Welcome to the thirteenth issue of *The ANZTLA EJournal* - the official serial publication of the Australian and New Zealand Theological Library Association. *The ANZTLA EJournal* is indexed in the Australasian Religion Index (ARI).

The papers in this issue use the conference theme of *Past, Present, Potential* to explore core topics including libraries, librarians, students and resources.

What of this theme when considering theological librarianship? In the words of the keynote speaker, Brenda Bailey-Hainer: "It matters not whether the library's collection is made up of scrolls or books, manuscripts or journals, physical items or downloadable digital objects, or the technological method through which the librarian reaches out to students and faculty. What matters is that the library is an interactive place of knowledge. This offers us a world of infinite possibilities."

On that positive note, enjoy!

Eve James

Editor

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Conference Summary

by Ross McPhee

Summary of the Twenty-Ninth ANZTLA Conference, held at University College, Parkville, Victoria, from Wednesday 2nd to Saturday 5th July, 2014.

Sixty-seven delegates from Australia, New Zealand, Kiribati and Fiji dodged Melbourne's cold snap to attend the ANZTLA conference at University College. Our theme was *Past, Present, Potential*, and in keeping with that theme, delegates enjoyed a packed program.

It was a great privilege to have Brenda Bailey-Hainer as our keynote speaker to kick off proceedings. The higher education landscape is changing, technology is changing, and the religious landscape is changing. Our libraries will not be immune from these changes. Despite this uncertainty and turmoil, there are also significant opportunities. The future is exciting.

In recent years we have used part of the program to look at other religions, and this year was no exception. We enjoyed visiting an Albanian mosque in Carlton, and seeing part of the University of Melbourne's ancient texts collection, which is partly comprised of a set of antiquarian Qur'ans. Other curios on display included a copy of the order of service for former Australian Prime Minister Harold Holt's 1967 memorial service, and former US President Jimmy Carter's 1976 campaign biography, *Why Not the Best?*

Back to Islam ... without a doubt, missiologist Dr Bernie Power from Melbourne School of Theology is one of the most knowledgeable Christian scholars of Islam and its sacred writings that I've ever heard. We greatly appreciated him giving his time to share his knowledge with us.

Our New Zealand colleagues are making innovative use of freely available online resources to engage with their patrons and increase library traffic. As well as social media tools such as Facebook, one library is using QR codes to promote the use of electronic books. A printed QR code in a plastic holder is placed on the library shelf in the space of the print version where that is borrowed out. When scanned on the patron's smart phone or tablet, it links directly to the ebook version in the library catalogue.

Library consultant Kevin Hennah was very engaging, challenging, and inspiring. We need to think of our libraries as a product and market ourselves to our patrons. There are many cheap and inexpensive things to do to keep our libraries relevant. We live in an age driven by technology and the internet, so library design and layout must reflect this way of thinking and mode of service delivery. It must be exciting and inviting from the moment a patron comes in, lit effectively, with bold, dynamic, and clear signage. We can't just tweak around

> *"As far as libraries are concerned, we need to provide multipurpose spaces for individual study, unstructured and casual group study, structured and planned collaborations, and research activities."*

the edges by giving out-of-date ideas a modern veneer. If we are to increase circulation, we need to radically rethink our whole way of operating.

Mark Hantgartner gave a stimulating paper on theology students as a community of researchers, based on the findings of a focus group study he ran with a cohort of students. To summarise the students' information seeking behaviour: overall their research skills were sound, but they rated their abilities more highly than they actually showed. As far as libraries are concerned, we need to provide multipurpose spaces for individual study, unstructured and casual group study, structured and planned collaborations, and research activities.

Hugh McGinlay has long been associated with ANZTLA. He has just started a new publishing house called Morning Star Publishing. This will be based on a print-on-demand model, with limited print runs and limited author contracts. The future is bright for Christian publishers following this model.

John Capper, Dean of Teaching and Learning at the University of Divinity in Melbourne, capped off the conference with his paper on blended learning. This is a mixture of online and face-to-face, separate and combined cohorts, linearity and flexibility. It presents high options and high student expectations. It is instant, with no barriers, all online, accessible, relevant, and immediate, requiring high level technology. Anything that is not quick risks being perceived as irrelevant. Blended learning is maintaining multiple pathways. Readers are becoming less and less visible. How many students try to do the bulk of their study and research online, and only visit their campus if they feel it's necessary to do so?

On behalf of the conference organising committee Ros Devenish, Siobhan Foster, Ruth Millard, Kerrie Stevens, I wish to thank you all for your attendance which made for a successful conference, and look forward to seeing some or many of you for the 30th ANZTLA conference in Auckland in July 2015.
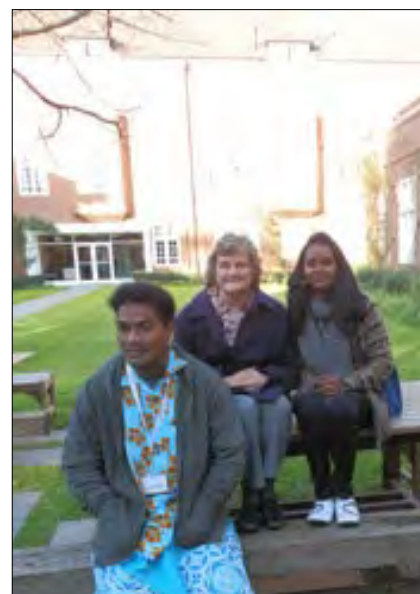
Conference Delegates

Victoria Chapter

Queensland Chapter

South Australia Chapter

Jeanette Little Scholarship Scheme
South Pacific delegates

New South Wales Chapter

New Zealand Chapter

Western Australia Chapter

Infinite Possibilities: The Future of Theological Librarianship

by Brenda Bailey-Hainer

It's a pleasure to be with the ANZTLA group in Melbourne today. This isn't my first visit to Melbourne – I attended a VALA conference here nearly 20 years ago. It's amazing to see how much the city has changed since then.

The theme of the ANZTLA conference this year – *Past, Present, Potential* – really resonated with me. Theological and religious studies libraries have proved to be remarkably resilient over time, and some of the strategies that were used in the past can still be successful today. I have some examples from the U.S. that I will use to illustrate the trends that are impacting theological libraries and how libraries might cope with future challenges and opportunities.

To talk about how theological and religious studies libraries in the U.S. overcame past challenges is to talk about the history of American Theological Library Association (ATLA) as well. I suspect that all of you are already familiar with ATLA – if for no other reason than you've likely used the research tools that we create and offer through EBSCO Information Services – the ATLA Religion Database®, ATLASerials® online full text collection, and most recently the ATLA Catholic Periodical and Literature Index®. But you may be less familiar with ATLA as a professional membership association.

A group of theological librarians gathered in the mid-1940s to discuss common concerns. Two of their most immediate concerns were the number of important books in theology that were going out of print and thus no longer available for purchase, and the need for better bibliographic access to scholarly research materials in religion and theology.

Accordingly, they initiated both a preservation project and an indexing project. Member libraries loaned or contributed monographs and journals from their collections to ATLA, which were used to create microform copies for permanent preservation purposes. Supplying libraries were provided copies of the microforms for their own use. Revenue from grants and from the sale of copies to other institutions made this preservation project financially sustainable for many years.

"ATLA still fulfils those purposes as a professional membership organization that creates continuing education and professional development opportunities for its members, including an annual conference, online webinars, and support for regional workshops."

On the indexing side, *The Religion Index* was started using volunteer librarian indexers. Gradually the work was taken over by staff employed at ATLA headquarters, and it was transitioned from print to CD-ROM and finally to an online database.

The theological librarians felt that it was valuable also to continue the professional meetings on an annual basis for networking and professional development. ATLA still fulfils those purposes as a professional membership organization that creates continuing education and professional development opportunities for its members, including an annual conference, online webinars, and support for regional workshops.

These early members of ATLA solved their problems through collaboration and prepared themselves to deal with as yet unforeseen new ones through continual learning experiences and networking.

Let's look now at the current situation. The term "theological library" or "religious studies library" may evoke a very different image for each of you. If you are from the United States and work at a divinity school library located on the campus of a large university, it might look like the library space at Duke University's Divinity School Library. Or if you are at another type of university that has a Theology and Religious Studies Department like Seattle University, it might look more like a typical university library that is highly technologically enabled. Or it might conjure up the rich wood and soaring book stacks in the seminary library of your alma mater. And of course it is influenced by the size and shape and structure of the library that you currently work in.

But no matter what your mental image of a theological library is now, it is clear that libraries of the future – and specifically theological libraries – are changing. There are many factors driving these changes. Theological libraries are at the intersection of several fields, and subject to the trends within each of them. I will touch on three major influences on theological and religious studies libraries, and talk about how these are shaping the future.

These are:
1. Trends in higher education generally;
2. Trends in theological education; and
3. Trends in academic libraries.

In addition, I will describe an event that ATLA recently held on the Future of Libraries in Theological Education and talk about the concerns the group identified and their view of the future.

One of the greatest impacts on higher education in the last several decades has been technology. The *NMC Horizon Report* is an annual collaboration of the New Media Consortium and the EDUCAUSE Learning Initiative. Each year this report identifies and describes emerging technologies likely to have a large impact over the coming five years in education around the globe. This report is useful for examining broader trends because it strives to reflect a contemporary context and the realities of the time both in the sphere of higher education and in the world at large.

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While some of the report's predictions for technology are clearly blue sky, the trends and the challenges they use to describe the contemporary context are equally or even more interesting. Among the trends cited in the *2014 Higher Education Edition* of the report are the increasing use of social media and integration of online and hybrid collaborative learning. Following immediately behind those are the rise of data-driven learning and assessment, and a shift from students as consumers to students as creators. The report also notes that higher education must continue to develop agile approaches to change and that the online learning environment will continue to evolve.[1]

Some of the challenges that were cited in the *Horizon Report* are echoed in the theological education community – particularly the low digital fluency of some faculty and competition from new models of education. Important developments in higher education technology may be slower to be adopted in our educational environment, but already some institutions have begun to use others – such as 3D printing – as a tool to help students learn better collaboration skills.

For example, at the ATLA Conference in June, there was a presentation from library staff at Abilene Christian University (ACU) called *What Would Jesus Hack?* They described the "maker" movement, which is a contemporary subculture focused on technology-based approaches to "do-it-yourself" collaboration, fabrication, and distribution of creative projects. ACU has installed a Maker Lab in their library. It goes beyond just the theological studies there, and brings together both students and faculty from a variety of disciplines. It fosters invention, collaboration, and creativity through projects involving 3D design and printing, woodworking, video production, and textile arts.

It's not just technology that has had an impact on theological librarianship – there is also the changing world of theological education itself. Theological libraries are each closely tied to the specific academic institutions they support, and thus, to theological education in general. Daniel Aleshire, Executive Director of The Association of Theological Schools (ATS), the accrediting body for theological schools in the U.S. and Canada, wrote an article for the journal, *Theological Education*. Published in 2011, this article called "The Future has Arrived: Changing Theological Education in a Changed World" identifies and analyzes some of the challenges facing theological schools.[2]

One of the most significant changes in theological education has been the introduction of a variety of education delivery modes as schools react to the changing needs of the churches they support

1   L. Johnson et al, *NMC Horizon Report: 2014 Higher Education Edition* (Austin, Texas: The New Media Consortium, 2014). http://www.nmc.org/publications/2014-horizon-report-higher-ed.

2   Daniel Aleshire, "The Future Has Arrived: Changing Theological Education in a Changed World," *Theological Education*, 2011, 46(2): 69-80.

"Theological libraries can easily provide support for distance or online education courses through electronic resources available over the Internet, but each new degree program requires a reassessment of both print and electronic collections. Each new shortened timeframe for a course or degree program challenges the library to intensify and condense the research learning experience."

and also to the economic climate. During the last three decades, seminaries have engaged in a broad range of experimentation that has included branch or satellite campuses, new degree programs, electronic delivery of degree programs, shortened or intensive courses, and a host of certificate programs.[3]

Fuller Theological Seminary's Masters in Theology and Ministry (MATM) program is a good example of this experimentation. Students may choose from a variety of options to complete the coursework: face-to-face on campus, combination of face-to-face and online, or primarily online with just three one-week classes on campus. Chicago Theological Seminary now offers 100% online degrees (MDiv and MA).

Each of these education delivery methods demands a slightly different model of library support, has an impact on the library collection and also on how library services are delivered. Theological libraries can easily provide support for distance or online education courses through electronic resources available over the Internet, but each new degree program requires a reassessment of both print and electronic collections. Each new shortened timeframe for a course or degree program challenges the library to intensify and condense the research learning experience. As the theological school becomes more flexible in the way the education experience is delivered, so must the library be flexible and creative in identifying new solutions such as implementing shared collection development between multiple institutions, embedding librarians in academic departments, or using online chat to answer user questions.

Aleshire noted that North America is increasingly experiencing the influence, interaction and presence of the religions of the world. Globalization has brought multiple religions into close proximity with each other. In the U.S., over 6% of the population identifies with a religious tradition other than Christianity. This may not appear significant, but in cultures that value individual expression and treat all religions equally, the growth of the world's religions has a greater importance.[4]

Nick Carter, former president of Andover Newton Theological School, has described how as part of a yearlong study, they were forced to conclude that almost every one of the assumptions the school had been founded on was in the midst of being swept away. Andover Newton completely redesigned the curriculum and moved away from a discipline-based curriculum to a competency-based curriculum. They also now include one competency called "Border Crossing" skills, which relates to the ability to minister and witness to ones' faith in a pluralistic world. This reflects a small but growing multi-faith trend of bringing together Christians, Jews, Unitarians,

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3   Ibid.
4   Ibid., 72.

"Aging is a trend among theological librarianship as well. At the time of our last comprehensive survey of ATLA membership in 2010, our demographic analysis showed that 46% of members were over the age of 55, but only 14% under the age of 34. The future lies in recruiting young librarians and seminary students into the profession."

Muslims, and other faiths in a single academy.[5] Andover Newton now offers interfaith programs in conjunction with Hebrew College and their student body represents over 30 faiths and denominations.

Let me talk now about the changing demographics in theology schools. Denominations that were the foundation of theological education are changing in North America. Assemblies of God have grown, while the Presbyterian Church USA has declined. Evangelical Lutheran Church in America membership has declined and the Southern Baptist Convention plateaued.[6] A colleague of mine who worked for many years at a Methodist seminary tells me that the average age of a Methodist congregation member is 58. I know that instinctively when I return to my home church in the small town in Ohio where I grew up and hear discussions of merging congregations or sharing ministers as long term parishioners pass away but are not replaced by young families.

Aging is a trend among theological librarianship as well. At the time of our last comprehensive survey of ATLA membership in 2010, our demographic analysis showed that 46% of members were over the age of 55, but only 14% under the age of 34. The future lies in recruiting young librarians and seminary students into the profession. At the ATLA conference in June, we held our regular welcoming event for new members and first time attendees to the conference. I was pleased that we had over 30 individuals who qualified, many of them library school students or recent graduates. There was definitely a new kind of energy at the event this year, including a significant active group on Twitter – a first for ATLA.

In the fall of 2010, more than 24% of total enrolment at ATS accredited schools was persons of colour. Women and students of colour account for all the growth in enrolment between 1990 and 2011.[7] Yet, a survey of ATLA members from the same time period revealed that while there is an equitable balance of men and women in theological librarianship, we are lagging considerably behind in recruiting librarians of colour to the profession. Trends in multi-faith discussion in theological schools and the change in the demographic make-up of the student body require that theological librarians must begin to better reflect the communities and the people we serve and launch aggressive programs to recruit people of coloru and other faiths into the profession.

As membership in many mainstream Protestant denominations declines, this impacts enrolment at theological schools which in turn impacts theological libraries. As theological schools have closed and merged, the number of theological libraries has been reduced, resulting at times in a single library serving multiple institutions. These same economic conditions no longer make it practical for the surviving libraries to collect everything published in a discipline "just in case" it is ever needed. Instead, they are moving to a "just in time" approach that takes advantage of ebooks and other electronic formats. Using metadata to describe in their catalogues the materials that could potentially be purchased, the library will increasingly

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5   Nick Carter, "Adaptive Leadership: Planning in a Time of Transition," *Theological Education*, 2011, 46(2), 12.

6   Aleshire, 70.

7   Aleshire, 73.

"The really big breakthroughs that will shape new futures for libraries will occur when people, organizations and ideas come together and work in new ways that encourage risk taking and challenge long time assumptions."

acquire only those items that faculty and students actually want to use. This model is often referred to as "patron driven acquisition."

This is a good segue to general trends in academic libraries. The *ACRL Environmental Scan 2013* published by the Association of College and Research Libraries division of the American Library Association is an excellent resource for examining trends in community college, four-year college, and university libraries that also apply to theological and religious studies libraries.[8]

The *Environmental Scan* noted several trends that are already having an impact. Some are from the greater higher education environment such as unbundling of degree programs, the changing demographics of students, the rise of MOOCS, and an increasing interest in digital humanities. Other trends that were cited include creating content through the library serving as a publisher, providing collaborative spaces, and collaboration between libraries themselves.[9]

Collaboration – one of the strategies of the past – is being re-invented in new ways, such as "radical collaboration." The really big breakthroughs that will shape new futures for libraries will occur when people, organizations and ideas come together and work in new ways that encourage risk taking and challenge long time assumptions. This might involve sharing technical services staff between two or more institutions, following models of cooperative collection development, resource sharing, and creating large multi-institutional, offsite print storage facilities.[10] The theological library of the future will collaborate regionally and nationally not just with other libraries like itself, but also with organizations that share a similar purpose like the Wabash Center for Teaching and Learning in Theology and Religion or the Forum for Theological Exploration.

Another source for determining trends that impact theological libraries is the librarians themselves and their administrative colleagues on campus. On June 24, I facilitated a conversation that was jointly sponsored by ATS and ATLA. Our focus was to learn about participants' perceptions of libraries and to understand their needs, expectations and visions about the future of libraries in theological education. The group consisted of library directors, chief academic officers, and chief technology officers from twelve theological schools. As part of the application process, each group submitted an essay about their current challenges, issues and concerns and why they wanted to attend the conversation.

A variety of themes emerged from these essays. Online and distance education at theological schools has greatly expanded in the last several years. The biggest concern – almost every essay mentioned this – was how the library can effectively support online

8   ACRL Research Planning and Review Committee, *ACRL Environmental Scan 2013* (Chicago: Association of College and Research Libraries, American Library Association, 2013).

9   Ibid.

10   Ibid., 16.

> *"Theology and religious studies faculty have never been among early adopters, particularly when it comes to adopting technology. However, there is a growing recognition of the field of digital humanities. One group mentioned anticipating "computational theology" as a new field that will apply technological methods to the study of theology – including activities such as data mining and text mining."*

and distance education students in ways that are equitable with on-campus students.

In the U.S. the dwindling size of Protestant congregations has been the partial cause of an increase in the number of bi-vocational pastors, and the group expressed concern about this issue as well. Theology and religious studies faculty have never been among early adopters, particularly when it comes to adopting technology. However, there is a growing recognition of the field of digital humanities. One group mentioned anticipating "computational theology" as a new field that will apply technological methods to the study of theology – including activities such as data mining and text mining. E-books, e-textbooks, digitization of legacy materials and expanding access to electronic versions of theological materials were other concerns. Scholarly communications – including the library as a potential publisher – and support for interreligious dialogue were pre-eminent concerns as well.

In discussions on how these concerns could be addressed, collaboration quickly rose to the forefront as a strategy. This has already manifested itself in several ways. A subset of the ATLA membership is involved in an E-book Lending Project, which is looking at creating a shared e-book delivery platform using Odilo, which is often referred to as the "Douglas County Libraries" model. They are currently in discussions with religion publishers to negotiate better terms and conditions, including an ownership model for purchasing content outright. Another example arose at the recent ATLA conference, where a call was issued to librarians to start a resource sharing group to facilitate reciprocal borrowing among theological libraries across the country.

An interesting insight the group had was in regard to how accreditation standards may continue to reward old behaviours. One chief academic officer bemoaned the fact that he spent his days participating in a system that was designed to be a gatekeeper mired in process.

One of the biggest challenges theological librarians face is supporting different generations of faculty and students. The participants in the *Future of Libraries in Theological Education* session noted that there is a huge digital divide on the campuses of theological schools. Older faculty members are often still technologically challenged, while a younger generation of faculty is fully digitally enabled. Some recent examples of the new generation of scholars come to mind.

Dr Christopher Cantwell, is an Assistant Professor in the History Department at the University of Missouri – Kansas City, specializing in Religious History. He formerly worked at the Newberry Library in Chicago and taught at the University of Illinois – Chicago. He was also responsible for organizing the first THATCamp (The Humanities and Technology) related to the study of religion. Some 70 people gathered at the American Academy of Religion (AAR)

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and Society for Biblical Literature (SBL) meetings for THATCamp in Baltimore last November. An unconference format was used to create an environment to meet like-minded colleagues for exchanging information and learning about applying technology to research in religion.

Dr Kathryn Reklis, Assistant Professor at Fordham University, served as a Research Fellow with the New Media Project, which is now based at Christian Theological Seminary in Indianapolis. The Project is about helping religious leaders become more theologically savvy about technology. She blogged regularly as part of her duties, and has indicated that her blogging experience is one reason why Fordham University was interested in hiring her.

Dr Jacob L. Wright is an Associate Professor of Hebrew Bible at the Candler School of Theology at Emory University. He created an enhanced iBook version of his book, *King David and His Reign Revisited*, which was recently published by Cambridge University Press. The iBook version opens with a video and is enhanced in other ways throughout. One of the problems with this model, however, is there is not currently a way for libraries to easily purchase this iBook and make it available to students and faculty in the same way that other ebooks are now available. Dr Jacob Wright is also offering an open access Coursera course on *The Bible's Prehistory, Purpose and Political Future*.

Journals are also being enhanced in new ways through the efforts of young scholars. Dr Emily Suzanne Clark is a recent graduate from the Department of Religion at Florida State University and started this fall as Assistant Professor of Religious Studies at Gonzaga University. While completing her doctoral degree, she served as Managing Editor of *Journal of Southern Religion*. This is a peer reviewed electronic open access journal which is available via the journal website as well as in ebook format for Amazon Kindle, Apple iOS, and other ereaders and tablets. Their website includes podcasts of interviews with authors.

"Scholarly communications" is a broad-reaching term that may cover a variety of things and for many libraries represents both a thorny issue and an opportunity. Personally, I like the definition in Wikipedia: "Scholarly communications is the creation, transformation, dissemination and preservation of knowledge related to teaching, research and scholarly endeavors."

Open access is one topic frequently talked about in the context of scholarly communications. "Publish or Perish: Academic Publishing Confronts Its Digital Future," an article recently published in *John Hopkins Magazine*, nicely summarizes the challenges facing participants in the chain of traditional scholarly communications. While there is a clear need to reinvent the way that academia talks to itself, tenure and academic careers are still closely tied to being published in print media. The publishing requirement at universities is in large part what keeps the current economic model for scholarly

"These types of publishing models, if based on a modest subscription fee, could serve as a middle ground between small society publishers moving to expensive commercial publication and the other extreme of all peer reviewed research appearing in open access publications. The academic library can – and has already begun to – play a significant role as a scholarly publisher."

publishing going. Open access publishing solves the cost concerns that many librarians have, but isn't necessarily feasible for every publication that currently exists. "Removing a commercial entity from the mix does not remove the need for a publishing infrastructure that includes server space, technicians, and indexers and abstracters who perform the data tasks that support findability – the people who pull journal literature together, assign keywords to articles, and control that vocabulary."[11]

The digital age has made it easier for libraries to become not just purveyors of information, but creators themselves. Many universities – and not just those supporting theological education – have become concerned about the rising cost of scholarly journals and the feasibility of continuing to purchase them. As a result, a number of university libraries have chosen to become publishers in their own right. The University of South Florida is just one example where, using the Digital Commons model and the bepress platform, they have "rescued" a number of journals that were in danger of fading away or being taken over by commercial publishers. Vanderbilt University, using a different technology platform, began by hosting one journal, and now has begun supporting more, including one title focusing on religion. These types of publishing models, if based on a modest subscription fee, could serve as a middle ground between small society publishers moving to expensive commercial publication and the other extreme of all peer reviewed research appearing in open access publications. The academic library can – and has already begun to – play a significant role as a scholarly publisher.

At the American Theological Library Association, we are taking several steps to grapple with the thorny issues of scholarly communications. This fall, a new task force will begin meeting, The Task Force on Scholarly Communications in Religion and Theology. A large umbrella organization, it will seek to involve representatives from all of the stakeholder groups and tackle issues such as open access, libraries as publishers, tenure requirements, and the rising price of journals. I'm pleased that there are several other groups from the broader field of humanities that are relevant to these efforts. Two examples are Force 11: the Future of Research Communications and e-Research and KN Consulting which recently published a white paper, *A Scalable and Sustainable Approach to Open Access Publishing in the Social Sciences and Humanities*. Both of these efforts show that gradual progress is being made in this area.

Seminaries and their libraries echo the need that Aleshire voiced for interreligious dialogue. Both Hartford Seminary and Ecumenical Theological Seminary have Islamic chaplaincy programs, and other institutions such as Harvard, Yale, and the University of Chicago

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11   Bret McCabe, "Publish or Perish: Academic Publishing Confronts its Digital Future," *Johns Hopkins Magazine*, Fall 2013, http://hub.jhu.edu/magazine/2013/fall/future-of-academic-publishing.

"These new roles are challenging because they draw the library director's attention away from managing the library. However, it is an opportunity to bring the library more squarely into conversations about finances, curriculum, and research at the highest leadership levels at the academy."

have had programs for many years in which students representing many different faiths study side by side.

The library can play a direct role in alleviating potential tensions on campus. Diane van Meter, former library director at Ecumenical Theological Seminary in Detroit, Michigan, has talked about how her library was welcoming to a diverse group of students when the institution initiated a Muslim Chaplaincy program that included both Sunni and Shiite Muslim students. She used a welcoming strategy to help them become comfortable with each other as well as with Christian students on campus. As part of the strategy, the group had potluck meals together in the library to learn more about each other's food traditions.

Although ATLA's roots were with mainline Protestant schools, within ATLA we now have Buddhist, Muslim, and Jewish members. Increasingly we look for commonalities among them all. At our recent conference, we had a panel of speakers from Belgium, the UK, and Kenya, as well as an Islamic scholar from Chicago who herself is Muslim, and a Buddhist monk from Myanmar. All of them talked about the common need for the preservation of and access to manuscripts and special collections to document their religious traditions.

Many library directors at ATLA member institutions are taking on other roles in addition to their traditional library responsibilities beyond just teaching courses part-time. They are now being charged with roles as varied as serving as part-time registrar, head of assessment, or being put in charge of all materials being gathered for the 10-year accreditation report. For example, at Abilene Christian University, the library director's title is "Dean of Library Services and Educational Technology." At Austin Presbyterian Theological Seminary, the title is "Associate Dean for Seminary Effectiveness and Director of the Library." At Vanderbilt University, it is "Associate Dean for Libraries and Director of the Divinity Library" and in reality it involves oversight for the operations of 6 of the 8 campus libraries. At St. Charles Borromeo Seminary in Pennsylvania, the library director has multiple roles and is called "Vice President for Information Services and Assessment." These new roles are challenging because they draw the library director's attention away from managing the library. However, it is an opportunity to bring the library more squarely into conversations about finances, curriculum, and research at the highest leadership levels at the academy.

No discussion about challenges at theological institutions would be complete without talking about digitizing legacy content. Theological and religious studies libraries contain vast quantities of legacy content in print, microform, audio and video formats. This includes valuable unique content that is not easily discoverable or accessible. A 2012 report from ITHAKA S+R, *Supporting the Changing Research Practices of Historians*, found that these researchers tended to have a foot in both the physical and digital research worlds.

"The partners will use the results of the survey to explore collaborative initiatives to respond to identified long-term collection care, preservation, and access needs. This will definitely include examining the potential for digitization of special collections housed at these libraries."

Scholars in the field of religion and theology follow many of the same practices as historians. Although they are willing to travel to special collections for hands-on use of materials, limited travel funds are available to them. Electronic finding aids are helpful for determining which collection would be most valuable to them. Digital images, OCRed materials or transcriptions are also useful when materials from an important figure or about a topic are scattered among many different physical locations.[12]

To solve the issue of findability and access, some theological libraries have fallen back on an old technique that worked for the ATLA members doing indexing back in the mid-1900s: crowdsourcing. One example is the Pitts Library at the Candler School of Theology at Emory University. They are using volunteers to transcribe materials in their special collections, including papers and sermons.[13]

In September 2013, ATLA, along with its partners the Association of Jewish Libraries and the Catholic Library Association, was awarded an IMLS National Leadership Planning Grant, "In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries." An advisory committee comprised of members from all three associations was formed and the group has been meeting via phone and in person. A survey which was conducted this spring was designed to help the project partners gain a better understanding of collection care, preservation, and access practices in small theological and religious studies libraries, archives, and cultural institutions and begin to identify valuable and vulnerable collections held in these institutions. Over 240 libraries and archives responded to the survey and included ATLA members, other academic institutions, synagogue libraries, diocese libraries, and archives at a number of Catholic organizations. The partners will use the results of the survey to explore collaborative initiatives to respond to identified long-term collection care, preservation, and access needs. This will definitely include examining the potential for digitization of special collections housed at these libraries.

Let's circle back now to the conversation on the Future of Libraries in Theological Education. At the end of the day the group reflected on what the Library and the Library Director of 2030 will look like. For the future director they looked at specific questions such as: What does the space look like? Where is it located on campus? What is it called? Their group definition included many aspects of libraries that we are already familiar with today. They predicted that

12   Roger C. Schonfeld and Jennifer Rutner, *Supporting the Changing Research Practices of Historians* (ITHAKA S+R, December 12, 2012), http://www.sr.ithaka.org/sites/default/files/reports/supporting-the-changing-research-practices-of-historians.pdf.

13   Chris Pollett, "Reading Beyond the Lines: Volunteers Increase Pitts' Reach Around the World," (2012), http://www.candler.emory.edu/news/connection/summer2012/reading-beyond-the-lines.cfm.

"The beauty of libraries is that they transcend the medium in use at the time and continue to evolve. It matters not whether the library's collection is made up of scrolls or books, manuscripts or journals, physical items or downloadable digital objects, or the technological method through which the librarian reaches out to students and faculty. What matters is that the library is an interactive place of knowledge."

the theological library of the future would exist in both physical and virtual space with both print and electronic materials. It will support 24 hour access with both virtual and physical help desks, and utilize embedded librarians in both in-person and virtual courses. Some saw it as a place to obtain media beyond the traditional *book* and *journal* formats, and others felt that there might be mergers between libraries and museums where appropriate.

A series of questions was asked about future library directors, such as: What is their educational background? What skills are they evaluated on? There was a split among attendees about what the library director of 2030 will look like. Some felt that a PhD in religion is mandatory. Others saw the role of the director as an expert in organizational leadership with perhaps other degrees needed beyond the traditional MLS or MLIS – for instance, an MBA or a degree in computer science. A few chief academic officers viewed the library director in a PR role or as a revenue generator for the institution.

One of the library directors in his application essay asked "Will the library simply become an abandoned book vault or a glorified internet café…" But later, he answered his own question: "The internet has not killed the library, but has broadened our understanding of the library's role in curating knowledge. It allows religious leaders to skilfully and critically engage with ancient texts and current issues."

While the electronic age has reduced barriers and made the contents of the library available 24x7 beyond its walls, it is clear that it is difficult to envision the future without a physical library and a librarian. Both physical and electronic resources must have a central location, and a knowledgeable professional is still needed to sort through the plethora of material available to help identify what is most useful to support academic activity in their own environment. The library – whether physical or virtual – is a gathering place for people to meet, to communicate, to collaborate, and contemplate.

Both uncertainty and turmoil lie ahead for theological and religious studies libraries. But there is significant opportunity as well. The beauty of libraries is that they transcend the medium in use at the time and continue to evolve. It matters not whether the library's collection is made up of scrolls or books, manuscripts or journals, physical items or downloadable digital objects, or the technological method through which the librarian reaches out to students and faculty. What matters is that the library is an interactive place of knowledge. This offers us a world of infinite possibilities. The theological library of the future will not be simply a storehouse of information, but a place to enter into dialogue with the vast treasury of theological and religious traditions.

A PowerPoint presentation to accompany this paper can be found as a Supplementary file.

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The Textual History of the Qur'an

by Dr Bernie Power

According to most Muslims, the Qur'an has existed forever. It is called the 'mother of the book' (Q.3:7; 13:39; 43:4)[1] and 'the preserved tablet' (Q.85:21,22) which has always been present beside the throne of Allah. In Muslim understanding, it was revealed or 'sent down' piece by piece to the prophet Muhammad (b.570 CE) via the angel Gabriel during 23 years from 610 CE until his death in 632 CE. Muhammad then recited what he heard (since he was illiterate - Q.7:158) to his followers who wrote them down or memorized his sayings. He spoke in the language of the Quraish, one of the current Arabic dialects. At a later stage Muhammad's revelations were all gathered into one book. 20 years later this was edited into a single authorized copy, and that is said to be identical with the present Arabic Qur'an.

Muslims are so confident about this process that they make statements like the following: "So well has it been preserved, both in memory and in writing, that the Arabic text we have today is identical to the text as it was revealed to the Prophet. Not even a single letter has yielded to corruption during the passage of the centuries."[2] Another publication, widely distributed in Australia, says: "No other book in the world can match the Qur'an ... The astonishing fact about this book of ALLAH is that it has remained unchanged, even to a dot, over the last fourteen hundred years. ... No variation of text can be found in it. You can check this for yourself by listening to the recitation of Muslims from different parts of the world."[3] Muslims consider it to be a miraculous book, both in its contents and its preservation.

However, Islamic sources themselves have raised questions about each of the above steps and the subsequent claims. One Muslim scholar was suspicious about the amount of material in the Qur'an that is common with the Bible. The stories of Old Testament

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1   Qur'anic references are shown like this: e.g. Q.3:4 – The Qur'an, Chapter (or Sura) 3, verse 4. The Qur'an can be read online at www.quran.com or www.thequran.com.

2   Abdullah Yusuf Ali *The Holy Qur'an: English Translation of the Meanings and Commentary* (Madinah: King Fahd Complex for the Printing of the Holy Qur'an, 1413 AH), v.

3   (No author listed) *Basic Principles of Islam*, Abu Dhabi, UAE: The Zayed Bin Sultan Al Nahayan Charitable & Humanitarian Foundation, 1996, 4.

"On one occasion Muhammad heard a voice which he assumed was Gabriel and recited the verse that he heard. However later Gabriel came to him and told him that those verses came from Satan. The Qur'an comments on this, noting that it was not unusual (Q.22:52). This event inspired the title of the book Satanic Verses *by British author Sir Salman Rushdie."*

and New Testament characters and events (often with different details) make up about 25% of the Qur'an. Ali Dashti, the former Iranian Foreign Minister said: "For those who consider the Qur'an to be a miracle because of its contents, the difficulty is rather that it contains nothing new in the sense of ideas not already expressed by others. All the moral precepts of the Qur'an are self-evident and generally acknowledged. The stories in it are taken in identical or slightly modified forms from the lore of the Jews and Christians, whose rabbis and monks Mohammad had met and consulted on his journeys to Syria, and from memories conserved by descendants of the [ancient Arab tribes]."[4]

The Qur'an itself admits that Muhammad received revelations from other sources. On one occasion Muhammad heard a voice which he assumed was Gabriel and recited the verse that he heard. However later Gabriel came to him and told him that those verses came from Satan. The Qur'an comments on this, noting that it was not unusual (Q.22:52). This event inspired the title of the book *Satanic Verses* by British author Sir Salman Rushdie.

Some have suggested that a few of the ideas might have come from the prophet himself. When Muhammad received a revelation permitting him to vary his system of taking turns sleeping with a different wife each night (at that stage he had about ten wives), and even bypassing Sawda, a less-attractive older wife (Q.33:51), Aisha, his child-bride sarcastically commented to him: "I feel that your Lord hastens in fulfilling your wishes and desires." (Hadith alBukhari 6:311)[5]

Muhammad sometimes forgot the verses he had previously received. "The Prophet heard a man (reciting the Qur'an) in the mosque, and he said, "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such verses of such-and-such Sura which I dropped (from my memory)'." (Hadith alBukhari 3:823; 6: 556, 557, 558, 562). He told his followers: "I am a human being like you and liable to forget like you. So if I forget remind me." (Hadith alBukhari 1:394,469)

He was open to receiving advice from others. One time he received a revelation about those who went out to fight in jihad compared with those who stayed at home. He said: "Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." (Q.4.95) However 'Amr bin Um Maktum, a blind man was sitting behind the Prophet. He was concerned that he was unable to fight. He said, "O Allah's Apostle! What is your order for me (as regards the above Verse) as I am a blind man?" The Hadith records

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4   Ali Dashti *Twenty Three Years: A Study of the Prophetic Career of Mohammed* (London: George Allen and Unwin, 1985), 44.

5   The Hadith are the traditions about Muhammad recorded by his followers. Al-Bukhari is seen by Muslims as the most authentic. These can be accessed online via the website: www.searchtruth.com.

that Muhammad then received a revised version of this revelation. "So Allah revealed to his Apostle … instead of the above Verse, the following Verse was revealed, "Not equal are those believers who sit (at home) *except those who are disabled* …and those who strive and fight in the cause of Allah." (Q.4.95) [Hadith al Bukhari 6:512; also 6:116, 117, 118; 4:85]

As well as his listeners, some of Muhammad's forty-two scribes also contributed to the Qur'an. One of them, `Abdallah Ibn Sarh al-`Amiri, said: "I used to direct Muhammad wherever I willed. He would dictate to me 'Most High, All-Wise', and I would write down 'All-Wise' only. Then he would say, 'Yes it is all the same'. On a certain occasion he said, 'Write such and such', but I wrote 'Write' only, and he said, 'Write whatever you like.'"[6] Abdullah later left Islam due to this. He returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him.'" (Hadith Al-Bukhari 4:814)

Some verses of the Qur'an were lost. The command to stone adulterers, still practised in some Muslim communities today, was previously in the Qur'an. 'Umar, one of Muhammad's fathers-in-law, said: "We did recite this Verse and understood and memorized it. Allah's Apostle [carried] out the punishment of stoning and so did we after him." (Hadith al-Bukhari 8:817, 816). However this verse is not in today's Qur'ans. Aisha describes what happened to the material on which the stoning verse was written: "its sheet was under my bed; when therefore the Apostle of God died, and we were occupied about his death, a tame animal [a sheep or a goat] came in and ate it."[7]

This was not the only verse that disappeared. Aisha said: "During the time of the Prophet (s) two hundred verses of the chapter *al-Ahzab* [Sura 33] were recited but when compiling the Qur'an `Uthman was only able to collect what now exists."[8] The current chapter *Al-Ahzab* now has only 73 verses, so 127 verses have gone missing.

As the Muslims went to fight at Yamama in eastern Arabia in 632 CE, just after Muhammad's death, many of those who had memorized parts of the Qur'an were killed in battle. So the leaders decided to compile a complete written copy. Muhammad himself had not done so, so there was some reticence to do this. But Abu Bakr, the first leader after Muhammad, ordered this to happen. Zaid bin Thabit, commissioned to do this, reported that "I started looking

"As the Muslims went to fight at Yamama in eastern Arabia in 632 CE, just after Muhammad's death, many of those who had memorized parts of the Qur'an were killed in battle. So the leaders decided to compile a complete written copy. Muhammad himself had not done so, so there was some reticence to do this."

6   *Al-Sira* by al-'Iraqi, cited in *Is the Qur'an Infallible?* by `Abdallah `Abd al-Fadi, Order Number VB 4009 E, Light of Life, P.O. Box 13, A-9503 Villach, Austria.

7   Quoted in the following six Islamic sources: Ibn Majah, *Nikah*, 36/1944; Ibn Hanbal, 5/131,132,183; 6/269) Musnad Ahmad bin Hanbal. vol. 6, 269; Sunan Ibn Majah, 626; Ibn Qutbah, Tawil Mukhtalafi 'l-Hadith (Cairo: Maktaba al-Kulliyat al-Azhariyya. 1966) 310; As-Suyuti, ad-Durru 'l-Manthur, vol. 2, 13.

8   Al-Suyuti *al-iqtan fi ulum* al-quran Section: "nasikh and mansukh".

> ""In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so. All other copies of the Qur'an were ordered to be burned. (alBukhari 6:510, 507) As we shall see later, this task was not carried out completely."

for the Qur'an and collecting it from (what was written on) palm stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of *Surat At-Tauba* (Repentance) [Chapter 9 verses 128,129) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him."[9] Apparently there was not one person still alive who had memorized the entire Qur'an. It was discovered that "many (of the passages) of the Qur'an that were sent down were known by those who died on the day of Yamama...but they were not known (by those who) survived them, nor were they written down, … nor were they found with even one (person) after them."[10]

However some other Muslims had their own copies of Muhammad's recitations. "The Qur'an was collected in the lifetime of the Prophet by four (men), all of whom were from the Ansar: Ubai ([Abu Ad-Darda], Muadh bin Jabal, Abu Zaid and Zaid bin Thabit." (alBukhari 5:155; 6:525, 526) These men were from Medina, so they spoke a different dialect of Arabic to Muhammad's Meccan Quraishi dialect. Besides these, there were about twelve other versions of the Qur'an circulating around that had been collated by this time, including those by 'Abdullah ibn Mas'ud and Abu Musa al Ash'ari. These versions were dispersed throughout the now-growing Muslim empire, and some gained greater popularity in particular geographical locations.

In around 650 CE, a group of Muslim soldiers from Syria and Iraq, were preparing to invade Armenia. They were in a mosque near Azerbaijan waiting to listen to the Qur'an being read. An official called out, 'Those who follow the reading of Abu Musa [al Ash'ari], go to the corner nearest the Kinda door. Those who follow `Abdullah's [ibn Mas'ud] reading, go the corner nearest `Abdullah's house.' Their reading of Q 2.196 did not agree."[11] An argument broke out between these groups about which was the correct reading. One of their leaders, Hufaida, returned to Mecca and asked the Caliph, Uthman bin 'Affan, to sort this problem out.

The Caliph asked for the earlier compiled copy and appointed a committee of four to produce a single authorized version. 'Uthman then ordered Zaid bin Thabit, 'Abdullah bin AzZubair, Said bin Al-As and 'Abdur-Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so. All other copies of the Qur'an were ordered to be burned. (alBukhari 6:510, 507) As we shall see later, this task was not carried out completely.

Even this authorized copy was not perfect. "When the first copy

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9   alBukhari 6:509.

10   Ibn Abi Dawud, *Kitab al-Masahif*, 23.

11   Abu Bakr `Abdullah b. abi Da'ud, "K. al Masahif", ed. A. Jeffery, Cairo, 1936/1355, 11.

of the Qur'an was written out and presented to [the khalif] Othman Ibn Affan, he said: 'There are faults of language in it, and let the Arabs of the desert rectify them with their tongues.'[12]

It was also recognised that this version was not complete. Ibn Umar , the son of the second Caliph, said: "Let none of you say 'I have acquired the whole of the Qur'an'. How does he know what all of it is when much of the Qur'an has disappeared? Rather let him say 'I have acquired what has survived'."[13]

However some of the other versions survived, or are quoted in other sources. There are books which give details of the differences from the authorized Uthman version. In 987 CE, seven books describing these differences were listed by a Muslim writer:[14]

1) *The Discrepancies between the Manuscripts of the People of al-Madinah, al-Kufah, and al-Basra* according to al-Kisa'i

2) Book of Khalaf, *Discrepancies of the Manuscripts*

3) *Discrepancies of the People of al-Kufah, al-Basrah, and Syria concerning the Manuscripts*, by al-Farra

4) *Discrepancies between the Manuscripts* by Abu Da'ud al-Sijistani

5) Book of al-Mada'ini about the discrepancies between the manuscripts and the compiling of the Qur'an

6) *Discrepancies between the Manuscripts of Syria, al-Hijaz, and al-Iraq*, by Ibn'Amir al-Yahsubi

7) Book of Muhammad ibn 'Abd al-Rahman al-Isbahani about discrepancies of the manuscripts.

These differences have perseved, and there are 33 different Arabic Qur'anic texts in existence today. They are:

1. Qaloon	9. Al-Susi (Ibn Katheer)	17. Khallad	25. Idrees
2. Warsh	10. Hafs Ad-Duri (Abu Amro alBasri)	18. Al-Laith	26. al-Bazzi
3. Al-Azraq	11. As-Susi (Abu Amro alBasri)	19. Ad-Duri (alKisa'i)	27. Ibn Shanboodh
4. Al-Asbahaani	12. Hisham	20. Isa BinWardan	28. Sulayman
5. al-Bazzi	13. Ibn Dhakwan	21. Ibn Jammaz	29. Ahmad bin Farah
6. Qunbul	14. Showba	22. Ruwais	30. Shujaa' bin Abi Nasr Al-Balakhi
7. Abu Amro Al-Ala	15. Hafs	23. Ruh	31. Al-Duri (alHasan alBasri)
8. Hafs Al-Duri (Ibn Katheer)	16. Khalf	24. Ishaq	32. Al-Hasan bin Said Al-Matuu'i
			33. Abu Farah Al-Shanbudhi

Many of these can still be bought in bookstores around the Middle East and even on-line.[15] This author has collected 16 of the above Arabic versions.

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12 (*Wafayat al-Ayan* (The Obituaries of Eminent Men) also known as *The Biographical Dictionary*, Abu-l 'Abbas Ahmad Ibn Khallikan,) 401.

13 as-Suyuti, *Al-Itqan fii Ulum al-Qur'an, 'Perfection in Qur'anic sciences'*), 524.

14 al-Nadim *The Fihrist of al-Nadim – A Tenth Century survey of Muslim Culture* Bayard Dodge (ed.)(New York: Columbia University Press, 1970), 79.

15 http://www.easyquranstore.com/tajweed-quran-in-other-narrations-rewayat/.

These versions have arisen due to a defect in the earliest Qur'ans. The original Arabic script had no vowels, and lacked the dots, which distinguish half of its 28 consonants. A single dot under a letter makes it a 'b' whereas a dot above makes it an 'n'. Two dots below make it a 'y' or long 'i', and two dots above make it a 't', and so on. One three-letter word, the simplest orthographic structure, can have up to 30 different meanings, depending on where the dots and vowels are placed. The undotted and unvowelled text could only be read by someone who already knew what it said.

The same 3 letter word ﺳﺐ with dots & vowels in different places

- يَتُبُ - he repents
- تَتُبُ - you repent
- نَتُبُ - we repent
- نَبَتَ - it sprouted
- ثَبَتَ - he proved
- بِيبُ - pipe
- بَيْتُ - house
- بِنْتُ - daughter
- تُبَّتُ - she repents
- تَيَبُ - she destroys
- بَنَّتُ - she built
- ثَبَّتْ - she destroyed
- نَثِبُ - we destroy
- تَثِبُ - you destroy
- ثُبَّتَ - it was destroyed
- ثَبَتُ - fixed
- ثَبْتُ - reliable
- ثَيَبُ - deflowered
- نَبْتُ - germination
- نَبَّتَ - he planted
- بَيَتَ - he brooded
- بِبَتّ - by a decision

As Islam spread to new countries where Arabic was not the native tongue, these texts were dotted and vowelled in different ways, leading to the 33 variant texts which we have today. Why can't these be compared with the original text to determine which is the correct version? According to Muslim convert and scholar, Professor Annemarie Schimmel: "No original Qur'anic text has survived."[16]

A Turkish researcher stated that "[u]nfortunately there is no reliable information about the first *Mushafs* [texts of the Qur'an] which were apparently destroyed or disappeared as a result of incidents and natural disasters such as wars and fires. This has been one of the greatest weaknesses and pains of the Islamic world throughout the history."[17]

In 1972, a major discovery was made in the Great Mosque, in Sana'a, Yemen. Sandwiched between two walls were 40,000 old manuscripts. Study by German scholars has revealed them to be the texts of nearly 1000 ancient Qur'ans, dated in the mid to late 7th century, making them the earliest copies of the Qur'an in existence. Amongst them was a parchment (animal skin) with Qur'anic verses, some of which had been modified. A closer inspection showed that this was a palimpsest – an earlier version of the Qur'an had previously been written on this parchment and either worn off or washed away. However, multispectral imaging could read the traces of ink left behind, revealing a text which had also been

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16 Anne-Marie Schimmel *Calligraphy and Islamic Culture* (New York: New York University Press, 1984), 4.

17 Dr. Tayyar Altikulac (ed.) *Al-Mushaf Al-Sharif*, (Istanbul, IRCICA, 2009), 36-37.

> *"The task of discovering the original Arabic words of the Qur'an as dictated by Muhammad to his followers will continue as scholars do this important work."*

modified. This one parchment showed that this Qur'an had existed in four editions – two on the earlier and lower text, and two on the upper text. Each of these show significant variations from the texts found in today's Qur'ans. Some words and phrases found in today's texts are missing, and phrases and words in these Sana'a texts are not present in modern Qur'ans. Different words (often synonyms) are found in the earlier texts, and words or sentences have been moved around. It is clear that the Qur'an was going through an editorial process in this period.

The Canadian scholar Professor Andrew Rippin noted: "These manuscripts say that the early history of the Koranic text is much more of an open question than many have suspected: the text was less stable, and therefore had less authority, than has always been claimed."[18]

The task of discovering the original Arabic words of the Qur'an as dictated by Muhammad to his followers will continue as scholars do this important work.

A PowerPoint presentation to accompany this paper can be found as a Supplementary file (on the right-hand-side under Reading Tools*).*

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18 http://cremesti.com/amalid/Islam/Yemeni_Ancient_Koranic_Texts.htm.

QR Codes and Electronic Books

by Helen Greenwood

QR Codes and Electronic Books

Helen Greenwood
John Kinder Theological Library
Auckland, New Zealand

Problem

Trying to increase the visibility and therefore the use of electronic books
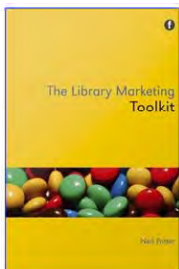
Potter, Ned. *Library marketing toolkit*. London : Facet Publishing, 2012. ISBN 9781856048064

QR Codes are a great way to integrate paper and electronic collections. My colleague Susan Clayton suggests putting QR Codes on the physical shelves above the books – these then link to the e-Book equivalent of the physical stock that sits on these shelves. If the books aren't there, the user sees a sign saying 'Scan this QR Code to be taken to the e-book of [insert title here]' – much quicker than looking it up in the catalogue.

Potter, p. 126

What is a QR code

QR stands for 'Quick Response'. A QR code is essentially like a barcode that you might find on a packet of food, except that it can be scanned by a mobile device – when you scan a QR Code it takes you to a specific website online.

Potter, p. 124

This QR code takes you to the Library Marketing Toolkit website

Creating a QR code

There are many free websites that will create QR codes
These are the two I have used

www.qrcode.kaywa.com

www.qrstuff.com

Copy and paste the URL into the QR code generator to create code

Note to self: make sure you use the QR code from the 856 of your catalogue record to ensure that you get to your library's authentication page

Looking·for·another·
book·on·this·topic?¶
*Almost·Christian·:·what·
the·faith·of·our·
teenagers·is·telling·the·
American·church·by·
Kenda·Creasy·Dean*¤
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eBook¶

Scan·the·QR·code↵
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Library·login¶

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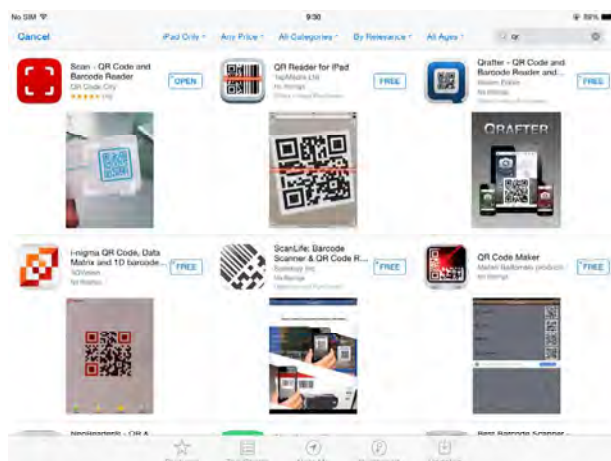
Scan, authenticate, access

Have a go

Username B06290642

Password 0642

Publicity

- Colourful easels in the shelves
- Practical demonstration during library orientation
- Facebook post

Uptake

- Ultimately, we have no way of knowing how many people are using QR codes

- One documented example when library user whipped out their smartphone in front of a library staff member and followed the process through

Digitized Books
Digitized Newspapers
by Mark Hangartner

Early New Zealand Books Collection

- The collection aims to provide a complete online full-text and keyword-searchable corpus of books about New Zealand which were published in the first two-thirds of the nineteenth century.

- Many of them have been available only in print, and in restricted library collections. Memoirs and collections of letters and journals from the period which were published later are also included.

- Accounts by early travellers are a prime source of information about traditional Maori society and culture as well as early European settlement.

image

1961
Selwyn, Sarah H.
Reminiscences,
1809-1867.

– 40 –

though he had not come with the party) was the man who had been selected as Bishop. He had not yet been actually appointed, and indeed never was, and was perhaps more confident about it than were others about him. All the pros and cons there anent do not relate to my life. I only mention one of the cons as expressed strongly by one of those young lads of the College (who took to sailoring and was the Bishop's companion in his voyages) when the good man paid a visit on board the Undine in Lyttelton harbour – "that a Bishop? Why he does not know a holy stone when he sees it."

It was in February 1851 that my sweet child fell asleep. She was full of life a very few days before, but drooped suddenly. It was at Taurarua she died and at S. Johns we laid the little body to rest. Mr. Lloyd carried the little coffin down to the boat, Bishop Abraham taking the service.

[Image of page 40]

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Papers Past
(National Library of New Zealand)

- Papers Past contains more than three million pages of digitised New Zealand newspapers and periodicals.

- The collection covers the years 1839 to 1945.

- Includes 84 publications from all regions of New Zealand.

Papers Past

Evening Post, 4 August 1914

Page 8 >
UNITED SERVICE IN AUCKLAND.

UNITED SERVICE IN AUCK-
LAND.

(BY TELEGRAPH.—PRESS ASSOCIATION.)
AUCKLAND, 3rd August.
The churches of Auckland united yes-
terday in prayers for peace. Special
hymns were sung, and in at least one
church the evening service closed with
the singing of the "National Anthem."
From pulpits, references were made to
the gravity of the situation. A stir-
ring address was delivered by Dr. A.
W. Averill, Anglican Bishop of Auck-
land, at St. Alban's Church.
"We are face to face," he said, "with
the possibility of a great European war,
and news which has reached us to-day
of the declaration of war between Ger-
many and Russia is all the more
disquieting, for no sane man would pos-
sibly dare to predict the end or issue
of such a war. Perhaps the saddest
part of it all is that many of us must
feel that the present war seems to have
no real justification. It humbles and
shames us to think that such a war
could be possible in the twentieth cen-
tury, and that our boasted civilisation
has so failed to bring about higher and
nobler methods of settling international
differences. If we are bound in honour
to fight we shall do our duty as we
have always tried to do it in the past.
God grant that our Empire may be
saved from having to enter into the
conflict. This is a time for prayer more
than talking; for humiliation rather
than jingoism; the searching of hearts
more than of foolish boasting."

What Trove looks like, Melbourne example

Church Papers Online
(John Kinder Theological Library)

Church Papers Online is a collection of church newspapers and other serial publications.

- browse by each issue of a title
- search within one title
- search across all titles

In time it will contain a wide variety of national and local publications.

These papers are a rich treasure trove of what was happening within the Church as well as in the wider community.

List of Publications

= Select a Publication =

= Select a Publication =
Proceedings of the General Synod
Church & People
New Zealand Church Messenger, Nelson
The Church Chronicle
The Waiapu Church Times
The Waiapu Church Gazette
The Church Quarterly, Christchurch
Church Magazine, Christchurch
[All]

Search options

· Search Form ⇕

Publication
- ☑ Proceedings of the General Synod ▸
- ☑ Church & People ▸
- ☑ New Zealand Church Messenger, Nelson ▸
- ☑ The Church Chronicle ▸
- ☑ The Waiapu Church Times ▸
- ☑ The Waiapu Church Gazette ▸
- ☑ The Church Quarterly, Christchurch ▸
- ☑ Church Magazine, Christchurch ▸

Date Published
From [▾] [1960 ▾]
To [▾] [1970 ▾]

Content Type
- ☑ Document Text (OCR) ?
- ☐ Issue Metadata ?

Keywords on Page
Find results with
`pacifism`
- ◉ All of these words ?
- ○ This phrase ?
- ○ Any of these words ?

Exclude results with
` `
- ◉ All of these words ?
- ○ This phrase ?
- ○ Any of these words ?

Order & Submit
Order results by [Relevance ▾]
Fuzzyness [Exact word(s) ▾]

[Search] [Reset]

- **Church & People: October 1962**
- A series on the "Christian in the thermonuclear age"

These two articles, dealing with the practical aspects of war and pacifism, conclude our series on the Christian in the thermonuclear age. The intention has been to present fairly both sides of this Christian dilemma.

We set out below a questionnaire to test Anglican thought on this subject. The results of this could be of immense interest and value, and we urge readers to fill this in and return it without delay to: Church and People, G.P.O. Box 2491, Wellington.

The results will be published in due course.

	Yes.	No.	Uncertain.
Is pacifism a legitimate Christian stand?			
Is war contrary to New Testament teaching?			
Is war to be chosen as the lesser of two evils?			
Have nuclear weapons made war strategically untenable?			
Have nuclear weapons made war morally untenable?			
Have nuclear weapons changed the moral issues at all?			
Should nuclear testing continue?			
Should we disarm regardless of what other nations do?			

Would you please state your: Age
Sex

How they answered

Here is a preliminary count of answers to our questionnaire on pacifism. If you have not yet sent us your views, please use this form, inking over the numbers.

	YES	NO	Uncertain
Is pacifism a Legitimate Christian stand?	67	13	0
Is war contrary to New Testament teaching?	50	24	6
Is war to be chosen as the lesser of two evils?	26	45	9
Have nuclear weapons made war strategically untenable?	42	21	15
Have nuclear weapons made war morally untenable?	40	28	5
Have nuclear weapons changed the moral issues at all?	21	57	1
Should nuclear testing continue?	12	66	2
Should we disarm regardless of what other nations do?	40	32	7

Would you please state your: Age
Sex

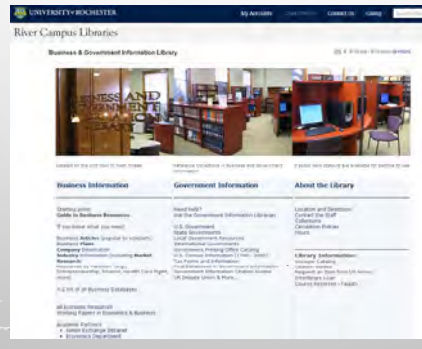# Free Website Materials

by Jeremy Adams and Siong Ng
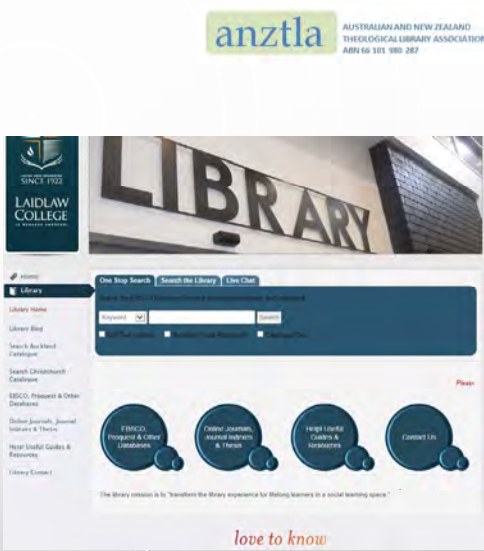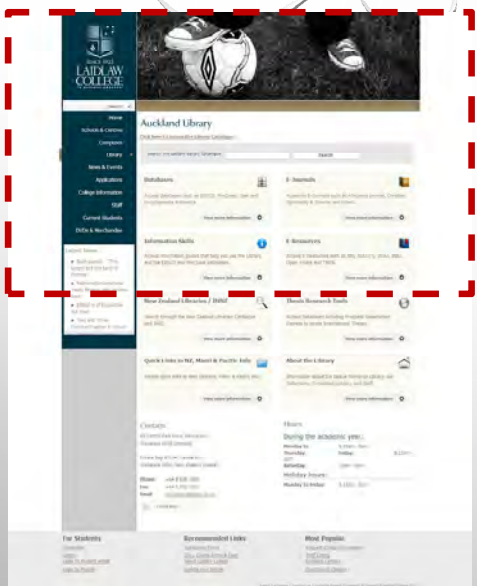
2014

THE FIRST STEP: RESEARCH OTHER LIBRARY HOME PAGES – IT'S FUN & IT'S FREE

DO YOU LIKE WHAT YOU SEE? WHAT SIMILAR FEATURES WOULD YOU LIKE TO ADOPT? WHAT WOULD YOU AVOID?

2014

Read!

Articles:

Chow, A. S., Bridges, M., & Commander, P. (2014). The Website Design and Usability of US Academic and Public Libraries. Reference & User Services Quarterly, 53(3), 253-265.

Bohyun, K. (2013). Responsive Web Design, Discoverability, and Mobile Challenge. Library Technology Reports, 49(6), 29-30.

Darby, A., & Gilmour, R. (2009). Tutorial: Adding Delicious Data to Your Library Website. *Information Technology & Libraries*, *28*(2), 100-103.

Blogs:

http://www.slideshare.net/thewikiman/marketing-libraries-in-a-web-2-world

http://chronicle.com/blognetwork/theubiquitouslibrarian/2011/07/06/why-does-my-library-use-social-media/

2014

GET YOURSELF OUT THERE!

2014

AND TALKING ABOUT SOCIAL MEDIA…

2014

http://socialmedia.policytool.net/index.php/welcome/wizard

2014

HTTP://WWW.WIX.COM

HTTPS://WWW.YOLA.COM

HTTP://WWW.QUACKIT.COM

Icon finder
https://www.iconfinder.com/

Microsoft free clip art

E PRODUCTS SUPPORT **TEMPLATES** STORE OFFICE ONLINE
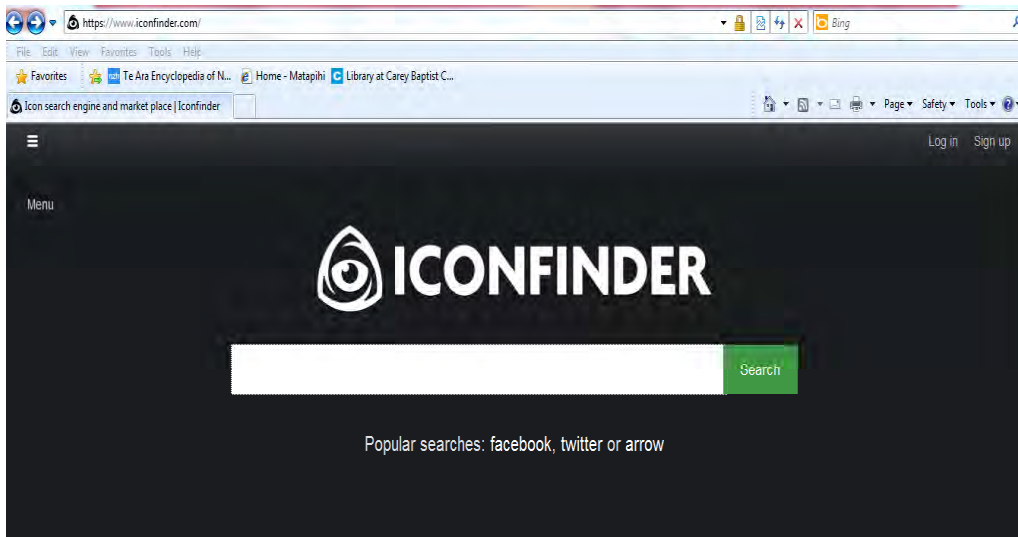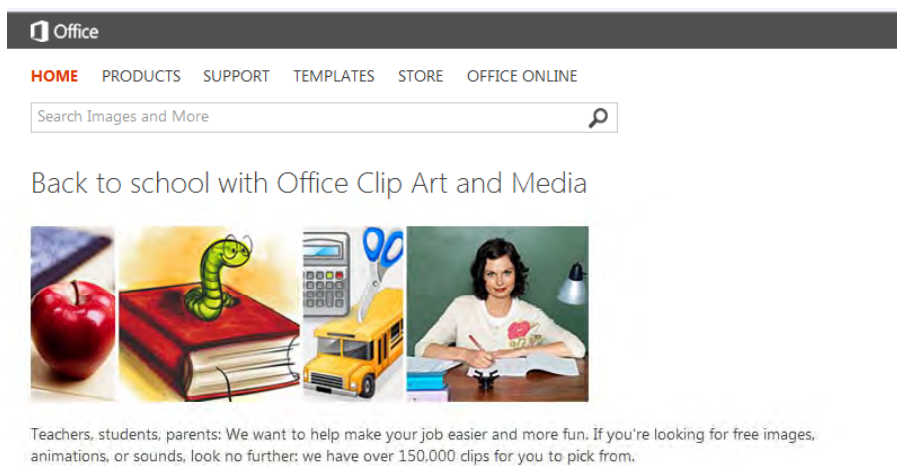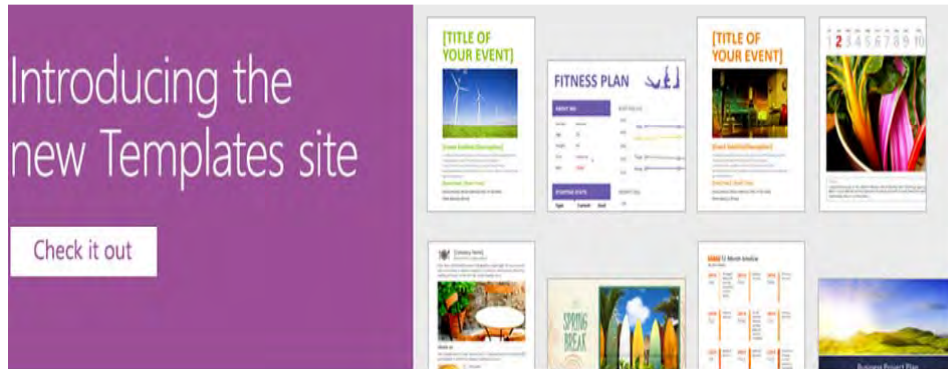
Scroll down

All categories for online templates

Agendas	Certificates	Letters	Planners
Blank	Diagrams	Lists	Posters
Brochures	Education	Maps	Resumes
Budgets	Fax Covers	Memos	Schedules
Business	Financial Management	Minutes	Themes
Calendars	Flyers	Nature	Timelines
Cards	Invoices	Photo Albums	Trackers

Travel brochure
Word
FREE

Tri-fold business brochure (green, black design)
PowerPoint
FREE

Tri-fold travel brochure (blue, green)
PowerPoint
FREE

Tri-fold travel brochure (red, gold, blue)
PowerPoint
FREE

Tri-fold business brochure (black, red design)

Brochure (Business)
PowerPoint

Business tri-fold brochure
PowerPoint

Tri-fold travel brochure (red and grey design)

CONTENTdm

Tellagami

Library Innovations

by Kevin Hennah

In 2002, whilst working as a retail consultant, I was approached by The State Library of Victoria to design and deliver a workshop for a group of approximately 15 librarians. The brief was to share basic principles of retail store layout. I delivered concerned that it may be difficult to draw parallels between retail and libraries and was equally concerned the group would not find the day useful.

My fears were not realised – I couldn't have underestimated the opportunities more! A second workshop was booked, followed by a statewide training program for all 55 public library services, plus a book. Both sponsored by The State Library of Victoria.

I did not expect the interest to grow to a national and international level, nor the overwhelming response from schools, universities, colleges and privately owned libraries.

In 2007, I worked with The School Library Association of Victoria on a book called *Rethink*. This inspired me to write and tour a workshop I named *Rethink Reinvent Rejuvenate*. It showcased library design, layout and makeovers at all budget levels. The response has been incredible and I continue to tour the workshop nationally and internationally. This was followed by the *ID Workshop*, which explored library navigation, signage and branding.

I have carried out more consultations than I can recall, but estimate the number must exceed 1000, working at all budget levels. I have delivered my workshops in the USA, Belgium, Romania, New Zealand, Japan, Singapore, Malaysia, Laos, Hong Kong, Thailand, The Philippines, Doha and Dubai.

My latest workshop showcases forward thinking and innovative initiatives. It's a collection of ideas I think need to be embraced, or at least considered, in order to keep libraries relevant for many years to come. If nothing else, I hope to open cans of worms, perhaps empty the too-hard basket and generate lots of discussion!

Defining *library*

When designing or renovating, I find library staff rarely have sufficient input. This often results in libraries that are aesthetically pleasing, but lacking in flexibility and functionality. Start breaking down this culture by making relevant staff aware of your achievements, goals and future vision for the library.

Arrive at meetings with well-researched design objectives. Focus on initiatives that maximise flexibility and make good long-term financial sense. Avoid statements that start

"Unfortunately I have encountered library staff who are keen to create a new, fresh version of what they already have. New library. New practices. New culture. Step outside your comfort zone!"

with "I think" and "I don't like" and replace these with "we can maximise flexibility and usage by…" and "it will make good long-term financial sense to…"

Arrive with what you consider to be your design essentials and a strong argument to support these – and keep reminding everybody why these are so important. Try not to dilute your credibility with statements such as "I really don't like that colour". Choose the battles worth fighting!

I've seen few libraries with architectural problems, but equally I've seen few with a truly innovative interior fit-out and visual merchandising strategy. There are many factors that contribute; those I note frequently include:

Funding: Raise awareness of the importance of fit-out and the approximate cost in the early planning stages.

Planning: I've sat in countless meetings where teams deliberate over subtle architectural variables, then rush through the shelving order and signage strategy later in order for the project to meet the deadline. It's never too soon to start planning the detail – you can polish as you move closer to the finish line.

Vision: Unfortunately I have encountered library staff who are keen to create a new, fresh version of what they already have. New library. New practices. New culture. Step outside your comfort zone!

Skill: I've noted some architects are responsible for areas outside their expertise (though they may not agree with this statement!). They may be brilliant designers; however, this does not make them experts in information management or learning pedagogy. The internal fit-out strategy should not be driven by the vision of one person, no matter how good his or her intentions.

The Solution? Ensure all three bases are covered:

Architecture: Involves building an impressive and functional building.

Interior Design: Focuses more on interior décor and the selection of materials, colours and finishes. Some architects can do this or have staff who carry out this task.

Visual Merchandising: This is the job of presenting a product in a manner that looks impressive, maximises productivity of space, is easy to navigate and, in turn, builds turnover. This usually incorporates supporting materials such as signage and display. Visual merchandising is the area in which most libraries under-deliver!

Library Design Essentials

Some of the areas you cannot afford to compromise on include:
1. Bold, contemporary external signage
2. A colour scheme that will not date fast or lock you in to a fixed layout
3. Flexible and movable furnishings and fit out
4. Adequate (and hopefully clever) lighting
5. Avoid Titanic service desks

> *"Visual merchandising is the job of making your product look appealing and accessible, so select a stand that invites people to take from it – as opposed to a display that people are hesitant to take from in fear of ruining the display."*

Critical! 3D design renders should be considered a must! I've heard too many people say they can't afford these, then later spend 5 times the amount fixing avoidable design issues. I've also never encountered a retail designer that does not offer this service as standard. How can you possibly agree to or pay for something you haven't seen?

Space Planning

Customer Focus: Layout, use of space and overall image should be driven by customers. How would you set up your library if you were to receive $1 in your personal bank account for every resource borrowed?

Manage Your Real Estate: Think of your library floor as a Monopoly board and yourself as the landlord of this real estate. Then question whether everything on the library floor pays the rent of the space it occupies?

Keeping Print Relevant

The Internet moved the goals posts, yet I think many libraries are still kicking in the same direction!

Pre-Internet – Interesting seating and access to technology was an added bonus to a print collection.

Post-Internet – Print often relies on the above to generate usage stats.

Bigger is not necessarily better! There is a distinct difference between how much a library can physically hold and how much it can effectively showcase. For print to compete with online resources, it needs to be presented in a user-friendly, visually interesting format. You cannot do what you have always done and expect to achieve the results you always have.

Consider how many books your floor space can effectively showcase. Once you exceed this, visual merchandising standards will drop and in turn, usage potential.

Once you have arrived at your optimum book count, aim to apply a one in, one out policy.

I believe book sales are better implemented off-site. Libraries need to invest as much effort as possible into projecting an image that is fresh, vibrant and contemporary. A table of old books does not enhance this.

Think about first impressions. The entrance of your library should showcase high-appeal themes such as:

| New! | What's Hot | In the Media |
| Returned Today | Staff Picks | Quick Pick |

Visual merchandising is the job of making your product look appealing and accessible, so select a stand that invites people to take from it – as opposed to a display that people are hesitant to take from in fear of ruining the display.

"Irrespective of whether you adhere strictly to Dewey or decide to 'boutique' popular genres, all libraries need clear genre-driven signage. Supplement the online catalogue with clear signs over each bay that highlight the key or most popular theme in that bay."

Shelving is a marketing tool for libraries

Many libraries replaced old computer screens in favour of the newer slim-line version years ago, which is of course a great aesthetic improvement and helps project a contemporary image. The same principles were not, however, applied to books. Many libraries still use old, unattractive shelving, that is too tall, configured in aisles and is so dated they cannot purchase new components…at least the ugly computer screens still worked – the shelves don't!

We cannot make an informed judgment about the relevance of print until we create a level paying ground between print and new technologies.

- Language such as stacks and volumes needs to be replaced with conversation about merchandising strategies
- There's no such thing as an interesting aisle
- Front facing books are a must
- Aisle ends must showcase front facing quick picks - Slatwall is the ideal product for this function
- Dust covers generally create shadows. If you have a problem with dust collecting on books, you have a much greater problem with your visual merchandising!

Directional signage

Irrespective of whether you adhere strictly to Dewey or decide to 'boutique' popular genres, all libraries need clear genre-driven signage.

Supplement the online catalogue with clear signs over each bay that highlight the key or most popular theme in that bay.

Seating

Create a lounge: Seating has the potential to bring enormous personality to a library. Avoid conservative seating in large clusters. Instead create smaller seating pods and in turn, a layout that feels like the community's shared lounge. Use different designs in each location and mix and match interesting fabrics and textures.

Large ottomans are a functional alternative to coffee tables, while smaller ottomans can be randomly placed throughout non fiction and used as quick pick chairs. These are especially useful when browsing bottom shelves.

Meeting & Collaborative Spaces: Whether it be a small break out room in which a group of 4-6 people can meet and plug into a shared screen, a 1950s inspired booth or just a space with cleverly selected seating that creates a sense of privacy, collaborative workspaces in libraries are always well used. Libraries may not be able to keep abreast of developments in technology, print stats may drop, the Internet may no longer be a point of difference for libraries, but the need for people to work together will not decrease, in fact it's probably increasing.

Private Study & Laptops: Most libraries have a shortage of space to plug in laptops for independent study. I frequently see people

hunting for power points in all types of libraries. Many schools ask students to maintain their laptop charged at all times. It seems this is extremely difficult to achieve and that access to power may be a powerful draw card for many libraries.

Wireless Internet Access: Free wifi access should be considered a given (in 2014).

Desk Top Computers: I'm concerned that public libraries who rely on internet access for stats may not be able to sustain this as the Internet becomes easier and cheaper to access. Be sure to nurture all parts of 'the business'. If space permits, I still see value in one-to-one laptop schools maintaining a small number of desktop computers (perhaps 2-4) for accessing small amounts of information fast.

Learning Spaces: For school libraries to remain relevant, we need to create intimate study and learning spaces that are unique, not simply replicate classrooms.

News Space: Have you considered linking magazines and newspapers with a wall-mounted screen playing world news (subtitles)? Then set this up with comfortable lounge seating.

Café Space: Providing it is financially viable, I see great value in linking cafés and libraries. Perhaps located adjacent to a news space, this can only enhance enjoyment of the library and gives people one less reason to leave! Popular with public libraries, the concept is also being trialled in some secondary schools.

Transition vs Collection

Most libraries tell me they need or would like more space. The easiest and cheapest way to create this is to challenge everything on the library floor, in the back room, at the desk. Just as buying new books requires weeding, so too new systems and services should replace the old. The classic example of this is RFID (radio frequency identification or self check out facilities). RFID can only work to its full potential if staff direct all customers to use it as an alternative, as opposed to a second, option for checking out resources.

To achieve this, smaller service/information desks should replace the large, traditional circulation desk. Many libraries are now opting for movable modular customer service points to maximise flexibility.

As long as the traditional circulation desk exists, it becomes a magnet for staff and customers alike. I do not agree that a traditional desk is required for library staff to connect with their customers – in fact I think more interaction on the library floor is an excellent way to build stats and relationships. This requires a change in culture and work systems. It does not equate to a loss of jobs, but opens up opportunities for staff to engage with customers away from the desk.

If you were to implement RFID and remove a large desk, what would you do with the newfound space? What would you do with the time you also created?

"I do not agree that a traditional desk is required for library staff to connect with their customers – in fact I think more interaction on the library floor is an excellent way to build stats and relationships. This requires a change in culture and work systems."

VHS. Some libraries are contemplating the end of DVD, whilst others are still carrying VHS. I believe that any public libraries carrying VHS are actively damaging their image.

Map Drawers vs Google Earth!

Teacher Reference: In secondary schools, many teachers tell me they have made the transition to access much of their information online.

Compact Discs: Do an audit of how many CD stores exist in your local shopping centre, and then ask teenagers how many compact discs they buy in a year. Also ask your wider customer base. Look at usage stats and what you spend in a year on this collection. Then ask, is the collection a smart long-term decision and does it pay its rent? I suggest most libraries should be considering the exit strategy for music CDs, and at least reviewing alternative formats for the visually impaired.

The Library as a Brand

Your own unique icon or logo can sit alongside that of a larger organisation without diminishing their professionalism or exposure. In fact, I think it can enhance it.

You may need to choose your language; "our own unique brand" may be rejected by senior staff while "a unique and uniform signage template or logo" may be seen as an excellent initiative – though it is essentially the same thing.

Branding Libraries:
- Create a graphic or just text and be consistent in the use of this..
- Try to avoid predictable concepts, especially those that involve pictures of books.
- The fewer colours you use, the easier and cheaper it will be to reproduce – especially if you want to have items professionally printed.
- Your branding efforts need to work equally as well on a large wall as they do on a business card; keep this in mind when reviewing designs.
- Branding should be consistent across print material such as logo, letterhead & print collateral.
- Explore opportunities to pick up your brand on external & internal signage.
- Ideally, try to pick up the colours or at least the flavour of your branding in décor & furnishings as well as staff uniform, dress or simply name badges.
- Whether on print or screens, promotional signage should carry your brand as well as uniform font.
- Brand translates to culture – does a list of rules at the entrance or a messy foyer suit your brand?
- Everything that people see and experience in your library contributes to their perception of the library – this is steering their perception.

"Your own unique icon or logo can sit alongside that of a larger organisation without diminishing their professionalism or exposure. In fact, I think it can enhance it."

Display & Promotion

Many libraries are now using large, wall-mounted screens (TV) to display text and imagery rather than paper, pin boards and the like. These can be loaded with rotating messages or in-house book trailers. This will save time, present a professional and contemporary impression and, importantly, it is more likely to be effective than static messages printed on paper. For digital messages to be effective, the number of words on each screen should be kept to a minimum. 15 words or less per screen is good. 5 or less is better. Pictures might communicate more?

I've always maintained that a 'can do' attitude is just as powerful as a generous budget – good luck!

"Many libraries are now using large, wall-mounted screens (TV) to display text and imagery rather than paper, pin boards and the like. These can be loaded with rotating messages or in-house book trailers."
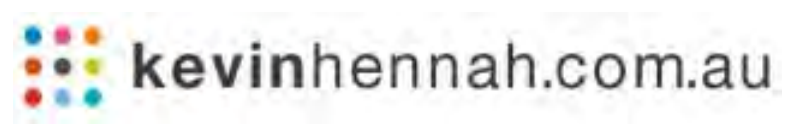
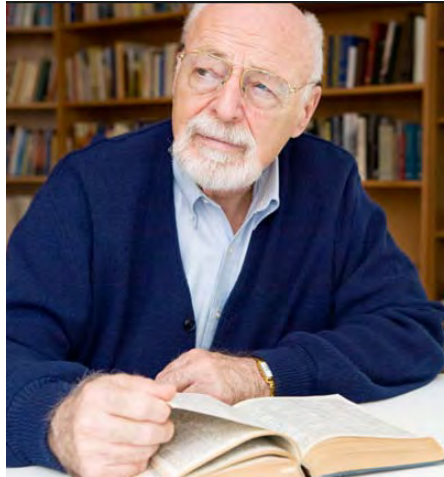# Theology Students as a Community of Researchers

by Mark Hangartner

Why are preferred information seeking behaviour models important?

For the student

- Lifelong learning

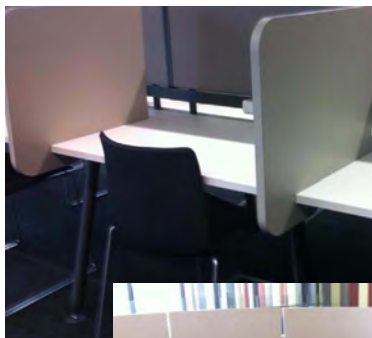- Finding the information literacy that suits the student

Credits: CCL image from Flickr

For the Library

Change the physical environment and services.

Variety of spaces for different users and uses

☑ Individual study

☑ Unstructured and casual group study

☑ Structured and planned collaborations

☑ Research activities

Garraway, John. "Evaluating Space in Academic Libraries - Visual Examples of the Teals Framework in Practice." In *Library Update. Auckland: University of Auckland Libraries and Learning Services, 2013.*

"The traditional profile of students enrolled in theological colleges as young, single and male has changed significantly…. A Melbourne College of Divinity survey in 1998 revealed that only 10% of students were studying for ordained ministry and that 65% of students were married women, aged over 35."

Credits: CCL images from Flickr

Brunton, Christine. "The Effects of Library User-Education Programmes on the Information-Seeking Behaviour of Brisbane College of Theology Students," *Journal of Religious & Theological Information* 7, no. 2 (2005): 56.

Comparing Deep and Surface

Deep
- Actively engaged
- Trial and error
- Express own ideas
- Information used to develop an argument

Surface
- Passive participant
- Memorising
- Summarising
- Facts and figures
- Support an existing argument
- Acquire and apply techniques

"How Deeply Do Our Students Learn?". *Transforming Theology,* no. 5 (2012): 1.

Diehm, Rae-Anne, and Mandy Lupton. "Approaches to Learning Information Literacy: A Phenomenographic Study." *The Journal of Academic Librarianship* 38, no. 4 (2012): 217-25.

Connection between deep / surface and information seeking

TABLE 4 Curricular information demand intensity in terms of information seeking activities.

	Low Intensity	High Intensity
Find: How does needed information become known to students?	Instructor assigns all needed sources	Student discovers almost all needed sources independent of the instructor
Retrieve: How do students acquire information sources?	Buy book, get reserve materials	Heavy database and online catalog use
Analyze: What decisions do students make about the quality of sources?	None; Instructor has vetted sources	Many decisions about quality of information
Use: How do students use information?	Tested for content mastery	Paper placing multiple sources in dialog

Lincoln, Timothy D. "Curricular Information Demand in Theological Degrees: Operationalizing a Key Concept for Library Services." *Journal of Religious & Theological Information* 12, no. 1-2 (2013): 13-28.

Focus group questions

- Is there a connection between deep / surface and group work?
- How does a student centred environment respond to student preferences/needs?

1. How do you most *prefer* to work?
2. When you get an assignment what are the first things you do?
3. Being given readings or finding your own?

Baeten, Marlies, Katrien Struyven, and Filip Dochy. "Student-Centred Teaching Methods: Can They Optimise Students' Approaches to Learning in Professional Higher Education?". *Studies in Educational Evaluation* 39, no. 1 (2013): 14-22.

Alone

As a pair

In a group

Group work versus individual work

Does doing research either alone, as a pair
or in a group fundamentally change the
process for the student?

Contextual - appropriate for some cultures but
not others?

Is there something about theology that lends it
to co-operative study methods?

Focus group and limitations

- A focus group of 12 theology students met for one hour with a little warning about the nature of the questions.

- People interact with each other
- Mixed group of students

- Self-selection
- Confident about doing research
- Sometimes moved away from the questions

Question 1

How do you most *prefer* to work?

Alone

With one person

As a group

THE UNIVERSITY
OF AUCKLAND
LIBRARIES AND LEARNING SERVICES

THE UNIVERSITY
OF AUCKLAND
LIBRARIES AND LEARNING SERVICES

Question 2

How I start to work on an assignment / exam:

Alone

With one person

As a group

Question 3

Guided ←————— —————→ Open opportunity

"printed course reader"

"my own assignment topics, and research using my own skills"
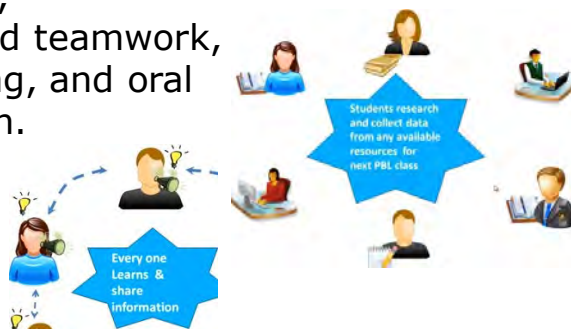

Alone

With one person

As a group

Problem Based Learning (PBL)

Improved student engagement

Skills developed:
- research skills,
- negotiation and teamwork,
- reading, writing, and oral communication.

Allen, Deborah E., Richard S. Donham, and Stephen A. Bernhardt. "Problem-Based Learning." *New Directions for Teaching and Learning 2011*, no. 128 (2011): 21-29.

Group learning
Focus group reflections

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Positive

- *Great for communication skills.*
- *The outcome you want determines if a group process is good.*
- *Useful if you all have knowledge to share.*

Negative

- *Others in the group have incorrect information.*
- *Hard for part timers.*
- *I work alone so I can work as I please.*
- *Others take your ideas as their own.*

Structure

- *Set a timetable for partial outcomes; week by week eg have your literature review ready by week 2.*
- *Identify roles, provide job descriptions and checklists.*
- *Allow self evaluation.*

Individuals

- *Allow group members to do some tasks on their own.*
- *Provide roles for part timers.*
- *Use shared documents with personalised spaces.*

Summary

- Student preference for individual information seeking.
- Student preference for challenging tasks with some guidance but room for self directed research.
- Students welcomed deep learning.
- Group information seeking or PBL needs to be prepared well and allow for individual perspectives.

Directed study course
Research with "training wheels"

In 2014 an undergraduate (3rd year) research course for directed study was initiated.

14 students enrolled.

Each student:
- proposes a topic, then works with a supervisor;
- prepares an annotated bibliography & essay.

Self evaluation

- [Library Catalogue](#)
- Articles & More
- Theses and Dissertations
- Indexing databases eg *ATLA*
- Full Text databases eg *Religion and Philosophy Collection*
- Interlibrary Loan
- Referencing and Referencing Management software

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Your Name:

Contact email:

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Here are some of the research tools which you may use for your directed study. Please indicate (✓) your assessment of how well you can use these.

Research tool	I use this expertly				I can get by			I'd really like some help / I've never used this		Not applicable to my study
Library Catalogue	9 8 7	6 5	4 3	2 1	○
Articles & More	9 8 7	6 5	4 3	2 1	○
Theses and Dissertations	9 8 7	6 5	4 3	2 1	○
Indexing databases eg *ATLA*	9 8 7	6 5	4 3	2 1	○
Full Text databases eg *Religion and Philosophy Collection*	9 8 7	6 5	4 3	2 1	○
Interlibrary Loan	9 8 7	6 5	4 3	2 1	○
Referencing and Referencing Management software	9 8 7	6 5	4 3	2 1	○

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Self evaluation 1 = low, 9 = high

Research tool	Pre-course average	Min	Max
Library Catalogue	7.27	5	9
Articles & More	6.45	4	8
Theses and Dissertations	3.36	1	9
Indexing databases eg ATLA	4.82	3	7
Full Text databases eg Religion and Philosophy Collection	4.55	1	7
Interlibrary Loan	4.09	1	9
Referencing and Referencing Management software	4.27	1	9
Overall	4.97		

Some issues with self evaluation

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- Knowledge of the categories

- Levels 1-9 … what is an expert?

- No-one chose not applicable

Theology 335

Your Name:

Contact email:

Here are some of the research tools which you may use for your directed study. Please indicate (✓) your assessment of how well you can use these.

Research tool	I use this expertly				I can get by				I'd really like some help / I've never used this		Not applicable to my study
Library Catalogue	9 ○	8 ○	7 ○	6 ○	5 ○	4 ○	3 ○	2 ○	1 ○		○
Articles & More	9 ○	8 ○	7 ○	6 ○	5 ○	4 ○	3 ○	2 ○	1 ○		○
Theses and Dissertations	9 ○	8 ○	7 ○	6 ○	5 ○	4 ○	3 ○	2 ○	1 ○		○
Indexing databases eg *ATLA*	9 ○	8 ○	7 ○	6 ○	5 ○	4 ○	3 ○	2 ○	1 ○		○
Full Text databases eg *Religion and Philosophy Collection*	9 ○	8 ○	7 ○	6 ○	5 ○	4 ○	3 ○	2 ○	1 ○		○
Interlibrary Loan	9 ○	8 ○	7 ○	6 ○	5 ○	4 ○	3 ○	2 ○	1 ○		○
Referencing and Referencing Management software	9 ○	8 ○	7 ○	6 ○	5 ○	4 ○	3 ○	2 ○	1 ○		○

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Self evaluation

- Students may perceive their own abilities and knowledge to be much higher than they actually are.

- User-friendly interfaces have an inherent advantage.

Bandyopadhyay, A. "Measuring the Disparities between Biology Undergraduates' Perceptions and Their Actual Knowledge of Scientific Literature with Clickers." *Journal of Academic Librarianship* 39, no. 2 (2013): 194-201.

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Combined session and individual consultations

- RefWorks

  Creating a database of each student's own resources.

- Student consultations

  To focus on individual needs and confirm the accuracy of the self evaluation.

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Evaluation from student work

- Study looked at annotated bibliographies
  - Major conclusion too little critical evaluation, good for relevance and authority.

Rinto, Erin E. "Developing and Applying an Information Literacy Rubric to Student Annotated Bibliographies." *Evidence Based Library & Information Practice 8, no. 3 (2013): 5-18.*

- Students produced draft papers and librarians advised on sources used, then evaluated final paper.
  - Some evidence of better performance

Reinsfelder, T. L. "Citation Analysis as a Tool to Measure the Impact of Individual Research Consultations." *College & Research Libraries 73, no. 3 (2012): 263-77.*

Looking at Bibliographies

- Susanna and Louise Nicholas

Books / chapters	6	1999-2010
Articles	4	2001-2013
News	3	2013
Internet	2	2013-2014

Susanna and the Elders, from the Visigothic-Mozarabic Bible of St. Isidore's, fol.324v., A.D. 960 (tempera on vellum)

Examples from bibliography

- ### News (from Database)

  - "New Zealanders Protest Rape Culture as Roast Busters Remain at Large." *International Business Times.* November 19, 2013. *Regional Business News.* EBSCO*host*. Accessed April 15, 2014.

- ### Internet

  - "Statistics: Sexual Violence in Aotearoa New Zealand." *Rape Prevention Education Whakatu Mauri.* http://rpe.co.nz/statistics/. Accessed 24 May, 2014.

- ### Internet News

  - Satherly, Dan. "Police Apologise to Alleged Roast Busters Victims." *3 News.* November 7, 2013. http://www.3news.co.nz/Police-apologise-to-alleged-Roast-Busters-victim/tabid/423/articleID/320370/Default.aspx. Accessed 24 May, 2014.

Contrasting bibliographies

Mostly books, focus on biblical commentaries

Books	22	1990-2013
Articles		
News		
Internet		
Chapters	1	2010
Reference	3	1996-2000

Books /	7	1991-2010
Articles	1	1963
Chapters	5	1995- 2003

What about Wikipedia?

Citation

Wikipedia contributors. "Louise Nicholas." *Wikipedia, The Free Encyclopedia.* http://en.wikipedia.org/w/index.php?title=Louise_Nicholas&oldid=492609056. Accessed May 28, 2014.

From the Page

Louise Nicholas

... a New Zealand woman who alleged that several policemen raped her and obstructed evidence in the subsequent trials for rape.[1]

... Legacy of Nicholas

On 15 December 2007, Louise Nicholas was named New Zealander of the Year[12] by the New Zealand Herald due to her courage shown during the rape trials of former policemen Rickards, Shipton and Schollum.

Nicholas has taken a role in pushing for the recognition of victim rights, advocating changes to name suppression law after a prominent entertainer received name suppression after sexually assaulting a 16-year-old girl.[13] Nicholas has been working as a survivor advocate for Rape Prevention Education.[14]

Group discussion

- Does your institution have a policy on citing Wikipedia?
- Do students get ideas from Wikipedia?
  If so, then is it dishonest to cite only the Wikipedia references to add academic credibility?
- Does it make a difference if the topic is controversial, i.e. are controversial topics less reliable on Wikipedia?

If you want discuss any non-scholarly sources.

Lecturer feedback

- Overall very happy with work produced.
- Individual cases where sources were adequate but could have been more up-to-date.

- *Students need to become virtuosi at hunting out information.*
- *I am not so particular about exact reference formatting.*

Photo credits

Many thanks to Jenny Harper, Library Assistant, John Kinder Theological Library for the photos of students working alone or in groups.

The Age of Ebook Acquisition - Tools and Trends

by Alison C. Foster

Ebooks are an accepted and expected format for quality research and academic content. As a result, ebooks are a fast-rising portion of library collections and budgets. ProQuest is leading the technology and distribution of scholarly aggregate ebooks around the globe. This report on both ebook purchasing and usage, with insight into publishing trends, the ebook lifespan, and factors that drive the industry, shows a few surprises and a glimpse of an exciting future of opportunities for ever-increasing value to library services. Theological libraries are heavily affected by this story, but are also active participants. EBL and Ebrary report data show trends across the ANZTLA group returning great value using a combination of acquisition tools, including the demand-driven acquisition (DDA) model. This report shows actual figures with examples to describe: theological ebook content analysis, overall comparison of ebooks in the bigger picture compared to five years ago, collective ebook usage details (e.g. unique titles, users, loans, frequency, length), and the return on investment value of acquisition models.
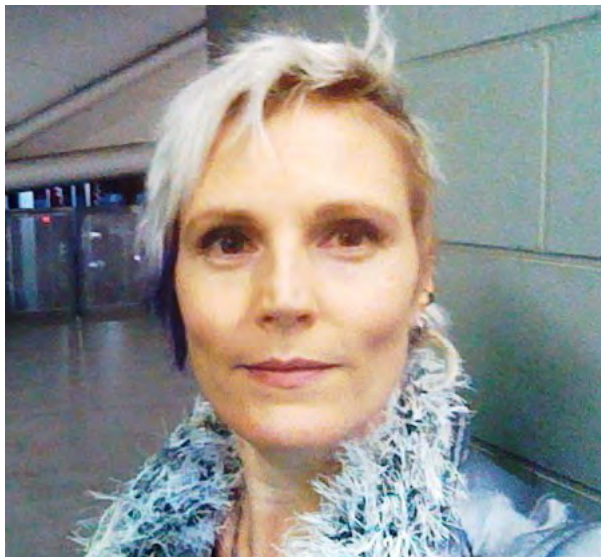
The Move Toward Ebooks

I t's happening. The increase in the importance of ebook library services is largely due to the demand for remote and 24/7 access to meet patron needs just in time. As a result, ebook acquisition is on the rise. Academic libraries in the Australian-New Zealand (ANZ) region are moving toward e-preferred or "e-extreme" collection policies, and library management systems are intended to follow suit. In a report from the Publisher Communications Group, Academic libraries reportedly spent 18.9% of their budget on ebooks during 2013, and a 2% rise in the book budget is anticipated for 2014 on the whole. However, a 3.9% book budget increase is anticipated for academic institutions in Asia-Pacific, with an anticipated rise of 18.1% on ebooks during 2014 (dominated by ANZ). The increased academic book budget does not match the proportion of ebook expenditure growth, as ebooks take a larger percentage of the annual book budget year on year. Australian academic institutions lead the ebook curve and these libraries have had the largest influence on ProQuest to design an ebook management system and user platform to meet the needs of both library staff and end users.

Ebook Library (EBL), now a ProQuest business, launched its aggregated ebook library platform from Perth in 2004. One theological library began contributing to the product in 2007. In 2011, a large group of theological libraries started using EBL ebooks, as a result of a special offer to the ANZTLA consortium. Today, there are over two-dozen ANZ theological libraries using EBL or Ebrary ebooks. These libraries have surpassed the general academic trends and show much larger, and more rapid, growth in ebook acquisition on average.

Over the last seven years, EBL ebook acquisition has grown an average of 33% at each ANZ theological institution per year. This reflects a growth rate nearly double of what was reported by the Publisher Communications Group for academic institutions in the region for 2014. Not surprisingly, the subjects primarily purchased, in descending order, are Religion, Education, and Business & Management. In 2008-2010, each institution purchased an annual average of 70 ebook titles. In 2012-2014, this figure has grown to an average of 96 ebook titles per year.

Please refer to the table below for a comparison of a few factors indicating the increase in relevancy of ebooks in ANZ theological libraries over the last five years, in most instances growing over thousands of per cent:

Comparison of ANZ theological libraries using ProQuest ebooks in 2009 and 2013

	During 2009	During 2013
ProQuest ebook libraries	2	23
EBL DDA libraries	0	8
Unique EBL patrons	273	2,757
EBL Ebooks owned	152	6,082
EBL Ebooks used	356	3,588
Downloads on EBL	372	6,341
Usage sessions on EBL	1,734	23,065

Not many ANZ theological libraries have an e-preferred collection policy, but the inclusion of electronic books in collection policies must progress. Lisa Nash, Librarian at the Catholic Education Office (CEO) Parramatta, stated that library staff first look for the electronic format when making new acquisitions. They prefer the ebook format to meet the increasing demand for multiple copies and to support distance education. Lisa believes ebooks have about a two-year uptake cycle, so ebook demand is anticipated to build over time.
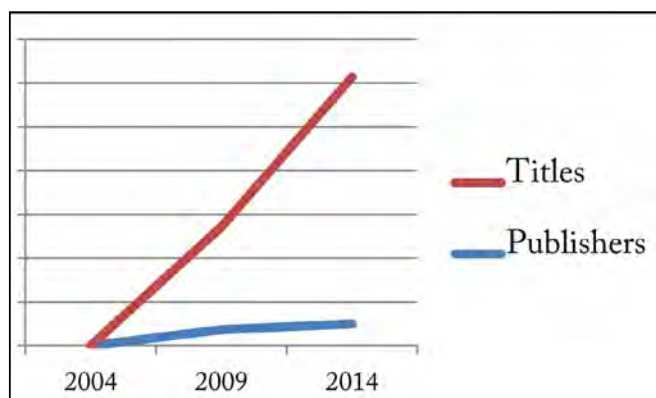
Discoverability is paramount for ebooks. To promote ebook usage, the Catholic Education Office (CEO) Parramatta library staff feature an ebook using a QR code and send it out to their network of staff, which results in increased usage and downloads on the specific title. They have created a service named *The Virtual Library display*: a set of printable slides with information, links and QR codes on ebooks dedicated to a topic. They have also curated a variety of ebook collections with links to each on their website. Below is an example of a featured ebook at CEO Parramatta:

Theological Ebook Content

As an ebook aggregator, EBL has a wider view of e-publishing beyond any one single publisher. EBL aggregates content onto a single platform on behalf of over 500 international publishers. In 2004, EBL began with 12 unique publishers and 2,129 ebooks identified with quality theological content. In 2009, this grew to 22 publishers with about 25,000 titles, and then in 2013, over 30 core publishers with more than 60,000 ebooks (separate list available). There are currently 667 publishers contributing to the EBL titles in the Religion subject category. In addition, there are a further 8 core theological publishers with ebook content available via the Ebrary platform, which will be available along with EBL content in the new integrated ProQuest ebook platform coming in 2015. Like EBL, Ebrary's acquisition catalogue has grown at a similar rapid rate.

**Increase in the aggregated theological ebook content since 2004**

> "*Discoverability is paramount for ebooks. To promote ebook usage, the Catholic Education Office (CEO) Parramatta library staff feature an ebook using a QR code and send it out to their network of staff, which results in increased usage and downloads on the specific title.*"

"Most publishers inform EBL that they support simultaneous release of the print and electronic version of titles. … Publishers who work with ebooks manage their perceived risks by leveraging a variety of lending models and digital rights management (DRM) technology, which will vary between vendor platforms."

Most publishers inform EBL that they support simultaneous release of the print and electronic version of titles. Bookseller, Yankee Book Peddler, has discovered a shrinking gap; about 47% of print titles become available in electronic format within 8 weeks. Course textbooks are predominantly still available for purchase only in print format. Publishers who work with ebooks manage their perceived risks by leveraging a variety of lending models and digital rights management (DRM) technology, which will vary between vendor platforms.

Ebook Usage Among Theological Libraries

The ANZ theological libraries have had over 6,000 unique users of EBL ebooks since 2008. 11% of these users read 20 or more ebooks during this period. On average, each ebook user across all these institutions has used 9.8 ebooks (for an average of 4.4 days on loan). At each institution with EBL ebooks, on average, patron ebook usage has risen from about 1,400 pages read online in 2008, to a projection of over 16,000 ebook pages read online during 2014. This reflects a 1,043% growth in usage, five times greater than the growth of ebook acquisition (acquisitions grew an average of 206% per institution during the same period). Over 702,000 pages have been read online in aggregate across the group over the last seven years.

Average number of ebook pages read online per institution, per year
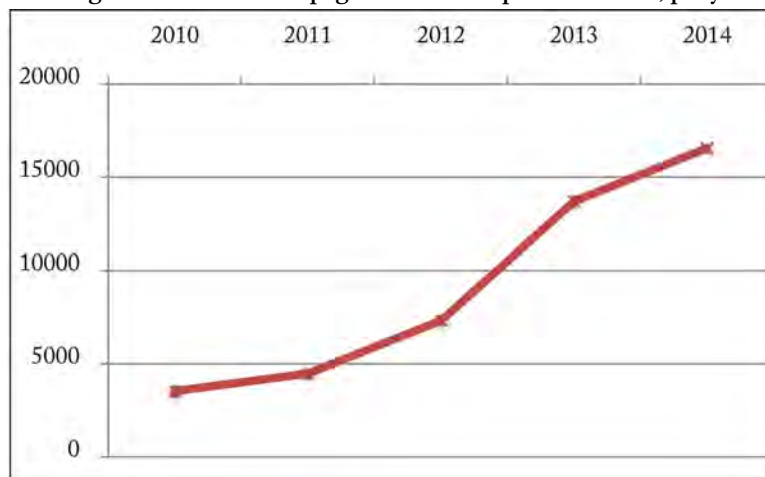
Usage indicated in the graph above indicates only pages read while reading on the online EBL platform. Downloads of the entire ebook, with additional pages read, cannot be counted in this report because the usage takes place offline and is not tracked by the EBL system. Online reading of EBL ebooks in ANZ theological libraries accounts for about 70% of usage to date. Therefore, these usage figures are indicative, but not comprehensive, with an additional 30% of ebook reading occurring in the downloaded version.

"If patrons choose to open and borrow any of these DDA-available ebooks, then the library can opt to either pay-per-use or purchase the ebook via a mediated (hands on: review each request) or non-mediated (hands off: instant access) workflow. The pay-per-use model enables libraries to stretch their budget across the widest universe of content and to facilitate access to ebooks at a fraction of the full book price."

Over time, ebooks also show a high rate of repeat usage, indicating that the lifecycle of a title may last for some years. In 2010, ANZ theological libraries had seen only 2 titles with over 100 uses, with an average of 4 uses per title. Since then, over 75 ebooks have seen more than 100 uses, and the average number of uses per title has more than doubled: to 8.7.

Acquisition By Demand

Since the start, EBL is more than just an ebook-hosting platform. Part of EBL's expertise is the technology to manage ebooks, using customer workflow to inform the sophisticated EBL administrative tools for library staff. Pioneering the demand driven acquisition (DDA) model for ebooks is a large part of this expertise. EBL aimed to help libraries to leverage the digital medium to facilitate library services that are more advanced than offered in the print paradigm.

Libraries use DDA to create access to ebooks without buying them first. If patrons choose to open and borrow any of these DDA-available ebooks, then the library can opt to either pay-per-use or purchase the ebook via a mediated (hands on: review each request) or non-mediated (hands off: instant access) workflow. The pay-per-use model enables libraries to stretch their budget across the widest universe of content and to facilitate access to ebooks at a fraction of the full book price. As a result, about half of EBL's customers around the globe are using the DDA model to some extent. Many libraries have realised the savings of this model and have published papers and presentations on their experience. However, theological libraries have not adapted this acquisition model as quickly. Only about 35% of ANZ theological libraries are using the DDA model today.

The Catholic Education Office at Parramatta was the first theological library in ANZ to use EBL DDA and intends to spend 85% of their ebook budget on DDA during 2014. For the first eighteen months, they began to build an ebook collection by automatically purchasing any borrowed ebook (beyond the free browse period). Today, CEO Parramatta manually approves each request for an ebook loan, and purchases the requested title about 99% of the time. In a brief interview with Lisa Nash, Catholic Education Office Parramatta Librarian, she recommended using a non-mediated approach to DDA, especially when building an ebook collection.

The second ANZ theological library to implement EBL DDA was Vose Seminary in Western Australia in 2011. Nathan Hobby from Vose presented at the ANZTLA conference in 2013, *Beginning Ebooks: Vose Seminary's Experience So Far*, which describes their support for the DDA model.

At Ridley College, Ruth Millard reports that high demand and reserve titles are offered in ebook format to increase access. This is supplemented by a custom DDA profile to make non-owned ebooks available to students. Access to these items is considered as a special

case and is facilitated upon request, replacing some ILL (inter-library loan) activity.

Of the ANZ theological library customers who are using DDA for EBL ebooks, they spend about 64% of their EBL funds on demand driven transactions, as an annual average across them. One customer has spent all of their EBL ebook funds on DDA transactions, except for one title they purchased outright. On average, a DDA customer experiences a much better return on investment (ROI) on a cost-per-loan, cost-per-title, and cost-per-use basis. Multiple types of usage reports are available via the EBL administration portal, including additional patron analytics tools to enhance transaction and usage history with patron information.

DDA usage and expenditure compared with upfront perpetual ebook purchases (perpetual access licenses, PAL) show a striking savings. The table below compares the usage and expenditure of ANZ theological EBL DDA libraries against those without DDA incorporated into their acquisition strategy. Here the DDA statistics are also inclusive of PAL sales at these institutions; DDA statistics alone would have shown greater differences between the DDA and Non-DDA values. Another considerable factor not included in these numbers is the point at which a purchase may be triggered based upon demand (which is customisable). Libraries that pay for short-term loans (STL) prior to triggering a purchase see increased savings. The table below compares DDA institutions to those without by calculating their aggregate average cost and usage during 2012 and 2013. Averages and costs also change to show greater ROI using the DDA model over a longer period of time (not shown here).

Comparison of non-DDA and DDA libraries' usage and expenditure during 2012-13

	Non-DDA	DDA
Number of titles used	209	604
Number of users	263	282
Average number of repeat titles	138	326
Average cost per title	$46	$22

Analysis of the expenditure on content used by patrons at libraries using EBL DDA shows some differences from the expenditure at non-DDA institutions. The difference in the publisher and publication date of these selections is detailed in the tables below. Non-DDA institutions (with 100% firm ordered ebooks) demonstrate librarian selection of content from these top three publishers (totalling 62% of selections), in descending popular order: Baker Publishing, Continuum International, and Wiley. However, content selected at an institution using EBL DDA features titles from these top publishers (49% of selections): Wiley, Taylor and Francis, B&H Publishing. Half of titles purchased upfront (PAL) are from 2010-2013, whereas half of the titles used via a DDA program

are published in 2008-2012. As of June 2014, the DDA titles that have been most used were published in 2010 and 2011.

A comparison of the type of content procured between institutions not using DDA and institutions using DDA by the most popular publishers and publication dates (inclusive of 7 years of expenditure across ANZ theological libraries)

Non-DDA	%		DDA	%
Baker Publishing	36		Wiley	17
Continuum International	16		Taylor & Francis	17
Wiley	10		B&H Publishing	15

Non-DDA	%		DDA	%
2010	13		2008	10
2011	21		2010	14
2012	20		2011	14
2013	10		2012	12

These figures support the value of a broader offering of ebook content, and also that purchased titles selected by demand will continue to see repeat use more often than titles purchased via upfront selection. Additional examination of the 2012-2013 usage at the DDA institutions against the usage of titles owned by non-DDA institutions shows 53% greater repeat ebook usage overall during the two-year period.

Over the last ten years, DDA has proven to be a cost-effective method for ebook acquisition, which is also true for ANZ theological libraries. Many libraries are using a combination of acquisition models as a part of their ebook strategy to maximise both content exposure and cost savings. Ebook acquisitions can be made using robust usage and expenditure data collated by ProQuest, based on proven demand at a single or multiple institutions. In my opinion, usage-based ebook acquisition models will continue to thrive in libraries, and ebook lending models and pricing will continue to evolve based on market demand. In addition, interoperability, accessibility, and discovery are more important than ebook usage, expenditure, and demand.

References

Hobby, Nathan. "Beginning Ebooks: Vose Seminary's Experience so Far." Adelaide: ANZTLA, 2013. http://www.actheology.edu.au/Nexus/2013-11/Nathan-Hobby-Beginning-ebooks.pdf.

Hobby, Nathan. Telephone interview. June 25, 2014.

Library Budget Predictions for 2014. Boston, MA: Publishers Communication Group, 2015. http://www.pcgplus.com/wp-content/uploads/2013/03/Library-Budget-Predictions-2014.pdf.

Millard, Ruth. Telephone interview. June 26, 2014.

Nash, Lisa. Telephone interview. June 25, 2014.

"Sharing the Word" with Hans Arns

by Ethel Morris

The Pacific Regional Seminary of St Peter Chanel, Suva, Fiji is the first library to adopt the Koha software, and is hosted and facilitated by Prosentient Systems in Sydney, Australia.

I had first heard about Hans in 2003, when I had returned from working at the IJALS Library at USP, to begin work again at the PRS library. I was told that a Mr Hans Arns had set up the Athena Library Software System in 2001. This system was very easy to use and our users liked it, but unfortunately Athena was not being updated by the manufacturer and we began to experience problems mainly in the backing-up of records.

In May 2012, we were in the process of trying to select a new library system to take the place of Athena and had eventually narrowed our search down to two systems, Destiny and Liberty. At this time, the SPATS (South Pacific Association of Theological Schools) Consultant was trying

Awarding of Trevor Zweck Award to Hans Arns by ANZTLA President Kerrie Stevens

to convert us to changing over to Destiny with the idea of all the Theological Libraries in the Pacific using this same system. However, before we could agree, quite out of the blue, an email arrived from Mr Hans Arns with a proposal. He wanted to know if we would be interested in a project which he was setting up.

Hans had seen the many problems faced by Catholic seminary libraries and wanted to do something about this - problems such as isolation, poor resources, a lack of funding, and most importantly, a lack of trained librarians. He set up a project which he called *Sharing the Word*, a very apt name, as he thought of all the libraries and how they could benefit from each other through sharing. He had a list of approximately 200 seminary libraries.

Being an advocate on the use of Open Source software and in particular, Koha, Hans's idea was, in his own words, *"To design a generic seminary configuration of Koha that could be run either as a standalone as well as with both software and data in the Cloud and available online."* He got together with Martin Teulan of Catholic Mission Australia to discuss the adoption of a common open source library system that could eventually be maintained by a Church agency for the use of seminary libraries, Koha of course being on the top of the list. He knew a service agent in Sydney who was keen to get involved in this project, Edmond Balnaves

> *"Hans was eager to make a start so, in September 2012, he flew over to Suva, Fiji and spent a few days training me and my assistant. We found him to be a very good teacher and it was easy to learn from him about using the Koha System."*

of Prosentient Systems. Prosentient now hosts our Koha *Sharing the Word* website.

After a meeting in Rome with the Society of St Peter the Apostle, Martin Teulan managed to get their backing for, and sponsorship of, the *Sharing the Word* project. Things began to move quickly now, and to start the ball rolling, a seminary was needed to be used as a sort of experiment. As Hans was familiar with the Pacific Regional Seminary and the PRS Library, he immediately thought of asking us if we would be interested. After much careful thought about Hans's proposal, the Rector and all concerned decided that this would be the best way forward for the PRS Library. We downloaded all our data from Athena, saved it on a disk, and sent it over to Australia via courier services. Edmond then managed to convert all the Athena data into the Koha system.

Hans was eager to make a start so, in September 2012, he flew over to Suva, Fiji and spent a few days training me and my assistant. We found him to be a very good teacher and it was easy to learn from him about using the Koha System. He took us through the Circulation, Cataloguing, and the Serials modules. While he was here in Suva he also attended a workshop on Koha sponsored by The University of the South Pacific Library, and was asked to give a talk as well on the Koha system at this same workshop.

On returning to Sydney, Hans kept working on the Koha *Sharing the Word* website, and enhancing it in many different and useful ways. He linked us to some important resources such as Worldcat, and useful links to *Church Documents* and other important online resources, such as the *Global Digital Library on Theology and Ecumenism.*

It is encouraging to note that the SPATS Library Consultant, who had tried to convert us to Destiny, is now really impressed and is promoting Koha to all the theological colleges around the Pacific. This is all due to Hans Arns and how he has presented and promoted Koha mainly through his *Sharing the Word* project. The future looks good for Theological Colleges around the Pacific now and I feel hopeful and confident that the SPATS Consultant will also recommend to SPATS that all theological libraries in the Pacific area should convert to Koha and a special website for SPATS theological libraries, similar to Hans's *Sharing the Word* project for seminary libraries, should be set up.

Hans also organized a newsletter, and set up a special email account on Google especially for all the seminary librarians so that they can keep in contact with each other.

He searched for, and found, Open Source materials suitable for theological/seminary libraries and so far has entered 1100 records into the Electronic Resources section of *Sharing the Word*, for books, Church and other documents, free subscriptions, etc. with records and links in the PRS catalogue.

"For someone of his age, I think that what Hans has been doing is nothing short of marvellous, and he deserves to be recognised for his special efforts in opening the way up for regional seminary libraries to a host of communications possibilities for social interaction, cooperation and, most importantly, for information sharing through his Sharing the Word *project."*

So that others could benefit from these, he downloaded them as separate MARC files and offered them to other theological libraries both in New Zealand and Australia via the ANZTLA website. So far 9 libraries have taken up the offer. Besides being a great way of indirect evangelizing, this puts the PRS library on the regional theological map.

Hans has had to travel to a number of seminaries to set up Koha and eventually all these seminary libraries will be linked to *Sharing the Word*. All this cannot be accomplished in a short period of time, but Hans has taken up the challenge. The Myanmar (Yangon) Major Seminary in Burma should be brought online by the end of this year, and Hans is now planning on going to a seminary in East Timor soon for Catholic Mission. The *Sharing the Word* initiative is led by Catholic Mission Australia.

Throughout all this, he has taken the time to be with the family, go on holidays with them, and be there for them in all family happenings. Just recently he sent us a photo of his two grandchildren – the eldest and the youngest. When he speaks about them in his emails you can feel the love he has for his family.

For someone of his age, I think that what Hans has been doing is nothing short of marvellous, and he deserves to be recognised for his special efforts in opening the way up for regional seminary libraries to a host of communications possibilities for social interaction, cooperation and most importantly for information sharing through his *Sharing the Word* project. His work has also made an impact on other theological colleges around the Pacific which I'm sure will have a far-reaching effect on the way that theological libraries will be run in the future. I feel strongly also that Hans has contributed significantly to the development of theological librarianship in the Pacific region.

Therefore, I wish to co-promote Mr Hans Arns to receiving the Trevor Zweck Award.

Blended Learning

by John Capper

John's paper was presented in Prezi and can be viewed at http://prezi.com/5xf4cwusyz4x.

Jeanette Little Scholarship Scheme Recipient Report
Ambassadors for Christ
South Pacific

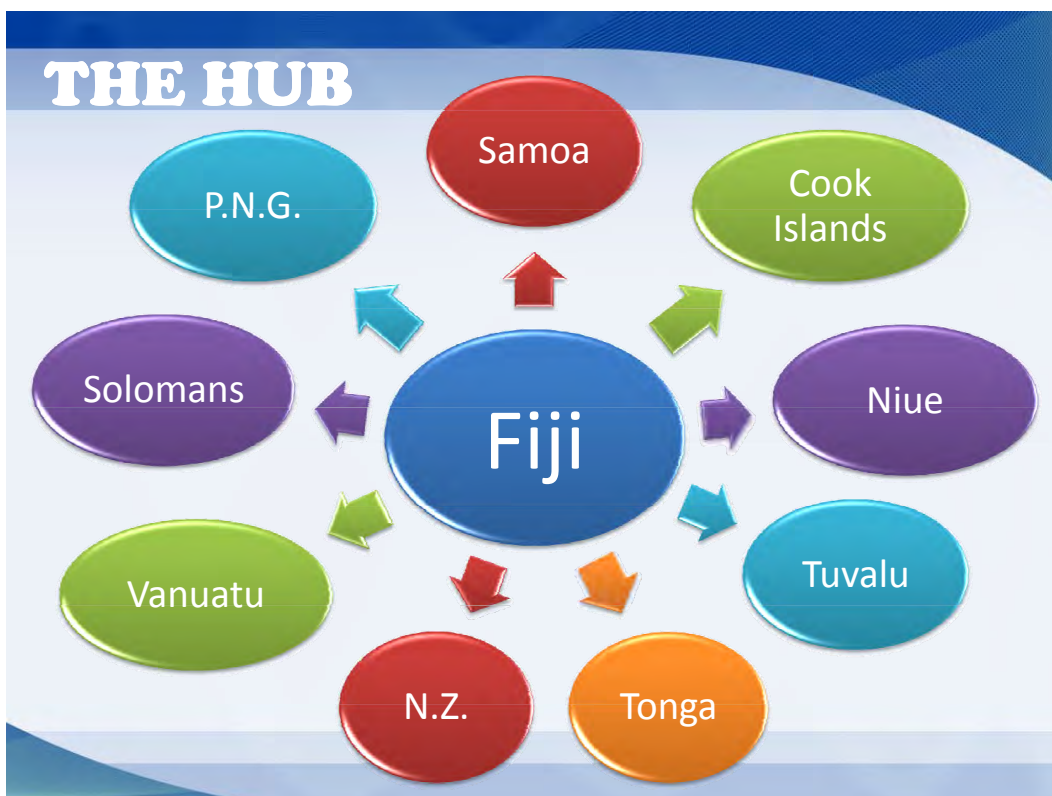*by Kavita Nair*

OUR HEAD QUARTERS
Buabua, Lautoka, Fiji

OUR CALL

1. To evangelize the nations.

2. To train the evangelists.

3. To plant the churches.
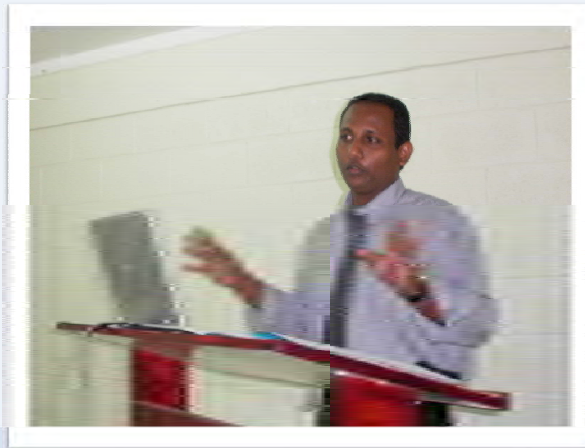
4. To bring revival to the churches.

OUR MOTTO

2 Tim. 2:2 *"So, my son, be strong in the grace that Jesus Christ gives. Everything that you have heard me preach in public you should in turn entrust to reliable men, who will be able to pass it on to others"* *(J.b.P).*

Our Mission Field

OUR THREEFOLD GOAL

❖ **Preach Christ and Him crucified.**

❖ **Teaching the believers to obey Christ.**

❖ Training the teachers to teach others.

Our Team

Rev. Dr Narayan Nair
Director

Savita Nair-
Matron

Jonathan –
Academic Dean

Premend–
Vice Principal

Narend- Online
Studies Registrar

Kumar–
Lecturer

Poasi–
Lecturer

Joel–
Lecturer

Eshvan–
Lecturer

Shalen–
Lecturer

Naushad–
Admin.

Shimron –
Correspondence
Studies Coordinator

Ashwin–
Registrar

Kavita-
Librarian
.

Anjeeta -
Admin

Salochna
- Admin

Vintika -
Accountant

Sarita–
Dir. Assist.

Our Library

We have a library but it is inadequate for the programs we offer.

OUR Library

We have internet provision, but it is slow and expensive.

We are in a process of computerizing the Library.

Students follow simple steps to search for books

Type in the book you want to search and enter "SEARCH" or you can also search for all books by selecting "SHOW ALL"

Other Ministries

Pastors Continuing Education

A program that helps us to train and provide tools for people who are in pastoral and other Christian ministries.

Leaders & Disciples Training

A program to help to train and develop national Christian leadership in the South Pacific.

Evangelism & Church Planting

Lautoka Bible Church

Village Evangelism

Nationals reaching their own people with the Gospel and planting churches among the unreached Hindus of Fiji and other indigenous people of the South Pacific.

Revival & Deeper Life Ministry

A program to help bring about the revival of the churches in the South Pacific.

Youth Ministry

Evangelizing young people of the nations in our region and training those who work among youth.

Children's Ministry

Reaching children for Christ and providing training for those who work among children.

Literature Ministry

Bookshop in Lautoka

Writing, publishing and providing evangelical literature both in English and the vernacular language of various South Pacific countries.

Christian Helps Ministry

Providing food, clothing, education, medical and housing assistance to the poor with the goal of reaching them with the love of our Lord Jesus Christ.

WHAT GOD HAS DONE THROUGH THESE MINISTRIES

The graduates of the Theological College are:

1. Evangelizing the nations

2. Planting churches

3. Teaching in theological colleges

4. Training disciple-makers.

See the map for location of these men.

OUR NEED FOR THE LIBRARY

- To extend the library building.

- Theological, biblical and Missions journals.

- Funds to higher a helper to catalogue the books.

- Pray for students, and the lecturers .

WHAT ARE WE DOING TO MEET OUR NEEDS?

WE PRAY

Each day the students and staff spend time in prayer for our needs.

You can contact us

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A division of Ambassadors for Christ (SP)
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Thank you for giving your time to view this presentation.

Travels of an Itinerant Librarian 2011-2013

by Kathy Caddy

I have spent 11 months of my almost three years since retirement going to different parts of the world and helping a variety of Christian institutions in their libraries. I have often been asked how I came to become an itinerant librarian. A brief description of my earlier years should help explain the person I became in my latter years.

After I graduated from University in the late 1960's, I was given the chance to go overseas and work. My first job was in Ireland as a waitress and later in London as a nanny, I then toured Europe in the winter by myself. This included hitch-hiking and staying in hostels and living on bread and oranges. I guess I could call myself a pre-backpacker as I still had a suitcase and I don't believe the phrase had yet been coined. When I returned 4 years later I had graduated to a backpack, hiking boots and proper meals.

After one year of normal life teaching in Seattle, I went to the Alaskan bush to work as a volunteer with the Jesuits and Ursuline nuns. They were partners in a boarding school for Eskimos and Indians of southwest Alaska. We were in a very isolated community, 100 miles from the Bering Sea. We were there for 9 months living in community with students, nuns, brothers, priests and volunteers of all ages, as well as the local villagers. The village had been started by orphans who the nuns had taken in many years earlier.

We flew in and out from Anchorage. The only vehicle was used to take us to the airport as there were no other roads. Mail was flown in three times a week, weather permitting. This planted in me a love of working with people from other cultures, as well as an ability to adapt to life without all the conveniences I was used to having.

I did that for two years and then transferred to the nearest town and worked for the state of Alaska as a teacher. This was also an isolated community and at the time an article written in *Newsweek* quoted presidential candidate Ted Kennedy as saying it was "among the poorest, most violent towns in America". I think my skepticism to the press and its' hyperbole may have been planted then. It indeed was not perfect, there were 14 violent deaths (in a community of 2000) my last year there; but it was certainly not as bad as the press made out. I did have a very well paid position, which is why my second trip to Europe was easier than my first.

I then moved to Australia as it was close to Asia. I wanted to see Asia before I settled back into life in Alaska. I was unable to find work in an Asian International School as I couldn't go to any interviews while living in Alaska. Australia was recruiting American teachers in the mid 1970's and even paid for us to come and join you as well as giving us

"I was very blessed by the location of the college. It was not out on the windswept tundra I had lived on for four years previously. It was located in one of the most beautiful parts of Alaska, the Kenai Peninsula."

two tax-free years. This, quite fairly, led to many teachers striking and the program was cancelled. I actually had no desire to go to Australia and my politically correct friends were still upset over the white Australia policy (of which I knew nothing as I wasn't at all interested in Australia); but it was a means to an end. As so often happens, meeting a nice young man changed all of my plans.

Some 30+ years later when my four children were raised and I no longer shared my life with a nice young man, I was wondering how to best spend the final active years of my life, however long that may be remains to be seen. Travel had played a very small part of my life in those 30 years, except for occasional trips to the US and of course annual ANZTLA conferences. A trip to the beach was all I needed to feel content and pleased with my lot in life. Working at the Bible College of Victoria for 18 years had certainly awakened in me an interest in Christian mission, but as my husband was not a Christian, I didn't see it playing an important role in my life.

I believe Lynn Pryor must have planted the seeds of what a retired librarian could do in that area. Perhaps this talk may plant a few seeds with some of you. I wanted to serve God in some type of mission, either at home or abroad. It was a desire to return to Alaska as more than a tourist that got me enquiring about possibilities in this area. A week after I retired I was heading home to Oregon with the possibility of short-term work in Alaska at a Bible college. This was after contacting a former student who was flying for missions in Alaska. I did make many useful contacts while working at BCV.

That particular option fell through but an even better one came up and it was to work in a tertiary Christian college for village Eskimos. The students were transitioning between high school and university or work. The Covenant Church of Alaska had seen the need to help their young people transition into adulthood in a safe environment. The students actually came from the area where I had worked 40 years before. I recognized the surnames and knew what their village life was like.

When you meet Eskimos you are quickly impressed by their warm and gentle ways. However under that exterior there is much pain and suffering. Their homes are rife with abuse, alcoholism and violence, and suicide hovered over every family. The students shared their stories at a time set aside twice a week called "Story". I believe I only heard one story where the person had not been abused. The college was set up both as a place of healing and education, religious and secular. It is now fully accredited by the state of Alaska and they can take credits earned there to other institutions. It also runs a well attended counseling centre used also by people from outside the college.

I was very blessed by the location of the college. It was not out on the windswept tundra I had lived on for four years previously. It was located in one of the most beautiful parts of Alaska, the Kenai Peninsula. I had an active volcano at the end of my street, actually 20

"When planning my trip it was suggested by friends I should go to Ndola, Zambia to help at GLO, a Christian training Centre run by the Brethren Church. I was warned that it would be too hot in February and March. While wondering what I should do to fill in time I was told about a college in Capetown that was looking for a librarian."

kms away but framed at the end of my street. It erupted soon after I left. The beauty was often breathtaking; this is a part of Alaska that tourists frequent with its wildlife, birds, glaciers and mountains bordering the sea. Frequent visitors to the campus were the moose that we were advised to avoid. The bears were beginning to hibernate when I arrived. There were plenty of warnings of which areas to avoid. Bears and wolves still make meals out of foolish humans. I did not wish to become a statistic. It did make taking walks a little more stressful than in suburban Melbourne; but certainly more breathtaking.

I lived in the dorm with the girls and ate my meals with them. I helped in the college office as well as the library. There was a beautiful snowfall that year which was wonderful as I have missed a good snowfall since I came to Australia. It was all quite modern and comfortable, except when power went out and we had to drive around for 3 hours in the van so as not to freeze in our dormitories. We had a few weather incidents which brought back many long forgotten memories. This is a place people still freeze to death.

The library was staffed by a trained librarian who was thrilled to have someone to talk to at long last about the fine art of running a library. It was also quite new and had a collection of some 15,000 books. I did a lot of cataloguing and assisting the students. He was probably more qualified than me so I didn't have to teach him how run a library.

When planning my trip it was suggested by friends I should go to Ndola, Zambia to help at GLO, a Christian training Centre run by the Brethren Church. I was warned that it would be too hot in February and March. While wondering what I should do to fill in time I was told about a college in Capetown that was looking for a librarian. I found out later that this actually wasn't so (there was a college but they weren't looking for a librarian) but I could come and volunteer for a couple of months as their guest flat was free. This turned out to be George Whitefield College located in the seaside suburb of Muizenberg.

This college was founded in 1988 by Broughton Knox from Moore College. The then present principal was David Secombe, also a Moore man. It no longer considered itself as part of the Anglican Communion but was now part of the Church of England in South Africa; part of what I gather was the liberal-evangelical divide. Once again I found myself in an incredibly beautiful part of the world. I was literally across the road from one of the most beautiful beaches I had ever seen. I come from a family of surfers and was more than a little amused to find myself across from the world famous Surfer's Corner.

I found the work there to be my most fulfilling as an itinerant librarian. The collection was much the same as what I had worked with at BCV. As in Alaska I spent two months with them. There seemed to be hundreds of books continually coming in to the library

"Being invaded by grasshoppers, frogs and all sorts of lizards helped me get over a few issues and I really did appreciate being in the real heart of Africa. I think they were happy to have me there; but I don't feel I contributed much as far as the library goes. That is one of the challenges of being an itinerant librarian. Do they really need help or do they automatically say yes to any offer from the West?"

and I was able to keep this moving along as the librarian concentrated on other things. This was still South Africa and I lived behind 5 locked doors and even going shopping could be challenging as young African males can be a daunting presence when you pass them on the street on your own. My only ATM scam happened on my last weekend. It is one place I am planning to return to one day.

I then went to Ndola, Zambia to a small Brethren teaching institute called GLO. This was a challenge from the beginning as the students were on Easter break. A young American librarian had been through and had set up a computer system and entered 8,000 books. This was wonderful for the college, I certainly could not have set up a system as I didn't have one and am not tech savvy enough to have done it. However it left me with only old pamphlets to enter. So the work was pretty boring and it was rather lonely.

We were 14 kms out from the small city of Ndola and about 2kms from the Congo. I did get to go to the Congo with one of the staff and we walked in to a nearby village. I couldn't have done that without an African companion. I lived in a small house on the edge of a compound next to a wonderful Zambian woman named Rebecca, about my age. She and the young lady from the Faroe Islands (married to a Zambian staff member) kept me from being too lonely with their 4 lively young children. Being invaded by grasshoppers, frogs and all sorts of lizards helped me get over a few issues and I really did appreciate being in the real heart of Africa. I think they were happy to have me there; but I don't feel I contributed much as far as the library goes. That is one of the challenges of being an itinerant librarian. Do they really need help or do they automatically say yes to any offer from the West?

I returned to Melbourne after 8 months away and asked one of our lecturers at MST, as he was heading off to Kuala Lumpur, to see if they could ever use a short term volunteer librarian at the Malaysia Bible Seminary. I was thinking of next year but got an urgent email saying they were desperate and could I come this year? I thought I had better go as they might not need me next year, which turned out to be the case. Plus, I still had children living at home so I didn't have to worry about my house being left empty.

This turned out to be an excellent placement as there was so much work to do, indeed, the library assistant (who ran the library) said I was both the library angel and proof that God answers our prayers. They had been given a huge donation of books and she was feeling so overwhelmed that she felt she could not cope, so she prayed about it and then I show up! I don't recall ever feeling so appreciated.

Malaysia Bible Seminary is 45kms out of Kuala Lumpur on the road heading north. It is situated in the middle of several small Malayan villages. A former resort, it is all marble and tiles (well the main building is). Structurally the library was very beautiful. And they had a fairly good collection. The computer system was one of those homemade ones that only make sense to those who developed

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them, usually former students who have since left the college!

Part of this facility is still used as a resort and conference centre. The resort raises funds for the college. MBS was one of two top theological colleges in Malaysia until recently. Everywhere I went people had had some experience with it. I was very, very busy. I certainly had a high degree of job satisfaction as the assistant was eager to learn as much as I could teach her about running a library. I discovered they have a consortium like ANZTLA but not very active. I managed to visit a few other theological libraries while there.

It could get very lonely on the weekends if I stayed at the college. Everyone left to do their ministry in the city or in their villages. I did have the consolation of an Olympic sized pool outside my door and I could always go out and look for monkeys. I lived in a small guest room and ate with the students. Kuiling, the assistant, was from East Malaysian Borneo and kept telling me people were nicer in East Malaysia. She suggested I contact her old friend and teacher who was working as principal in Miri, Sawarak on the island of Borneo.

I contacted him after I returned to see if they could use me for a couple of months in 2013. He soon let me know I would be welcome at the Miri Evangelical College for as long as I wanted to stay. This was exciting as it was the school of the country's main denomination, Sidang Injil Church, or the SIB. It was originally founded by graduates of Melbourne Bible Institute, the forerunner of Bible College of Victoria and now Melbourne School of Theology. I had handled the archives for the Borneo Evangelical Mission for years. Then Yen Ho (MST former librarian) suggested I contact Sabah Theological Seminary in Kota Kinabalu, Sabah, where she had worked many years ago, so I did and was able to go there for a month.

In June and July of 2013, I headed north again and this time crossed the South China Sea for Borneo. I spent one month at both places. Sabah is beautiful, the country, the college and the library. Once again marble and tiles were gleaming in the jungle. I found a very well staffed, well stocked and well run library. I don't think my services were really all that needed and it had been one of the deans that had said I should come, not the librarian. She gave me the job of sorting out the authority files. She wasn't sure how to best use me and I think found it easier to set me with one task. Those of you who have volunteers know that it can be a challenge finding the right task for the various trained and untrained people who want to help you. You are also aware you need to provide a little variety to keep the volunteer interested and coming back. This did not happen to me in this place. I did my task and appreciated being in this part of the world. It is certainly one of the top colleges and libraries in South East Asia.

I lived in a family sized unit in a complex with other faculty. I had to keep my windows shut else I might have monkeys visiting me. If that should happen, you get a student from one of the villages and he

"I then went to Miri, which has a special place in my heart. Partly because of the BEM connection and also because I enjoyed the indigenous people so much. They are very similar to Eskimos in their relaxed attitude to life."

kills it with his blow dart and has it for dinner. Fortunately that didn't happen to me, but it had happened to others. A short walk through the jungle brought me to the fairly modern city of Kota Kinabalu. Needless to say I had never heard of KK or Sabah. It used to be called British North Borneo. After my two previous assignments in extremely isolated places I enjoyed having a city to wander through on the weekends and not to be dependent on others for my times of recreation. Also I felt a great deal safer than I did in South Africa.

I then went to Miri, which has a special place in my heart. Partly because of the BEM connection and also because I enjoyed the indigenous people so much. They are very similar to Eskimos in their relaxed attitude to life. A very challenging computer system awaited me and a librarian who spent all her time covering old books that should have been binned. She was a delightful person and had had 10 months training in Hong Kong, which seems to be where many of them are trained. They study both library science and theology. She hadn't entered many books in a system that she had had for 10 years, possibly the down side of being too relaxed! There was a lot of work to do and I would only return if I thought someone would build on what I was doing. I would like to go back there as I felt I had a lot to offer. The college seemed to be in a period of transition and I would love to see it really thrive. There are several off site campus's connected to the college but they are in villages that don't speak English. Once again I stayed in a large house alone. Fortunately former students from BCV were next to me so I wasn't as lonely as I would have been otherwise. The people I met were so appreciative of the early missionaries from BCV that I was treated as a very special person.

I believe God has gifted me with some skills and character traits that allow me serve Him in this rather strange way. We all know the world needs medical workers who are willing to work as volunteers, as well as those with farming and engineering skills. But where do theological librarians fit into the bigger picture? I feel very humble about what I do in the greater scheme of things. But I see that libraries all around the world need skilled workers and the colleges are often operating with very limited budgets and staff with limited skills. Most of the students are being trained to go out as Christian workers and serve in their own communities. Some are coming to the West as evangelists and clergy in those denominations that are struggling to fill gaps.

I feel working with and sharing my faith with Christians from different backgrounds to be incredibly encouraging. One is both encouraged and encourager. They seemed to be quite touched that someone would spend their money coming to be with them and share their lives, if even for a short time. Why would one go to an African village if they could go on a cruise? Sometimes it would cost about the same. Hopefully, I can show people how to run their libraries more efficiently and effectively.

"I certainly would encourage people to give it a go. Some of you may have connections with mission organizations or churches or friends already there who could guide you. ... It is certainly an exciting journey to be on at the latter end of one's working life."

It is also personally a time to grow in your own faith journey. Travelling alone is not an easy task and living with people who only have English as a second language is not for the faint hearted. One obviously is more dependent on God when life is not easy and this is certainly the case when I am overseas. One has many hours alone for the type of reflection we often avoid at home by turning on the television.

I am thrilled to see that Christianity is thriving in the parts of the world that used to be at the receiving end of missionaries from the West. But like us they often are facing the challenges of secularism, pluralism and materialism.

I have listed some things to think about if you hope to travel this path.

How well is English understood? This is a given unless you speak and write in another language.

Strange computer systems, some with no backup, some with no authority files. Many without much support, although every place I went had an IT department.

Much repetitive work (understand that they might not know what to do with you, but know they want some free help). They may not know that volunteers may like some variety in their day as they may have a different approach to work.

No matter how modern a place looks, the kitchen and bathroom won't be what you are used to. Expect very basic living conditions and there are always strange and often unpleasant smells (as well as unusual creatures).

Be careful not to step on toes and imply you know more than them. They may have had various degrees of training or in some cases none at all.

Sometimes the college administration invites you but the librarian may have no say in this decision. I had one case where the person had 'personal issues' and it made it a rather challenging placement. They also may be afraid you will criticize them to their superiors (and sometimes you really want to).

Expect to be lonely as people are very nice but you can be an added extra at times, especially in isolated areas. (They need to take you shopping, etc.)

Food can be an issue unless you are one who can eat anything.

Making the initial contact and deciding what needs doing and what the living conditions will be. Is it a flat, a room? Are meals provided?

I certainly would encourage people to give it a go. Some of you may have connections with mission organizations or churches or friends already there who could guide you. Obviously these are all self-funded placements. I have gone back and started relief school teaching to help fund my work. (This of course is as challenging as travelling alone). It is certainly an exciting journey to be on at the latter end of one's working life.

Librarians as Keepers of Faith: Our Task at Home and Abroad

by Hans Arns

Moments of crisis have a habit of jolting us into life-changing decisions. Like all of you, I had to face a number of these crucial moments in my life, but it is the consequences of two major ones I had to meet that I would like to share with you this morning. The first of these I encountered at the age of forty when my family had to work through the tragedy of losing our youngest child. That happened at the end of a two year period in Melbourne where I worked at the Baillieu Library. To cope with that crisis we decided that a change of living environment was needed. So when an advertisement appeared in the Sydney Morning Herald for a librarian to organize the historical library at St Patrick's College in Manly on Sydney's seaside, I decided to apply. It not only appealed to my Catholic antecedents but the move also brought us back to family and roots. That change in career and environment was to become a great source of healing. The Catholic Theological Faculty, as it was then called, offered me the job and my decision to take that challenge led to an exciting twenty year period between 1976 and 1996 during which time I was able to reorganize, develop and open up this magnificent but decaying historical collection in one of the most beautiful places on earth to the wider world. Perched high above Manly, my office window faced the Pacific Ocean and an amazing view of the Peninsula coastline and the daily walk along the beachfront kept me fit during those years of toil. This move from a job into a vocation was the source of much joy. I think it finally landed me in a situation in which God wanted me to be. The new environment also gave my family an opportunity to flourish.

However, it was not long after arriving in Manly that I began to feel professionally isolated in my lonely splendour so I decided to ring around to other theological librarians in Sydney and the region to see if they might be interested in meeting to share professional knowledge, work towards common goals and foster friendship. A remarkable response from librarians of all denominational stripes in Sydney and New South Wales indicated that it would fill

"While continued association with ANZATS proved impractical, we decided to work towards a formation of a national association, which after several further meetings came about in 1986 when Australian and New Zealand theological libraries joined in what has become ANZTLA."

a great need. It led to regular and most enjoyable meetings at each other's institutions, we got ourselves a primitive constitution and a newsletter and it became the beginning of long cooperation and many initiatives as you all know.

In the meantime Trevor Zweck had, initially unbeknown to us, started a similarly successful initiative in South Australia. After some mutual exchange the two groups decided to meet at the annual ANZATS meeting, which was held in Melbourne during the winter of 1978. While continued association with ANZATS proved impractical, we decided to work towards a formation of a national association, which after several further meetings came about in 1986 when Australian and New Zealand theological libraries joined in what has become ANZTLA. Those early beginnings and its many subsequent achievements have been well documented by Kim Robinson and others so I won't elaborate on them further here. A little aside on one of these achievements may however be in order.

A modest union list of periodicals held by a number of theological libraries in Australia was compiled by Fr John O'Rourke, CM in 1975. As an updated and expanded edition was much needed I got to work with the help of Sr Marianne Dacy and we produced the first edition in 1983 of what became known as AULOTS. After preparing a further expanded paper edition in 1990, Tony McCumstie took over this initiative and put the data online after I retired in 1996, while updating and further expanding it. As you all know he is still keeping this onerous task going at present. To him be laud and praise as I am sure you all agree that AULOTS has and is still contributing significantly to theological learning and scholarship in Australasia and beyond in years past.

The decrease of ministerial students after the 1960s and increase of lay enrolment in courses led to the decision to close the Manly site in the early 1990s and transfer both the Catholic Institute of Sydney and the diocesan seminary to separate central Sydney locations in Strathfield and Homebush. That took place in 1995. As I had only one assistant to keep a full library service running, to plan and co-ordinate with architects and builders you can imagine the strains it put on myself and my family. We also installed a Dynix ILS, increased our staff to five persons and even had to provide a full year of library service with just a Special Reserve collection, as the whole collection had gone into storage! However, the outcome was a magnificent modern, spacious and fully automated library to house our expanded modern collections and a fine array of specialized collections built up during my years in Manly. They included a much needed Centre for Australian Catholic Documentation, gathering the printed output of Australian Catholicism, a project very close to my heart.

While all this went on a second personal crisis came to a head and led to my early retirement in late 1996. By then all was running smoothly at the new Strathfield site, leaving it for someone else to further develop my vision. So much in my life had been preparing

> *"A library, totally unsuited to the tropics, a mouldering card catalogue that bore no resemblance to actual stock, library staff that pilfered books for resale as well as huge issues of safety to life and limb were only some of the problems I had to meet, in addition to overwhelming heat and other discomforts."*

for a paradigm shift in my views of church and world that a spiritual stocktaking could no longer be postponed. While some of my colleagues may be able to separate work and world view I am a person who needs to align heart and work to function effectively. After much hesitation I therefore decided to row to other shores at the rather young age of 60.

As the situation of Catholic libraries had rapidly deteriorated with the closure of seminaries and Congregational libraries after the 1960s, I then undertook to compile a vision document for the NSW Catholic Bishops, which kept me occupied during 1998, outlining ways and means to keep providing good access to the intellectual and spiritual heritage of the People of God. It was carefully read by some but proved to be most disappointing in the execution of its recommendations.

As we were financially sufficiently secure I then decided to put my skills to work helping Catholic seminarians and others in the third world preparing for a ministry relevant to our age and the needs of their societies. Official statistics tell us there are almost 10,000 seminarians preparing for ministry in some hundreds of seminaries throughout the world. As celibacy is the stumbling block for many, these seminaries have a huge attrition rate. Many of those educated in these institutions leave to become leaders in various layers of their societies and knowing that provided a further incentive to share my talents by volunteering in the developing world.

After looking at various options, I accepted a desperate call to put the library of PNG's national Catholic seminary in Bomana (Port Moresby), which had fallen on hard times, back on track again. So off I went in 1999 as an Aesop Business Volunteer, completely unprepared for the horrors that lay in wait for me. A library, totally unsuited to the tropics, a mouldering card catalogue that bore no resemblance to actual stock, library staff that pilfered books for resale as well as huge issues of safety to life and limb were only some of the problems I had to meet, in addition to overwhelming heat and other discomforts. However, Divine Providence watched over me and after six months we had the place back in shape again. We started with culling large amounts of unsuitable, unused, outdated and insect infected material which ended up in a deep pit on campus! I then set to work cataloguing the remainder with BiblioFile catalogue software and data brought along from the Manly library. Those data gave us an amazing hit rate of about 85%. Following that ordeal I took 13,000 catalogue records back to Australia and had them seamlessly loaded into an Athena catalogue and library system. On a second visit to Port Moresby, while bringing along a shipment of books, we got the LMS up and running and I was able to train an Indian Sister to manage the library, as well as a national assistant. Fourteen years later that ILS is still working, even though the software has been superseded following a company takeover. We also managed to draw up plans for an economically rebuilt and air-conditioned

library with the help of a local architect and we found three funding bodies which provided financial assistance with its implementation.

When word of this got out, I was asked by Pacific Regional Seminary to make a more successful attempt at automating and cataloguing its collection. After an exploratory visit, I spent six months in Fiji during 2004 again automating the library with an Athena ILS and cataloguing 12,000 of its 18,000 items collection using the combined data of Manly and PNG(!). At that time we still did not have the easy Z39.50 options for obtaining good cataloguing records that we now have. A lovely campus and environment made the stay at this seminary at the crossroad of so many Pacific oral cultures and musical traditions an experience that remains grafted in my memory. My patient wife joined me there for a month during which we also made a wonderful visit to Tonga. While keeping up contact with many overseas seminary libraries in intervening years I kept myself busy in Australia cataloguing and reorganizing the Broken Bay Diocesan Library in Pennant Hills, much of the Benedictine collection in Arcadia and was asked to catalogue two major rare book collections at the Catholic Institute of Sydney in Strathfield. In between these jobs, I spent six eventful weeks in Banz, located in the beautiful but ever so dangerous PNG Highlands where I automated another seminary library and trained its librarian to catalogue and manage it.

In 2009, Michael Kelly, an old friend and by then Abbot General of a Benedictine Order asked me to go to the assistance of their monasteries in India and Sri Lanka as they needed to reorganize four libraries and have their librarians trained in the rudiments of librarianship. So I got to work preparing about twenty short online modules on the various aspects of our profession for use at a workshop or for self-education later on. The extended workshop was held over three weeks in Bangalore in spite of major interruptions of internet and electricity supply. I then followed this up with working visits to a number of theological/monastery libraries in Kerala and Sri Lanka. Following that foray I went to Sri Lanka in 2010 to follow up on a promise to reorganize and catalogue their small but historically significant monastery library in Kandy. As this was only a house library we used LibraryThing software, adequate for their needs and easy to maintain by the community. Assignments like these provide a marvellous opportunity to experience cultures with their up and downsides from the inside. If there is anywhere I lost my heart, it was there in Sri Lanka. As things stand at present I may find it there again on an assignment to the Sri Lankan Seminaries next year!

During all these peregrinations it had become patently obvious that seminary and theological libraries in "the majority world" were all suffering with the same problems of isolation, stagnation, lack of trained staff, lack of resources, and an inability to take advantage of the electronic revolution, the benefits of which were just eluding them. As I had been dealing specifically with Catholic seminaries

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in the "majority world", I made a number of approaches to Roman agencies with specific proposals to turn this situation around. After many failed attempts, I was approached quite unexpectedly by the Secretary General of the Society of St. Peter the Apostle when I was holidaying in Rome in May 2012. This agency is the major funder for the education of Catholic seminarians in the developing world and they definitely were interested in my proposals.

As a result and trusting in Divine Providence, a project was set up for these seminary libraries, entitled *Sharing the Word*, to implement the initiative's aims. Its management was entrusted to Catholic Mission Australia with myself as its co-ordinator. Its programme is quite extensive and ranges from automating libraries, training their staff, improving stock, providing new ways of accessing information, open source initiatives and much else. Its outcomes depend very much on the active cooperation of seminary libraries wanting to join it of course and some have already enthusiastically embraced it. While a budget is in place, the work is currently undertaken by only two volunteers and of these I am, at the age of almost 77, the only person with professional library background.

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After acquainting myself with the software, I visited Pacific Regional Seminary in Suva in September 2012 to train its staff in the use of a hosted Koha solution set up through the Sydney facilitator Prosentient. That installation has been a major success but Suva is fairly unique in the reliability of its access to the Internet.

The next seminary library, in Yangon (Myanmar), presented an altogether different challenge. As Myanmar is only just emerging from the misery of long isolation and impoverishment, my visit was met with great enthusiasm and willingness to learn. Internet there was still unreliable so after acquiring a number of computers and a server, and after finding a brilliant self-taught IT person to assist me, we installed a Koha on CD solution, in which an Indian Koha aficionado had put together Koha along with underlying software on a Linux Ubuntu platform, all ready for installation from a CD, downloaded from the Internet. It has worked beautifully so far and the librarian has already catalogued its nearly 8,000 books with the help of Z39.50. Since then, we have supplemented its outdated library with another 2,000 chosen titles, mainly gifts from Australian libraries and scholars. While in Yangon I was also able to hold a short workshop for librarians in other theological libraries in that city.

Following calls from two seminary libraries in Zambia, we found a very capable Zambian librarian with excellent knowledge of Koha as well as IT skills and he has now set up, with financial help by

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Catholic Mission Australia, a similar ILS connected with Z39.50 at both locations, where cataloguing with Z39.50 is now well on its way. Following a recent well-attended Koha workshop held in Nairobi, a number of Kenyan libraries are now following suit. We are also having discussions with seminaries in Sri Lanka, Malawi and other countries wanting to come aboard.

We are currently looking at implementing a Koha catalogue with DSpace attached that should allow us to provide seminaries with an increasing amount of targeted open source monographs and articles online. To it, we hope to attach catalogues of individual stand-alone libraries in the Project, providing each one with secure online searching access to their own catalogue from outside their library as well as a host of online data and hopefully resources like the ATLA Religion database. For stand-alone libraries without adequate or too costly internet access this will mean installation of a standard integrated Koha setup prepared by Prosentient, and the forwarding of updated data at regular intervals to the common catalogue. Each library will have default access to its own holdings. We can immediately add some 1,300 targeted open source titles, many from sources like *Internet Archive*, which can be read online or downloaded in various e-formats to personal readers. These data have recently been made available to ANZTLA libraries and some of them have already incorporated them in their catalogues. With DSpace in place, we can then also start negotiating online access to textbooks, indexes, articles and other material to assist that multitude of struggling Catholic seminary libraries throughout the world. We also would like to set up a dialogue forum as exists for ANZTLA and ABTAPL, and update online instructional material for library staff in these libraries. A newsletter is in the planning stages and a new website for the project has recently been set up at http://sharingtheword.info/, which we hope to connect to the projected union catalogue and on which other services will be hosted.

While the Project is now well on its way, we have to secure its future with people able to manage the *Sharing the Word* Project, co-ordinate its activities and take it forward. Unfortunately, time does not stand still and I am fast approaching my use-by date as I approach my 77th birthday. While we would have liked some Religious Congregation or group to take on the Project as part of its missionary activities, the institutional malaise and ageing membership of these communities makes it seemingly impossible to go that way. So instead we are looking for a person with enthusiasm, with a strong library and some theology background, an interest in library automation, a willingness to travel, but especially great sympathy with the aims of the Project. Funding is now in place to employ a part-time person to co-ordinate its work and anyone interested should make contact with the Director of Catholic Mission Australia (Martin Teulan on director@catholicmission.org.au) who takes a strong and very active personal interest in the Project. If the prospect of co-ordinating the

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Project does not appeal but you would like to volunteer with any of its specific aims we would also very much like to hear from you.

Theological libraries in many struggling economies, or with only small and poor Christian communities to maintain them, need all the help they can get. I personally have found it very satisfying work to share my expertise and enthusiasm in so many places. It opens up whole new worlds and creates many lasting friendships as people take you into their communities, their cultures and their hearts. You may have to overcome considerable cultural, linguistic and institutional hurdles, but it makes the achievements ever so satisfying.

For those colleagues who have not finished their careers or have family obligations I would advise to make contact with some struggling theological library and consider a twinning arrangement between your library and theirs to provide help in educating staff and sharing knowledge and resources. With Internet, chat, face to face dialogue on Skype, email and scanners so much can be done. It does not cost much beyond a little effort but this solidarity with our struggling Christian colleagues can make a major difference to them.

Theological libraries have a crucial role to play in keeping our Christian faith and heritage alive and available to the world of today. They connect our Christian past and our future and provide access to almost two thousand years of engagement with the Word of God. We now face their metamorphosis as the digital age threatens not only their future but our very ability to access this heritage as it is being alienated by devious commercial interests, a threat even more real for believers in struggling economies. It is our task to guard this heritage and make it accessible in every corner of our world. I could not think of a greater vocation than that.

Contributors

Jeremy Adams worked in Public Libraries between 1982 and 1992, predominantly in Reference, Childrens Library roles, and IT. He became a Support Technician with Contec Data Systems, a Christchurch based LMS Vendor, from 1992 to 2002 providing support and training to a variety of libraries throughout New Zealand, as well as selling the product. Jeremy worked for Softlink Pacific in Auckland, also as a support Technician, gaining experience with web-based systems from 2002-2010. Now the Electronic Resources Librarian at Laidlaw College, he is responsible for maintaining the LMS (Liberty5), maintaining (and recently redesigning) the Library Homepage, database and Ebook access as well as overseeing general library IT systems alongside the College IT Department.

Hans Arns: In 1996 I retired after serving from 1976-1996 as librarian of the Catholic Institute of Sydney. In 1977 I called on librarians in Sydney/NSW to meet and talk about common concerns, leading to an embryonic working group of theological librarians in Sydney. As the same development took place in Adelaide initiated by Trevor Zweck the two groups decided to have a meeting during the Melbourne ANZATS meeting in 1978 and the rest is the history of ANZTLA. I was also the compiler with Sr Marian Dacy of the first two paper editions of *AULOTS*. Since retirement in 1996 I have been much involved with volunteering in Catholic seminary and other libraries in Papua New Guinea, Fiji, India, Sri Lanka and Myanmar and am currently Co-ordinator of the *Sharing the Word Project*, set up by the Pontifical Mission Societies to assist Catholic seminary libraries throughout the world. I am currently looking for a successor in that job since at 76 it is truly time to retire.

Brenda Bailey-Hainer has served as the Executive Director of the American Theological Library Association (ATLA) since December 2010. Her other experience includes serving as President and CEO of the Bibliographical Center for Research (BCR); Director of Networking and Resource Sharing at the Colorado State Library; Director of Distributed Systems and other positions at OCLC, Inc.; Marketing and Client Liaison at the UnCover Company; Client Representative and other positions at CARL Corporation; and as an academic librarian at Fort Lewis College and Morningside College. Her professional leadership positions include serving as President of ALA's ASCLA Division. She currently serves on the boards of the Theologcial Book Network (TBN) and NFAIS, a professional organization for producers of online information tools. In 2001 she was named Librarian of the Year by the Colorado Library Association and was recognized as a Mover and Shaker by *Library Journal* in 2002. She holds an MLS from Kent State University, an MM from the University of South Dakota, and has completed doctoral coursework at the University of Colorado at Denver in public policy.

Kathy Caddy: I was born and raised in a small town 25 miles out of the beautiful city of Portland, Oregon. I trained as a teacher and eventually picked up another qualification in Library Science. After retiring I decided to use my skills and travel to places where I could make use of them as well as combine my desire to do some mission work. I have spent time in Alaska, South Africa, Zambia, West Malaysia and East Malaysia (Borneo). I hope to encourage those who may have a similar desire to serve in this manner.

Revd Dr John Mark Capper is currently Director of Learning and Teaching in the University of Divinity. He was previously Dean of the United Faculty of Theology and part time Assistant Minister in the Anglican Parish of Diamond Creek. Until 2011 he was Senior Lecturer in Theology and Dean: Learning, Teaching and Research at Tabor Victoria. John has a PhD from the University of Cambridge (on *Karl Barth's Theology of Joy*). He has also studied history, philosophy and education since his undergraduate studies in engineering and theology. Not an early adopter of technology, John seeks to understand what is going on at the cutting edge, with a view to engaging the new with the useful, and with a view to keeping life and technology connected. In theological education, John has taught at many theological colleges, from Pentecostal to denominational, in both England and Australia. He is a Member of the Australian College of Theology and is their Moderator in Theology. He is a member of the council of the Australian and New Zealand Association of Theological Schools (ANZATS) and is a member of the Academic Board at Alphacrucis College and Tabor College Tasmania. He has supervised and examined research in areas such as homiletics (preaching), theology and performance studies. During 2013-2014 John has been part of the roll out of a single learning management system within the University of Divinity. John passionately believes that theology and ethics (if you prefer, what we believe and how we live) are inextricably linked, and that both are practical and useful in life and ministry. John has publications and conference papers to his credit in the areas of the theology of joy, trinitarian theology, the thought of Karl Barth, online adult education, and the Internet and ministry. Wendy and John have four post school daughters. If John had a motto, it would be "Life is too short for boring socks". His hobbies include pogonotrophy and ABC Radio in its many forms. He is making inroads into listening to Australian classical composers. His guitar playing is to die from.

Alison Foster joined Ebooks Corporation in 2005, initially working as the Global Account Manager. After 2 years she became solely responsible for new & existing sales, product support, client relationship, partner relationships, and marketing for Ebook Library (EBL) in Asia-Pacific. Over the next five years, Alison's role was split into another five positions around the globe. EBL sales grew an annual average of 65% each year since Alison became the "face" of EBL in Asia-Pacific. This also comprised the bulk of EBL's total global sales. In May 2013, EBL was purchased by ProQuest and Alison joined the team as Regional Sales Manager for Asia-Pacific. She has been integral to the integration of the EBL team and product both locally and globally. Alison is a MLS graduate from San Jose State University (SJSU). Although a Northern California native, she is also an Australian citizen and happy Melbournian. Previously, she was a Digital Reference Specialist at the Library of Congress.

Helen Greenwood: A New Zealander via England and Canada, which might explain the rather confused accent. I have been working at the John Kinder Theological Library in Auckland for more years than I care to admit to. My colleagues call me the queen of the catalogue, and although the catalogue and cataloguing is my main professional concern, I feel fortunate that our Library is small enough that I can engage in almost all aspects of the profession in my working day. My main outside interest is Scottish country dancing.

Mark Hangartner: I have been a subject librarian at the University of Auckland since 1997. I am currently European Languages and Literatures, Theology subject librarian. I have been involved in ANZTLA since 2001, currently moderating the forum and representing the NZ Chapter on the Board. Many years before being a librarian I worked at the World Council of Churches in Geneva. Outside work I am kept busy in St Albans Anglican Church, being a JP and marriage celebrant. I am a fanatical bridge player, but not a champion.

Kevin Hennah Kevin's background includes 20 years experience working withdynamic retail brands such as The Body Shop, Kathmandu, OshKosh Interflora and Westfield. In 2002 he made the transition to work with libraries on strategies to maximise usage and improve presentation and image. uring this time he has carried out site visits to approximately 1000 libraries internationally. Kevin's understanding of the operational requirements of libraries is coupled with practical advice that is sensitive to budget restrictions and challenges traditional thinking. He is the Author of *The Victorian Public Libraries' Image Handbook* and the featured author in *Re-think, Ideas for Inspiring School Library Design*. Challenging traditional ideas, Kevin has input into the design of dozens of new libraries. On a weekly basis he works with library staff, sharing ideas for makeovers at all budget levels. In recent years, Kevin has also helped clients achieve a significant increase in loans by creating what he refers to as the 'post-Internet library' – a level playing ground between print, digital and online resources, in a lounge-inspired environment. A regular conference speaker, Kevin Hennah has also developed a suite of library specific workshops that showcase innovations in library design, layout, furnishings and signage. Extremely well received, his workshops are toured nationally each year and internationally by appointment.

Hugh McGinlay Hugh was born in Ayr, Scotland, a birthplace he shares with Robert Burns. He was educated in Dumbarton and Glasgow and pursued post graduate studies in theology, Scripture and Religious Education in Glasgow, Rome, Jerusalem and Dublin. He has been involved in Christian publishing most of his professional life in the UK and Australia. He is married to Andrea. They have two adult sons and three grandchildren.

Siong Ng Siong joined the Carey Baptist College team in May 2009. Originally a Reference Librarian in a public library, she now spends most of the time buying books and chatting with students. Her favourite job in the library is finding missing books. At times, you can see her browsing other library catalogues and websites. Currently, she is the NZ Chapter chairperson.

Dr Bernie Power has spent most of his working life in Muslim countries. He worked for 21 years as a teacher in Pakistan, Jordan, Oman and Yemen. Since his return to Australia 8 years ago he has completed a doctorate in comparative religion, studying Islam and Christianity. He lectures in Islamic studies at the Melbourne School of Theology. He continues to travel to the Middle East and in recent years has taken teaching teams to Sudan, Iraq and Libya. Next year Saudi Arabia is on his itinerary. He has also taught in Asian countries, such as China, Malaysia and the Philippines. His professional interests include the earliest texts of Islam and the life of Muhammad.