

Duke University

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THE DIVINITY SCHOOL

April 10, 1995

Dear Dennis,

Attached is a statement you asked for regarding the relation between my doctoral dissertation and my book. I think it may be extremely important that I explain very clearly how they diverge. Thus, if you think the attached statement is not explicit enough or emphatic enough that the book is not just a swollen form of my dissertation, please be very frank. It is a fair question of the APT Committee, and I want to respond intelligently.

I have also attached a copy of a letter I received only today from Professor John Contreni, head of the History Department at Purdue University. He was incredibly kind to send me his evaluation of my NEH project, and in the letter he also comments on the value of Water and the Word. Thus, you might be able to use the letter when talking to the APT Committee about my book.

Thank you, again, incredibly, Dennis, for all you are doing in my behalf in the midst of what I know is an extremely hectic time for you.

A Blessed Holy Week,

Juan

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April 10, 1995

To: Dean Dennis Campbell

From: Susan Keefe

Regarding: A statement about the relationship between my doctoral dissertation and my book, Water and the Word.

The purpose of my doctoral dissertation was to offer an inventory of Carolingian baptismal commentaries and to describe the manuscript books in which they are found. My book, Water and the Word: Baptism and the Education of the Clergy in the Carolingian Empire, vastly expands and transforms my initial investigation of Carolingian baptismal commentaries in the doctoral dissertation. The dissertation provided the springboard for ten years of further research and reflection on the true nature and importance of the Carolingian Reform. It is the interpretive emphasis in Water and the Word that makes it an entirely different work, conceptually, from the doctoral dissertation. In the book I appeal to a general audience, using the manuscript evidence to create a thematically disciplined narrative about Carolingian religious life. There are chapters, for example, on the Carolingians' understanding of the "Roman" rite; on how Carolingians made use of their patristic sources; and on the persistence on indigenous rites of baptism.

The book takes into account the extensive bibliography on the Carolingian era that has blossomed in the last ten years. The book includes an entire second volume in which actual editions of the baptismal commentaries are made available to the reader, many of which have never been previously published. Also, in a lengthy appendix, the reader is given access to the nature of the codices that brought the world of learning to parish priests and the people by detailed descriptions of whole manuscripts-- their contents, size, and quality of writing. All this goes far beyond, in scope and historical contextualization, and broad scholarly inquiry, what my doctoral dissertation encompassed.

It was never my plan or desire to publish my doctoral dissertation as such. The most that can be said is that the dissertation served as a data base for the kind of interpretive synthesis I have presented in Water and the Word.