

4-15-2014

A “Mind-Boggling” Implication: The Hebrew Bible, the Old Testament, and the Definition of a Work

David Conners

Haverford College, conners@gmail.com

Follow this and additional works at: <http://ajlpublishing.org/jl>

 Part of the [Biblical Studies Commons](#), [Bilingual, Multilingual, and Multicultural Education Commons](#), [Information Literacy Commons](#), [Jewish Studies Commons](#), and the [Reading and Language Commons](#)

Recommended Citation

Conners, David. 2009. "A “Mind-Boggling” Implication: The Hebrew Bible, the Old Testament, and the Definition of a Work." *Judaica Librarianship* 15: 1-12. doi:10.14263/2330-2976.1049.

A “Mind-Boggling” Implication: The Hebrew Bible, the Old Testament, and the Definition of a Work

DAVID CONNERS

ABSTRACT

The uniform title *Bible. O.T.* has long caused difficulty in Judaica Libraries. The well documented problems caused by this heading are reviewed. Alternative models developed by the Hebraica Team of the Library of Congress (LC) are discussed, as is an LC proposed rule change to Resource Description and Access (RDA) that was partially approved by the Joint Steering Committee. The idea by members of the Association of Jewish Libraries to use the Virtual International Authority File as a technical solution is reviewed briefly. The author endorses a model from LC that uses different uniform titles for the Hebrew Bible and Christian Bible. Separate uniform titles are necessary because the two Bibles represent unique works; the ideational and textual differences of the Hebrew Bible and Christian Old Testament are seen in both canonical and translation differences.

“Jews undoubtedly fare far worse than all others when it comes to equitable subject treatment.”—Sanford Berman (1984, p. 173)

As a cataloging intern in an academic library with one of the world’s largest collections of printed Judaica, I was curious to see how the library of the Jewish Theological Seminary of America (JTS) handled the challenging uniform title heading *Bible. O.T.* Would JTS use the heading *Bible. O.T.*, despite the Christian terminology, or abandon the term even though it is used in most libraries? I was further interested in seeing what the library literature had to say on the topic and to tease out all the different problems raised by *Bible. O.T.* for Judaica librarians. Lastly I investigated possible alternatives to the use of the heading being considered by the Library of Congress (LC), the Joint Steering Committee (JSC) for the Development of RDA, and others. But first, I will clarify what is meant by the term uniform title.

A uniform title is a title “chosen for cataloging purposes when a work has appeared under varying titles or in more than one form; [it] allows for the display of all manifestations of a work together. Uniform titles are used to distinguish between and among different works that have the same title” (Arlene Taylor 2004, p. 519). In other words, when the same work is published in numerous manifestations with different titles, there is a need to have one title for the catalog to collocate all the works together. This happens often with laws and legislation, anonymous works, and sacred texts. The question, then, is how to decide which title should serve as the uniform title. For sacred scriptures, the Anglo-American Cataloguing Rules (AACR2) instructs the cataloger to:

Use as the uniform title for a sacred scripture (see 21.37) the title by which it is most commonly identified in English-language reference sources dealing with the religious group(s) to which the scripture belongs. If no such source is available, use general reference sources. (Rule 25.17A)

“Bible” is a term used by both the Jewish and Christian communities to describe a sacred scripture, but the term is ambiguous because the meaning is different in Jewish and Christian religious groups. As a result, the use of the *O.T.* to describe what some consider the Hebrew Bible, and what others consider to be the Old Testament, creates many problems.

The first problem with the use of *Bible. O.T.* as a uniform title is that it goes against the definition in AACR2 and violates one of Charles Cutter’s principles for a catalog. Though “Bible” may be a term used in both religious communities, the Jewish community certainly does not use the term “Old Testament.” For Jewish religious communities the “Bible” means specifically the Hebrew Bible or TaNaKh, which is an acronym for its three sections: Torah (Pentateuch), Nevi’im (Prophets), and Ketuvim (Writings). Meanwhile, in Christian communities, the term “Bible” refers to both the Old and New Testaments together. One of Cutter’s principles for a dictionary catalog is that librarians should assign headings that a typical user is most likely to search under. A “typical” user is a problematic concept, of course, because today’s online catalogs serve a diverse population on an international scale. What is clear, however, is that a patron interested in Judaica would not think to first search under a Christian heading such as *Old Testament*. This argument is often referred to as the Christian bias or “primacy” of the heading (Berman, 1984, p. 178).

The Christian primacy plays out in other, subtler, ways. Not only is the actual language of the term “Old Testament” problematic because of its Christian origin, but the bias pervades the cross references as well. Library of Congress’s authority file continues to lack a see reference from “Jewish Bible” to the authorized term *Bible. O.T.*, and other see references such as “Five books of Moses” were not included until the mid-1980s. Cross references from variant names are essential for the uniform title to work in directing searchers to the proper heading. Further, the fact that the Library of Congress directs a searcher from a Jewish term to the authorized Christian term may in fact violate the

Establishment Clause in the First Amendment (Berman 1984, p.178; Suiter 1995, para. 9). Lastly, the use of the terms “old” and “new” in regards to the testaments is also problematic. If one testament is old and the other new, it is possible to see the newer testament as superseding the previous testament, as indeed Christians do. For all these reasons—Jewish patrons not finding information under search terms familiar to them; only sometimes being redirected via cross references to Christian terms; and having to call their sacred scriptures “old” (a term some interpret as meaning “obsolete”)—many Judaica librarians do not favor using the uniform title *Bible. O.T.*

The use of *Bible. O.T.* presents another problem not often mentioned in the library literature. The following heading represents the entirety of the King James Bible: *Bible. English. Authorized.* The entirety of the Jewish Publication Society (JPS) Tanakh, the Hebrew Bible used by Conservative Jews around the world, is represented by: *Bible. O.T. English. Jewish Publication Society.* This implies that a Christian Bible is a whole Bible because it is represented by the term *Bible*. A Hebrew Bible, however, is only a partial work because it must be qualified by the term *O.T.*; it is not complete enough to be simply called *Bible*. In other words, as stated by the Library of Congress’s Hebraica Team, “The term ‘Bible’ refers to two different collections of texts sacred to two religious traditions, yet the heading ‘Bible’ signifies the Christian Bible” (LC 2006a).

It is clear that the heading *Bible. O.T.* is problematic for Judaica librarians, but how big a problem is it? At my cataloging internship at the Jewish Theological Seminary, I was tasked with cataloging a collection of dissertations relating to Jewish Studies. These dissertations could be from any graduate school and program, so long as the topic of the dissertation was of possible interest to a researcher of Jewish Studies. This collection, a random sample set, was ideal to see how often the uniform title *Bible. O.T.* would be applied in subject analysis. In other words, how many works about Jewish Studies are getting labeled *Bible. O.T.*? The results are shown in Figure 1.

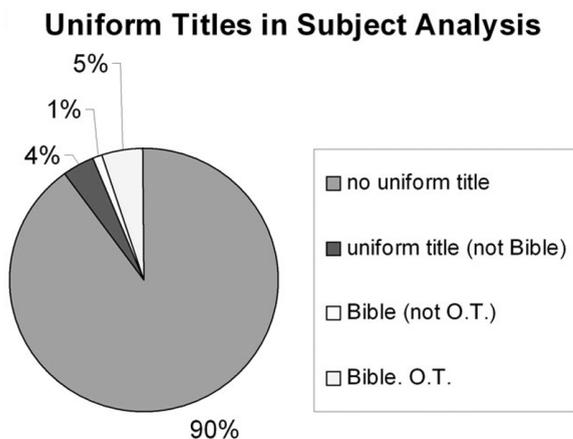


Figure 1. Medium shading: no uniform title 90%; medium-light: *Bible. O.T.* 5%; light: *Bible* (not *O.T.*) 1%; dark: uniform title (not *Bible*) 4%.

With a sample of 245 works, fifteen dissertations, or 5%, were given the uniform title *Bible. O.T.* as part of their subject analysis. *Bible. O.T.* occurs often enough in subject analysis that many Judaica libraries abandon use of the heading all together.

Because of the size and complexity of the problem outlined above, many Judaica libraries in their local practice decide against using the uniform title *Bible. O.T.* The National Library of Israel, formerly the Jewish National and University Library, has implemented a widely used alternative to what is prescribed in AACR2. Instead of using *Bible. O.T.*, *Bible. N.T.*, and *Bible. Apocrypha*, the National Library of Israel uses for its uniform titles: *Bible, New Testament*, and *Apocrypha* respectively (Adler 1992, p. 9). This alternative has been adopted by a majority of academic libraries in the U.S. that specialize in Judaica (Oppenheim 2007). One of the earliest libraries in the U.S. to avoid using *Bible. O.T.* was Harvard University Library, which published its *Catalogue of Hebrew Books* in 1968 and explained its deviation from standard practice in the introduction to the catalog (pp. iii-v). Synagogue libraries face a similar challenge. The Neveh Shalom library in Portland, Oregon, the largest Judaica library in the Pacific Northwest, also does not use *Bible. O.T.*, but instead uses a home-grown alternative that is simpler than the ones used in larger academic libraries (Jacobs 2007).

There are two problems with this solution. First, it is a financial burden. To not use the standard uniform titles requires additional work from the cataloging department to make adjustments to copy cataloging records, which can be a financial hardship on some libraries. Second, as David Suiter states, “the latent totalizing structure inherent in Christian bias of LC is exchanged for a Jewish one” (1995, para. 7). Under the Israeli system, a Christian Bible would be given the heading *Bible and New Testament*. Would a Christian think to search under such a term? Most likely not, so again one of Cutter’s rules for a catalog is broken. For decades, librarians have written about the need for LC to provide leadership on this issue and develop an alternative to *Bible. O.T.*¹

For many years, scholars in the library literature were not optimistic about the prospects of LC developing an alternative to *Bible. O.T.* and advocating for change within the Joint Steering Committee. Writing with many years experience jostling with LC, Berman writes about *Bible. O.T.*, “there is no realistic basis for expecting much from LC—not soon, anyway” (1984, p. 188). Another scholar who has written widely on this issue, Bella Hass Weinberg, writes:

¹ To be clear, the rule dictating the use of *Bible. O.T.* is not entirely within the control of LC. The rules for uniform titles are established by the Anglo-American Cataloguing Rules and its soon-to-be-published successor Resource Description and Access (RDA). RDA itself is written and maintained by the Joint Steering Committee (JSC) for the Development of RDA. The JSC in turn is made up of representatives from a number of library-related bodies from Australia, Canada, the United Kingdom, and the United States, including LC.

The implications for the Library of Congress of a revision of the Bible heading are mind boggling. Not only would all the description and subject headings for Bible. O.T. have to be changed, but all the Bible headings would have to be revised to Bible and N.T. and the Bible N.T. heading would have to be revised to New Testament, as is done at the Jewish National and University Library in Jerusalem. There is no chance, however, of the Judaica community's winning such a theological debate in LC, and there is thus no point in initiating it. (1985, p. 21.)

Thankfully, such pessimism is no longer warranted. In 2006, acknowledging the dissatisfaction of Judaica librarians and scholars, LC began to investigate alternatives to *Bible. O.T.* (Tillett 2006).

There are many possible alternatives to *Bible. O.T.*, and LC is not the only group developing other models. Speaking of the uniform titles in their use as subject headings, Weinberg writes, "We can succeed in effecting change in Library of Congress Subject Headings [LCSH] only when we demonstrate that the Library of Congress has violated *its own principles* in establishing the objectionable headings" [emphasis original] (1985, p. 21). Suggested solutions must have literary warrant and be consistent with the LC pattern for other groups. One suggestion put forth by Suiter is to replace "old" with "first" and "new" with "second" so that the headings would be: *Bible. FT.* and *Bible. ST.* (1995, para 12). This is not a good option. Again it violates Cutter's principle; no searcher, Christian or Jewish, would think to search under the term "first testament." Second, it does not meet Weinberg's standard because there is no literary warrant for such a change. Catalogers cannot go around creating terms to solve problems; we must use terms that authors and readers also use. Third, this proposal does not solve the criticism of completeness. In this system a Hebrew Bible is still a qualified text, while a Christian Bible is not.

In 2006 the Hebraica Team, along with other groups at LC, developed six alternative models to the current system. I will briefly discuss each model, but full descriptions of all the models as well as the analysis of the Hebraica Team are available online (LC 2006a and 2006b). Models A, B, C, and E clearly do not overcome the problems I outlined earlier.

Model A replaces *Bible. O.T.* universally with a single term such as *Hebrew Bible*. This approach does not address the completeness problem; the unqualified term *Bible* still refers only to the Christian Bible. In addition, new problems are introduced such as the loss of parallel terms to describe the Old and New Testaments. Within a Christian context, this loss might create confusion in the catalog for researchers. Model B is only slightly different: *Bible. O.T.* is still replaced universally with a single term, but *Bible* and *Bible N.T.* are also changed. This model changes *Bible* to *Bible (Jewish)* and *Bible (Christian)*, removing the ambiguity of the term and thus solving the completeness problem. However, like Model A, the parallelism of the Old and New Testaments is lost.

Model C would replace *Bible. O.T.* universally with a single term, but would retain the subordinate relationship to the term *Bible*. In other words, *Bible. O.T.* would become *Bible. Hebrew Bible*. This change would maintain the current

indexing under the term *Bible* and would require the least maintenance of all the proposed models. However this model also has drawbacks. The unqualified term *Bible* still refers to a Christian Bible and the Hebrew Bible is treated as subordinate to the Christian Bible. Model E uses the heading *Bible* for all Bible versions or editions, Christian and Jewish, presented as complete. This means that the same uniform title *Bible* would refer to two different works, the Hebrew Bible and the Christian Bible. This goes against the original intent of the uniform title. Models D and F are superior, but LC deemed them difficult to implement. Before I discuss these remaining models, let me turn to the proposal LC did put forth to the JSC.

In June 2006, LC sent a proposal to the JSC regarding the draft rules of RDA for uniform titles. The proposal is distinct from the six models that were discussed in-house because “while each model has certain advantages, each one also presents implementation challenges, especially those models that would require re-analysis of legacy collections to determine which canon a given work refers” (Tillet 2006). The proposal had three components relating to *Bible*. *O.T.* The first was to change AACR2 rule 25.17A to include an alternative approach where the local cataloging agency could substitute another more specific uniform title to represent the Bible or part of the Bible, for example, using *Hebrew Bible* or *Tanakh* instead of *O.T.* The second part of the proposal was to use *Old Testament*, *New Testament*, and *Apocrypha* as groups of books for collective treatment and not to be used as subheadings when entering individual books. The third element was to no longer use the abbreviations *O.T.* and *N.T.*, but to refer to the terms in their spelled-out forms. As a set of proposed rule changes for RDA, this proposal was opened up for comment.

LC’s proposal received a mixed reaction by the JSC as well as from outside groups such as the Association of Jewish Libraries (AJL). While most groups were thankful for the work LC had done in preparing the proposal, these same groups also had complaints. Parts two and three were relatively uncontroversial. Many institutions took issue, however, with the first part of the proposal, fearing that it would lead to a lack of bibliographic control. The British Library thought such an option would “weaken the syndetic force of the ‘Bible’ Uniform title” (Danskin 2006). The representative from the Chartered Institute of Library and Information Professionals (CILIP) noted that the open-ended nature of the alternative option would actually work against cooperation between libraries (Hugh Taylor 2006). The American Library Association (ALA) also preferred the alternative to be more prescriptive in nature to help assure consistent application (Bowen 2006). The Canadian Committee on Cataloguing did not support the inclusion of the example of replacing *Bible* with *Christian Bible* for it lacked literary warrant, was not in common use, and that the inclusion of an “artificial term does not seem in keeping with the principles of RDA . . .” (Canadian Committee on Cataloguing 2006).

Judaica librarians themselves were uncertain of LC’s proposal. The Hebraica Team at LC, in general, preferred some of the other models, but saw the proposal as a “compromise solution to ensure that some type of proposal might be put forward to raise awareness and initiate a dialogue about concerns” (Bell 2006). Commenting members of the Association of Jewish Libraries felt

that the proposal would not serve the interest of AJL libraries (Lovins 2006b). Several members of the AJL agreed that the Virtual International Authority File (VIAF) could offer a technological solution to Christian bias found in *Bible. O.T.* The VIAF is a joint project between LC, the Deutsche Nationalbibliothek, and the Bibliothèque nationale de France to virtually combine the authority files of three institutions. The goal is to have multiple variant headings all point to the same authority file, similar to current cross references, but then have the display of the heading controlled by other markers to make it audience appropriate. According to Lovins, variant headings for *Bible. O.T.* could point to the same authority record via the VIAF while the choice of which heading to display could be handled by MARC authority subfield “context markers” (Lovins 2006a). The possibility of using the VIAF to overcome the problem of *Bible. O.T.* is promising, but until the technology develops further we must turn to more traditional cataloging models to address the problem.

In the end, the JSC approved part of LC’s recommendation. The proposed rule to supply alternative uniform titles was rejected. The remainder of the proposal, entering individual books of the Bible directly instead of under the sub headings *O.T.*, *N.T.*, and *Apocrypha* and the spelling out of *Old Testament* and *New Testament* for collective treatment, was approved and added to the RDA draft. These approved revisions further align the uniform title rules with the “what you see is what you get” goal of RDA. The changes do not, however, significantly help solve the major problems caused by *Bible. O.T.* Thankfully, the JSC has agreed to revisit the issue after the publication of RDA.

It is unfortunate that LC decided not to propose models D and F to the JSC because these two models meet all the criteria laid out so far. They do this because both establish two unique uniform titles, one for the Hebrew Bible and one for the Christian Bible. Before I explain the two models in detail, let me explain how this solution is possible. Going back to its definition, a uniform title must be applied to the same abstract work. Manifestations with different titles must be based on the same abstract work; otherwise it does not make any sense to collocate them. The uniform title for *Beowulf* is appropriate for its English and French translations, but it does not work to apply the uniform title *Beowulf* to a version of the poem in English and also to Milton’s poem *Paradise Lost* because they are not the same work. In discussing LC’s proposal, the CILIP representative speaks to this point:

One of the fundamental points that is unclear to CILIP is how AACR2 (and, by default, RDA) perceives the Bible. Is it a single work, found in a number of different versions all essentially regarded as the ‘same’ work? Or is it a collection—perhaps more accurately, a series of collections, some of whose contents overlap? This is surely fundamental to the level of collocation required (or, at least, considered desirable). (Hugh Taylor 2006.)

Specifically, Smiraglia defines a work as: “A signifying, concrete set of ideational conceptions realized through semantic and symbolic expression” (2001, p. 151).

For Smiraglia, a work is the formation of ideational content through specific semantic text. Similarly according to the Functional Requirements for Bibliographic Records (FRBR) model, “We recognize the work through individual realizations or expressions of the work, but the work itself exists only in the commonality of content between and among the various expressions of the work” (IFLA 2008, p. 17). If the content of one expression is heavily modified through ideational or semantic changes, then a new work is created. The Hebrew Bible and the Old Testament have significant ideational and textual differences. This means they are not the same work and therefore should have different uniform titles.

The ideational differences of the Hebrew Bible and Christian Old Testament are seen in canonical differences. The canon of the Catholic Church contains deuterocanonical books not found in the Hebrew Bible such as Judith, Tobit, 1 Maccabees, and 2 Maccabees. Though the Jewish and Protestant canons contain the same books, they are presented in a different order. For example, the book of Esther is grouped with the historical books in the Protestant canon, but is found in the Writings section of the Hebrew Bible. Similarly, in the Protestant canon the books grouped as Wisdom books—Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon—are placed before the books of the Prophets. In the Jewish canon, however, these books are in the Writings section which is after the Prophets section. Differences in canon are a result of different communities having diverging opinions about the ideational content of the work. The different canons “represent interpretations of the contents of the corpus” (Suiter, 1995, para. 4). Obviously Jewish and Christian communities have different theological worldviews and this affects what framework is used to construct the ideational representation, the biblical canon.

Differences in translation demonstrate both ideational and textual differences. For example here is a comparison between two translations of Genesis 22:6:

- ◇ Jewish Publication Society: “And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.”
- ◇ New Living translation: “So Abraham placed the wood for the burnt offering on Isaac’s shoulders, while he himself carried the fire and the knife. As the two of them walked on together. . . .”

The critical difference in text here is the word “shoulders.” In the original Hebrew, it says that Abraham put the wood “on Isaac.” In the Christian translation, Isaac carries the wood on which he would be sacrificed on his shoulders, directly foreshadowing the Crucifixion narrative. The ideational difference (the binding of Isaac versus the sacrifice of Isaac) is realized through the addition to the text of the word “shoulders.” Another example of differences in translation from the same story is found in Genesis 22:1:

- ◇ Jewish Publication Society: “And it came to pass after these things, that God did prove Abraham. . . .”

- ◇ King James: “And it came to pass after these things, that God did tempt Abraham. . . .”

Temptation is central to Christian theology in a way that it is not central to Jewish theology. Thus the King James Version translates this as “tempt.” In a Jewish context, though, it would be incomprehensible to be tempted to kill one’s son. These are not isolated examples. Christians conceptualize the Old Testament as presaging the New Testament, and Christian translations reflect this understanding. Another illustrative example comes from Isaiah 53:8 where the Christian translation projects the story of the life of Jesus backward through the text:

- ◇ Jewish Publication Society: “He was oppressed, though he humbled himself and opened not his mouth. . . .”
- ◇ The Message Bible: “He was beaten, he was tortured, but he didn’t say a word.”

Imagery of abuse and torture, particularly in the prophetic book of Isaiah, draws a theologically significant parallel to the Crucifixion narrative. Translational differences with theological implications pervade the Old Testament and the Hebrew Bible.

Because the Hebrew Bible and the Christian Old Testament are not the same work, they do not need to have the same uniform title. This is the initial idea behind the two remaining models, D and F, from the LC Hebraica team. There are two versions for model D that differ slightly, particularly in their treatment of the heading *Bible. O.T.* for use in the Christian canon. Model D₂ establishes new headings for both Christian and Hebrew Bibles and differentiates shared texts according to canon. Model F uses the unqualified heading *Bible* solely to show hierarchy for individual books and groups; Christian Bibles in their entirety are entered under *Bible (Christian)*; Jewish Bibles as *Bible (Jewish)*. Table 1 below, originally created by the LC Hebraica Team, is a summary of how these two models would work with particular Bible heading concepts (LC 2006a).

Both models successfully eliminate the Christian bias of the current system. Rule 25.17A of AACR2 and Cutter’s principle are satisfied because the most commonly used title for the sacred scripture, *Bible*, is used. There is no longer the issue of the new superseding the old, as the whole concept of the Old Testament is separated from the Jewish scriptures. All libraries could use the same headings, which would remove a financial hardship from Jewish libraries and enable better record sharing between all libraries. Two separate uniform titles eliminate the ambiguity of the term “Bible” and the problem of an unqualified *Bible* heading meaning a Christian Bible. Finally, the parallelism between the headings for the Christian Old and New Testaments is preserved, unlike in models A and B.

Of the two models, I find F to be far superior for three reasons. The first two reasons are because of strengths of Model F itself, while the final reason is because of a weakness in model D₂. First, Model F already complies with the new RDA rule to directly enter individual books instead of entering books under a subheading.

TABLE 1: SUMMARY OF PROPOSED ALTERNATIVE BIBLE. O.T. MODELS

<i>Bible Heading Concepts and Current Headings</i>	<i>Model D₂</i>	<i>Model F</i>
Concept: Christian Bible as a whole Current Heading: Bible	Bible (Christian)	Bible (Christian)
Concept: Jewish/Hebrew Bible Current Heading: Bible. O.T.	Bible (Jewish) [for Jewish canon]	Bible (Jewish) [for Jewish canon]
Concept: Christian Old Testament Current Heading: Bible. O.T.	Bible (Christian). Old Testament [for Christian canon]	Bible. Old Testament [for Christian canon]
Concept: Christian New Testament Current Heading: Bible. N.T.	Bible (Christian). New Testament	Bible. New Testament
Concept: Individual books or groups of books common to Hebrew Bible & Old Testament Current Heading Example: Bible. O.T. Genesis	Bible (Jewish). Genesis [for Christian canon] Bible (Christian). Genesis [for Jewish canon]	Bible. Genesis
Concept: Individual books or groups of the New Testament books Current Heading Example: Bible N.T. Matthew	Bible (Christian). Matthew	Bible. Matthew

Secondly, the sanctioned ambiguity of *Bible* allows for cases where a work is not clearly owned by the Jewish or Christian traditions. For example, works that treat the Bible as literature instead of as a sacred text could be entered under the term *Bible*. Finally, Model D₂ requires catalogers to determine canon for individual books of the Bible and this is problematic on a number of levels. Many Biblical texts are translations and the source text is not always identifiable. Additionally, scholarly works may refer to multiple source texts from multiple traditions. Further complicating matters, earlier vernacular translations can also influence later translations across traditions. All of these factors combine to make it difficult to assign individual books to a canon. For this reason Model D₂ is not a viable solution.

It is clear to any librarian who attempts to solve the problem of *Bible. O.T.* that the Bible is “perhaps the most complex text that exists” (Bowen 2006) and that there is no perfect solution. Model F prompted two main criticisms from LC. First, the changes proposed are more expensive than the other models, because the changes are not an exact one-to-one with the current system and therefore the changes cannot be automated. This reason alone, however, is not enough to rule out Model F, given that it goes much further in solving the problems of the current system. The problems with *Bible. O.T.* are well recognized outside the Judaica library community, including from the Catholic Library Association and the American Theological Library Association (Lovins 2006a). Removing the Christian bias will also go a long way in helping RDA realize its goal of being a truly international standard. The gains are worth the cost.

The second criticism of model F is that determining the canon may be difficult in the case of comparative or scholarly works, which will complicate the assignment of subject headings. Model F minimizes this problem because canon determination is not necessary for individual books or groups of books. When cataloging a scholarly work on the Hebrew Bible or a Christian Bible, the choice may be obvious from the scholarly work itself: for example, *Bible (Jewish)* would be appropriate for a work of Judaic Studies. In addition, if the scholar is comparing, translating, or citing from specific publications of the Bible, it may be possible to determine if it is a Bible from the Jewish or Christian traditions. Also, as stated by LC itself, a policy of double headings could be allowed in cases when the canon cannot be determined or the scholarly work deals with both Hebrew and Christian Bibles (LC 2006b).

Determining that the Hebrew Bible and the Christian Old Testament are separate works potentially creates another problem. If the Hebrew Bible and the Old Testament are different works because of differences in canon and translation, then what about differences between the Protestant and Catholic versions of the Old Testament? Should they too receive unique uniform titles? Clearly this is a slippery slope where there could end up being no collocation of biblical texts. Though there may be differences between the Catholic and Protestant versions, I do not believe they reach a tipping point to be considered different works. In the FRBR entity-relationship model, not every change to an expression results in the creation of a new work. Some changes result in different expressions of the same abstract work. For example, illustrating or abridging a work results in new expressions of the work. There is a "cut-off point" between changes that result in new expressions and changes that result in a new work (Tillett 2004, 4). Similarly, the overall ideational content of the Catholic and Protestant versions of the Old Testament are not different enough to constitute two different works. In other words, the differences are not great enough to cross the cut-off point between new expression and new work. I am aware as well, though, that there are more informed scholars who can better examine this question.

In library science, the definition of a work has evolved greatly in the last fifty years. Once RDA is published, I hope the JSC will return to this issue as planned, look at modern definitions of a work, like Smiraglia's, and closely review model F from LC's Hebraica Team. Meanwhile development of the VIAF holds out hope for a technical solution as well.

SOURCES

- Adler, Elhanan (1992). "Judaica Cataloging: The Hebrew Bibliographic and Israeli Traditions," *Judaica Librarianship* vol. 6, no. 1/2 (1991–1992), pp. 8–12.
- Bell, Lenore (2006). E-mail to heb-naco mailing list. August 22: <http://www.mail-archive.com/heb-naco@lists.acs.ohio-state.edu/msg01026.html> (accessed September 7, 2009).
- Berman, Sanford (1984). "Beyond The Pale: Subject Access to Judaica," in *Subject Cataloging: Critiques and Innovations* (New York: Haworth Press, 1984), pp. 173–190.

- Bowen, Jennifer (2006). *5JSC/LC/8/ALA Response*, September 18, 2006: <http://www.rda-jsc.org/docs/5lc8-alaresp.pdf> (accessed September 7, 2009).
- Canadian Committee on Cataloguing (2006). *5JSC/LC/8/CCC Response*, September 15, 2006: <http://www.rda-jsc.org/docs/5lc8-cccresp.pdf> (accessed September 7, 2009).
- Danskin, Alan. 2006. *5JSC/LC/8/BL Response*, September 8, 2006: <http://www.rda-jsc.org/docs/5lc8-blresp.pdf> (accessed September 7, 2009).
- Harvard University (1968). *Catalogue of Hebrew Books: Authors and Subjects A–E*. Vol. 1. Cambridge: Distributed by the Harvard University Press, 1968.
- [IFLA 2008.] IFLA Study Group on the Functional Requirements for Bibliographic Records. 2008. *Functional Requirements for Bibliographic Records Final Report*: http://archive.ifla.org/VII/s13/frbr/frbr_2008.pdf (accessed September 7, 2009).
- Jacobs, Hilda (2007). Interview with Neveh Shalom Synagogue Librarian. April 18, 2007.
- [Joint Steering Committee 2002.] Joint Steering Committee for Revision of AACR; American Library Association. *Anglo-American Cataloguing Rules*. 2nd ed. Ottawa: Canadian Library Association, 2002.
- [LC 2006a.] Library of Congress. Regional and Cooperative Cataloging Division. Hebraica Team. *Bible. O.T. Alternative Approach Models*, revised May 24, 2006: <http://www.loc.gov/catdir/cpso/BibleOTtable7.pdf> (accessed September 7, 2009).
- [LC 2006b]. Library of Congress. *Pros/Cons of Proposed Bible. O.T. Models*, revised 5/24/06: <http://www.loc.gov/catdir/cpso/bibleprocon.pdf> (accessed September 7, 2009).
- Lovins, Daniel (2006a). *Selected CCDA Correspondence on Bible U.T. Proposal*, August 2006: <http://www.library.yale.edu/~dlovins/ajl/bibleutcomments.html> (accessed September 7, 2009).
- Lovins, Daniel (2006b). E-mail to heb-naco mailing list, August 20, 2006: <http://www.mail-archive.com/heb-naco@lists.acs.ohio-state.edu/msg01021.html> (accessed September 7, 2009).
- Oppenheim, Micha F (2007). Interview with Jewish Theological Seminary Bibliographic Control librarian, April 12, 2007.
- Smiraglia, Richard (2001). *The Nature of "A Work": Implications for the Organization of Knowledge*. Lanham MD: Scarecrow Press, 2001.
- Suiter, David E. (1994). "Establishing Uniform Headings for Sacred Scriptures: A Persistent Issue in Hebraica-Judaica Cataloging," *Judaica Librarianship* vol. 9, no. 1/2 (1994–1995), pp. 83–85.
- Taylor, Arlene (2004). *Wynar's Introduction to Cataloging and Classification*. 9th ed. Westport CT: Libraries Unlimited, 2004.
- Taylor, Hugh (2006). *5JSC/LC/8/CILIP Response*, September 14, 2006: <http://www.rda-jsc.org/docs/5lc8-cilipresp.pdf> (accessed September 7, 2009).
- Tillett, Barbara (2004). *What is FRBR?: A Conceptual Model for the Bibliographic Universe*. Washington, DC: Library of Congress Cataloging Distribution Service, 2004. Accessible at: <http://www.loc.gov/cds/downloads/FRBR.PDF> (accessed September 7, 2009).
- Tillett, Barbara (2006). *5JSC/LC/8*, June 1, 2006: <http://www.rda-jsc.org/docs/5lc8.pdf> (accessed September 7, 2009).
- Weinberg, Bella Hass (1985). "Jews-dash: Library of Congress Subject Headings for Judaica: A Methodology for Analysis," *Judaica Librarianship*, vol. 2, no. 1/2 (1985), pp. 20-25.

David Conners is the Digital Collections Librarian at Haverford College in Pennsylvania. He earned his Masters of Science in Library and Information Science with distinction from Pratt Institute in 2007. This paper initially came about during a practicum at the Jewish Theological Seminary Library from January–May 2007.