic Church archives," detailing the growing awareness that Church archives must be maintained by properly trained staff.<sup>10</sup> In his 1998 follow-up, he tracks the progress made by the Association of Catholic Diocesan Archivists (ACDA) and focuses on the improvements in the training of diocesan archivists, as well as improved access to collections for researchers.<sup>11</sup>

Today, most within the Church recognize the need for diocesan archives and trained professionals staffing them. New challenges now face the field. David Gray examined the need for integrated archives and records management programs at the diocesan level.<sup>12</sup> Looking more specifically at the challenges posed by electronic records, Maria Mazzenga argues that diocesan archives lag behind their peers (university archives, government-affiliated archives) in handling born-digital records. She also discusses constraints slowing digitization efforts, primarily a lack of financial and professional resources.<sup>13</sup>

Not only have Catholic diocesan archives changed drastically over the past several decades; academic libraries and other archival repositories have as well. Today, it is expected that library websites serve "as a tool for information, reference, research, and instruction," according to Noa Aharony.<sup>14</sup> Bradley J. Daigle writes that the "digital transformation [of libraries] has thrust special collections to the foreground of most library-wide content strategies."<sup>15</sup> It is no longer enough for an archival repository to simply exist; it must also be accessible to patrons from anywhere in the world through the digitization of materials. These trends across the field have to be matched within the subfield of diocesan repositories.

## METHODOLOGY AND DATA

A spring 2016 survey of the 178 American Catholic dioceses collected data about the accessibility of their archival holdings. The survey assessed the presence of the following items on the diocesan websites: email contact information, a dedicated website for the archives, online finding aids, digitized materials, guidelines for use, collection development policies, and record request forms. The project also included consultation of the *Official Catholic Directory* (an annual publication by P.J. Kenedy recognized by the United States Conference of Catholic Bishops, abbreviated hereafter as OCD) for contact information for each diocesan archives. The data was gathered by surveying the diocesan websites, then performing Google searches if a website for an archives could not be found. It is possible that this methodology missed some results that were particularly well-hidden on a diocesan website; however, it is equally informative that the website was not findable by a professional librarian, nevermind an untrained member of the public.

This survey revealed large variations in the web presences of American diocesan archives. Only 112 archives (63%) had websites with information about the repository; an additional 15 (8%) had contact information available, but no dedicated webpage; 21 repositories (12%) were listed in the OCD with no web presence; and the 30 remaining dioceses had no information about their archives online or in the OCD (17%).

Even among those archives that had a web presence at the time of the survey, the quantity, quality, and accessibility of content and services varied widely. Only ten repositories (6%) had online finding aids, which are crucial for researchers

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to identify holdings of interest. Thirteen repositories (7%) had digital collections, meaning digitized materials that can be accessed by researchers from anywhere around the world. One of the central functions of diocesan archives is to provide access to sacramental records; primarily these requests come from genealogists or individuals looking for their own records. Forty-six repositories (26%) had sacramental record request forms on their websites, which would provide easier access to these records for patrons.

## DISCUSSION

Several trends can be seen to emerge from this data, providing lessons that can be applied not only to Catholic diocesan archives, but to other religious libraries and archives as well as secular repositories. The examination of the web presence of such a large corpus of similar repositories, which revealed disparities between the best and the worst instances, allows one to make some general conclusions about what bare minimums we should strive to achieve. All libraries and archives should have contact information available on the Internet. Every diocese in the United States has a website; adding contact information for the archivist or chancery staff is a way to improve access that requires a low threshold of resources. It would be difficult to say, however, that a repository providing only contact information online is meeting the standard of openness to researchers that Canon Law prescribes.

It was unsurprising that some of the archdioceses associated with major metropolitan areas that traditionally have large Catholic populations—New York City, New Orleans, Philadelphia — also had robust websites that included collections of digitized materials. What was surprising, however, is the success of some much smaller dioceses in creating strong digital collections. For instance, the dioceses of Baton Rouge, Helena, and Spokane all have digitized material on their websites. These collections include such items as historic photographs, diocesan newspapers, and curated virtual exhibits. Many of these smaller dioceses are working in collaboration with institutions outside of the Catholic Church. For instance, the Archdiocese of Newark is collaborating with Seton Hall University, which hosts digital collections of diocesan materials using CONTENTdm. In another case, the Diocese of Tucson contributed digitized material to the Arizona Memory Project, a website run by the Arizona State Library that hosts digital projects from any Arizona cultural institution. As many religious institutions have limited financial, technological, and staffing resources, collaborations can allow them to take advantage of the greater resources that outside organizations might have.

A collaboration with an outside organization does not provide solely technical and financial resources to the diocesan archive. It can provide professional expertise in an area where many of those doing the work do not have professional training or education. Diocesan archives can benefit from their materials gaining greater exposure, as researchers working with a private institution's repository might find out about resources at the diocesan level that they were not aware existed. For instance, the Catholic Research Resources Alliance hosts "the Catholic Portal," a searchable database of Catholic materials, and provides some technical support for members to contribute their holdings.<sup>16</sup> Outside partners also can benefit from these partnerships; they gain access to materials that their patrons, students, and faculty might find useful, strengthening their own collections and reputations.

An unexpected finding of this survey was the number of diocesan archives that provide online sacramental record request forms and/or guidelines for use. The records request forms, often embedded as an online form but sometimes a PDF or other separate file, walked patrons through the process of requesting sacramental records. These kinds of forms were found on over a quarter of the websites surveyed; guidelines for visiting the archives or requesting records were found in nearly as many sites. Although these numbers may sound low compared to the total number of diocesan archives, they are five times higher than the number of archives with online finding aids. These forms show an awareness of the repositories' user groups: the number of genealogists using diocesan archives as part of their research is increasingly large, and shows no signs of changing.<sup>17</sup>

Although this survey confirmed the previous assumptions that Catholic diocesan archives are lagging behind their peers at university and private archives in providing online access to collections, it still leaves questions unanswered from the previous citation survey by Slater and Hoelscher. For instance, how are historians discovering Catholic diocesan archives when online finding aids or digital collections are not available to guide them to these materials?

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An opportunity for future researchers would be to survey historians in this subfield and collect qualitative data about their information-seeking behaviors.

## CONCLUSION

This case study — looking at the narrow field of American Catholic diocesan archives — poses important questions for all archival repositories. In the era where patrons expect instantaneous answers to all of their questions, how are we meeting that demand? Are we answering patrons' demands at the most basic levels:

- Do we have a web presence?
- Online contact information?
- Access to finding aids or catalogs from our website?

When the answer to any of these basic questions is no, then we have identified an opportunity to easily improve the accessibility of our collections.

Lessons can also be learned from what Catholic diocesan archives are doing well. Identifying genealogists as a primary user group allows these repositories to use their limited online resources to the greatest impact. Although we typically think of digital collections and online finding aids as the only access points of value, providing forms and information for requesting sacramental records likely serves a greater number of potential patrons than an online finding aid would. All libraries and archives could look at their user groups and their information needs; by identifying these needs and how they can be met, it might be possible to better use limited resources if our target groups have non-traditional information needs.

Much has been written in pastoral letters and other directives from Catholic Church leaders about the importance of preserving Church history to support the evangelical work of the Church. Church offices could use archival materials in publicity efforts, while new materials, scholarship about the Church history can fuel or inform evangelization. Church history, when accessible through archives, could provide valuable information for the Church's current pastoral efforts.

The Pontifical Commission for the Cultural Patrimony of the Church once wrote that "To protect a book, encourage reading it...is thus for the Church an activity very close to — if not to say one with — her evangelizing mission."<sup>18</sup> As stewards of Church history, we should endeavor to make it more readily available in today's on-demand digital world.

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## ENDNOTES

<sup>1</sup> Pontifical Commission for the Cultural Patrimony of the Church, "The Pastoral Function of Church Archives," *The Holy See*, February 2, 1997, [http://www.vatican.va/roman\\_curia/pontifical\\_commissions/pcchc/documents/rc\\_com\\_pcchc\\_19970202\\_archivi-ecclesiastici\\_en.html](http://www.vatican.va/roman_curia/pontifical_commissions/pcchc/documents/rc_com_pcchc_19970202_archivi-ecclesiastici_en.html).

<sup>2</sup> *The Code of Canon Law: a Text and Commentary*, eds. James A. Coriden, Thomas J. Green, Donald E. Heintschel (New York: Paulist Press, 1985), 395.

<sup>3</sup> *ibid.*, 397.

<sup>4</sup> *ibid.*, 395.

<sup>5</sup> *ibid.*, 395.

<sup>6</sup> National Conference of Catholic Bishops Committee for the Bicentennial, *A Document on Ecclesiastical Archives* (Washington, D.C.: United States Catholic Conference, 1974).

<sup>7</sup> *ibid.*

<sup>8</sup> Jillian M. Slater and Colleen Mahoney Hoelscher, "Use of Archives by Catholic Historians, 2010-2012: a Citation Study," *Archival Issues* 36, no. 1 (2014): 49.

<sup>9</sup> *ibid.*, 51-52.

<sup>10</sup> James O'Toole, "Catholic Diocesan Archives: a Renaissance in Progress," *American Archivist* 43, no. 3 (1980): 284-293.

<sup>11</sup> James O'Toole, "Diocesan Archives: Twenty-Five Years of Preserving American Catholic History," *U.S. Catholic Historian* 16, no.1 (1998): 1-13.

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- <sup>12</sup> David Gray, "The Roman Catholic Diocesan Information Management Enterprise: a Model for Diocesan Archives-Records Management/Library Programs," *Catholic Library World* 77, no. 1 (2006): 33-37.
- <sup>13</sup> Maria Mazzenga, "The Brave New Digital World of US Catholic Archives," *Catholic Library World* 84, no. 4 (2014): 249-256.
- <sup>14</sup> Noa Aharony, "An Analysis of American Academic Libraries' Websites: 2000-2010," *The Electronic Library* 30, no. 6 (2012): 764-776.
- <sup>15</sup> Bradley J. Daigle, "The Digital Transformation of Special Collections," *Journal of Library Administration* 52 (2012): 244-264.
- <sup>16</sup> See <http://www.catholicresearch.net/>.
- <sup>17</sup> See, for instance, Virginia Humling, *U.S. Catholic Sources: a Diocesan Research Guide for Family Historians* (Orem: Ancestry, 1995).
- <sup>18</sup> Pontifical Commission for the Cultural Patrimony of the Church, "Ecclesiastical Libraries and Their Role in the Mission of the Church," *The Holy See*, March 19, 1994, [http://www.vatican.va/roman\\_curia/pontifical\\_commissions/pcchc/documents/rc\\_com\\_pcchc\\_19940319\\_biblioteche-ecclesiastiche\\_en.html](http://www.vatican.va/roman_curia/pontifical_commissions/pcchc/documents/rc_com_pcchc_19940319_biblioteche-ecclesiastiche_en.html).

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# “No Empire is an Island: Collections and Cross-Cultural Studies of Medieval Religion”

by Sarah Mackowski, Acquisitions & Interlibrary Loan Assistant, Dumbarton Oaks Research Library

## ABSTRACT

Over 75 years the Dumbarton Oaks Research Library and Collection has grown from an institution whose definition of Byzantine studies focused specifically on the history and culture of the Byzantine empire to one that encompasses the empire's wider sphere of influence and interaction with neighboring cultures and faiths. The library pursues difficult-to-acquire materials, and its collections now cover aspects of Syriac Christian, Islamic, and medieval Caucasian studies that are incorporated within research on Byzantine liturgy, theology, and culture. Changes in access policies and collections development have drawn scholars in these and other related fields to the community, deepening understanding and dialogue.

In addition to a comprehensive collection of literature on the Byzantine Empire, Dumbarton Oaks offers researchers access to curated primary source materials: coins, seals, images, and fieldwork archives. Together the texts and objects provide unmatched documentation of sites and materials that are not easily accessible due to religious restrictions (isolated communities such as Mount Athos and St. Catherine's monastery of Mount Sinai) or sites lost to time or political conflicts (ex. Palmyra, Syria).

As the field of potential users increases, providing better access to our resources grows in importance. This challenge is met via a number of efforts, including digitizing titles from the rare book collection; building web-based databases in place of traditional printed catalogs of objects; updating and moving finding aids to web-friendly formats; curating online exhibits; and increasing fellowships, conferences, and public lectures. This paper explores these changes and their impact on modern understanding of medieval faiths.

## INTRODUCTION

Entrusted to Harvard University in 1940, Dumbarton Oaks Research Library and Collection began as the personal library and art collection of Robert Woods Bliss and Mildred Barnes Bliss. Attracted to the abstract and the peripheral (Carder, 2016), the three areas that formed the core of Dumbarton Oaks as a place of research were Byzantine, Pre-Columbian, and Garden & Landscape studies. In addition to providing residential fellowships, Dumbarton Oaks offers post-doctoral teaching fellowships, hosts visiting scholars, and makes short-term awards to individual scholars who need to use the collections. General reader status is available to scholars and PhD students who need access to our unique resources. The museum and gardens are open to the public, and the institute also hosts colloquia, symposia, public lectures, and music concerts; provides financial support for archaeological fieldwork; and publishes serials and monographs in all its subject areas.

Robert Woods Bliss envisioned the institute as "a research collection to illustrate the books — a library to interpret the objects" (as cited in Carder, 2010). It quickly moved beyond that simple idea to become what Mildred Bliss called "the home of the Humanities, not a mere aggregation of books and objects of art" (as cited in Carder, 2010). Fellows and researchers from all three departments engage with and learn from each other, in both formal and casual settings.

## BYZANTINE STUDIES

The oldest of the three departments, and the one with the largest apportionment of fellows, the collections and resources for Byzantine studies are used by scholars in a variety of fields: history, art history, archaeology, theology, numismatics, philology, and more.

For most, the word 'Byzantine' conjures up an image of overly complex rules and systems. Even for those who think first of the empire, though, it is important to remember that it never referred to itself as Byzantine. Instead, to its contemporaries, the empire was the continuation of the Roman empire: now speaking Greek instead of Latin in its

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official business, holding Orthodox Christianity as its primary religion, and centered around Constantinople instead of Rome. The Byzantine empire, as modern scholarship identifies it, survived for over a thousand years — surpassing Rome in longevity — and at its height controlled nearly all the territory around the Mediterranean (James, 2010).

## THE MUSEUM COLLECTION

Items in the museum collection highlight Byzantium's place as a meeting and merging between the various religious and cultural identities from the Mediterranean. Christ, the Virgin Mary, and various saints appear not only on objects for liturgical use, but items of personal adornment and secular objects. The museum also holds several gospel books and liturgical manuscripts. Yet pagan imagery retains its hold, with Dionysian figures occurring frequently, as well as creatures such as griffins, harpies, and sirens. These are in evidence well into the 11th and 12th centuries, challenging the notion of complete replacement or competing religious identities.

The secular power of the Empire is represented in luxury objects and items specifically associated with trade, representing the Empire beyond its borders: medallions and bronze counterpoise weights, and most notably nearly 25,000 coins and seals. The spread of Byzantine influence can also be seen in an early fork and spoon from 6th or 7th century Iraq, an especially rare find (Hanson, n.d.).

In 2014 the museum extended the hours it is open to the public. Currently it is closed until the end of 2016 for renovation, but qualified researchers may schedule an appointment to study objects outside of these restrictions, and items from the collection are also occasionally loaned out to other museums.

## ICFA

The Image Collections and Fieldwork Archives, or ICFA, has had many names and operated under many different departments over the years. Currently it is under the library's purview and is housed in the same building. It started primarily as a photo archive for the Byzantine Studies department but became the repository for original media and documents related to fieldwork projects sponsored by Dumbarton Oaks or undertaken by scholars closely associated with DO. In recent years, its collections expanded to include the Pre-Columbian and Garden/Landscape departments, bringing the total number of items, including prints, to over one million. It currently holds photographic negatives and prints, fieldwork drawings, and moving image film, supplementing the letters and other documents gathered either *ex post facto* or in the course of administering the fieldwork from the outset. Dumbarton Oaks is also one of the four 'satellite' holders of a print copy of the Princeton Index of Christian Art, housed in ICFA.

Among the most prominent of ICFA's collections, in terms of importance to the study of Byzantium, and also its relationship with Islam under the Ottoman Empire, are the Robert Van Nice papers and the papers of the Byzantine Institute. Both spent extensive time in the 1930s and '40s invested in the Hagia Sophia in Istanbul: the Byzantine Institute uncovering and preserving the figural mosaics that had been plastered over during the period the Hagia Sophia had functioned as a mosque (Teteriatnikov, 1998), and Van Nice conducting an extensive survey of the architectural structure and history of the building, especially the dome ("Robert L. Van Nice", n.d.).

With the chaos of war never far from the minds of the Blisses and many of their compatriots, censuses and surveys of early Christian and Byzantine artwork were especially prevalent among the early research projects of Dumbarton Oaks (Carder, 2005). These records are among ICFA's holdings, along with detailed documentation of sites, monuments, or groupings of monuments throughout the eastern Mediterranean. Emphasizing early Christian, Byzantine, and medieval Islamic sites, these provide a unique resource to scholars both of the region and of specific sites or monuments at risk or already lost to modern warfare, from the Balkans to Syria.

## LIBRARY

Originally the three departments of study maintained their own individual libraries, but in 1999, in coordination with a move to its own building, completed in 2005, the three libraries were integrated into one set of holdings (Klos, 2007). With nearly a quarter of a million items in the collection, an estimated 70-75 percent belongs to the former Byzantine

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Library (Klos, 2014). The library acquires on average 2,300 new monographic titles a year, with an additional 1,100 volumes added as journals and standing order serials. As part of Harvard University, we also have shared access to e-resources, supplemented by our own purchase of IP-locked resources such as the *Thesaurus Linguae Graecae*.

In addition to the film-based media held in ICFA, the library holds several cabinets' worth of microfilm, nearly 2,000 films belonging to the Byzantine collection. Most of these are filmed copies of manuscripts and documents dating primarily from the 10th to the 17th century, with some items dating to as early as the 6th century. The originals are housed in libraries and archives covering most of Western Europe, as well as Russia, Egypt, Georgia, and Armenia. Significantly represented are the monasteries of Mount Athos, St. Catherine's at Mount Sinai, the Istanbul Patriarchate Library, and of course the national library of France and the Vatican Library.

Our collections function as a portal to works or sites that may not be accessible to a researcher. Monasteries such as those on the Holy Mountain of Athos or Saint Catherine's Monastery on Mount Sinai are physically hard to reach — in Mount Athos' case, impossible to reach for women, due to *avaton*, the precept that monasteries of one sex should not be encroached upon by the other (Talbot, 1996) — but they hold some of the largest collections of primary materials dealing with Byzantine culture. The Library and ICFA collections have rich coverage of these sites, their treasures, their histories, and even current practices of the living monasteries through photographic collections, archival documents, and scholarly publications.

This is true of lost sites as well, for example, the lost Church of the Holy Apostles, destroyed in the Middle Ages, which was the subject of comprehensive research culminating in a symposium in 1948. The symposium papers were never published, though much of that research could be found in ICFA, leading to it being revisited in the 2015 symposium (Dumbarton Oaks, Daskas, & Gargova, 2015). Lost to industrial progress rather than warfare is Dibsī Faraj, occupied from the first to tenth century. The site was flooded as a result of the creation of the Tabqa Dam in the 1970s. Dumbarton Oaks and the University of Michigan excavated the site as part of a UNESCO initiative, uncovering Roman style baths from the fourth century, Early Christian basilicas, and Umayyad buildings (Harper and Wilkinson, 1975). Both planning material and resulting publications are housed here, and will be used by one of our fellows this upcoming year.

## SCOPE & ACQUISITION

The library functions as a library of record for Byzantine studies, and aims to collect comprehensively. This means collecting beyond the borders of Constantinople: subjects include the Greek and Orthodox churches, monasticism and asceticism through the early modern period, the Christian faith through late antiquity in the Mediterranean and the East, divisions between the Eastern and Western churches, the Byzantine Empire's relation to Islamic cultures, and conversion of peripheral groups in the Slavic and Caucasus regions. We also have a strong interest in the transmission and translation of texts such as Aristotle, the New Testament, and the Desert Fathers between Hebrew, Greek, Syriac, Latin, and Arabic languages. Research exploring the influence of Byzantine visual styles in the art of other cultures, both contemporary and modern, is also collected, as is comparative study between the Eastern churches, medieval Christianity, Islam, and Judaism. While Byzantine studies is dominated by Orthodox Christianity as practiced in Constantinople, Jerusalem, and Mount Athos, in fact Syriac, Coptic, Georgian and Slavic Orthodox Christian practices also play an important role.

While our aim is to be comprehensive, with a small acquisitions staff it must also be strategic. Publications directly related to the research being undertaken by the fellows and staff of Dumbarton Oaks are a key requirement, and a drive to draw in what were once considered peripheral or semi-related subjects in turn creates a polycultural, interdisciplinary method of study that even now seeks to question what it is that truly defines 'Byzantium.' Anticipating new potential pathways for research requires specialized understanding of the field and an active approach to collecting.

Being a niche field — or a series of them — blanket orders are not possible, and approval plans require careful maintenance, where the vendors even offer them. However, outside of these issues, the discovery and purchase process is much the same as any other. Discovery of titles for purchase is accomplished through traditional vectors: publishers' catalogues, curated vendor announcements, acquisition lists from other libraries with similar foci, subject-specific bibliographies, exchange agreements and gifts, and of course, user recommendations. Wherever possible we purchase

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through vendors in the country of publication; this not only tends to be less expensive than import vendors, it also increases the likelihood of obtaining copies of grey literature or older materials that may only be available second-hand. This practice also gives the vendors a better understanding of the subjects we are interested in, which helps increase the accuracy of their announcement lists.

While providing material to support the research of its staff and fellows has always been the mission of the library, with the current economic downturn acquiring material comprehensively in our research areas has become even more essential, as many libraries suffer budget cuts and may be obligated to curtail purchasing in areas seen as peripheral by Western culture. Here researchers are not only in a library that focuses on their interests, with many titles that are only held by a dozen or fewer libraries, they are surrounded by their peers, able to devote themselves to concentrated study and exchange knowledge in an informal manner: conversations and analysis at lunch or in the shared spaces of the Fellowship House in the evening.

## ACCESS

With all this unique information coming in, the priority then becomes how to make it available for researchers. In practical, in-house terms, this means several things: the collections are non-circulating, and interlibrary loans to other institutions are conservative. Loans must also be approved by the subject bibliographer — this measure ensures that if a frequent reader or invited scholar is working on a specific subject, the titles they need are guaranteed to be available for them. Within the library, we use an informal circulation system that points users to the current location of items, whether assigned offices or shelves, allowing users to borrow books from each other. As a side benefit, this encourages discussion and familiarity between researchers over shared interests.

We work to make our holdings information as detailed as possible, to assist in identifying whether and which items would be of use to a given scholar. The aforementioned manuscripts on microfilm collection is one example -- having been purchased for individual specific projects, many of the films do not contain complete manuscripts, or are spread out over multiple films. Since Dumbarton Oaks does not hold the reproduction rights to the original manuscripts, there is no plan to digitize the microfilms themselves, but they are cataloged in a database that lists the specific folios on the film, and provides links to any known available digitized parts of the work, as well as text sources and bibliography.

Archival materials in all parts of Dumbarton Oaks, not just ICFA, are in the process of being digitized and made discoverable online via Access to Memory (AtoM), an open source archival software based on International Council on Archives (ICA) standards. Many of the finding aids that have been uploaded contain extensive context, scope, and content notes, as well as linked access points to associated subject, place, and personal names. As images are digitized, they are attached to the collection records.

For those who cannot make a trip to Washington DC, though, selected publications, items from the rare book collection, and a majority of museum objects are made available online. Dumbarton Oaks has worked to make available digital facsimiles of items for which it holds reproduction rights: [the museum's manuscripts](#) have been digitized and are available via both the museum website and the library catalog. The [rare book](#) collection makes a careful selection of its most unique materials, which are sent up to the main Harvard facility for digitization. Harvard Library has a general policy that digitized public domain items will remain in the public domain in their digital format, ("Harvard Library Policy on Access to Digital Reproductions of Works in the Public Domain | Harvard OSC," n.d.). Time and finances to accommodate this program are of course limited, especially as the shipments have to be worked in concert with the regular digitization program at Harvard, but still this year the library staff managed to fit in an additional shipment, and is exploring areas of expansion for the program once the primary material has been covered.

Online exhibits have also been popular in recent years: among the library contributions is 'Before the Blisses: Nineteenth-Century Connoisseurship of the Byzantine Minor Arts,' which explores the change in tide with Western reception of Byzantium, and early collectors' habits of acquisition, research, and collection study. ICFA has several impressive exhibits, supplemented by the more fully digitized portions of their collections: Thomas Whittemore filmed a great deal of the excavation work on the Hagia Sophia, using it not only to document the process itself, but to be

sent out in support of fundraising efforts to continue the project (Razon, n.d.). The mosaics having a reflective rather than translucent affinity with light, using color film rather than color photography was far more suited to capturing the properties of the tesserae.

The museum's coins and seals collections have been well documented in a series of print volumes, regularly cited by scholars in a number of fields beyond numismatics and sigillography. The seals have been fully photographed and are being made available in a searchable online database. Work is progressing to implement a similar functionality for the coins collection.

A selection of other regular print publications is also available via the publications section of the website, and in further aid of scholarship, the publications department has created and made freely available a unicode-compliant font, called Athena Ruby, for use when transcribing Byzantine inscriptions. Information on research projects and materials drawn from the collections are also made available through blog posts, short videos, and social media.

## IMPACT

This past April the Byzantine Studies department held its annual symposium, with the topic "The Worlds of Byzantium." Reflecting back on the development of the field since the 1980 symposium "East of Byzantium," it asked not only 'where is the Byzantine Empire?' but 'what does it mean to *be* Byzantine?', concluding "in order fully to understand essential aspects of the medieval Middle East or the medieval West one must also understand Byzantium" ("Worlds of Byzantium", 2016).

One example of how this trend towards global scholarship informs collection development and its impact on scholarship is the library's expansion into Syriac Christianity. The Librarian for Byzantine Studies, Dr. Deborah Brown, has remarked on how her decision to pursue this area of collection development has resulted in a noticeable increase in researchers with an interest in Syriac studies coming to Dumbarton Oaks, both as readers and fellows. This can be seen also in the increasing number of DO-associated contributors to Syriac conference publications. Additionally, this summer marked the first year of a new Syriac summer school, sponsored by Dumbarton Oaks and hosted at the Hill Museum & Manuscript Library (HMML)

## CONCLUSION

This year Dumbarton Oaks has been celebrating 75 years since it was officially gifted to Harvard University. Looking back on over eight hundred Byzantine Studies fellows who have made a home here, even temporarily, I'm not sure I can even begin to sum up the influence the library and collections have had on scholars at all levels, even myself. In my undergraduate training in art history, the course on Byzantium taught by a former junior fellow was a singular experience. We were admittedly a small class, but our professor took every effort to get to know us individually, give us as much hands-on experience with objects and the culture as possible, and assisted us in acquiring academic resources we could not obtain on our own. This highly personal level of interaction exemplifies the aim of Blisses in creating Dumbarton Oaks in the manner that they did, with its gardens and afternoon tea and discussions just as important as the books and the objects. I can only imagine what another 75 years will bring.

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# “Hymnary.org: Research and Practice Bound Together”

by Tina Schneider, Professor, University Libraries, Library Director, Lima Campus, The Ohio State University at Lima

## Hymnary.org: Research and Practice Bound Together

### Hymnary.org overview

- Free comprehensive index of 5800+ hymnals
  - First lines (more than 205,000 texts)
  - Tunes (more than 42,600 tunes)
  - Authors/Composers
  - Scripture references
  - Hymnal scans of public domain hymnals/Hope
- Multidenominational, multifaith, multilingual

### Hymn?

“a lyric **poem**, reverently and devotionally conceived, which is designed to be sung . . . [that] **unifie[s]** a congregation.”

-Harry Eskew, *Sing with Understanding*

- Done together. On purpose.
- Singing—many meaningful moments in our lives are marked by song.

### Why do we want to find hymns?

- Trace and compare textual and musical developments.
- Trace and compare theological and social trends and changes.
- Find variety in presentation—the search for the familiar and unfamiliar.
  - Pairing of text and tune is tremendously varied across time and traditions.
  - <https://www.youtube.com/watch?v=4JsDcNAEluc>

### Finding hymns has been hard to do.

- People change the words.
  - “Thee” and “you” art just the starte. When doth it become a “new” text?
    - Come, Thou Fount of Ev’ry Blessing=Come Now Fount of Ev’ry Blessing?
- People change the order of the stanzas. Argh.
- People add choruses to hymns.
  - “Amazing Grace” has had 41 refrains tacked onto it.
- People put texts to different tunes.
- People misattribute hymns.

### Really hard.

- Editors mix different texts together by multiple authors.
- Not all tunes are written down the same way, or even in the same mode (major, minor, etc.). When do they become different?
- The same tune could be known by multiple names. The same name could be given to multiple tunes, even by the same composer. Take that, uniform titles.

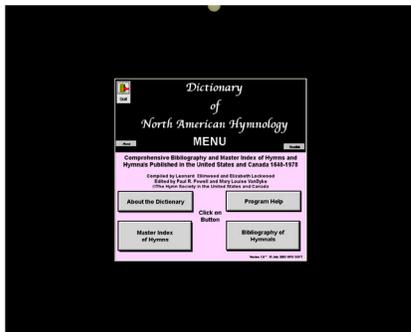
## Dictionary of North American Hymnology (DiNAH)

021-003	1878		
COLLECTION NO	YEAR		
National Tidings of Joy: A Choice Coll of Sacred Songs			
FIRST LINE: (30 SPACES)			
Nashville, Tennessee: National Baptist Board (c. 1878)			
REFRAIN: (30 SPACES)			
105			
TITLE: (30 SPACES)			
Baptist			
ORIGINAL TEXT (30 SPACES)			
COLLECTION NUMBER	YEAR	FIRST LINE / REFRAIN / TITLE / ORIGINAL TEXT	AUTHOR / LAST

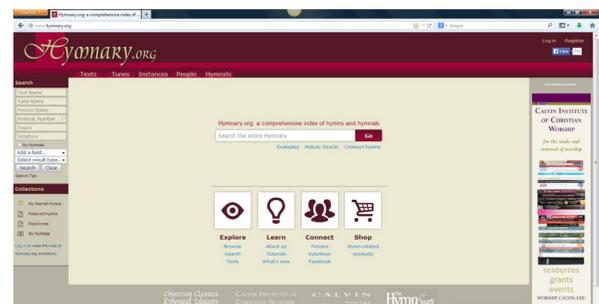
## Microfilm!



## CD-ROM!



## Meanwhile, in Michigan...



## Could it work?



## Yes!



# Anatomy of a hymnal page

- Look at your handout.
  - Name five index-able features

# Anatomy, cont.

## TEXT RECORDS

- Fields for:
  - First line
  - Title
  - Meter (poetic)
  - Refrain first line
  - Text persons
  - Text languages
  - Scripture references
  - Topics
  - Sources
  - Copyright statements
  - Full text
  - Notes

## TUNE RECORDS

- Fields for:
  - Tune name
  - Meter
  - Incipit (numbers only)
  - Tune keys
  - Tune persons
  - Source
  - Copyright statements
  - Notes

# Authority record (like a bib record)

The screenshot shows a detailed record for the hymn "Amazing grace (How sweet the sound)". It includes a search bar, a list of metadata fields (Title, Author, Meter, etc.), and a "Full Text" section with the lyrics. The author is identified as John Newton, with a brief biographical note.

# Authority record, cont.

This screenshot shows a page scan interface. At the top, there are "Page Scans" for various hymns, with "Amazing Grace" highlighted. Below, the full page of the hymn is displayed, including the title "AMAZING GRACE 272", the lyrics, and musical notation for voice and piano.

# Comparing texts

The screenshot shows a "Hymn Text Comparison" tool. It allows users to select a hymn and compare it to other versions. A table of results is shown, with columns for hymn title, author, and a color-coded comparison score. The tool also includes a search bar and navigation options.

# Comparing texts

This screenshot shows the same "Hymn Text Comparison" tool, but with two versions of the hymn text displayed side-by-side for comparison. The text is color-coded to highlight differences between the two versions.

## Contents of hymnals

**Search:** Oiodakicye Waiian Odoowan Qa Oina Ahyayapi Ka Ho Kihi Hymnal with Tunes and Chants According to the Use of the Episcopal Church in the Missions among the Dalaiotas

**Publications:** Episcopal Church

**Language:** Dakota

**Notes:** 1984 printing. Contains 150: Oiodakicye Waiian Odoowan Qa Oina Ahyayapi Ka Ho Kihi Hymnal with Tunes and Chants According to the Use of the Episcopal Church in the Missions among the Dalaiotas of the Missionary District of South Dakota

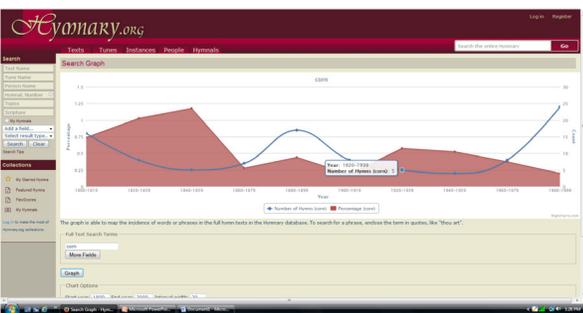
#	Title	Tune
1	Shing-ko-ko-ko-ko-ko	HEBREW
2	Shing-ko-ko-ko-ko-ko	ST. THOMAS
3	Shing-ko-ko-ko-ko-ko	VENI EMANUEL
4	Shing-ko-ko-ko-ko-ko	WELTON
5	Shing-ko-ko-ko-ko-ko	WELTON
6	Shing-ko-ko-ko-ko-ko	ST. THOMAS
7	Shing-ko-ko-ko-ko-ko	WELTON
8	Shing-ko-ko-ko-ko-ko	WELTON
9	Shing-ko-ko-ko-ko-ko	WELTON
10	Shing-ko-ko-ko-ko-ko	WELTON
11	Shing-ko-ko-ko-ko-ko	WELTON
12	Shing-ko-ko-ko-ko-ko	WELTON
13	Shing-ko-ko-ko-ko-ko	WELTON
14	Shing-ko-ko-ko-ko-ko	WELTON
15	Shing-ko-ko-ko-ko-ko	WELTON

## Instance from a hymnal

15. Father, Hear the Prayer

Text Information	Tune Information
<b>First Line:</b> Ayleeyawhoo hahnawvee (Father, hear the pray'r we offer) (אליעאווה האנהאוויע)	<b>Name:</b> [Ayleeyawhoo hahnawvee]
<b>Title:</b> Father, Hear the Prayer	<b>Arranger:</b> Jacob Singer
<b>Hebrew:</b> אֵלִיעָאָוּוֹהַּ הָאֵנְחָאוּוִיעַ	<b>Key:</b> f# minor
<b>Author:</b> L. M. Willis	<b>Source:</b> Folk tune
<b>Publication:</b> 1960	
<b>Date:</b> 1960	
<b>Topic:</b> General Hymns and Songs	
<b>Language:</b> English; Hebrew	

## Graphing trends



## FlexScores

88 Abide with Me  
Veda

1. A - bide with me, fast falls the e - ven - tide;  
2. Swift, be not slow, abide, our life, till the day;  
3. I need Thy pres - ence, as I pass the hours;  
& still, Thy pres - ence, be - fore my closing eyes.

The dark, sad, deep, sea, Lord, with me - a - bide;  
Earth's joy, give o'er, the glo - rious pass - a - way;  
What but Thy grace can foil the tempter's power?  
Shine through the gloom, and point me to the light.

## Current Info

- July 2016: 900,000 visits (SimilarWeb)
- 60% visitors from the U.S. (SimilarWeb)
- Reviewed in:
  - Theological Librarianship*
  - Music Reference Services Quarterly*
  - Notes* (Journal of the Music Library Assoc.)

## Questions?

