

LUCE LIBRARY BULLETIN

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Women in Ministry: A Call for Papers

Robert Benedetto

Women have been an integral part of Princeton Theological Seminary for many years. Beginning with Muriel Van Orden Jennings, the first woman to earn a B.D. degree back in 1932, women have gradually enrolled as students, filled Seminary administrative positions, and accepted appointments to the faculty, and today they make up 42 percent of the student body. The women who came to Princeton Seminary as M.R.E. students in the 1940s and who enrolled in the M.Div. program in increasingly larger numbers during the 1970s and 1980s have by now enjoyed productive careers in the church. A growing number are preparing to retire or are now retired. As careers come to an end, it is time for these women both to reflect on their accomplishments and to preserve the records of their ministry. One way to do this is to donate papers to Special Collections. It is important to preserve the papers and records of the first wave of women retirees because they have had unique experiences in ministry not likely to be repeated. Preservation of this legacy is especially critical because only these women can tell the story about the "way it was" and give others a glimpse of the pioneering road they traveled in ministry. So with this issue of the *Luce Library Bulletin*, devoted to women, comes an earnest call for the papers of women in ministry. Please house your papers, and the experiences they represent, with us.

Special Collections serves as the official repository for the archives of Princeton Theological Seminary and for rare books, papers, manuscripts, and special research collections that document the Presbyterian and Reformed tradition and ecumenical Christianity in the United States and abroad.

Supported by the vision and resources of Princeton Theological Seminary, the collection is housed in the Henry Luce III Library, joined to Speer Library on the Seminary campus.

For more information about the facilities and collections of Luce Library, see the Special Collections web page on the Speer Library home page: www.ptsem.edu/grow/library/collections.



Tennent Hall, ca. 1945



Christian education students pose by Miller Chapel, 1949.

New Acquisitions

Freda Gardner recently moved from Princeton to her home state of New York. While in the process of relocating her household, she found time to stop by Special Collections to add additional materials to the **Freda Gardner Papers**, a growing collection that documents her years at the Seminary and the issues to which she devoted her career. Described in a PTS faculty tribute as a woman of “exceptional courage, practical wisdom, and winsome spirit,” Gardner is a graduate of the Presbyterian School of Christian Education in Richmond, Virginia. She was appointed to the faculty of Princeton Theological Seminary in 1961 and retired in 1992 as the Thomas W. Synnott Professor of Christian Education Emerita and director emerita of the School of Christian Education. In 1999 Gardner was elected moderator of the Presbyterian Church (U.S.A.). A tribute to Gardner was prepared by Carol Lakey Hess, “Freda A. Gardner: Master Teacher Whose Faith Helps Us Understand,” in Barbara Anne Keely, ed., *Faith of Our Foremothers: Women*



Augustin Marlorat du Pasquier's exposition of the Psalms of David (1585)

Changing Religious Education (1997). We wish Freda well as she returns to her home state.

Special Collections has acquired two volumes edited by French reformer **Augustin Marlorat du Pasquier** and published in Geneva in 1585: *Genesis cum Catholica expositione Ecclesiastica...* and *Psalmos Davidis et aliorum Prophetarum explicatio*. The folio volumes are bound in calf and contain beautiful printer's devices on the title pages (see below left). The volumes are noted for their numerous passages borrowed from sixteenth-century Reformed exegetes. The Genesis volume is a compilation of the Genesis commentaries of Luther, Musculus, Calvin, Oecolampadius, Munster, and others.

Marlorat was a French priest who embraced Reformed views and fled to Geneva in 1535. After securing temporary employment as a Greek and Hebrew proofreader, he became a Swiss pastor and married. He was later called to Rouen, where in 1562 Protestants took control of the city. Marlorat was appointed one of three heads of the new government, and although the city pledged its allegiance to King Charles of Navarre, the king's armies retook Rouen and Marlorat was arrested and executed.

An edition of the collected works of **Clement Marot** (1496–1544), *Les Oeuvres de Clement Marot* (Paris, 1571), has been secured by Special Collections to complement other sixteenth-century Marot holdings, including *Pseavmes de David*, with Theodore de Beze (1562), and *Bible, qui est toute la Sainte Escrivre du Vieil et du Nouveau Testament* (1588).

French court poet under the patronage of Marguerite d'Angoulme, Marot was imprisoned in France in 1526 for Protestant views and later fled to Geneva. He is best known in Reformed circles as the translator who rendered the Psalms into French for the Geneva Psalter. His famous translation of the Psalms had a powerful influence throughout France in a time when poetry was preferred to prose. Marot's work was condemned by the Sorbonne and he fled to Geneva. However, the poet proved to be as much a freethinker as a Protestant, and when he was not well received in Geneva, he went to Turin, where he died.



Freda Gardner, professor of Christian education emerita at Princeton Theological Seminary

An especially rare volume of Calviniana has been recently purchased: **John Calvin, Catechisme Latin-Francois** (1559), printed in Geneva by **Conrad Badius**. The Latin-French catechism was obtained from a Catholic monastery, where it had remained unused for many years. Of all the books being sold by the monastery, it was easily its prized work. A handwritten note scrawled on the title page dubs the small book “Catechisme heretique.” Still in its original binding, the book needs some repair and is being sent out for complete restoration.

Special Collections Staff

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Curator of Reformed Research Collections: Clifford Anderson

Technical Services Librarian: Michael Paulus

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The *Luce Library Bulletin* is published two times a year (spring and fall) in cooperation with Speer Library. Current and back issues are available online.

Charlotte von Kirschbaum

Clifford Anderson

Charlotte von Kirschbaum (1899–1975) was Karl Barth’s secretary for more than thirty years. But von Kirschbaum was more than a secretary. She was also Barth’s primary dialogue partner, a member of the Barth household, and a published theologian. In recent years, a number of primary and secondary sources have shed new light on Charlotte von Kirschbaum and her role in the construction of Barth’s *Church Dogmatics*.

Renate Köbler published the first biography of von Kirschbaum. (Renate Köbler, *In The Shadow of Karl Barth: Charlotte von Kirschbaum*, tr. Keith Crim [Louisville: Westminster/John Knox, 1989]). Von Kirschbaum was born into a military family. Her father perished during the Great War, leaving her family in a precarious financial situation. While von Kirschbaum trained as a nurse, her pastor, Georg Merz, recognized her aptitude for theology. Merz introduced her to the up-and-coming theologian Karl Barth in 1924. A friendship quickly developed. Von Kirschbaum began assisting with Barth’s research and writing. In 1929, recognizing how central she had become to his theological existence, Barth invited von Kirschbaum to live with his family in Münster. She accepted, doubtlessly considering it her calling to assist with his revolutionary theology.

The third volume of correspondence between Karl Barth and his longtime friend, Eduard Thurneysen, documents how decisive 1933 was both personally and politically for von Kirschbaum.

(Karl Barth and Eduard Thurneysen, *Briefwechsel, Band III: 1930–1935*, Karl Barth Gesamtausgabe, vol. 34, ed. Caren Algrer [Zürich: Theologischer Verlag, 2000]). Charlotte’s presence in the Barth family household put strain above all on Barth’s wife, Nelly. In 1933, Karl, Nelly, and Charlotte squarely faced the question of whether they could continue to live in the same house. They eventually persisted with the “*Notgemeinschaft*” (emergency community) necessitated by their intersecting vocations to family and to the production of the *Church Dogmatics*. The correspondence also attests to the importance of von Kirschbaum’s steadfast support during the *Kirchenkampf* (church struggle) when many of Barth’s erstwhile friends took up opposing positions.

In 1935, von Kirschbaum, a German citizen, departed with the Barth family for Switzerland. She continued to live with the family in Basel until what was most likely Alzheimer’s disease necessitated that she move in 1966 to a nearby nursing home.



Charlotte von Kirschbaum in Basel, 1948

The research that von Kirschbaum carried out for Barth turned her into a capable theologian in her own right. In 1949, she delivered a series of five lectures in France titled *Die Wirkliche Frau* (ET: Charlotte von Kirschbaum, *The Question of Woman: The Collected Writings of Charlotte von Kirschbaum*, ed. Eleanor Jackson, tr. John Shepard [Grand Rapids: Eerdmans, 1996]). In her lectures, von Kirschbaum developed a Protestant alternative to the secular feminism of Simone de Beauvoir and to the Roman Catholic perspective on gender upheld by Gertrude von Le Fort. She also defended women’s ordination.

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Luce News

Student employees. This past summer **Jason Ingalls** (M.Div. middler) helped to transfer more than 800 books published before 1801 from the main stacks of Speer Library to Special Collections. Found among the relocated books were Johannes Kepler’s *Concerning the True Year in Which the Son of God Assumed a Human Nature in the Uterus of the Blessed Virgin Mary* (1614), Johann Lorenz Mosheim’s *History of Michael Servetus* (1728), and Isaac Newton’s *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (1733). These early printings are now safely cataloged and housed in Special Collections. Thanks Jason! **Todd Kennedy** (M.Div. 2004) has accepted the position of public services assistant at the Beinecke Rare Book and Manuscript Library at Yale University. He reports that it was “the experience working in Special Collections that got my foot in the door.” Congratulations Todd! **Seong Heon Lee**, library school student at Rutgers University, completed an internship in Special Collections focusing on the creation of digital texts from the documents and images housed in Special Collections. This “library of digital texts” will be added to the Special Collections web page in the coming months. Lee will continue working in Special Collections through June.

New Exhibits. “The Transmission of the Greek Text of the Bible: An Exhibition of Greek Biblical Texts from the Fourth through the Twentieth Century” continues in the Luce Library Exhibition Room and may be viewed by appointment. The exhibition of biblical texts from Special Collections highlights the various materials, formats, and methodologies that have been used to transmit the Greek text of the Bible over the centuries. Items on display include papyri, codices, early printed Greek New Testaments, and early critical editions of the New Testament. A new online exhibit, “Carl McIntire: Creeds, Councils, and Controversies,” has been added to the Special Collections web page (www.ptsem.edu/grow/library/collections). The exhibit describes some of the highlights of McIntire’s controversial career, as well as aspects of his worldwide ministry.

From the Archives The M.R.E. Program

Michael Paulus

By 1892 the General Assembly of the Presbyterian Church in the United States of America recognized the need for “a more systematic training of women workers, which shall adapt them to the opening spheres of work at home and abroad.” Following the assembly’s call for the establishment of schools to train women for lay leadership in the church, a group of Presbyterians established the Philadelphia School for Christian Workers in 1907. By 1929, Tennent College of Christian Education, as the school was renamed in 1931, was a four-year, degree-granting institution.

To further prepare Christian educators for work in churches, schools, and colleges, the General Assembly of 1941 recommended that undergraduate schools of Christian education become associated with theological seminaries. The following year the trustees of Tennent College entered into negotiations with the trustees of Princeton Theological Seminary. The two boards agreed to merge their assets and continue the work of the College on a graduate level at the Seminary. To accommodate this expansion of the Seminary’s curriculum, in 1943 the Seminary acquired the seven-

acre campus of the Hun Preparatory School (now known as the Tennent Campus), which included a building with ten classrooms and an auditorium, three dormitory units, a gymnasium, several houses, five tennis courts, and a large tract of land.

The Seminary’s graduate School of Christian Education was inaugurated in September 1944, when a “carefully selected” group of ten women with college degrees was admitted to a three-year Master of Religious Education program that closely paralleled the Seminary’s traditional divinity degree. Although women had previously matriculated at the Seminary (with the first degrees—both the bachelor’s and master’s—awarded to Muriel Joy Van Orden Jennings in 1932), the introduction of the M.R.E. degree marked the beginning of the Seminary’s commitment to the theological education of women.



First M.R.E. graduates, 1947

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Von Kirschbaum’s work also influenced Barth’s. Suzanne Selinger has provided an analysis of the relation between von Kirschbaum’s theological interpretation of gender in *Die Wirkliche Frau* and Barth’s treatment of the *imago Dei* in the *Church Dogmatics*. (Suzanne Selinger, *Charlotte von Kirschbaum and Karl Barth: A Study in Biography and the History of Theology* [University Park, Pa.: Pennsylvania State University Press, 1998]). Selinger contends that von Kirschbaum was particularly influential on the discussion of “Man and Woman” in §54.1 of the *Church Dogmatics*.

Charlotte von Kirschbaum is frequently remembered as a “courageous” woman who selflessly pursued her vocation despite opportunities to choose a more conventional life. A collection of photographs of Charlotte von Kirschbaum is currently on deposit in Special Collections from the Karl Barth Archiv and is open to students and scholars for viewing.

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