SUMMARY
OF
PROCEEDINGS

Sixty-Fourth Annual Conference
of the
AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

Sara Corkery
Editor

American Theological Library Association

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PREFACE

During the summer of 2010, ATLA took a delightful journey back to its roots. The association's members rejoiced in their enduring collegiality and companionship, which now spans over sixty-four years. The city of Louisville and the members of Theological Education Association of Mid-America Librarians (TEAM-A) welcomed ATLA back with a huge embrace. Attendees once again fell under the spell of the local hospitality, museums, restaurants, markets, architecture, and sporting scene.

This official record of conference events and activities represents the work of the many presenters, facilitators, and others who are responsible for the breadth of material compiled within these pages. ATLA is grateful for their contributions. I would also like to thank ATLA staff, who helped put together this publication, most particularly Denise McFarlin, Zhongwen Jin, and Barbara Kemmis. Thanks also to proofreader Karen Kechaver for her ever-watchful eye.

I hope you will enjoy reading this *Summary of Proceedings*. The document contains full text or summaries of papers, workshops, roundtables, and meetings, plus other items for general reference and record in the appendices. Although it provides a substantial history of the conference, it does not, of course, tell the whole story. Be sure to go online to view additional conference readings and presentations on the ATLA Member SharePoint Communities website (http://www.atla.com/community).

Next year's local hosts—CATLA—the Chicago Area Theological Library Association—invite you to "a theological block party." We hope to see you at ATLA's sixty-fifth annual conference in Chicago, Illinois June 16–19, 2010.

Sara Corkery
Editor

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8:30 AM–12 PM	Annual Conference Committee Meeting
8:30 AM–12 PM	Education Committee Meeting

PRECONFERENCE WORKSHOPS

Archives 101
by
Martha Lund Smalley, Yale University Divinity School Library

The purpose of this workshop was to provide basic information about gathering, organizing, describing, and providing access to archival material. The presentation consisted of a series of PowerPoint slides largely based on information found in An Archival Primer: http://www.library.yale.edu/div/spc/archivalprimer.pdf. The workshop also included information about the Archivists' Toolkit, an open source archival data management system available at http://www.archiviststoolkit.org/.

Assessment in Theological Libraries
by
Timothy D. Lincoln, Stitt Library, Austin Presbyterian Theological Seminary

What is Assessment?

Assessment[1] is an iterative process of determining what matters in library services, setting measurable objectives for those services, collecting performance data, and analyzing performance results. Theological libraries are required by accrediting agencies, such as the Association of Theological Schools, to conduct assessment. Assessment is also valuable because librarians want to be good stewards. Assessment results provide librarians with ammunition to use when asking for staffing and funding. Done well, assessment keeps librarians in touch with the needs of patrons.

The Assessment Cycle

Assessment activities typically follow an annual cycle. Librarians should set measurable objectives and collect data documenting performance related to chosen objectives. Analysis is crucial, because data by themselves do not have meaning; they must be interpreted. Based on analysis, librarians should set new objectives for the upcoming year. A library's assessment process is functioning as it should when the results of assessment lead to changes in how the library spends money, deploys staff, or provides services to patrons. The world of assessment refers to changing activities within a school because of actual results as "closing the loop."

The stated mission and institutional plan of a theological school necessarily constrain library assessment, since the mission of a library derives from its parent body. Those setting objectives should focus on what matters, not what is most easily measured. Accreditors expect assessment of the entire range of library services, not simply those that are easiest to measure or those at which librarians think they do well. Assessment results should circulate throughout the theological school for discussion by faculty, administrators, and students. In such discussions, members of the school's key constituencies interpret results and make revised plans based on performance. It is important to collect data over the long haul so that leaders can discover the difference between one odd result and a trend. Four over-arching questions for a library's assessment efforts are 1) What should we measure? 2) How can we make accurate and reliable measurements? 3) What do results mean? 4) So what? Based on the evidence, what will we change to improve the quality of library services?

The tools used in assessment may be quantitative or qualitative. The use of qualitative measures (e.g., expert ratings of the quality of collections) may allay faculty fears that not everything that matters in theological education may be weighed and measured. Many schools use benchmarking techniques. Such techniques compare a service with a set of peers or an aspirational cohort. Reports using this kind of benchmarking discuss progress in terms of comparisons with other schools.

Because the work of a library is rooted in its school's mission, library assessment needs to be coherently linked with other assessment activities supportive of that mission. Typically, this is accomplished via a common template that all school departments use to set objectives, report results, and interpret them. Because most people reading a library assessment report are not information professionals, report writers should explain library-specific terms, summarize large amounts of data, and visually display results (e.g., using the graph functions of Microsoft Excel). Reporting is not an end in itself. Reports provide a common text around which school leaders can reflect, debate, and make decisions.

Analysis of Library Data

Participants spent the bulk of the workshop practicing data analysis in small groups. They examined data sets of common library statistics, including net collection growth, circulation patterns, patron satisfaction, and estimates of collection quality. During lively discussion, they discovered that no single measure captures the breadth of services that theological libraries provide. Participants reported that it is difficult to interpret data from vendors about use patterns of full-text databases, which are becoming an increasingly important part of how theological libraries connect patrons to needed information. Participants were encouraged to use admittedly imperfect measures that collect and interpret some data rather than not conduct assessment at all. Put in terms of a mnemonic, all data are *bad*: the *b*est *a*vailable *d*ata. Yet these data are useful.

Assessment as Ritual

Assessment activities need to become routine for assessment to make a difference in improving the quality of services at a given school. In a sense, assessment becomes a ritual like faculty meetings, campus worship, or commencement. Rituals connote a pattern of stability that upholds the ongoing life of an organization. At the same time, there is a danger that assessment activities might become a hollow ritual undertaken without any institutional intention of using the results of assessment to alter patterns of budgeting, staff, or service in pursuit of better quality. Thus, assessment-as-ritual requires constant attention to the vital purpose of assessment and not merely continuing cycles of activity.

Approximately forty people from a wide variety of theological libraries (free-standing seminary; multi-campus library; university-related) attended this workshop.

Endnotes

[1] The ideas voiced in this workshop were based on the presenter's professional experience as a library director, staff person for planning and institutional effectiveness at a free-standing theological school, and work in accreditation at theological schools. The presenter also drew on the insightful work of Hugh Heclo, *On Thinking Institutionally* (Boulder, CO: Paradigm Publishers, 2008); Elliot W. Eisner, *The Educational Imagination: On the Design and Evaluation of School Programs* (New York: Macmillan, 1979); David Royse, Bruce A. Thyer, Deborah K. Padgett, and TK Logan, *Program Evaluation: An Introduction* (4th ed., Belmont, CA: Thomson Brooks/Cole, 2006); Larry Nash White, *Library Performance and Service Competition: Developing Strategic Responses* (Oxford, UK: Chanos, 2008); William J. Hook, "Effective Leadership in Tough Times: Three Essays, Essay 1, Governance," *Theological Librarianship* 2 no. 1 (June 2009): 20-22; Joseph R. Matthews, *The Evaluation and Measurement of Library Services* (Westport, CT: Libraries Unlimited, 2007); and unpublished comments by Dr. Helen Blier (Association of Theological Schools).

Copyright Use and Management for Theological Institutions by Kevin Smith, Perkins Library, Duke University

Copyright law has always posed a difficult problem for librarians, for two reasons. First, a great deal of library practice relies on the copyright law for its underpinnings, but that law is complex, technical, and confusing. Second, many faculty members and administrators look to librarians to be the resident experts on copyright law, even though training in the subject is seldom available in library schools. These two facts may account for the presence of over 65 ATLA librarians who chose to spend a sunny morning in Louisville participating in a training and discussion session about both the rules for using copyrighted materials in libraries and strategies for managing copyright in theological institutions.

The first part of this workshop focused on the basic principles of copyright law in the United States, including exactly what exclusive rights are bestowed by the copyright statute, how those exclusive rights are acquired, and low long they last. The emphasis in this part of the presentation was that the move to automatic copyright protection—with no formalities such as notice, publication, or registration required any longer—has significantly hampered our ability to take full advantage of the opportunities offered by the digital environment.

During this first part of the workshop we also discussed what is included in the public domain,[1] with an emphasis on the fact that ideas are not protected by copyright. We also looked at the issues around ownership of copyright that arise in higher education, including joint authorship and the "work made for hire" doctrine. In regard to the latter, two points are especially important: first, simply paying to have a work produced does not make it a work for hire and, second, it is extremely important for institutions to have an explicit policy on when and if work for hire is claimed over faculty productions.

The second part of the workshop looked at the four exceptions to the exclusive rights granted by copyright that are most important for libraries and for theological teaching:

1) Section 108 of the Copyright Act (which is Title 17 of the United States Code) specifically governs two major library activities—copying done for preservation purposes and copies made for interlibrary loan. Here it is important to understand the origin of the "rule of five" for interlibrary loan in a set of negotiated guidelines and to distinguish that "rule" from the law itself. In this area we also discussed the restrictions imposed on external use by libraries of digital copies that are made for preservation purposes.
2) The face-to-face teaching exception to the exclusive right over public performances is found in section 110(1) of Title 17. While this exception clearly permits all kinds of performance and displays in face-to-face teaching situations, we discussed some of the more nuanced questions that can arise even here, in regard to when a copy is "lawfully made" and to what degree non-curricular events may still qualify as teaching activities at which public performances may occur without licenses, under this exception.
3) Public performances may be transmitted over our digital networks, either to distance education students or to regular students using a learning management system, under section 110(2) of the copyright law, which is also known as the TEACH Act. We discussed in some detail the multiple requirements that must be met to take advantage of this exception, with a special emphasis on the portion limits. Those limitations seem to indicate, for example, that entire films may not be streamed for student viewing over a network under this exception. Nevertheless, the TEACH Act offers significant opportunities for online teaching if an institution makes the effort to understand it and comply with its requirements.[2]
4) Fair use (section 107) is the most flexible of the copyright exceptions and the most important for higher education. Institutions rely on fair use every day in activities as common as quoting another author in a student paper or faculty article, or downloading a copy of an essay from an online database. The boundaries of fair use are deliberately fuzzy. While this makes it flexible enough to apply to unanticipated situations, it also means that reliance on fair use always involves an analysis of risk rather than certainty about a specific practice. We discussed a number of court cases about fair use in order to become more familiar with how the four factors that make up the fair use analysis are actually applied, and considered two major area of educational practice—electronic reserves and streamed digital video—as areas where fair use was both potentially applicable and highly controversial. The lawsuit against Georgia State University over the former practice and the threats directed at UCLA over the latter gave additional context, and urgency, to this discussion.

In the final part of our workshop, the focus shifted to policy issues regarding how we address copyright concerns in our institutions and how we manage the copyrights in work created on our campuses. Part of the discussion focused on exactly what the role of the librarian should be. Here, two principal roles were suggested. While librarians should not be put in the position of giving legal advice to faculty or students (or put themselves in that position), education about copyright is a very appropriate library function. Although walking the line between education and advice often involves treading carefully, the issues are becoming increasingly important and contentious even in theological education; institutions that do not address them head-on may find themselves seriously hampered (or at risk) in the digital environment. The second role proposed for theological librarians—participation in advocacy efforts for a fair and usable copyright law—also stems from this concern that we preserve digital educational opportunities.

Finally, we had a truncated discussion about the potential for open access for theological scholarship. The example of the natural sciences in regard to making scholarly journal articles openly accessible on the Internet is gradually spreading to the social sciences and the humanities. Because of the ongoing concern about theological education in the developing world, it was suggested that this practice would be especially appropriate for seminaries and divinity schools. We had a brief conversation about the mechanics of open access, especially regarding author self-archiving and its relationship to journal publication policies.[3]

Endnotes

[1] For assistance in determining whether or not a particular work is in the public domain, this online chart by Peter Hirtle of Cornell University is recommended—http://copyright.cornell.edu/resources/publicdomain.cfm.

[2] An excellent resource for tracking the requirements of the TEACH Act is found on the website of North Carolina State University at http://www.provost.ncsu.edu/copyright/toolkit/.

[3] An online article by the workshop presenter offers more detail on this topic: Kevin L. Smith, "Open Access and Authors' Rights Management: A Possibility for Theology?" *Theological Librarianship* 2, no. 1 (2009): 45-56. See http://journal.atla.com/ojs/index.php/theolib/article/view/73.

Original Cataloging for Theological Collections
by
Jeff Siemon, Fuller Theological Seminary

About 30 members gathered to learn more about original cataloging for types of resources common in ATLA libraries. We used hands-on methodology, examining about 20 representative title pages and creating corresponding bibliographical records. Types of materials covered included ministry newsletters, regional denominational minutes, local histories, theses, biographies, translations, devotional materials, and a rare book. Catalogers switched small groups often, providing opportunities to learn from each other and get to know each other. Emphasis was placed on how metadata is indexed by OPACs, as well as following cataloging rules. Improving our cataloging skills benefits all libraries as we share metadata in WorldCat. Catalogers add value to collections by carefully constructing bibliographic records.

BUSINESS REPORTS

Business Meeting

The Business meeting was convened by Board President David Stewart at 1:00 p.m., Thursday, June 17, 2010.

Eileen Crawford presented the Secretary's report. Members of the Teller's Committee were Joan Blocher, Jill Brown (chair), and Betsy Grant. They received the election results via e-mail from Survey & Ballot Systems and verified that 315 valid ballots were received. The membership elected Andrew Keck, Saundra Lipton, Blake Walter, and John B. Weaver to the Board of Directors for the 2010-2013 term of office. The Secretary's report was accepted.

President Stewart introduced the new Board officers: Carrie Hackney (Secretary), Eileen Crawford (Vice President), and Laura Wood (President).

President Stewart recognized the outgoing Board members, Cheryl Adams, Duane Harbin, Jim Pakala, and Roberta Schaafsma, and presented them with gifts.

Vice President Schaafsma briefly explained the six categories for membership outlined in the by-laws and proposed Pradeep Gamadia as a Board nominee for lifetime membership subject to a (2/3) vote from the membership. A motion to accept this nomination was made from the floor by Roger Loyd and seconded by Bill Hook. The motion was carried in a vote by a majority of ayes.

Committee Reports

Slides highlighting the work of each committee were presented by the following committee chairs:

- Endowment Committee—Roger Loyd, Chair
- International Collaboration Committee—Maggie Tarpley, Chair
- Diversity Committee—Diana Brice, Chair
- Professional Development Committee—Tim Lincoln, Chair
- Publications Committee—Michelle Spoomer, Chair

Organization Ends Progress

President Stewart reported that the former Ends of the association had been written ten years ago when the Board first adopted the Policy Governance Model of governance. The Ends define the association and have been a focus of the Board's work this past couple of years as they have prepared for selecting a new Executive Director. The Board formed a Governance Committee and has sent two members to a Carver Policy Governance Workshop for the past three years.

Update on Executive Director Succession Planning

President Stewart outlined the work that had been accomplished to prepare for succession. A search firm has been hired and a timetable established to guide the work of the search firm and search committee. An appointment is expected by December 2010.

Board of Directors Meetings

The Board's deliberations included a discussion of the opportunities and challenges as the Board prepares to govern with a new Executive Director; a meeting with two representatives from Tuft & Associates, Inc., the search firm that has been employed to conduct the Executive Director search; a meeting with the Directors on reporting, strategic planning, and transition issues during the months of the search process. Cameron Campbell was appointed as the Interim Executive Director. The following reports were received: Policy Governance Committee on the Board member orientation, Oral History Project update, Policy Manual revision progress report, Endowment Committee. The Board engaged in a review of the conference with the Education and Annual Conference Committees. The January Board meeting was set for January 13-15, 2011 at ATLA Headquarters.

Eileen Crawford, Secretary
ATLA Board of Directors

Presidential Address: Being "The Greatest"
David R. Stewart, Bethel University

Sixty-three years ago from this coming Tuesday evening, the very first ATLA conference of about fifty librarians wound up its business, just a short distance from here, at the stately facilities that then housed Louisville Presbyterian Theological Seminary.

Only two days before, delegates had started drifting in to this city. Ernest White, who was the host librarian from LPTS, has left us one memorable anecdote:

> My earliest recollection of the event was early Sunday morning, *very* early Sunday morning, on June 22, 1947, when I was awakened by a loud pounding on one of the outside doors to the Seminary. When I got down there to the door, I found a very sleepy and disheveled-looking Stillson Judah, who had ridden all the way straight through on a railroad day coach from Oakland, California in order to attend this first meeting and who was looking for a bed. In that downtown location, we had much experience with street-walkers and bums of every description, so it was with great hesitancy that I finally decided to admit Stillson! But I have never regretted that I did![1]

Once the program convened at 10 a.m. on Monday, the schedule looked, by our contemporary standards, pretty simple:

Monday, June 23

10:00 A.M.

Introductory Statement of Convening Committee—L. R. Elliott
Seminary Librarians (Greetings and Challenge from AATS)—L. J. Sherrill
A Survey of Theological Library Operations—K. S. Gapp
The Library and Instruction—A. F. Kuhlman

2:00 P.M.

Accreditation—What Is Adequacy?—L. J. Sherrill (Notes and Discussion)
The AATS Study of Libraries, 1948-50—J. F. Lyons
Summary of First Business Session

7:30 P.M.

Religious Periodical Indexing—Evah Ostrander (and Lena B. Nofcier)
Cataloging and Classification —Lucy W. Markley

Tuesday, June 24

9:30 A.M.

Our Experiment with Theological Bibliographies—J. H.Scammon
Cataloging and Classification of Religious Books at Library of Congress—T. A. Mueller

[1] White, Ernest Miller. 1986. "A combined greeting to ATLA number forty and reflection on ATLA number one." *American Theological Library Association Summary of Proceedings* 40, 172-176. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 23, 2010): 173

The AATS Booklist—R. P. Morris (Notes and Discussion)

Reference Work—R. F. Beach

2:00 P.M.

Cooperative Procedures of Libraries—C.E. Batten
Summary of Second Business Session
Report of Steering Committee
Report of Constitution Committee
Report of Resolutions Committee
Report of Nominations Committee

7:30 P.M.

Administration and In-Service Training—O.G. Lawson
Extension Service—G. B. Ehlhardt (Notes and Discussion)

Before the conference program concluded with final presentations on Administration and In-Service training (by G. Lawson of Drew Theological Seminary) and on Extension Service (by G. B. Ehlhardt of Duke Divinity School), the conference attendees agreed in the afternoon on a proposed constitution under four headings: name, purpose, membership, and officers. No gavel was referred to, not even once.[2]

Keep in mind that all the delegates attended every session—there was no expansive menu of options as there is today. And remember that all of this was pulled together without the benefit of an Annual Conference or Education or Local Host Committee, or a Member Services Department.

It is the original purpose of this first gathering that I want to read to you now:

> The basic purpose of this and future conferences is the continuing improvement of library service to theological education. The immediate objective is to define problems and seek solutions. This program makes a beginning in defining the problems. The organization to be here set up will seek the solutions.[3]

I love that: succinct, direct, and grounded in reality. Looking back to that event only six years later, L.R. Elliot recalled:

> At the first session the atmosphere was rather reserved and cool. Some of the librarians knew a few of the others but for the most part those who assembled that first morning were a group of strangers. Between sessions introductions multiplied, backgrounds and contacts were discovered. Qualities of personalities were revealed in the discussions. Respect and appreciation for one another grew as evidence of ability and scholarship

[2] Beach, Robert Fullerton. 1947. "Summary of proceedings: Conference of Theological Librarians." *Conference of Theological Librarians Summary of Proceedings. ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 23, 2010): 2.

[3] Beach, Robert Fullerton. 1947. "Summary of proceedings: Conference of Theological Librarians." *Conference of Theological Librarians Summary of Proceedings. ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 23, 2010): 4.

> multiplied. At the close of the session a stranger would have thought a big family reunion was breaking up.[4]

And much later, on the occasion of ATLA's fortieth anniversary, host librarian E.G. White reminded an ATLA conference in Kansas City of an anecdote that has become part of ATLA folklore:

> On the very first morning, several of the guests mentioned to me the fact that it would be most regrettable if they had to return home from Louisville and to admit that they had not seen Churchill Downs. So, at a point on the second afternoon, I rigged up an arrangement with our local bus company, and we had ourselves a tour. We made a quick stop at the Southern Baptist Seminary, to see Leo Crismon's excellent library . . . to keep the tour 'legal'! . . . Interestingly enough, this was the single feature of the conference which made the greatest impression! At least, it was the thing mentioned to me more often in the years ahead, and it seemed to be remembered with the greatest pleasure.[5]

Aren't we glad that in our lifetimes some of these qualities have proven to be so durable? A sense of good fortune to be in such pleasurable company, and the ability to share so many good memories and laughter across the years, stories which no doubt get embroidered in the process of re-telling. (Recall the elevator fiasco in Austin in 2005, when estimates of ATLA members missing ranged from four or five into the hundreds, or last year's buscapade in St. Louis, when a bus attempting to return to the conference hotel from Covenant Theological Seminary was so encumbered with hungry passengers eager to make it back for the banquet that it got high-centered in a driveway, and allegedly had to be pulled to safety by a yoke of oxen who happened to be grazing nearby. I was tempted to add the phrase "while under heavy sniper fire," but *that* might be a tad over the top.

But now I want to consider with you for a few minutes this afternoon something that really can be considered timeless, that is, what they set out to do at the outset, and how we measure up 63 years later, and how in this year of "The Greatest" we can ask ourselves what counts for greatness in this calling of ours.

What they identified as basic and essential was expressed this way: *The basic purpose of this and future conferences is the continuing improvement of library service to theological education.*[6]

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[4] Elliott, L R. 1953. "Hitherto..." six years of ATLA: an historical sketch of the American Theological Library Association." *American Theological Library Association Summary of Proceedings* 7, 1-8. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 23, 2010): 5.

[5] White, Ernest Miller. 1986. "A combined greeting to ATLA number forty and reflection on ATLA number one." *American Theological Library Association Summary of Proceedings* 40, 172-176. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 23, 2010): 174

[6] Beach, Robert Fullerton. 1947. "Summary of proceedings: Conference of Theological Librarians." *Conference of Theological Librarians Summary of Proceedings. ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 23, 2010): 4.

We aren't the first ones to ask in a life-wide-open, existential, go-for-broke spirit "Who is the greatest?" or "What counts for greatness?" And to be told that greatness *has everything to do with service.* So permit me to suggest some probing, unflinching questions worth asking in our time, with the help of a few pictures:

1. Is great work in theological librarianship a matter of how we see ourselves, or of how others see us?

I give you the immortal William Topaz McGonagall (1825-1902) who saw himself as the authentic heir to Shakespeare and without peer (except possibly Tennyson) in his own time. Yet it is almost universally accepted that McGonagall was in fact "the worst poet, who ever wrote, at any time, in any language."

How we view ourselves does in fact matter, yet it counts for less than how others regard us and receive and benefit from what we are and do. What do we know about this and how may we learn more? A fine question to be asking in our own quest for "what greatness looks like" in our time.

2. Does great work in theological librarianship consist in what we have done over time or in how well we can adapt to a changing environment? Which is another way of asking, what is the shape of great theological librarianship?

Now we wrestle with the issue of context, of the suitability of a given library to its surrounding community. Great theological librarianship may in fact take on a more traditional form: the lovely reading room with the vaulted ceilings and paneled walls, the superb collection, and all the rest. Yet for all its beauty and virtues, such a library may be next to useless to a group of students whose primary language is not English, or whose work schedules or finances don't permit them to study full-time, or who, frankly, have no interest in a traditional theology curriculum.

Whatever curriculum or mode of study we may be accustomed to is never a permanent or static or perfected model. Within the span of our careers, it is likely to be eclipsed (as other models in the past have been) by something better suited to the needs of students and of community. This aspect of greatness is what we call being "serviceable." The shape of greatness in theological librarianship never attains a final form and is locally determined. Even while the principles and virtues endure, the form and shape in which they are expressed never stands completely still. To be great in service is to grasp this, to be energized by the challenge.

3. What are our expectations of ourselves?

Below is a photo of the library of Holland House, Kensington (erected in the early 1600s) in London on a morning in September 1940, after a night of air raids.

What was still expected of this library by its users is suggested by the presence of these three patrons. Roof or no roof, rubble or no rubble, they still come for something to read.

But what can such a library expect of itself? Where is the staff? Are they outside, carrying stretchers for the Red Cross? Speaking with the insurance adjusters? Carrying buckets of water to help the firefighters? One thing for certain: if this library hasn't adjusted its expectations of itself since yesterday, it's in for a long day. This day in September 1940 is one when anything beyond keeping the books dry and the patrons safe will require heroic effort.

Within our own changing circumstances, do we expect the right things of ourselves? Too much? Too little? I think one of the reasons the ATLA pioneers convened that first meeting was to tackle this very question.

Here is a photo of the library of Holland House, Kensington (erected in the early 1600s), in London on a morning in September 1940, after a night of air raids.

What was still expected of this library by its users is suggested by the presence of these three patrons: roof or no roof, rubble or no rubble, they still come for something to read.

Great theological librarianship may have a lot to do with our capacity and with our willingness to set our expectations right and not settle for less than what we are capable of, however shifting and confusing external expectations might be.

Conclusion

Three different pictures, and three incisive questions to be asking ourselves regarding what counts for greatness in serving our communities. To return to the high standard our forebears set for themselves in this city 63 years ago this week: the basic purpose of this and future conferences is the continuing improvement of library service to theological education.[7]

One of those early documents goes on to say that "an important and stimulating by-product of this and succeeding conferences will be the personal and professional friendships it affords . . . A growing atmosphere of comradeship will add charm to the organization and encouragement to all its efforts."[8]

Didn't they get that *exactly right?*

The continuing improvement of service: may this be the legacy of our time together here in Louisville—and of all gatherings of the ATLA community.

And thank you very much indeed for the opportunity to serve these past two years.

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[7] Beach, Robert Fullerton. 1947. "Summary of proceedings: Conference of Theological Librarians." *Conference of Theological Librarians Summary of Proceedings. ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 23, 2010): 4.

[8] Beach, Robert Fullerton. 1947. "Summary of proceedings: Conference of Theological Librarians." *Conference of Theological Librarians Summary of Proceedings. ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 23, 2010): 4.

Farewell Remarks
Dennis A. Norlin
ATLA Executive Director

In the spring of 1962, my sophomore year at Augustana College, I was majoring in philosophy and music, planning for a career as a professional musician. One day, walking across campus, I met my advisor Stanley, head of the philosophy department. He pointed a finger at me and said, "Come and talk to me about going to seminary." Then he walked on and left me wondering why in the world he would say that to me. His words set in motion, of course, a year-long process of contemplation and exploration, and, in the end, I graduated and left for seminary in 1964.

Words have power. Words spoken by certain people at certain times carry with them the capacity to inspire, to influence, and to change lives. As I end my professional career, I want to leave with you four instances of advice that have shaped the way I have served as the Association's executive director for the past 14 years.

In January 1995, as I was preparing to leave my position as director of the library at the South Dakota School of Mines and Technology, Jim, the Vice President of Academic Affairs, invited me to lunch and gave me the first word of advice—"Remember," he said, "it's not what you do; it's who you hire that's important."

That was wonderful advice, and I think you can all tell from the gifted, dedicated, and professional staff at ATLA that I have followed that advice. It has been my pleasure to develop a professional staff that is, I believe, without peer in any other library association.

In February 1996, when Linda, our president, called me to say that Patti Adamek and I were to take over leadership of ATLA at a very critical juncture, she said, "I want you to do just three things: 1) balance the budget before the end of the year; 2) develop a grievance procedure for the staff; and 3) develop a one-page strategic plan to get us through the next year." She also said, "You have just four months to show us what you can do; don't just be a caretaker; be a leader."

During the next four months Linda's constant encouragement and support was the key factor in assuring the Association's survival. And ever since that time, Linda and several others of you have continually offered me unsolicited encouragement and support, a gift of grace for which I am thankful daily.

In Denver in June 1996, after I had been offered the permanent position of Executive Director, I met with the board again and asked each board member to share with me one piece of advice that I could use to shape the way I would serve as the Association's Executive Director. And they did. The third instance of advice I received was from those 12 board members—Linda, Chris, Pat, Valerie, Richard, Lorena, Alan, David, Roger, Marti, Paul, and Sharon.

1) Keep your eye on the ball; the ball is the membership.
2) Visit as many libraries as you can.
3) Keep your pastoral role in mind—for the staff, for the board, and for the membership.
4) The majority of ATLA's members are from small institutions; don't forget them. Follow the directive of liberation theology—preferential treatment for the poor—and be aware of the have-nots in the association.

5) Work hard to include new members: they are a source of constant renewal.
6) Leadership means giving coworkers the freedom to be creative; trusting staff and the membership multiplies the effectiveness of the association.
7) Don't isolate yourself from the board or the membership; the association is supportive and forgiving.
8) Make the products better; we depend upon you for the tools we need.
9) Get a feel for the whole, but don't try to do everything yourself; be a cheerleader for the association.
10) There is a fine line between visionary leader and facilitator; relax and enjoy your role and don't intimidate people.
11) Keep the same level of energy and enthusiasm when things are not going well, and keep your sense of humor.
12) An attitude of openness and trust will elicit trust and cooperation from others.

I've taken these initial imperatives as my daily counsel. They reflect the wisdom and integrity of the Board who first entrusted me with leadership of ATLA. They constitute my third instance of advice.

And, finally, I offer advice from John, from 2000 years ago. I brought a little tapestry to ATLA that I have had hanging in my office since the first day I arrived in February 1995. John's words constitute both a philosophy and code of life by which I try to live and by which I try to set the tone of ATLA headquarters.

> Beloved, Let us Love one another, For love is from God, and whoever loves,
> Knows God and is born of God;
> Whoever does not love, does not know God,
> For God is love.

I thank the Association for the opportunity to serve as your executive director for the past 14 years. It has been a worthy challenge and a special privilege.

—Dennis A. Norlin, ATLA Executive Director 1996-2010.

INTEREST GROUP MEETING SUMMARIES

Collection Evaluation and Development

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The CEAD Interest Group convened twice for two separate panel presentations. At the first one David Bundy (Director of the McAllister Library, Fuller Theological Seminary), Liz Leahy (Special Assistant to the Dean for University Libraries, Azuza Pacific University), and Dan Kolb (Director, Archabbey Library, Saint Meinrad Archabbey) led a discussion on the topic "Managing Book Acquisitions in Troubled Economies." Each reported various ways to acquire books and build book collections for less cost. Twenty-three attended the session. At the second presentation, Paul Burnham (Director of the Library, John W. Dickhaut Library, Methodist Theological School of Ohio), Jim Pakala (Library Director, Covenant Theological Seminary), Russell Pollard (Collections Management Librarian, Andover-Harvard Theological Library, Harvard Divinity School), and Tracy Powell Iwaskow (Head of Public Services and Periodicals Librarian, Pitts Theology Library, Emory University) led a discussion on "Managing Serial Acquisitions in Troubled Economies," the journals counterpart to the first presentation. Twenty-nine attended.

The first session was followed by a brief business meeting. Since Beth Bidlack completed her term on the Steering Committee, membership was solicited for nominees to fill her slot, and Lee Webb, Librarian at Oklahoma City University, was elected. A few ideas for next year's program were considered. The membership of the Steering Committee for 2010/2011 is Dan Kolb, chair; Dennis Swanson, Director of the Library at the Master's Seminary, vice-chair; Lee Webb, Secretary; and Russell Pollard, member-at-large. The CEAD webpage is available at http://www.atla.com/Members/divisions/interest/Pages/Collection-Evaluation-and-Development.aspx

Submitted by Russell Pollard, retiring Secretary of CEAD

College and University

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Twenty-five people attended the College and University Interest Group Session. Rick Burke and James Wiser from the Statewide California Electronic Consortium (SCELC) provided a most informative and engaging overview of the economic and usage trends for electronic resources, including tips on how to more successfully negotiate with publishers. The speakers noted that a significant portion of library budgets (over 50 percent) is spent on electronic resources.

Following the presentation, four members participated in the brief business meeting. In addition to the election of a new Chair (Christina Torbert) and Secretary (Tracy Powell Iwaskow), the group discussed possible session topics for the next conference as well as ideas for improving communication with the members of the group. Suggestions for possible programming for the 2011 conference include a session on LOCKSS (lots of copies keep stuff safe).

Submitted by Saundra Lipton, Secretary

Cooperative Preservation for Archives and Libraries

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Annual Report

The major activities of CPAL this past year were the planning of the Louisville program and the beginning of the translation of the *Atlanteans Preservation Exchange* (*APEX*) wiki into ATLA's Sharepoint platform. Daniel Kolb, though heavily engaged as local sponsor of this conference, graciously arranged for both program speakers, and was instrumental in bringing about ATLA's Pre-conference tour of the Thomas Merton Center at Bellarmine University. Bruce Eldevik, who had volunteered to head a committee on the Sharepoint transfer, successfully learned the software and transferred three important sections of the wiki. The chair acknowledges that the generosity of these two members made this the easiest of all years to have been CPAL's chair.

Another activity was responding to Dennis Norlin's letter regarding the future of preservation activities at ATLA after current projects end. CPAL's mission makes it a natural partner in any future effort to support preservation of denominational materials, especially those under threat or located at an institution that is unable to care for its holdings. Perhaps CPAL can be a bridge for communication between institutions needing help to preserve or transfer worthy materials and institutions willing and able to help them, with ATLA as a strong partner to both parties.

Summary of Program

Tony Amodeo welcomed 18 ATLA members attending the first official ATLA CPAL Interest Group meeting. With the speakers introduced by Daniel Kolb, members enjoyed two thought-provoking presentations from Dr. Paul M. Pearson, Director and Archivist of the Merton Center at Bellarmine University, and Father Cyprian Davis, monk in the Order of St. Benedict, Professor of Church History at St. Meinrad Seminary and School of Theology, and Monastery Archivist for St. Meinrad Archabbey.

Dr. Paul Pearson gave a helpful background to Thomas Merton's life and Merton's mixed reactions to his materials forming archival collections. The tracking of how the various repositories containing smaller selections of Merton's papers came into being preceded a description of the current work, developments, and challenges currently facing the Merton archives in the face of increasing remote access demands. Father Cyprian Davis, O.S.B., presented a masterly and engaging revelation of research techniques in tracing fugitive archival sources for African-American Catholics, ranging widely over both time and geographic area. Engaging questions and answers followed each presentation.

Business Meeting

During the business meeting following the program, the chair thanked Bruce Eldevik for his work in transferring relevant contents from the private *APEX* wiki to the ATLA Sharepoint platform. CPAL's organizational statement, the procedural guidelines for materials transfer, and a sample depository list are now on Sharepoint. Bruce thanked Barbara Kemmis for her advice and help, and requested members' views on other possible and useful material for transfer to the CPAL Sharepoint site. The chair asked members to consider helping in this effort.

After the outgoing chair passed a symbolic sweet to the Vice-Chair, nominations were solicited for the remainder of the 2010-11 Steering Committee, resulting in the following group:

- Ruth Tonkiss Cameron: Chair
- Robert Presutti: Vice Chair
- Christina Mae Guether
- Daniel Kolb

Note: After the ATLA 2010 Annual Conference in Louisville, it was found that ATLA student members do not qualify for Steering Committee membership, so Christina Guether, who had been duly elected, had to be asked to step down. However, she kindly volunteered to support CPAL in any way she could, and we hope to take advantage of her offer and her enthusiasm for our mission. Hearing of our problem, Anthony Elia generously volunteered to fill this Steering Committee vacancy, for which we are most grateful.

Submitted by Tony Amodeo, outgoing Chair, with substantial help from Ruth Tonkiss Cameron.

Judaica

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The Judaica Interest Group held its business meeting on Thursday, June 17 from 11:30 a.m. to 1:00 p.m. The seven people in attendance enjoyed box lunches provided by ATLA and introduced themselves to one another. James Dunkly, the outgoing Chair, presided. The main topic of discussion was whether the group should disband or whether there should be another attempt to plan an excursion or programming for the next year to enable the group to generate more interest in its programs. One of the new members suggested that perhaps the nature of the group was not well defined. The name suggests that this is a group primarily for librarians that work with Judaica materials or have collections of Judaica. Some of the longer serving members pointed to some of the valuable programs of general interest the group had planned in the past, including a short course on Jewish bibliography, speakers on interfaith dialogue, and planned excursions to Jewish libraries or other institutions. A number of suggestions were made concerning the direction the group might take in the future. It was agreed that the group would try to organize an excursion to the Spertus Institute for the 2011 annual conference in Chicago. The library and museum would likely draw a sizeable group. There was also a suggestion that the group might look into organizing a trip to the Oriental Institute of the University of Chicago. A suitable speaker might also be found in the Chicago area. Suzanne Estelle-Holmer agreed to be Secretary and Alan Krieger volunteered to be Chair for the upcoming year. Jim Dunkly will continue on the steering committee as Vice Chair. They will work together to coordinate plans for next year's program.

Submitted by Suzanne Estelle-Holmer, Secretary

Lesbian and Gay

The Lesbian and Gay Interest Group met for lunch on Thursday, June 17, from 11:30 a.m. to 1:00 p.m. Ten members were present. After lengthy discussion, the interest group voted to disband. They want to enter into a time of discernment and explore other ways to be active in ATLA around continued programming related to Lesbian and Gay issues. The group also intends to foster social gatherings by organizing dinner or lunch outings.

Public Services

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Close to 50 people attended the Public Service Interest Group meeting on Saturday, June 19 from 11:30 a.m. to 1:00 p.m. Three presentations were given on the topic "*Great Under-Appreciated and Much Needed Works of Theological Reference*." Steve Perisho, Theology and Philosophy Librarian at Seattle Pacific University Library, began the program with his own selection of under-appreciated reference tools. Originally the PSIG steering committee had envisioned a contest in which ATLA members would submit entries for the "Greatest Works of Theological Reference," and Steve would lead a discussion of the various titles submitted. For various reasons, entries were sparse and plans for a more interactive session had to be abandoned. Nevertheless, Steve's inventory of the different categories of theological reference tools and the specific titles he selected to discuss resulted in an enlightening and well-received presentation.

The second presentation, by David Stewart, Director of Libraries at Bethel University, addressed the question "What kinds of theological reference tools have yet to be compiled?" David spoke from his experience as the author of the revised edition of *The Literature of Theology*, as a library director, and as an educator. He attacked in a humorous manner the redundant types of reference books that publishers crank out, but highlighted some promising new publishing ventures. He also addressed how we as librarians can more effectively introduce students to reference sources.

The final presentation, by Jennifer Woodruff Tait, Adjunct Professor of Church History at Asbury Seminary, Huntington University, Southwestern College, and United Theological Seminary, described in detail the reference training module on church history resources that she prepared for ATLA's Reference Module Task Force. Eventually, this and other modules will be available through ATLA's web site for use by theological librarians. After the presentations there was time for questions and discussion. Many expressed appreciation for the reference refresher this session provided and the opportunity to think more creatively about the basic tools of our trade. Summaries of the presentations can be found elsewhere in this edition of the *ATLA Proceedings*.

After the presentations, there was a short business meeting. An election was held to replace the open position on the steering committee, vacated by outgoing Chair David Mayo, Theological Studies Librarian at Union-PSCE at Charlotte. Erica Durham, Public Services Librarian at Columbia Theological Seminary, was introduced to the PSIG membership and was unanimously voted onto the steering committee. David Mayo then introduced Suzanne Estelle-Holmer, Reference and Instructional Services Librarian, Yale Divinity School Library, as the new Chair. Due to time constraints, the selection of remaining steering committee officers was conducted through e-mail. Leland Deeds, Librarian for Academic Computing Support, Union Theological Seminary-PSCE, will serve as Vice Chair; Luba Zarkhova, Reference and Serials Librarian, Duke Divinity School Library, will serve as Secretary; and Erica Durham, Public Services Librarian, Columbia Theological Seminary, agreed to serve as Coordinator of Electronic Information. The PSIG steering committee welcomes suggestions for future conference topics.

Submitted by Suzanne Estelle-Homer, Chair

Special Collections

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The Special Collections interest group met for a business meeting lunch on Thursday, June 17, 2010. There were 17 attendees. The group voted to continue in existence and elected a new steering committee: Chris Anderson (2010-2014), Lyle Buettner (2010-2013), Armin Siedlecki (2010-2013), Jennifer Woodruff Tait (2010-2012), and Grace Yoder (2010-2012). The group then brainstormed ideas on programming for future conferences, which included:

- Security issues
- The intersection of special collections, archives, rare books librarianship, and museum curating
- How best to care for odd and unusual artifacts
- "Basic training" for those for whom special collections is one among many responsibilities
- Tours of interesting local collections in the conference city, or presentations by the archivists/librarians in charge of these collections
- Digitization and online access

Following the luncheon, the steering committee met and elected Lyle Buettner as Chair, Chris Anderson as Vice Chair, and Jennifer Woodruff Tait as Secretary (and SCIG-L moderator). We discussed several ideas for next year's conference programming and will pursue a proposal by Chris Anderson on security issues for the regular interest group meeting, as well as possibly sponsoring a tour of the Newberry Library.

Submitted by Jennifer Woodruff Tait, Secretary

Teaching and Learning

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Chris Wenderorth began the business meeting by introducing the steering committee and officers. Two members are rotating off, so she asked for volunteers to join the committee. Clair Powers, Matthew Collins, and Paul Tippey volunteered. Liz Leahy was acclaimed the new Chair of the Steering Committee, Paul Tippey will be Vice Chair/Chair Elect, and Jane

Elder will continue as Secretary. A very brief discussion of next year's program ensued, with the decision that panels seem to go over better than single speakers. As we were running out of time, we adjourned with the promise to e-mail with ideas for next year's programs.

Submitted by Jane Elder, Secretary

Technical Services

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Other Steering Committee Members are Tammy Johnson (Vice Chair), Lois Guebert (Secretary), Michael Bradford, Alice Runis, Armin Siedlecki, Jeff Siemon, Judy Knop (ex officio), Paul Osmanski (ex officio)

World Christianity

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Twenty-two people attended the World Christianity Interest Group meeting on Saturday, June 20, 2009, from 1:00–2:30 p.m. The session, *Topics in World Christianity*, was divided into three parts: 1) a discussion of resources pertinent to World Christianity; 2) a discussion facilitated by Ron Crown and David Stewart, managing co-editors of *Theological Librarianship*, of ideas for and possible contributors to a "global" issue; and 3) the business meeting. A bibliography resulting from the discussion of resources will be posted on the WCIG web page: http://www.atla.com/Members/divisions/interest/Pages/World-Christianity.aspx.

All attendees stayed for the business meeting, which focused on filling two places on the Steering Committee. For 2009–10, Curt LeMay (Saint Paul Seminary School of Divinity) will serve as Chair, Elyse Hayes (Seminary of the Immaculate Conception) as Vice-Chair, and Stephen Sweeney (Saint John Vianney Theological Seminary) as Secretary. The group's by-laws were edited and approved earlier this year and posted on the interest group web site.

Submitted by Cheryl Miller Maddox, 2008-09 Chair

World Religions

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The World Religions Interest Group met on Friday, June 18, from 2:30-4:00 p.m. Our speaker was Dr. Terry Muck, Dean of the E. Stanley Jones School of World Mission and Evangelism and Professor of Missions and World Religions. His talk, *The Effectiveness of the Buddhist Christian Movement in the United States*, began with an overview of Buddhist history and beliefs. He then explored the relationships between Buddhists and Christians in the United States during the past 50 years and Buddhist-Christian relationships in the context of the worldwide interreligious dialogue movement. Eighteen were in attendance.

Annual Report for the Past Year

The World Religions Interest Group focused its efforts and communication on planning the next three conferences, exploring opportunities in the cities where the ATLA annual conference will be held. Each location offers an opportunity to connect with local religion experts or religious movements. For the conference in Louisville, the World Religions Interest Group organized an excursion on Thursday to hear about the work of the Center for Interfaith Relations and Interfaith Paths to Peace.

Summary of Meeting at Conference

A brief business meeting followed the presentation. The group has been discussing possible speakers for the coming two conferences by e-mail and will continue this process with the new steering committee members. Officers of the Steering Committee are Chair: Jared Porter (2010-2011), Vice-Chair/Chair Elect: Denise Hanusek (2010-2012), Secretary: Chris Benda (2010-2012), Steering Team: Denise Hanusek, Ellen Frost, Jared Porter, Laura Harris, Karla Grafton, Chris Benda. Seven were in attendance at the business meeting.

Submitted by Cheryl Adams, Secretary

PRESENTATIONS TO INTEREST GROUPS

Managing Book Acquisitions in Troubled Economies (Collection Evaluation and Development Interest Group)

Panelists: Liz Leahy, Azuza Pacific University; David Bundy, McAllister Library, Fuller Theological Seminary; Dan Kolb, Archabbey Library, Saint Meinrad Archabbey

Part One: Liz Leahy

As we discussed our notes for today's presentation, we quickly realized that potential cost-saving ideas make sense within specific contexts—and that an idea that works at one institution may or may not work at another. None of the ideas represent free money without some work—but if you are willing to perhaps think differently about the way you are acquiring books, you may be able to save resource dollars.

The suggestions below are ways in which I have been able to save significantly on building the collections for Azusa Pacific University.

A) Ways to Stretch Your Print Resource Dollars
  1) Try your best to never pay full price!
    a) Attend major conferences in the disciplines represented in your library—such as the American Academy of Religion or Society of Biblical Literature.
      i) One of the key elements to purchasing at a conference—be sure you have a university/seminary credit card accessible to you. Most vendors prefer this for payment.
      ii) If traveling by air, try to book a flight that doesn't charge for luggage.
      iii) Encourage your faculty in attendance to bring an extra bag that can be packed with books and brought home with them for the library.
      iv) Plan ahead to know which vendors will be there and review and mark their catalogs for purchase in advance of the show. Many vendors routinely sell items at 40-60 percent off at the conference (even items not shown in the conference booth).
      v) Plan your travel so that you stay late into the last day—you can take advantage of the sales and get the items packed and shipped home. There can be long lines, so plan for an early evening flight.
      vi) Pack pre-printed labels, package-sealing tape and a black marker. If your campus has a contract with a shipper such as UPS, see if you can bring the UPS Ground Form(s) that your campus mailroom will have—you will receive the discounted price on shipping that your campus receives and not need to pay for the shipment on site.
      vii) Work with the convention center staff—often you can hire a porter on the last day of the show to move all your boxes for you to the closest shipping center.

viii) Most vendors will not be able to sell the merchandise they have shown at the conference at full price, as it is now "used," so you may be in a good position to bargain (particularly if there isn't a major show in the next few weeks). It takes a lot of work to pack for a conference, and at the end of the show, most conference staff want to go home and are happy to make deals. It's always worth asking!

ix) Some vendors will allow you to purchase items from the booth early if you agree to leave the item there until the last day. If there is something special you are eager to obtain, plan on locating this early on the first day. Then make sure you write yourself a note to remind you when and where to return for it!

x) If you have a few vendors from whom you plan to purchase all titles, ask if they will add to the discount. Make arrangements to purchase a complete booth early in the conference—before someone else does!

xi) Admittedly, attending a major conference is not inexpensive. However, if you plan to fill a large portion of your acquisitions there, you will more than make up for the funds expended on travel. Again, the best way to make use of conference purchasing is to plan ahead.

b) Purchase good used books as you are able and/or use discounters. Establish relationships with bookstores that specialize in used theological/religious books as well as searching websites that aggregate used books.

c) Consider purchasing larger collections through a jobber who handles used books—I have worked closely with John Wipf of Archives Books (Pasadena, CA) and Jim Stitzinger of Books for Libraries (Santa Clarita, CA) to acquire duplicate collections from larger libraries.

d) Be on the alert for academic libraries that may wish to sell portions of their collections. This may come about because the school no longer has an interest in this area of study, is renovating and needs the facility space where the collection is housed, or may be closing. If you hear about such an opportunity, act on it quickly as it won't usually last for very long.

e) Accept gift books and then consider the pros and cons for your institution on whether or not you should sell or trade some of the duplicates for items you can use. This can take significant amounts of time, but may be helped with student staffing. The cost/benefit on this varies by type of school, type of gift collection, and staffing levels. (If you decide you want gift books but do not want to trade or sell them, consider a program such as the Theological Book Network that can take the books and make them available to schools internationally.)

f) Set up purchasing plans directly with publishers that you purchase from frequently.

2) Consider sharing your expertise.

a) Most academic publishers have marketing staff that need to spend some detailed time with the librarians and scholars who will likely purchase their books and/or databases. Consider making yourself available as a beta tester or product reviewer or meeting more generally with marketing staff of publishers for the opportunity of gaining credit for resources. This is one of those things that you have to pay attention to in a conversation . . . but if you are willing to lend a hand, often you can acquire an expensive resource this way (and give input that may help make a product better for other libraries).

b) Be aware of new encyclopedias or larger, expensive resources that may be under development at a publisher. The best time to volunteer to help the marketing team is before they are actually marketing it . . . once the item is available for sale it is likely too late in the process.

c) Write reviews of expensive books and databases for academic journals. Most of the time your payment will be the book or providing you with database access for a year. Contact book review editors of relevant journals and offer to review something for which you have expertise.

3) Write grants for fundable parts of your collection.
This may be tied to a specific degree—such as a foundation that wants to support general ministerial education in your area—or it might be toward a specific special collection purchase. If you review foundation directories you may find that the resource dollars you are seeking are not listed under "library" but are more closely tied to a specific interest of a potential donor. If you are not currently working closely with your advancement/development office on your campus, you should be!

a) The number of national foundations that fund theological collections are more finite—look instead (or in addition to) at regional foundations and family foundations in your area. Several of my collections grants were funded by foundations within a 25-mile radius of our campus. Often, foundation board members may be aware of your graduates through their local churches or nonprofit affiliations and be willing to assist in funding resources that develop students.

b) Network! Look at the boards of these local foundations and determine if you have any friend connections (perhaps on your seminary board). These connections may be helpful in speaking a good word on your behalf or providing an introduction.

c) There are a variety of excellent resources for grants, including the ALADN network (Academic Library Advancement and Development Network—http://www.library.arizona.edu/aladn/index.html). If you are not currently seeking grants, consider adding this to your responsibilities or to one of your librarians. Remember that in addition to the work of researching and writing the grant, you need to allow for actually doing the work and assessing it.

I look forward to hearing your stories on how you have found ways to save money in this next year!

Part Two: David Bundy

It is important to always consider your local context. And be sure those who pay the bills understand the rationale for your collection building. My talk is aimed at those trying to double or triple collection size.

- Think big. Buy large quantities of books at discount prices.
- Cultivate foreign sources and buy directly from foreign publishers to realize savings over jobbers.
- Negotiate volume purchases with foreign contacts, e.g., "Give me a 70 percent discount and I will buy every book on your list."
- Combine large foreign purchases to get discounts on shipping.
- Use similar strategies with U.S. publishers.
- Buy at convention book sales. You can get very deep discounts if you buy everything that is left near the end of the convention.
- Consider buying entire lists, even if there are some duplicates.
- Buy entire collections from private individuals and libraries.
- Cultivate relationships with people with collections to donate or sell and network with people who know about these things.
- Try to keep new book price at 50-70 percent off and aim for $2 per volume for used books.
- Use consortial connections for group discounts whenever possible.
- Remember: "Everything in a library is political."

Part Three: Dan Kolb

I. Reevaluate standing orders. Do you need every volume in a series, and, even if you do, can you get the volume less expensively than from a standing order (SO)?

A) Many series are cheaper from other sources than from publisher SOs.
Example: Classics of Western Spirituality. We had a standing order where we prepaid for blocks of this series and got a 20 percent discount. The series is available on Amazon for a 25-35 percent discount with no shipping charges.

B) Individual volumes can be found from time to time with bigger discounts from other sites.
Example: Erasmus *Opera Omnia*—Elsevier was giving us a 15 percent discount on the SO; we paid shipping. Elesevier got behind on the SO, so we cancelled and ordered the last three volumes of the series from AbeBooks and Amazon partner sites. Volume V, Pt. 6 retails for $311. It is listed for $105 new on AbeBooks, a savings of $205/66 percent. We saved about $500 on the three volumes we have purchased since cancelling the SO.

C) Finding the cheapest source for each book.

- Search a wide range of suppliers or use AddAll.com.
    - AddAll searches a wide range of foreign and domestic booksellers—lists results plus shipping from least to most expensive.

    - Not comprehensive (leaves out some foreign sources such as AbeBooks UK).
    - Shipping information is often wrong or imprecise. But it's a good place to start.
  - Evaluating standing orders requires staff time, and may sacrifice convenience. Shopping for each volume can add time and, consequently, staff costs to the buying process. Although, it gets much faster once one gets practiced at the shopping process.

D) Cancelling SO may sacrifice some timeliness in acquisitions. Since many series are not reviewed or included in publisher's notices, keeping up with what has been published in former SOs is a new task that must be added to the acquisition process. We search OCLC every three months for additions to any series that we want to monitor.

II. Buying from foreign dealers

A) Sometime books priced in foreign currencies can be much cheaper than when priced in dollars. There seem to be two reasons for this.

1) Currency fluctuations. Publishers do not adjust local price very quickly, especially for already-published items. So a book that was priced in mid-2009 in Euros costs 25 percent less now when purchased in dollars.

2) Publishers have different marketing strategies and crucial price points in different markets. For example, OUP frequently charges 50 pounds for books in England and either \$99 or \$120 for the same books in the U.S. This made sense when the pound cost two dollars, but the British market may be resistant to higher price books and OUP is resistant to a lower price in the U.S. But now 50 pounds is more like \$72 and Amazon.UK and its partner sites often discount OUP books while Amazon discounts on OUP books in the U.S. are rare. So books that cost \$99 in the U.S. cost 37 to 47 pounds plus \$10 shipping, or about \$63-\$78.

B) The effects of currency fluctuations and different pricing policies can be surprisingly large when the dollar appreciates. Try using AddAll.com to price a recent volume in the Oxford Early Christian Studies series.
Example: Set: *New Cambridge Medieval History*. 7 volume, 8 books. In the U.S. last June, the cheapest was \$1775. We brought from Amazon UK for 693 pounds, which translated, with shipping, to \$1175. We saved \$600. Now there are a number of Amazon partner sites selling for around \$1200 in the U.S.

III. Convention discounts. AAR, SBL, ATLA

A) Expensive publishers, from whom you can't ordinarily find a discount (Brill, Brepols, Peters, deGruyter, Cambridge, Oxford, etc.) have prominent displays at conferences.

1) I print a file sheet for each book that I want but can wait on and I organize it by publisher. At the convention, I pick up the usual literature and the list of books getting the standard convention discount. Typically, most of the books I want are not on the list. So I ask specifically for a discount on those books. Usually the publisher's representative tells me how to request the discount online or by phone so that I get it. Only Cambridge has ever to told me to get lost. I have gotten discounts from almost everyone else on the things I have requested.

2) If you know exactly what you want, buying at the convention is a possibility. The discounts are often much bigger, but the hassles of transporting the books can be prohibitive.

IV. Used books

Buying used books has become much safer with the customer rating system found on Amazon for its partner sites. We have brought many used books at deep discounts over the past two years, and have had no major complaints. Just a bruised corner or two on a few bindings.

V. Guilt—What is the race to the bottom of the price scale doing to the publishing industry?

If libraries will not buy academic books at reasonable prices, books as an avenue of scholarly publication will dry up. Reliable library purchasing of scholarly books from academic publishers has been a mainstay of academic culture and a mainstay of support for academic presses. Without it, publishers must rely on more large circulation runs to subsidize worthy academic subjects with less popular appeal. This will have a negative affect on traditional academic careers, especially those in their earlier stages. It will also have a negative effect on books as a medium of scholarly communication at all levels.

Managing Serials Acquisitions in Troubled Economies (Collection Evaluation and Development Interest Group)

Presenters: Paul Burnam, John W. Dickhaut Library, Methodist Theological School of Ohio; Jim Pakala, Covenant Theological Seminary; Russell Pollard, Andover-Harvard Theological Library; Tracy Powell Iwaskow, Pitts Theological Seminary

Part One: Paul Burnham

One of the most basic issues in serials management confronted me from the outset when I assumed my duties as director at the Methodist Theological School in Ohio—a shelf space shortage. I began my new position in July 2008, and I was soon informed that there was not enough shelf space in the bound periodicals collection to accommodate further binding of past issues. For some titles, volumes were already being placed on top of shelved volumes in order to keep the title together. The bound periodical collection was also starting to eat into the shelf space for the monograph collection on the library's second floor.

As I became more familiar with the scope of the library's electronic resources, I realized that many of our bound periodicals were duplicated by our subscriptions to *ATLAS*® and other EBSCO-managed databases. Our library subscribes independently to *ATLAS*, but we also have access to 55 other EBSCO databases thanks to our membership in OhioLINK, the statewide consortium of university, community college, and private college libraries. Our library also subscribes to ProQuest Religion which provides many runs of some titles in electronic full text just like *ATLAS*.

A student in the Kent State University School of Library and Information Science program was already volunteering her time assisting in the library. Later in that summer of 2008, she asked if she could do a practicum in our library in order to complete her degree requirements for her M.L.S. After my assistant and I agreed on a range of activities to constitute her practicum, one activity we included was for her checking all our periodical holdings for electronic equivalents as a result of the databases to which we had access and of those titles that included electronic access with the subscription. After she completed a list of all our titles with electronic equivalents, I asked another of our student employees to measure for the total linear feet in the bound periodicals of volumes that were duplicated in electronic format. The student's measurements revealed that approximately 244 linear feet of shelf space could be saved by removing volumes that were also available electronically.

Receiving that figure was extremely good news in terms of addressing our shelf space issues. In our ensuing staff meetings, we (our staff consists of three full-time employees) discussed whether to recycle the duplicate volumes or seek some kind of remote storage arrangement on our campus. Some of the first storage sites we considered proved to be unfeasible. Then we received a suggestion concerning a former audiovisual workroom on the library's ground level. I measured the space, and it seemed to offer enough space for our purposes.

The next piece in the puzzle was to locate or purchase additional shelving that might match our linear feet requirements. I canvassed my fellow library directors in the Ohio Private Academic Libraries (OPAL) consortium to determine if they had any unused shelving that they would be willing to sell or even give away. Another OPAL member library in the Columbus area contacted me about some shelving in a hospital that was not needed. So we were able to secure almost-new shelving with the only costs involved being for the gas used by our maintenance staff to pick it up. In mid-June, one of our student employees who was looking for a real challenge volunteered to erect the gift shelving in the former AV Workroom. At the time of this conference, she has put up about half of the gift shelving. Visually, it appears that the former hospital book shelves will provide the linear feet to relieve our space needs on the second floor.

Our library's membership in the OhioLINK consortium was the key in enabling us to discern a solution to our space problems in the bound periodicals. Without the consortial pricing offered by OhioLINK, our library would not have been able to afford access to so many electronic databases offering full text of many scholarly journals. Without the electronic duplication of titles, we would not have had the option to consider relocation of the duplicated print titles. Consortium membership also yielded the benefit of identifying additional shelving (for free) to accommodate the relocation of the duplicate periodical volumes. Being a small standalone seminary library, we would be even more limited if it were not for our consortium memberships in OPAL and OhioLINK.

Part Two: Jim Pakala

Challenges

"What's with this journal?" I asked my part-time staff person handling serials. Her e-mail response illustrates what she goes through, in this case with a print journal subscription:

> This has been frustrating. We do have an account with informaworld and must use a username and password to login and pay online. I set up our account with a password but was not required to choose a username because at that time an email address would suffice. Consequently we now have an account with no username. I emailed informaworld with a "Now what?" message and they said I could call them to renew by phone or get a username. I've called each day that I have been in, and each time have gotten the "we are currently helping other customers" message. In late February I sent an email stating that though I tried several times a week, I was unable to speak to someone about resolving this. In response, I received an email from a customer service rep stating that I was free to call her for help and she would process our renewal and help me with a username. So far she has not called and I have not been able to reach her but have left a message saying that I need to hear from them as soon as possible. Meanwhile we somehow now have two subscriptions set up for us to this journal. Historically I have dealt with this title by phone which has not been problem free, so I was at least initially quite pleased to see that I could renew online. Because you might be wondering at this point, subscribing for this title directly costs us approximately \$164 a year plus my time, while subscribing via EBSCO would cost \$1,543 a year.

Many of us are familiar with threads on ATLANTIS concerning diverse and serious challenges with serials. In many ways, the challenges are knotted together in a sometimes puzzling manner. Several overarching and often interlocking factors relate to the difficulties we face. I see these factors as cost, ownership, access, integrity of identity, reliability, and seemingly relentless change that can present sometimes unprecedented anomalies, such as the periodical that decided to have one print-only issue and three electronic-only issues each year.

Cost

The tripling and quadrupling of a given subscription price from one renewal to the next is well known, as are some of the unreasonable reasons. But some of the less obvious costs can be those such as staff time and frustration as illustrated in my opening narrative. And what about the following report in the June 8 *Chronicle of Higher Education*?

> [The California Digital Library] subscribes to almost 8,000 journals online, at an average cost of between $3,000 and $7,000 per journal, depending on the publication and the field. The current average cost for the Nature group's journals is $4,465; under the 2011 pricing scheme, that would rise to more than $17,000 per journal.

The cost to a system serving multiple libraries is not cheap, but really, $17,000 per title per year? And we all know that some titles, fortunately not in the humanities, can cost one library many thousands per year.

Ownership

This is a familiar challenge with e-serials. One of the less recognized aspects is that of valuation and insurance against loss. Consider a bundle of e-journals subscribed by a consortium that is using a vendor that is in turn bought out, and then events raise the question of who owns what. As with a flood destroying part of a serials collection, what we care most about is accurate ascertainment of our loss and restoring what we had, hopefully with insurance picking up much, if not all, of the tab. But how do we insure what we don't own and no assessor can see? Or, perhaps, if they could, there may be no telling exactly what constitutes the specific content or might be present in the detailed functions and features at any given time.

Access

This involves more than the important matters of authentication or of retrieval that must be straightforward and rapid, or of a user-friendly and aesthetically pleasing manifestation. A mishmash of issues kicks in, such as embargos, interlibrary resource sharing, browsing, and much more. The implosion of information can occur here. To avoid even a hint of a suit, legal counsel may offer only the most restrictive interpretations of copyright. And just one other example of the implosion that leads to a world of haves and have-nots is deflection of interlibrary requests. Our library, owing either to access agreements or sheer workload, deflects many requests for e-journal articles. Although most of this relates to journals we never would get but now happen to have, we regret that other libraries' patrons are unserved by us when we have a tradition of filling all requests if possible.

Integrity of identity

Here we have concerns about how the print traditions of volumes, issues, and pages, for example, transfer to the e-journal world. Citation of sources, not to mention indexing, depend on adequate, standardized means of identification. So does access, especially in the long term. So do interlibrary resource sharing and serials exchange programs. And so does our management of serials, such as cataloging, inventory control, insurance, and some aspects of preservation.

Reliability

Closely related to ownership, access, etc., this issue also has multiple facets. There is the day-by-day interaction experience of those in our libraries who handle serials, as illustrated again by my opening narrative. Then there is the matter of journal integrity. How viable is it? How susceptible to whimsy? Is its purpose still scholarship or is it really something else? What subtle ideological factors are there? These are just some facets of the larger questions of a journal's integrity and reliability. And then there is the reliability factor of permanency. Will our serials disappear or otherwise become inaccessible?

Relentless change

I have already given some examples of this, and there are plenty out there. One on ATLANTIS is that of the 2009 volume of *Cuadernos de Teología* which very unexpectedly arrived on a klutzy and relatively "short shelf-life" CD-ROM. On our end as libraries, a happier example is that of a truly monumental change, namely Duke University's policy that states that all journal subscriptions will be digital unless certain exceptions apply. And those are, in my estimation, both generously thorough and reasonable. This whole area of seemingly relentless changes affects cost, access, and all the other concerns.

What To Do?

Involving faculty in serials management decisions

Recently I polled our Seminary's nine biblical studies faculty members when I noticed that the annual subscription price of the *Zeitschrift für die alttestamentliche Wissenschaft* reached almost $400 (or $125 per issue). This journal is mostly not in English, is widely held, and has a robust web presence allowing for content browsing, including tables of contents and abstracts. We have very fast interlibrary resource sharing thanks to Ariel, Odyssey, courier-served consortia, etc. Last year the faculty wanted *ZAW* retained, but with more information this year, they reluctantly acceded to cancellation. If I were sitting in a conference session and heard this just a few years ago, I would have gasped and thought: "You didn't!" (And I am still second-guessing myself, despite additional savings on binding, shelving, etc.)

Coordinating print and electronic access

As to systematized questions analogous to those that Duke poses, we are not yet there. We fly by the seat of our pants and craft considerations applicable at a small stand-alone library serving a Presbyterian seminary without an academic doctoral program. And we participate in consortia that are very significant to us. Embargo periods are not as serious for us as for many libraries, especially given our location and the consortia, as well as electronic transmission, not only between libraries but directly to the patron.

Collective access through consortia and ILL

As I see it, collaboration is huge. Earlier I referred to the increasing phenomenon of haves and have-nots amid factors such as overly restrictive construal of copyright law and deflection of interlibrary loan requests. There also are big costs for take-it-or-leave-it bundles of electronic resources. If only more vendors were interested in pay-per-use, or at least did not categorize their FTE-based bottom tier as those institutions with fewer than 5,000 students. Multiple consortia have become essential to our library. When one of the state entities inadvertently dumped one aggregator in favor of another, the academic libraries were suddenly in a world of hurt. At that point, our primary consortium jumped in and managed to negotiate the same package we needed at one-fifth the price that libraries outside the consortium suddenly faced.

Evaluating subscription service providers

We use and generally are happy with EBSCO for paper subscriptions or paper-plus-online. Owing typically to significant price differentials, we have more direct subscriptions than we would like, again as illustrated in my opening narrative. With e-journals we have encountered sometimes clueless publishers when we ask about matters such as simultaneous users, archiving, and what happens if we cancel. *ATLAS*®, of course, has been a boon. May it grow!

Evaluating different modes of electronic access to serials

We long since gave up on CD-ROM for a host of reasons. So far we have not pursued local digital repositories. Consortia may help with that. As to online e-journals, there is access via an aggregator such as EBSCO, or via a dedicated full-text archive such as JSTOR, or individual subscription access, typically with some kind of backfile. To my knowledge, there are, at least for us, three means that publishers insist on using for authentication:

- Institutional username/password authentication. The publisher provides the library with a username and password for access. It is then up to the library to figure out some way to distribute this username and password to authorized users. The password may change from year to year. Both users on campus and off campus must log in using this special (and likely unique to the publication) username/password combination.
- IP authentication. The library registers the campus IP address range with the publisher, who then provides access to any user coming from a computer within that IP range. Off-campus users can be directed through a proxy server, and, upon providing their individual login, be granted access.
- Federated single sign-on service (such as Athens or Shibboleth). Access is mediated through providing an individual login to a third-party service. The library provides user data to the single sign-on service, then publishers that support the service can authenticate users against the provided credentials.

Of these three, at Covenant we use IP authentication and provide for remote access via proxy. IP authentication is supported more widely than federated single sign-on (SSO) as far as I can tell. Federated SSO seems more complex to set up and manage. However, when it comes to end-user use, SSO is cleaner technically. Proxying is somewhat messy because it involves routing all traffic between a user and the provider through a campus computer, and modifying links in webpages on the fly (so that the user is always pointed back to the proxy server). Proxying works most of the time, but can break (rare though it may be), and forcing the data through an indirect route could add a small delay to each page load (though usually it's nigh imperceptible). We really like the proxy server we use, EZProxy. It had a modest upfront cost and we have never had to pay for an upgrade. It is fairly simple to configure and administer. It has an active user community. It integrates directly with our system, Innovative Interfaces. Most importantly, it works well. For SSO, there is open-source software available. But again, it seems more complex to set up and manage and there does not seem to be much of a payoff for the extra effort.

Space allocation

Thanks to an expansion ten years ago, and the e-journal phenomenon, we have ample shelf space. Not surprisingly, our generous amount of display space for current and recent issues seems to be in a phase of slow de-population. This I regret. The kind of serendipity and total experience simply is not replicated in the online environment. One thing I have noticed just within the past year is the number of back runs being offered within our consortium where free and easy shipment between libraries is a daily occurrence by courier. I do not know whether it should be surprising that these offers do not go begging for takers.

Using indexing as a tool for evaluating subscriptions

Perhaps you have experienced silence on the other end of the phone line when asking a new periodical's publisher where the content is indexed. Often the eventual response for me has been "*Indexed?* What do you mean exactly?" Recently, on ATLANTIS, I learned about an unusually robust list of serials and where they are indexed: www.pitts.emory.edu/MassingIndexes/. These are serials of interest to the ATLA membership. Even as one small library, we have made some headway over the years in getting publishers to get their periodicals indexed.

I shall conclude with this: ATLA itself increasingly experiences the yin and yang of being a professional association and a business, and the stakes are very high within its product environment. The following policy for *ATLAS* is illustrative: "Licensed materials or any feature thereof may be modified, updated, deleted, or migrated to other formats by ATLA."

Part Three: Russell Pollard

When I started thinking about how to organize my remarks, I seem to have been transported back to an old homiletics class and its outworn methodology—so I have three things to talk about: context, criteria, and communication.

Context

Harvard is both like and not like other ATLA libraries. Like many of you, we depend heavily on endowment funds, and every year we eagerly and anxiously await the announcement of the percent of distribution for the next fiscal year. Like all of you who depend on endowment, I dare say, the University, and especially the Divinity School, experienced a precipitous decline in the value of the endowment in the fall of 2008. Harvard University's endowment declined from 36 to 27 billion, give or take a billion.

Harvard Divinity School relies on endowment to cover 65 percent of annual operating expenses, and about 60 percent of the Library's annual acquisitions budget is based on the endowment distribution. I know it is all relative, but like many of you, we suffered serious losses requiring a "reset," the term often used, but indeed a *cut* in our expenses.

Unlike many ATLA libraries, we are part of a large university library system with all the blessings and curses that brings. One blessing is that we can share the costs of electronic resources with other Harvard libraries, since access is throughout the University via IP addresses. This is a special blessing for expensive journal packages.

One curse is bureaucracy that can turn the simplest acquisition of an e-journal into a nightmare of red tape: forms to fill out, searching to determine which library has what volumes in what format, and, in some cases, negotiations to determine what library will continue to hold the title in a physical format—not to mention licensing, cataloging, linking, and so on.

Our need to reset or cut the budget prompted a review of many areas for cost savings, including personnel, binding, and microfilming in addition to acquisitions. We wanted to avoid layoffs if at all possible, although it was certainly a scary unknown at the time. One main focus for acquisitions was recurring costs such as journal subscriptions, since we knew those costs were rising rapidly and far outstripping the rate of inflation.

We also knew we were buying many titles in multiple formats—print, electronic, and microfilm—and we had known for some time this was not sustainable. Finally, we knew that another blessing of our university context was our significant duplication of holdings with other Harvard libraries, especially Widener Library, the University's main research library for the Faculty of Arts and Sciences. This affords us the luxury of cutting some print titles without cutting access to print. Also, the implementation of a "Scan and Deliver" service greatly enhanced access to print copies in other Harvard libraries, because with it an article requested from another Harvard library can be scanned at the other site and delivered within 24 hours.

By focusing on multiple formats and duplication with Widener, we were able to significantly cut costs without cutting access. Right away, we cut subscriptions to commercial microfilm and realized a savings of over $10,000.

Next, we reviewed titles we were acquiring in print and electronic. By transferring joint print/electronic journal subscriptions to e-only we reduced double payments in some cases—and handling costs in all cases—while meeting the need, expressed by a growing number of patrons, for around-the-clock access to content.

Criteria

Let me now list some of our criteria for journal cancellations in a bulleted form and expand on a couple:

- **Duplication of paper and online as noted above**
  In some cases we were buying a print subscription for an online title we were also receiving relatively cheaply in an online package at a shared cost.

- **Duplication at other Harvard libraries, especially Widener**
  One concern here: if we cancel a print subscription, how do we know if another Harvard library will continue to get it? Answer: have a designated library of record. Libraries with duplicate holdings negotiate among themselves to determine which library will maintain access to a physical manifestation of the title. The "Library of Record" is recorded in a local field in the holdings record.

- **Expensive, little used, and available elsewhere**
  We regularly review every title that costs more than $300.

- **Out of scope or borderline for our collection**
  A number of these had accumulated over the years. It was time to ask: "Why are we getting this title?" Among these were local newspapers no one reads in the library anymore.

- **Backfiles**
  The preservation of scholarly information for future research is an important mission for us so we wanted assurance that backfiles and current issues were being preserved.

Consequently, we migrate to e-only with publishers known to have a solid commitment to stable, permanent archival preservation and a robust, reliable means of maintaining current, on-going access to newly published content. At this time that almost always means a publisher using Portico as an archiving agent.

Communication

We learned a sad lesson by doing some cancellations prematurely. One of our most beloved faculty members, one of the libraries' "best friends," came over to check the latest issue of a favorite journal and did not see it in the usual spot on the current periodicals shelf. Upon inquiring, he learned it had been migrated to e-only. Believe me, you do not want this change to be a surprise. We were fortunate he was among the most kind and gracious members of the faculty.

The result was a speeded up communication plan that involved the creation of a site on the school's intranet and a presentation and discussion at a faculty meeting. [A handout showing the website was distributed and reviewed.]

Part Four: Tracy Powell Iwaskow

Library Background

- Over 1250 subscriptions
- On a campus with other university libraries
- Multiple denominational and academic publications
- A theological school of the United Methodist Church with students from many denominations
- Sub-Saharan African periodicals is one special collection in the general periodicals collection

Questions

- What are patrons finding?
- What are patrons using?
- What (and why) are we paying for it?
- Are there good ways to pay less but retain access?
- When does the negative cost of a subscription outweigh the benefit of access?

Indexing Coverage

- Last year's presentation data: http://www.pitts.emory.edu/MassingIndexes/
- Increasing number of online journals and other publication venues
- Search engines (Chen article)

What are patrons using?

- Moving volumes of titles available in full-text through *ATLASerials®* and JSTOR
- Tracking in-house use
- Statistics for online use

What (and why) are we paying for it?

Whom are we serving with our periodical collections?

- Current students?
- Current faculty?
- Future students and faculty?
- The research community? (for example, with special collections)

Moving Beyond Paper (http://web.library.emory.edu/blog/moving-beyond-paper)

- Emory-wide project to examine titles by particular publishers to see if e-only access would be worthwhile
- Seven primary criteria examined:
  - content
  - archival rights
  - ability to download and print
  - electronic reserves
  - walk-in use
  - ILL provisions
  - archival access independent of a particular interface or search engine
- Moved a few titles to online-only subscriptions, and canceled a few
- Increasingly less financial incentive for this change due to publisher pricing models that charge roughly the same or more for e-only subscriptions

Tracking the Euro

1 Euro = 1.2312 US dollar on June 18

Consider currency fluctuations when deciding which vendor to use and which currency to be billed in.

Are there good ways to pay less and retain access?

- Collaborative collection development—Many denominational news publications are not indexed, but we still want to maintain some of them for their use to our students. In the Atlanta area, we benefit from having several theological libraries in an area. Last year librarians from Columbia Theological Seminary, Atlanta University Center's Woodruff Library, Mercer University-Atlanta's library met to discuss serials issues. Following that meeting, we each developed a list of current subscriptions related to our denominations and shared these using a Google group. These are denominational titles of particular interest to our institutions; maintaining these also frees other institutions from maintaining subscriptions for the sake of coverage. This allowed us to cancel a few subscriptions that are of more interest to another local institution.
- Considering other vendors—Examine service charges, additional vendor services, package options, shared services with other libraries, and the currencies in which subscriptions are held.

Preserving Archival Resources (Cooperative Preservation for Archives and Libraries Interest Group)

Speakers: Dr. Paul M. Pearson, Director and Archivist, The Merton Center, Bellarmine University; Dr./Fr. Cyprian Davis, O.S.B., Professor of Church History and Monastery Archivist at Saint Meinrad Seminary and School of Theology
Convener: Tony Amodeo, CPAL IG Chair

The Chair welcomed members attending this, the second annual ATLA CPAL Interest Group program. Daniel Kolb introduced the two speakers, and acknowledged the presence of Fr. Simeon Daly, O.S.B., a pillar in the annals of ATLA's history.

Dr. Paul Pearson, accompanying his presentation with informative slides, gave a helpful background regarding Thomas Merton's life, the complexities of Merton's publication history, and Merton's mixed reactions to seeing his materials formed into archival collections. He tracked the creation of various repositories of Merton's papers set up in his lifetime, including at St. Bonaventure's, Boston College, the University of Buffalo, the University of Kentucky, and Syracuse University, as well as the Merton Center collection at Bellarmine University. He also mentioned the collections that have developed since, at Harvard, Georgetown, Marquette, Notre Dame, Cornell and Dartmouth, the cores of most being collections of Merton's associates and friends.

Dr. Pearson then presented a description of the creation, growth, and development of the largest of the collections at the Merton Center, under founder Robert Daggy and since, now holding more than 50,000 pieces, including some of Merton's father's art and other family materials. He described the center's mission, including aspects of preservation, access, promotion and continued acquisition. Among current challenges for this hard-pressed staff of two are ever-increasing demand for access to materials, both on site and remotely. He described the contents of the center's website (http://www.merton.org), including a bibliography of dissertations and theses on Merton, electronic finding aids with detailed descriptions of the correspondence held by the center, and a list of links to other locations. The center also regularly updates its print bibliography in the *Merton Seasonal*. Dr. Pearson concluded, "Over forty years after his untimely death the corpus [Thomas Merton] bequeathed to seekers everywhere continues to speak and find a receptive audience."

Father Cyprian Davis, O.S.B., presented a personal account of his tracing and use of undiscovered archival sources for African-American Catholics, beginning with his return from Europe in 1963. He told a quiet story of using his knowledge of fifteenth-century baptismal recordkeeping rules to uncover and use parish baptismal records and death records to trace the otherwise unrecorded history of Catholic slaves and freemen in the U.S. and elsewhere; this was a particularly poignant moment in the presentation, as members realized the historical importance of his pioneering research, now taken up by his many successors. The earliest recorded African-American Catholics were Spanish-speaking, both slave and free, in Florida; they included Africans recruited for the Spanish army serving at Saint Augustine. Father Cyprian described Thomas Spaulding's uncovering of the then unknown Negro Catholic Congresses of the late nineteenth century, and of Daniel Rudd, who both organized those congresses and edited a Black Catholic newspaper in Cincinnati, and Detroit, the *American*

Catholic Tribune; copies of this publication are now in Philadelphia's Archdiocesan Archives and have been preserved by ATLA on microfilm. Father Cyprian enumerated a number of organizations and archival resources now preserving African-American Catholic history. Hearing this felicitous information from the man responsible for inaugurating these efforts was quite inspiring.

Engaging questions and answers followed each presentation. The speakers were then gratefully applauded.

Great Unappreciated and Much Needed Works of Theological Reference (Public Services Interest Group)

Presenters: Steve Perisho, Seattle Pacific University; David Stewart, Bethel University Libraries; Jennifer Woodruff Tait, Asbury Theological Seminary, Huntington University, Southwestern College and United Theological Seminary.

Part I. Under-Appreciated Works of Theological Reference by Steve Perisho

This presentation examined some of the basic categories of theological reference and provided examples within each group of some little known and underutilized reference tools. These were not intended to be prescriptive, but rather to spark discussion and a mutual exchange of under-appreciated favorites.

The PSIG Steering Committee had originally hoped that calls for submissions among the ATLA membership for the "greatest" reference works would result in a discussion of under-appreciated theological reference works. Alas, only a handful of submissions were received, and instead, I presented my own selection of a number of first-rate works of reference, *some* of which *I,* at least, thought likely to be unfamiliar to *some* of those present.

Each title named was meant to stand in for an entire genre and to trigger the recall of other, perhaps better or more important examples, of the genre in one or more of the various document-types or formats suggested by the presentation (book, article, dictionary/ encyclopedia entry, webpage/site, etc.). Thus, as examples of specialized serial bibliography, a "book" or annual (*Thomistica: an international bibliography of Thomistic studies*), an "article" (the "International bibliography of the sociology of religions," which appears annually in the journal *Social compass*), a web-based re-publication of just such an "article" ("Neue Literatur zur zwinglischen Reformation," at http://www.zwingliverein.ch/zwingliana/, but before that each year in the paper-based journal *Zwingliana*), and a true, web-based database (the Analytische Bibliografie zum Deuteronomium, or AnaBiDeut, at http://www.uniwie.ac.at/anabideut/) were all listed. [The presentation was a much appreciated reference refresher. The PowerPoint slides for this presentation will be posted in the Community section of the ATLA website.]

Part II. Much Needed Works of Theological Reference by David Stewart

My approach to this topic will be very practical and functional. It is shaped by my experience in a project we worked on at Luther Seminary, called "Top Ten Reference," which worked as follows: a month or so before the beginning of a new semester we would send out an invitation to all the faculty to send us their syllabi, which we would read and then use to prepare a list of what we thought would be the top ten resources for that particular course. Then, upon faculty invitation, we would visit a class early in the term for not more than ten minutes, providing a highlight and overview of the selected resources.

I mention this not because I think it is a brilliant idea (though it met with a lot of success), but because in almost every case I found that I was assuming students enrolled in each of these classes knew a lot more than they actually did. Their background for their seminary courses was usually not very strong, which meant that we who aimed to serve their reference needs ran a serious risk of inundating them with information and resources they simply were not ready for. This would end up discouraging them—the very last thing we wanted to do. We can't go wrong by keeping this balance in mind—the right amount of resources at the right time—in our efforts to be helpful.

I also bring to this discussion some biases from my work on revising John A. Bollier's *The Literature of Theology* a few years ago. It was a surprise then to see how much the literature had turned over in almost a generation since this first edition appeared, and that it was necessary to add a couple of chapters (on Christianity and Literature and Christian Spirituality) to help accommodate these changes. All of which is to say that "the best reference" is a moving target. I would also offer the observation I have made elsewhere, that in many settings academic priorities of long standing are being displaced by newer trends, and often our reference resources remain strong in subject areas that are not the priorities they once were. Ever so gradually, our collection strengths may have fallen out of step with the priorities of our curriculum.

One other comment: from having taught an MLIS course four times on "Reference Sources in the Humanities," I have to tell you I think we need to be very careful before we say that reference resources are too meager in almost any area of Religion and Theology. World Religions? Good luck with that! And commentaries? I'd challenge anyone to provide any really good reason why a new series of biblical commentaries should be launched.

On the other hand, I can (jokingly, at least) think of reference books that could be published and would be found useful, at least by some, yet will never see the light of day. These might include *The Dictionary of Pseudo-Biblical Quotations*, *What Luther (Might Have) Said*, and the *Dictionary of Unclaimed and Unverified Quotations*.

But in terms of the "real world" of reference, here are some encouraging trends:

1) The expansion of "companions" series from Blackwell (*Blackwell Companion to the Theologians*, *Blackwell Companion to the Qur'an*, *Blackwell Companion to Christian Spirituality*, etc.) and Cambridge (*Cambridge Companion to John Wesley*, *Cambridge Companion to Philosophical Theology*, *Cambridge Companion to Paul Tillich*, etc.). I think these fill an important niche (between topical dictionary or encyclopedia entries and full-length monographs) that has a lot of reference potential.
2) The historical dictionaries sets (from Scarecrow, for example) explore a very productive niche, especially for religious movements that have previously been under-researched.
3) The *Encyclopedia of the Bible and Its Reception*. I did a review for CHOICE of some of the early volumes, and it was a wonderful experience to review a work that really does explore new horizons. It's too bad this series is being launched at an inopportune economic time, and I hope their sales are strong enough to see the project through to completion.
4) When I was working on *The Literature of Theology*, one of the major frustrations was how little was being published from a non-Western perspective. Happily, that has

begun to change, so we have seen new works such as the *Encyclopedia of Missions and Missionaries*, the *Dictionary of Mission Theology*, *Asian Christian Theologies*, *African Theology*, *Introduction to Theology in the Global Perspective*, *Theology in the Context of World Christianity*, etc. It's encouraging to see these changes, but we want to see more.

5) Finally, a word on "collaborative reference sources," such as Wikipedia. One of the great benefits of teaching the MLIS course I mentioned earlier has been to witness the gradual changes in how such resources are valued. The usual pattern, sad to say, has been to pit a conspicuously lousy example from Wikipedia against a stellar example from some Oxford publication, draw the contrasts and consider the matter settled. But what does that prove? The fact is that Wikipedia is getting better, and this is partly because the medium itself builds in the capacity for constant editing and review. And it brings into play the potential of what has been called "the community of enthusiasts" as well as of the community of scholars, with which we are much more familiar. It falls to us to be reviewing our own estimation of these developments and to use them to their best effect for our patrons.

Part III. The ATLA Reference Module for Church History by Jennifer Woodruff Tait

Jennifer presented the reference training module on church history sources she has compiled for ATLA's Reference Module Task Force. Eventually, this and other modules will be available through ATLA's website for use by theological libraries. The module is meant to replicate a "ready-reference" collection of 40 (or so) books on a shelf and 40 (or so) bookmarked websites that would be most useful to answer basic church history reference questions and to direct patrons with in-depth questions towards more extensive resources. The text of the module is included here.

Church History: Basic Print and Online Reference Sources

Reference questions in church history can vary from simple names and dates to complex questions about historical causation—and can be prompted by anything from a research paper or scholarly book to a church newsletter or Sunday School class. The resources below are intended to be ones of "first resort." Many contain pointers to further and more in-depth treatments.

This list can be used in one of two ways; as a quick "go-to" guide in given reference situations, or as an in-depth resource for study. Systematically browsing through and familiarizing yourself with each resource listed will give you a better understanding of what topics and approaches church history can include. To this end, resources are included that use many different theological, sociological, and cultural lenses.

Finally, some pointers for evaluating the usefulness of resources *not* on this list are included. These may be useful to share with patrons. "Test" yourself at the end with the list of imaginary reference questions!

Start your searches here

Encyclopedias, dictionaries and handbooks

- *Oxford Dictionary of the Christian Church* (OUP, 2005) and *Concise Oxford Dictionary of the Christian Church* (OUP, 2006). Good brief articles with bibliographies on major people and movements in church history. Better on British and European topics than American.
- *New Westminster Dictionary of Church History* (Westminster John Knox, 2008) is similar to the OUP resource. Only the first volume (through the Reformation) is currently available.
- *Handbook of Denominations in the United States* (12th ed. Abingdon, 2005): still the basic source for denominational histories.
- *Encyclopedia of Protestantism* (Routledge, 2004) contains theological topics as well as historical. Longer articles have bibliographies.
- *New Catholic Encyclopedia* (Gale, 2003; see below for a link to the original 1913 edition): theological and historical coverage; some bibliographies are outdated.
- *The Complete Library of Christian Worship* (Hendrickson, 1995ff); several volumes (esp. v. 2) focus on historical topics.
- Dictionaries and encyclopedias exist for many historical eras and specific movements (some are listed below).

Survey histories

- Justo Gonzalez's *The Story of Christianity: The Early Church to the Dawn of the Reformation* (HarperOne, 1984) and *The Reformation to the Present* (HarperOne, 1985), written from an old-fashioned Protestant mainline perspective, contain plenty of names and dates and are good for quick reference.
- Mark Noll's *Turning Points: Decisive Moments in the History of Christianity* (Baker, 2nd ed. 2001), a more selective treatment, contains excellent "for further reading" lists at the end of each chapter. (Good starting material for research papers.)
- Irvin and Sunquist's *History of the World Christian Movement* (Orbis, 2001) specializes in discussing non-Western traditions and groups marginalized by traditional historical approaches. Unfortunately, only the first volume has been published.
- The *Cambridge History of Christianity* is a 9-volume set with detailed coverage of specific periods (see the CUP website at http://www.cambridge.org/uk/series/sSeries.asp?code=CSCR for specific authors, titles, and publication dates).
- *A People's History of Christianity* is a 7-volume set (see the Augsburg Press website at http://www.augsburgfortress.org/education/academic/apeopleshistoryofchristianity/ for specific authors, titles, and publication dates) with a "lived religion" perspective: "Until very recently, the story of Christianity through its first two millennia has focused almost exclusively on an elite made up of officials, leaders, religious professionals, and theologians. What invariably got lost in the telling was the religious consciousness and experience of "ordinary" Christians . . . This majority—often illiterate, usually inarticulate, sometimes marginalized, and largely voiceless—are the focus of today's historians of Christianity."
- *A Brief History of Christian Worship* by James F. White (Abingdon, 1993) is a good first source for liturgical topics. For in-depth liturgical questions (with some sociological

and cultural coverage), the *Oxford History of Christian Worship* (OUP, 2005) has good articles and bibliographies.

Websites

- http://www.atla.com/tsig/atsrw/catalogedsiteslist.html: ATLA's links to websites on all aspects of religion, which it has deemed worthy for its "Selected Religion Websites" cataloging project. Some excellent historical sources are included.
- http://www.wabashcenter.wabash.edu/resources/guide_headings.aspx: The Wabash Center for Teaching and Learning in Theology and Religion hosts "an elective, annotated guide to a wide variety of electronic resources of interest to those who are involved in the study and practice of religion." A little bit of everything—syllabi, collections of links, e-books, bibliographies, newsletters, scholarly society websites, databases, etc.
  - Choose "Advanced search," then search on "Bellinger" and "Bibliography" for a list of over 100 bibliographies on theological and historical topics by librarian Charles Bellinger, including most eras of church history. (Some of his church history bibliographies are listed under "Doctrinal Theology.")
- http://www.ccel.org/: The Christian Classics Ethereal Library (administered by a professor at Calvin College) is the grandfather of primary-source sites with comprehensive sources from the Church Fathers through the 19th century and a collection of useful reference books.
  - CCEL's "Hymnary" (http://www.hymnary.org/) is a comprehensive index (including all the data from the *Dictionary of North American Hymnology*) of numerous denominational hymnals; it contains sheet music and MIDI files and can be searched by text or tune.
- http://www.fordham.edu/halsall/index.html: The Internet History Sourcebooks were developed by a history professor at Fordham University and link to both primary sources and additional resources. The Ancient Sourcebook has a section on "Christian Origins." In the Medieval Sourcebook, look under "Roman Church," "Medieval Life," "Reformation," "Crusades," "Empire and Papacy," and "Saints' Lives." The Modern History Sourcebook has religious material in the "Reformation," "Enlightenment," "Early US," "19th Century Religion," and "Post-War Religion" sections.
- http://www.atla.com/digitalresources/: This site, hosted by ATLA, contains digitized images from the collections of libraries throughout the U.S., ranging from first-century coins and manuscripts to nineteenth-century photographs and postcards. All are public-domain and can be used in class or church presentations and/or in printed materials such as books or newsletters.

Early and medieval Christianity

Encyclopedias, dictionaries, and handbooks

- *The Early Christian World* (Routledge, 2000)
- *Encyclopedia of Early Christianity* (Garland, 1998)
- *Augustine Through the Ages: An Encyclopedia* (Eerdmans, 1999)
- *Oxford Illustrated History of Medieval Europe* (New York: Oxford University Press, 2001)

- *Handbook of European History, 1400-1600* (Eerdmans, 1996)

Survey histories (in addition to the Cambridge and Augsburg series)

- Henry Chadwick, *The Early Church* (Penguin, 1994)
- W.H.C. Frend, *The Rise of Christianity* (Fortress, 1984)
- J.N.D. Kelley, *Early Christian Doctrines* (HarperOne, 1978)
- R. W. Southern, *Western Society and the Church in the Middle Ages* (Penguin, 1990)
- Peter Brown, *The Rise of Western Christendom* (Blackwell, 1996)
- Bernard McGinn, *The Presence of God*, a 4-v. history of early and medieval mysticism (Crossroad, 2004-)

Websites

- http://moses.creighton.edu/harmless/bibliographies_for_theology/Index.htm (or http://camellia.shc.edu/theology/ if the first link is down); extensive bibliographies by Jesuit priest Fr. William Harmless on the NT era, early and medieval Christianity, the Reformation, spirituality (early, medieval, Reformation, and twentieth-century), and the sacraments. Identifies the basic two or three works on any given topic, as well as many supplemental resources.
- http://www.earlychristianwritings.com/ is a site for Biblical and extrabiblical sources through 250 A.D. Links to different translations and interpretive material are included.
- http://www.georgetown.edu/faculty/jod/augustine/: This Augustine page is maintained by Georgetown professor James O'Donnell and contains the entire Confessions in full text, other full-text sources, images, and a helpful bibliography.
- http://www.newadvent.org : This page links to the Catholic Encyclopedia (1913 version), the Summa Theologica of Thomas Aquinas, and extensive writings of the Church Fathers.

Reformation to the present

Encyclopedias, dictionaries, and handbooks

- *Oxford Encyclopedia of the Reformation* (OUP, 1996)
- *A Companion to the Reformation World* (Blackwell, 2004)
- *Westminster Handbook to Reformation Theology* (WJK, 2010)
- *Encyclopedia of Fundamentalism* (Routledge, 2001)
- Some of Scarecrow's most useful historical dictionaries: *Historical Dictionary of Methodism* (2005), *Holiness Movement* (2009), *Anglicanism* (2006), *Catholicism* (1996), *Lutheranism* (2001), *Reformed Churches* (2009), *Mormonism* (2008), *New Religious Movements* (2001), *Baptists* (2009), *Friends (Quakers)* (2003), *Orthodox Church* (1996), *Reformation and Counter-Reformation* (2000), *Puritans* (2007), *Salvation Army* (2006), *Seventh-Day Adventists* (2005), *Shakers* (2008), *Unitarian Universalism* (2003)

Survey histories (selected topics; in addition to the Cambridge and Augsburg series)

- Reformation: Euan Cameron, *The European Reformation* (OUP, 1991); Lewis Spitz, *The Renaissance and Reformation Movements* (Concordia, 1987); Owen Chadwick, *The Reformation* (Penguin, 1964)

- Seventeenth and eighteenth centuries: Gerald Cragg, *The Church and the Age of Reason* (Penguin, 1990); Stewart Brown and Timothy Tackett, *Enlightenment, Reawakening, and Revolution, 1660-1815* (Cambridge UP, 2006); Stephen Neill, *Anglicanism* (OUP, 1978)
- Missions: Stephen Neill, *History of Christian Missions* (Penguin, 1986); Dana Robert, *Christian Missions: How Christianity Became a World Religion* (Wiley-Blackwell, 2009) and *American Women in Mission* (Mercer UP, 1996); Kenneth Scott Latourette, *A History of the Expansion of Christianity*, 7 vols. (Harper, 1937-1945); Eerdmans' *Studies in the History of Christian Mission Series* (http://www.eerdmans.com/series/shcm.htm)
- American religion: Sydney Ahlstrom, *Religious History of the American People* (Yale, 2004); Gaustad and Schmidt, *The Religious History of America* (Harper, 2002); Martin Marty, *Pilgrims in Their Own Land* (Penguin, 1984); Toulouse and O'Duke, *Makers of Christian Theology in America* (Abingdon, 1997) and its companion sourcebook, *Sources of Christian Theology in America* (Abingdon, 1999)
- Liturgy: James F. White, *Roman Catholic Worship: Trent to Today* (Pueblo, 2003) and *Protestant Worship: Traditions in Transition* (WJK, 1989).
- Orthodoxy: Timothy (Kallistos) Ware, *The Orthodox Church* (Pelican, 1993) and *The Orthodox Way* (St. Vladimir's, 1995)

Websites

- http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html: Project Wittenberg, developed by a librarian at Concordia Theological Seminary (Ft. Wayne), is *"home to works by and about Martin Luther and other Lutherans . . . all manner of texts from short quotations to commentaries, hymns to statements of faith, theological treatises to biographies."*
- http://www.goarch.org/en/ourfaith/: The Greek Orthodox Archdiocese of America hosts this site, combining informational articles on Orthodox history and practice with primary source documents (sayings of the Desert Fathers, summaries of church councils).
- http://justus.anglican.org/resources/: This site is maintained by the Society of Archbishop Justus, a nonprofit organization dedicated to putting Anglican resources online. Check out http://justus.anglican.org/resources/bcp/ for all the versions of the Book of Common Prayer which copyright permits posting, and Project Canterbury (http://justus.anglican.org/resources/pc/index.html) for full-text source material on Anglican history.
- http://wesley.nnu.edu/index.htm: The Wesley Center for Applied Theology at Northwest Nazarene University has posted on this site extensive full-text works (many not available at CCEL) of John and Charles Wesley, John Fletcher, and other Methodist theologians. In addition, you can find the works of Arminius and a comprehensive collection of Holiness movement authors.
- http://www.nhc.rtp.nc.us/tserve/divam.htm: Short interpretive essays on American religion from the National Humanities Center, designed to aid teachers in preparing lessons. Includes links to other online sites regarding American religious history.

- http://www.vatican.va/phome_en.htm: The Vatican's website. "The Holy Father" has biographical information and papal documents for popes from the 1870s to the present. The "Archive" button has links to other useful documents including the entire Catechism of the Catholic Church and the Code of Canon Law.
- http://plato.stanford.edu/: Stanford Encyclopedia of Philosophy, includes many articles on the history of philosophy.
- Do not neglect the websites of denominational archives for questions about specific traditions. A *very* preliminary list:
  - Methodist and Wesleyan traditions: http://www.gcah.org/ (UMC); http://www.nazarene.org/archives/ (Nazarene); http://marston.freemethodistchurch.org/index.html (Free Methodist); http://www.wesleyan.org/doc/archives/ (Wesleyan); http://www.library.manchester.ac.uk/specialcollections/collections/methodist/ (Methodist Church of Great Britain)
  - Presbyterian traditions: http://www.history.pcusa.org/about/phila.html (PCUSA); http://www.pcahistory.org/ (PCA)
  - Baptist traditions: http://www.sbhla.org/ (Southern Baptist); http://www.abhsarchives.org/ (American Baptist); http://abacus.bates.edu/muskie-archives/BatesHistory/FWB.shtml (Freewill Baptist);
  - Stone-Campbell traditions: http://www.discipleshistory.org/about/default.htm (Disciples of Christ, also serving other parts of the movement)
  - Episcopal/Anglican traditions: http://www.episcopalarchives.org/ (ECUSA); http://www.cofe.anglican.org/about/librariesandarchives/ (Church of England); http://www.theamia.org/experience/our-story (AMIA)
  - Congregational/UCC traditions: http://www.ucc.org/about-us/archives/ (UCC); http://www.erhs.info/Home.html (Evangelical and Reformed); http://www.congregationallibrary.org/ (Congregational)

Evaluative questions

- Is the book, article, or website recommended by a source I trust?
- Who published this work, or who is responsible for the content on this site? Is the book published by a reputable academic or popular press, and what are the author's stated credentials? Does the publisher publish other works of this type or on this subject? Is the site hosted by a university, denomination, or scholarly society? If the site was developed by an individual, do they identify their qualifications or scholarly affiliation?
- How professional does the work appear? Does it contain thoughtful organization and (if a website) clear instructions for use? Does the book appear to be well edited, or do you note proper grammar and spelling on the website?
- Does the site have an agenda (religious or otherwise)? This does not automatically disqualify it—many resources with a clear agenda are good collections of source material—but the presence of an agenda should always be kept in mind.

Where would you start to answer the following reference questions?

- "I want to write a series of Sunday School lessons on Martin Luther and his colleagues in the Reformation."

- "Are Orthodox priests allowed to get married?"
- "I'm doing research on comparative attitudes towards liturgy in mainline and fundamentalist churches in the twentieth century."
- "Do you have any material on Augustine's theological opponents?"
- "I'm researching a paper on early Methodists. What did they believe?"
- "Where did we get the idea of predestination?"
- "Why do we have pews in churches?"
- "I'm interested in tracing attitudes towards women's public ministry in the early church."
- "Who are the Anabaptists? Are there any of them around still today?"
- "I want to preach a sermon series on great saints of the church."
- "I'm researching Catholic missionary attitudes in the seventeenth and eighteenth centuries."
- "What did Aquinas think about baptism?"
- "When did the church get bishops?"
- "What's the history of the Mormon church? Are they Christians or not?"
- "I'm going to be writing a survey textbook on the sacraments throughout Christian history."
- "What's the Trail of Blood?"

(Portions of this resource originally appeared as "Surfing the Sites: Church History" in *Catalyst* 32:2, February 2006).

Jennifer's PowerPoint Presentation will be posted on the ATLA members-only website at http://www.atla.com/community.

Pray, Work, Study, Log On: Can Libraries be a Common Ground in Online Theological Education? (Teaching and Learning Interest Group)

Moderator: Carisse Berryhill, Abilene Christian University
Panelists: William Badke, Trinity Western University; Jay Endicott, Asbury Theological Seminary; John Mark Hicks, Lipscomb University; Jennifer Woodruff Tait, Huntington University/Asbury Theological Seminary/Southwestern College/United Theological Seminary

Part One:—Online Information Training in Theological Education
William Badke

The role of online or hybrid courses within theological education has long since moved from novelty to significant component. Whether it is as simple as a live course professor putting assignments and forums online through courseware, or as complex as mounting an entire course online, the idea of remotely educating students is becoming commonplace.

Leaving aside the crucial discussions of how professors and students may connect effectively in a digital environment and how professors may mentor or provide help in spiritual formation at a distance, I would like to consider ways in which information needs of online students may be met effectively online. By "information needs," I do not mean the imparting of content (which is either done by the professor or is managed by various library resources), but the needs students have in knowing how to acquire and handle information well.

Students who are online are not, of course, always at a distance. A lot of students who can easily go to the institution's physical library take online courses. Thus their "information needs," or more clearly, their "information literacy needs" are the same as students in live classes. But for students who are truly at a distance, their understanding of the library's information systems is often severely limited.

In our setting—Associated Canadian Theological Schools—we have chosen not to distinguish between truly distant students and local ones but have decided to provide all students with intensive information literacy instruction through a one-credit course required in all programs.

I'd like to explain the basic features of this course and introduce a number of other ways in which we are using online tools to support online students.

Online Credit Course

Since 2000, we have offered it both in live and online sections of a one-credit research course (http://www.acts.twu.ca/Library/research500.htm). The "one credit" is somewhat of an in-joke in that the work load is easily between two and three credits. We just wanted to ease the financial burden somewhat by limiting it officially to one credit. The online version of the course is likely the first graduate level information literacy credit course ever produced, so I've had a lot of time to refine it.

The basic plan is fairly simple:

**To view the PowerPoint presentation that accompanied this session, visit http://www.atla.com/community.*

1) The course is required of all ACTS students. They take it in their first year of studies, either in the live or online version (though most take it online).
2) The online course consists of five modules, each of which calls for reading, and then an assignment that covers one aspect of the research process. The modules are structured chronologically through the research process, from creation of a research question or thesis to a final outline and bibliography. Students are encouraged to use topics for which they are actually writing papers in other courses. Online students cover two topics but do not have to write a full paper. Live students do one topic, but they have to submit a final paper.
3) The key to the success of this course, especially the online version, is extensive grading, with helpful comments sent to the student. Students are cautioned to read the previous assignments' comments and incorporate changes into the next assignment rather than sending in all assignments at once.
4) The result is two relatively fully researched topics. Generally there is an improvement in research assignment grades over the course of the semester, and the final assignment provides a good measure of what the student is able to accomplish in research.

How does such a course support online instruction? How well is an online research course able to improve the research ability of students? It appears that the course, now over ten years old, is doing well. Student satisfaction with it is high, and my later work with students on research papers and graduate essays shows they are retaining their skills.

Two elements could be seen as troublesome—how do we build community and spiritual formation into an online course? Both of these, frankly, have been minimal concerns. Students doing this course have lots of other venues for community and spiritual formation. My attempts to incorporate these elements into the online course have failed to produce interest. Students, doing a variety of different topics, find their highest value in their relationship with me as mentor and really do not care to spend time interacting with others in the course. This makes online research instruction a phenomenon different from other types of online seminary courses.

Other Options for Online Support

Many institutions cannot provide online credit research courses, yet distance students still need a great deal of support. Here are options that we are using:

1) A distance education library information page on the library website: http://www.twu.ca/library/distancestudents.htm.
2) A pictorial guide to the library's functions: http://www.acts.twu.ca/Library/AboutTWULib.htm.
3) Extensive online help—messaging, e-mail, etc. on the library home page: http://www.twu.ca/library/.
4) A set of animated research tutorials, many of them created by my colleague, Duncan Dixon: http://www.twu.ca/library/flashtutorials.htm. Such tutorials can be created by using free tools like Wink and Jing or commercial tools like Camtasia and Captivate.
5) An interactive tutorial that we currently use for undergraduate English students but which could be adapted for seminaries. The tutorial uses the quiz program

in common courseware such as Blackboard or Moodle. Students open a second browser and are required to be able to answer 20 multiple choice questions by doing various live searches.

Library Support for Online Education

There are many ways we can support online education in seminaries. At the most direct level, I have been involved in development of policy and training for online instruction in our seminary. This has been a rewarding experience that has improved my understanding of what is needed to support online/distance courses.

It is crucial to overcome the challenge of distance students who have difficulty connecting with research resources. Offering tutorials and making sure students at a distance have solid links to our resources is the minimum required. I would, however, urge all seminaries to find ways to incorporate credit instruction with assignments into their curricula, whether as a stand-alone course or as modules within existing courses.

Why is connection and instruction so important? First, because students at a distance lack the opportunity to become familiar with research resources and develop research ability in the way that residential students can. Second, because students who feel cut off from potential research resources are more likely to drop out of programs than those who feel connected to the means to carry out their research. Those who feel confident about doing research effectively are more likely to continue to graduation.

[PowerPoint: http://www.acts.twu.ca/Library/atla2010.ppt or http://bit.ly/aFiJME]

For Further Reading

Badke, William. Research Strategies web: http://www.acts.twu.ca/Library/textbook.htm (online courses, course syllabi, teaching manual and additional resources).

Badke, William. "Associated Canadian Theological Schools: Building an Online Graduate Information Literacy Course Without a Blueprint." *Public Services Quarterly* 3 no.3/4 (2007): 19-35. http://www.acts.twu.ca/Library/ACTSPubServRev2007.doc

Badke, William. "Graduate Online Information Literacy: The ACTS Experience: Associated Canadian Theological Schools." In *Information Literacy Programs in the Digital Age: Educating College and University Students Online,* ed. Alice Daugherty; Michael F Russo. Chicago: Association of College and Research Libraries, 2008, 3-12.

Part Two—Online Challenges: Spiritual Formation and Faculty Development

Jay Endicott

Spiritual Formation

Mission: Asbury Theological Seminary is a community called to prepare theologically educated, sanctified, Spirit-filled men and women to evangelize and to spread scriptural holiness throughout the world through the love of Jesus Christ, in the power of the Holy Spirit and to the glory of God the Father

Online Formation: Formal Component Challenges

- Transform students in spiritual formation
- Six Core Values—Christian Formation Plan (CFP)
    - Justice and Mercy
    - Local and Global
    - Academy and Church
    - Social and Personal Holiness
    - Crucial Moments and Continuous Process
    - Believers and Humanity
- Use of technology to deliver CFP

Challenges

- Technology
- Method
- Collaboration—whole community
- Training of faculty and students

Christian Formation Plan Course

- Intro
- Guide

Online Formation

- Website
- iTunes U
- Portal
- Blogs
- Moodle Forums
- Twitter
- Facebook

Informal Components

- Website
- iTunes U
- Portal
- Blogs
- Moodle Forums
- Twitter
- Facebook

Faculty Development

- Effective Support
    - According to a recent survey by the Association of Research Libraries, 74 percent of their respondents were planning on providing support services exclusive for faculty and/or graduate assistants (http://www.arl.org/news/pr/spec308-16dec08~print.shtml).

- Faculty Collaboration
  - The Wabash Center for Teaching and Learning for Theology and Religion has been helpful in this regard. Grants, workshops, best practices, and online resources are just some of the offerings of the Wabash Center (http://www.wabashcenter.wabash.edu).
- Needs Assessment
  - Increased faculty confidence and encouraged early adoption of the Moodle platform as Information Services customized the Moodle interface based on faculty input
  - Essential for improving services and convincing decision makers
- Innovative Instructional Resourcing
  - Example: Faculty distance learning education was altered from a week on-campus experience to 2 day on-campus visit supplemented with a month online session facilitated by the Director of Distributed Learning.
  - Regent Example
  - Talk Back Sessions
- Technology Integration in Education: The Faculty Connection
  - http://www.ats.edu/Resources/Publications/Documents/Colloquy/09FallColloquy.pdf

Part Three—But What About . . . ? Some Common Issues in Online Education in the Humanities, and How Theological Librarians Might "Stand in the Gap" Jennifer Woodruff Tait

- Faculty in general—and humanities faculty in particular—often have philosophical questions about the whole online endeavor.
- Theological faculty ask:
  - How can spiritual formation be conducted online?
  - Does teaching online require "selling out" to a marketing/business model of education?
  - Isn't face-to-face contact especially important in theological education due to the incarnational nature of our faith?
- On a practical level, even if some of those questions are resolved, faculty also ask:
  - How do I set up my class to facilitate learning?
  - How do I set up my class to facilitate transformation?
  - How do I set up my class, period?
- Teaching online faculty—a training course
  - Answering the question: Why do this at all?
  - Answering the question: How do I do this?
- Issues I wanted to consider:
  - What is the nature of learning?
  - Does this change in any way when we change the format of our encounter?
  - How can we use "new media"—particularly visual media—in the online classroom?

    - Does online teaching require a different set of skills? But what about . . . ?
- My overall plan for the course
    - Allow people to reflect at some length on the philosophical and pedagogical issues all this raises before they start tweaking software.
    - Give them experience navigating a site as they discuss content before they start tweaking software.
    - Give them experience with different aspects of the software so they can weigh what is most appropriate to their courses.
    - I also tried to simulate the a-little-hectic-but-I-can-do-this-if-I-focus pace of an online course, combining reading assignments, discussion, and several assignments to complete.
- Print texts
    - Mike Rose, *Why School? Reclaiming Education For All of Us* (New Press, 2009).
    - Bonnie Elbaum et al: Essential Elements: Prepare, Design, and Teach Your Online Course (Atwood, 2002).
    - Andy Crouch, *Culture Making* (InterVarsity, 2008).
- Online resources
    - *Innovate:* http://innovateonline.info/?view=issue.
    - *Faculty Focus:* http://www.facultyfocus.com/.
    - Michael Wesch, digital anthropologist: http://www.youtube.com/user/mwesch, http://mediatedcultures.net/ksudigg/.
- Training Course Objectives
    - To broaden understanding of the issues presented by adult learners.
    - To develop a community of reflective practitioners of online education.
    - To learn basic technological aspects of mounting a Moodle course.
    - To use this theoretical and practical knowledge to begin developing a specific online course.
- Learning Outcomes
    - At the end of the four-week training, participants should be able to:
        - Reflect critically on benefits and challenges of teaching adult learners.
        - Reflect critically on benefits and challenges of teaching and learning in the online environment.
        - Navigate the basic aspects of a Moodle course site.
        - Apply these reflections by beginning to select useful pedagogical and technological tools for their own courses.
- Course outline
    - Week One: Reflections on Education.
    - Week Two: Reflections on Online Education.
    - Week Three: Designing Online Education.
    - Week Four: Designing Your Online Education.
    - During the course we will interact with each other on weekly discussion boards (just as your students will most probably be doing) and will collaborate in building a course glossary of useful resources. The last week of the course will consist of hands-

on practice in course design; you should come out of it with a set of discussion questions and a learning activity which can be used in your first course.

- Week One Questions**:** Answer the following questions where indicated in the discussion forums, based on the readings and your own educational experience:
    - What is your one-sentence definition of education? Does this definition change when working with adult learners? If so, how? If not, why not?
    - Where do you agree and disagree with Rose's vision of education? Which of his proposals would you adopt? Why? ("None" is always a perfectly legitimate answer to this question, by the way.)
    - Where do you agree and disagree with Crouch's vision of how Christians engage, critique, and create culture? Does this Christian commitment affect your definition of education (if so, how)?
    - How do political and economic realities shape 21st century education? As we confront those realities, what should not be lost?
    - Make **two** responses to colleagues in the discussion forums.
- Week Two Questions
    - Where do you agree and disagree with Boettcher's vision of education? Which of her proposals would you adopt? Why?
    - Do you agree with Downes, Mabrito, Medley, and Wesch that the electronic environment permanently reinvents education? Why or why not?
    - What might online education do better, and what might it not do as well? What should not be lost, and why?
    - Are any of the questions raised by Rose and Crouch last week relevant to this discussion? Which ones? How can an incarnational faith be presented in an online environment?
- Week Three Questions
    - Which of the practical elements of online course design suggested by the readings are already characteristic of your educational practice? Which represent a "shift" of teaching philosophy or practice? What should not be lost, and why?
    - Which practices would be most useful for your subject matter? Which practices would be difficult to implement? Are any of them puzzling (and, if so, why?)?
    - How can you use these practices (and which ones are most useful) to advance your vision of education from week one? How can you use them to keep what should not be lost?
- What went wrong?
    - Many practical things:
        - Timing.
        - Textbooks.
        - Communication.
    - Lack of incentive to complete the class.
    - Lack of interest in the discussion.
    - Tried to be both a "why" and a "how-to."
- What went right?

    - Fruitful discussion by those who participated.
    - Knowledge of new resources.
- What would I do differently?
    - Communicate the nature of the class more clearly, and in a more timely fashion.
    - Not try to do so much so quickly.
    - Solicit more input about the questions faculty need answered.
- What would I not do differently?
    - Keep asking the philosophical questions.
    - Keep raising incarnational concerns.
- Theological librarians have a unique privilege.
    - By virtue of our training, we have a level of technological comfort beyond that of many faculty.
    - By virtue of our calling, we have a commitment to not be seduced by technology for its own sake.
- How can we help our faculty navigate this new environment? How can we help them use the gifts it offers while still keeping what should not be lost?

Non-Western Christianity, Collecting It, Documenting It, Cataloging It, and Providing Access to It (World Christianity Interest Group)

Panelists Shirley Gunn, Nigerian Baptist Convention (retired); Jeff Siemon, Fuller Theological Seminary; D'Anna Shotts, Baptist Theological Seminary; and Paul F. Stuehrenberg, Yale University Divinity School

Part One—Cataloging World Christianity Materials
Jeff Siemon

Jeff Siemon spoke about cataloging World Christianity materials. As a prologue, he advocated for collecting World Christianity materials. These were the three general reasons: World Christian materials reveal Western biases in our understandings of Jesus, God, the Holy Spirit, Church history, etc. World Christian materials provide a fuller understanding of God, and more opportunities to glorify God by incorporating the perspectives of many nations. World Christian materials document God's global work for current and future scholars to study and offer praise.

Library leaders in particular need to understand and communicate the importance, for the *masters' level curriculum*, of collecting non-Western materials. U.S. ministry contexts are multicultural, and non-Western materials help prepare students to work in multicultural contexts. U.S. students come to masters' programs with greater language and culture skills than previous generations, so these students can make use of non-Western items. And non-Western materials add diversity to the learning experience even beyond what the faculty can represent.

Quality cataloging may be more important for non-Western materials than for materials more common in the U.S. Let's assume that a goal of collecting World Christianity materials is to promote the interaction of topics across languages and cultures. Cross-cultural interaction requires excellent subject headings and classification because title keywords alone won't provide sufficient correlations or relationships.

Cataloging of non-English languages materials can be done as a partnership between a person with language expertise and a person with cataloging expertise. The person with language expertise needs to be able to type in English and in the original language, Romanize the original language using standards, and have a rich theological vocabulary in the original language. The person with cataloging expertise needs teaching and cross-cultural communication skills, and knowledge of MARC records, AACR2, authority control, classification, subject headings, local ILSs, and OCLC Connexion. Both need general personal computer skills and a rich theological vocabulary in English.

OPACs for non-Roman language materials need to display, search, and type non-Roman alphabets, have many language limit options, and offer the OPAC interface and training in multiple languages. Patrons need to learn about differences in Romanization schemes, particularly regarding personal names and geographic names.

This portion of the presentation closed with mention of a variety of learning needed when working with non-Western materials. Serials check-in people need to recognize languages and to be able to count and recognize months in a variety of languages. Original descriptive cataloging can be taught to bright students in about three months of partnership, but subject headings and classification require an ongoing partnership. A lot of teaching can be accomplished with few words and lots of pointing at an interface with a pencil. Trainers must be aware of cultural diversity regarding learning and hierarchy. Food, celebrations, and exploring cultural differences can be fun for all the folk in technical services.

Part Two—The Kenneth Scott Latourette Initiative for the Documentation of World Christianity
Paul F. Stuehrenberg

Yale Divinity Library is in the fortunate position to have a fund that we can use for the pro-active microfilming of print and non-print material documenting the history of Christian missions and world Christianity. Today I will give you a bit of the background for this Initiative and I will invite you to help us carry this work forward.

Kenneth Scott Latourette (1884-1968) was appointed as the D. Willis James Professor of Missions at Yale Divinity School in 1921. After the Divinity School moved to its current location in 1932, Latourette worked closely with Raymond Morris (1904-1990), the first Divinity Librarian, to change the focus of the Day Mission Collection from a collection used to train missionaries to one that was more historical in its focus. From then on, the collection broadened its scope from a narrow focus on Protestant missions to include Roman Catholic and Orthodox missions as well. After his retirement in 1953, Latourette established an endowment to support the Day Library. Income from that fund started to come to the Divinity Library in 1981. The income is sufficient that, in addition to purchasing material that is commercially available, we are able to spend some of the revenue to carry out the Latourette Initiative. Over the past several years, we have microfilmed documentation at the World Council of Churches (921 reels), the University of Edinburgh (204 reels), and the Evangelical Lutheran Church in America (304 reels). We have ongoing projects at the Uganda Christian University (180 reels) and the Bible College of Victoria in Melbourne (11 reels). We have just begun projects at the Gujarat United School of Theology in India and at the Hong Kong Baptist University, and we are looking for new projects.

One would think that we would have people beating down our doors with project suggestions, but that is definitely not the case. In my experience, one does not just go up to someone and say, “We want to film your archives.” People are generally suspicious of your motivation for doing so. Instead, all of our projects have been undertaken with institutions that we had a prior relationship with, or when someone they trusted convinced them this was a good thing to do. In the case of the World Council of Churches, for example, Pierre Beffa was then the Librarian, and convinced the powers that be that this was a good thing. In the cases of Uganda Christian University and the Bible College of Victoria, individuals affiliated with those institutions attended a conference on documentation where Martha Smalley made a presentation about the Latourette Initiative. Those individuals went back to their institutions, convinced the powers that be, and then approached us about undertaking the projects. In the case of the Gujarat United School of Theology, a retired British missionary who had worked at the school his entire career intervened on our behalf.

I'm here today to ask for your help. I'm looking for people who can help identify collections in need of preservation, either in this country or abroad. These can be missions archives or archives of a church outside the West. The ideal candidate will be well organized and will have a finding aid, preferably online. We can use the Latourette fund for the microfilming or scanning of the material. What we need is to have people help us lay the groundwork by identifying collections and talking to the repositories about the importance of preserving and providing access to this documentation. If this is of interest to you, I encourage you to talk to me, or send me a proposal.

PLENARY SESSIONS

Describing and Accessing Resources – Where Are We Headed?
by Dr. Barbara Tillett, Chief of the Policy and Standards Division, Library of Congress

What's changing?

- Changes in technology
- Change in focus: Move from individual library to international audience
- Change of view: Move from classes of materials in libraries to elements and relationships for entities in bibliographic universe
  - More controlled vocabularies
  - More re-use of metadata beyond libraries

IFLA's Influences

1969+ ISBDs

- International Standard Bibliographic Description
  - 2007 Consolidated edition
- 1990's Harmonization ISBD, ISSN, AACR2 Continuing Resources

Cataloguing Principles

- 1961—IFLA's "Paris Principles"

International Cataloguing Principles (ICP)

- 20 languages (more on IFLA Web)
- http://www.ifla.org/en/publications/statement-of-international-cataloguing-principles
- Principles
- Glossary
- Background on the IME ICC Process
- Pictures of participants
- Acknowledgements

General Principles (IME ICC)

- Convenience of user
- Representation
- Common usage
- Accuracy
- Sufficiency and necessity
- Significance
- Economy
- Consistency and standardization
- Integration
- Defensible, not arbitrary

- If contradictory, take a defensible, practical solution.

Transcription – Principle of Representation in RDA

- "Take what you see"
  - Correction of inaccuracies elsewhere
  - No more abbreviating (but take abbreviations found on the resource)
- "Accept what you get"
  - Facilitating automated data capture

Sample Changes from AACR2

- Transcribed data (macros and templates)
  - Option to keep rule of 3
    - e.g., "[and five others]"—no more " . . . et. al."
  - First place of publication is "core"
  - "Place of publication not identified"—not "s.l."
  - "Publisher not identified"—not "s.n."
  - "Date of publication not identified"

FRBR

- IFLA's Functional Requirements for Bibliographic Records (FRBR)
- User tasks
  - Find
  - Identify
  - Select
  - Obtain
- Entities, Relationships, Attributes
- Mandatory elements for a national level bibliographic record

FRAD

- June 2009
- Extends the FRBR model to authority data
- (Still to come is FRSAD on subject authority data)

RDA Structure

- General introduction
- Identifying Elements (Entities and their attributes)
- Relationships
  - Appendices
    - Capitalization, Abbreviations, Initial articles, etc.
    - Presentation (ISBD, MARC, etc.)
    - Relationship designators
    - Etc.
  - Glossary

What's wrong with AACR2?

- Increasingly complex

- Lack of logical structure
- Mixing content and carrier data
- Hierarchical relationships missing
- Anglo-American centric viewpoint
- Written before FRBR
- Not enough support for collocation

1997 International Conference on the Principles and Future Development of AACR

- Toronto, Canada
- JSC invited worldwide experts
- Issues leading to RDA
- Principles
- Content vs. carrier
- Logical structure of AACR
- Seriality
- Internationalization

Strategic Plan for RDA2002+

JSC Collaborations with other Metadata Communities

- IFLA - Principles, Conceptual models, ISBD/ISSN
- ONIX (Publishers)—types of content, media, carriers
- Dublin Core, IEEE/LOM, Semantic Web, W3C
    - o "Data Modeling Meeting"—London 2007
- RDA/MARC Working Group (MARBI)

Other Collaborations

- Law Library community
    - o Treaties
- Hebraica and Religion Teams at LC
    - o Bible proposals
- Mss/Archives experts at LC (Mss. Div., NUCMC, American Folklife Center, Rare Books)
    - o DACS
- Music Div. and Motion Picture, Broadcasting and Recorded Sound Div., MLA
    - o AMIM2 and Ch.6 proposals for music
- Prints & Photographs Division
    - o CCO
- Geography and Maps Divisions at LC

Sample Changes from AACR2

- Access points (transition)
    - o Bible
    - o No more "Polyglot"
    - o More data in authority records

Bible

- Bible. Old Testament
- Bible. New Testament
- Bible. Apocrypha
- For individual books and other groups of books, do not include name of testament after "Bible": e.g., Bible. Genesis

Sample Changes from AACR2

- GMD—General Material Designator → ONIX/RDA (icons?)
  - Content type
    - e.g., notated music, performed music, sounds, spoken word, text, still image, two-dimensional moving image (MARC 336)
  - Media type
    - e.g., audio, computer, microform, projected, unmediated, video (MARC 337)
  - Carrier type
    - e.g., audio disc, online resource, microfiche, volume, object, videodisc (MARC 338)

336-338 examples

Book:

300 $a 238 pages : $b …
336 $a text $2 rdacontent
337 $a unmediated $2 rdamedia
338 $a volume $2 rdacarrier

Print serial:

300 $a volumes : $b …
336 $a text $2 rdacontent
337 $a unmediated $2 rdamedia
338 $a volume $2 rdacarrier

RDA: Workflows

US RDA Test

- http://www.loc.gov/bibliographic-future/rda/
- RDA content questions: LChelp4rda@loc.gov
- Timeline
  - June 2010 ALA releases RDA Toolkit
  - June-Aug. 31 ALA allows free access to RDA Toolkit to everyone who registers
  - June-Sept. 30 U.S. testers get training and have time to practice
  - Oct. 1-Dec. 31 U.S. test of RDA
  - Jan.-Mar. 2011 analysis of test results and decisions by U.S. national libraries

Internet

- Catalogs are no longer in isolation
  - Global access to data

- Integrate bibliographic data with wider Internet environment
    - Share data beyond institutions

Internet "Cloud"

- Databases, Repositories
- Services
- Web front end

"Bridge" Period – Building Blocks

- Clearly identify the data:
    - New MARC coding and mapping tables for RDA and MARC, Dublin Core, MODS/MADS, and ISBD
- Register controlled vocabularies on the Web:
    - RDA/ONIX controlled lists (e.g., content, media, & carrier types)
    - VIAF name authority data <viaf.org>
    - LCSH/SKOS <id.loc.gov/authorities>
- Develop next generation systems:
    - ILS, more sophisticated search engines, more open source and linked data structures

FRBR Collocation

- Objectives of a catalog: display
    - All the works associated with a person, etc.
    - All the expressions of the same work
    - All the manifestations of the same expression
    - All items/copies of the same manifestation

Pathways to Related Works

FRBR Benefits for Librarians

- Collocation
    - Better organization to catalog
- Easier cataloging
- Reduction in cataloging load
    - Work only cataloged once for all expressions under it
    - Expression only cataloged once for all manifestations under it
    - Item cataloging (already simple) remains the same

FRBR Greater Benefits for Users

- Collocation
- Easier to find information
    - Single search retrieves all related materials even if cataloged in different languages or different subject headings
- Easier to see the different expressions of a single work
    - Gives a better global picture
- Easier to find all manifestations

- Circulation: Place holds at "Work" or "Expression" level rather than only at manifestation level

VIAF

- Virtual International Authority File (creative re-use of data) viaf.org

Virtual International Authority File

- Matches names across 22 authority files of 18 institutions
  - 13 million name records
  - 10 million personas
  - 4.5 million clusters

Current Status

- Available as linked data with URIs
- Unicode throughout
- UNIMARC and MARC 21 supported

VIAF and Catalogers

- Use as a reference tool:
  - To resolve conflicts, questionable dates, forms of name, etc.
- Cite as source in 670 $a, for example:
  - BNF in VIAF, date searched
  - BNE in VIAF, date searched
  - Nat. Lib. of Australia in VIAF, date searched
  - LAC in VIAF, date searched

Next Steps for VIAF

- Better searching
- More "Linked data"
  - Related persons as in WorldCat Identities, Wikipedia, etc.
- Participants beyond libraries
  - Rights management agencies, Publishers
  - Museums, Archives
- More name types
  - Corporate and Family names
  - Uniform titles
  - Geographic names
  - . . . not topical terms

RDA Controlled Vocabularies—Registries

- Free on the Web at Metadata Registry (NSDL hosting for now)
- http://metadataregistry.org/schemaprop/list/schema_id/1.html

Please note: The PowerPoint slides for this presenation are available under the Member Publications section at http://www.atla.com/community

"Biblical Studies and Real-World Hermeneutics"

By Susan R. Garrett, Professor of New Testament, Louisville Presbyterian Theological Seminary

Introduction

It is an honor and a pleasure to speak to you this morning. How wonderful that you could meet in Louisville this year, where the ATLA was first established. I hope that it is proving to be a fruitful conference for you, and that you are thoroughly enjoying your stay in Louisville.

I thank my esteemed colleague Doug Gragg for his gracious introduction. Doug, I understand that you may have had a hand in putting together the list of excursions that people can take in between events and lectures. You've chosen some great ones: the Thomas Merton Center, Woodford Reserve Bourbon Distillery, Frazier International History Museum, the Ali Center, and others—all worthy sites. But I noticed that there was one fairly new Kentucky landmark not on the list. It is about 100 miles away, so perhaps there just isn't time. But maybe when you all are on your way out of town you can drive north to Boone County, outside Cincinnati, to visit *the Creation Museum*. The Creation Museum opened to much fanfare in 2007. One (sympathetic) blogger identified it as an anti-museum, because its creators conceived of it as a counter to traditional natural history museums, like the Smithsonian Museum of Natural History, the Field Museum in Chicago, or the Peabody Museum in New Haven. The Creation Museum features many exhibits pertaining to the origin and early history of the world, but all based on the premise that the world is only 6000 years old. Many of these displays explicitly contrast what human knowledge teaches (for example, about fossils) with what may be learned from God's revelation as found in Genesis. Several exhibits depict humans and dinosaurs as inhabiting the earth simultaneously. Millions of dollars went into the Creation Museum, which features beautiful architecture and the latest in animatronic wizardry.

The Creation Museum is culturally significant because it represents a way of construing the Bible that is simple common sense to millions of Christians in the United States and elsewhere—not just in Kentucky! The Creation Museum functions as a litmus test for how one understands the Hebrew Scriptures. Indeed, more than that—it functions as a shibboleth for an entire epistemology. How do we know what we know? What is the relationship between revealed texts and reason? How do spoken and written words convey meaning, and how do readers appropriate that meaning? What part of the biblical message, if any, is constant and what changes, depending on our sociocultural location? And the ultimate question: what is truth? One can learn a great deal about people based on whether they think creationism represents the most authentic science, or (on the contrary) pseudo-scientific nonsense. These contrasting epistemological orientations, in turn, serve as the basis for elaborate—and highly consequential—social, political, and ecclesiological judgments and divisions.

Of course, the Creation Museum is only one of several epistemological litmus tests we could apply; others include abortion, homosexuality, the two-state solution to the Israeli-Palestinian conflict, Sarah Palin, and cultural offerings ranging from *The Passion of the Christ* to the *The Da Vinci Code* to the Harry Potter books. Biblical hermeneutics (theories of interpretation) and their associated epistemologies shape common responses to every one of these cultural phenomena. Take Sarah Palin, for example. The current issue of *Newsweek* argues that she arouses such passionate support from millions of American evangelical women because they see in her the strong, wise, and devoted wife of Proverbs 31.[1] Meanwhile, Palin's detractors insist that she is the icon not of authentic biblical womanhood but of a distinctive slice of white, evangelical, U.S., Republican, post-9/11 culture, read back into the Bible by its proponents. Or, consider Harry Potter. I come from a generally harmonious extended family, but we don't talk about Harry Potter around my brother and his kids, because they see the whole phenomenon as distinctly anti-Christian in its promotion of witchcraft. My own daughters, by contrast, have had this day, June 18, 2010, marked on their calendar for over a year—not because Mom is giving a talk to the ATLA but because today is the day the Harry Potter theme park opens at Universal Studios in Orlando.

What do such matters have to do with theological education, or theological libraries? Creationism, Sarah Palin, Harry Potter, and a host of other issues are important because they are markers of the great biblical and epistemological variety and dividedness that characterize peoples of the book today—divisions that threaten to prevent any and all cooperation in solving the urgent social, political, and environmental problems that beset us. I am guessing that our respective institutional mission statements all declare an intention to prepare men and women for service in the real world. I worry that we are not doing an adequate job at that essential task of preparation, in that we are not properly equipping students to reach across the great and the small biblical and epistemological divisions, being too busy indoctrinating them into the dominant worldviews of our own institutions.

We don't necessarily do this indoctrination willfully, but it happens—in the classroom, in the lunch room, in the seminary dorms or apartments, in the chapel, and maybe even in the library. We become so focused on our own points of view that we fail to teach students how to discern and evaluate what is going on hermeneutically in the real world. In our Bible courses, we take them back to the pre-exilic period, or the post-exilic period, or the period of Second Temple Judaism—but we do not give them sufficient guidance on how to understand what our texts mean for millions of flesh-and-blood readers *today*. Our students become experts at BibleWorks but they cannot make heads or tails of the way some Dispensationalists use the Bible to justify the uncontrolled expansion of Israel. They can pass the Presbyterian Ordination exam in biblical exegesis but they cannot explain to you how their own exegetical approach differs from that of Joel Osteen—who reaches more people on a given Sunday than the vast majority of our students will reach in a lifetime. They can defend their own particular view on abortion, be they pro-life or pro-choice, but they cannot tell you how and why the opposing point of view makes perfect sense to millions of people. Until we educate our students in real-world biblical hermeneutics, we will not be educating them well.

There are naysayers to this pedagogical philosophy—educators and activists who are convinced that it is wrong to discuss a view they consider mistaken and dangerous, or to accord it anything like attentiveness or respect. According to this school of thought, opposing views are best mentioned with scorn and derision, or else not mentioned at all. But who will our students serve if they have been taught to shun the discourse and worldview of all whose beliefs differ from their own? How will they make their way through the contentious social, political, and organizational circumstances that they will inevitably encounter in their work if they can only speak their native tongue? What hope of peace and cooperation do we have for our world if we dismiss all who differ from us as irrational and foolish, as heretics, or even as terrorists? We do not have to believe what others believe—but we ought to try to *understand* one another's beliefs, for our mutual benefit.

The Historical-Critical Paradigm and the Perpetuation of Hermeneutical Ignorance

What can we do to remedy this pedagogical failure? I am certainly not going to advocate that we abandon historical critical methods for biblical study. By *historical critical methods* I am referring to that entire eclectic collection of strategies used to interpret the biblical texts in their original historical contexts, including methods for textual criticism; for the study of biblical language, worldview, culture, and rhetorical and literary practices; for the collection and analysis of historical data about persons, places, and things mentioned in the Bible; and for the analysis and evaluation of historical sequences, causes, and relationships described or alluded to in the biblical texts. I myself am a bona fide historical critic of the New Testament. I am a past co-chair of the Society of Biblical Literature section on the Social History of Formative Judaism and Early Christianity, and I am on the Board of Directors for the Contexticon of the New Testament, a cutting-edge Internet-based research system that promises to revolutionize the way we think about how ancient peoples used the Greek words found in the New Testament. I tell you this to make clear that I am not objecting to historical critical methods *per se*.

In this regard I am not alone. Dale B. Martin, Professor of New Testament at Yale, conducted a survey and discovered that theological educators and their students from across the Christian theological spectrum continue to strongly support the teaching of historical criticism. In his book *The Pedagogy of the Bible*, Martin observes that just about everyone in Christian seminaries and divinity schools agrees that looking at texts in their literary, historical, and sociocultural contexts provides needed control on our natural human tendency to read into the text what we want to see there.[2] We have not been fully honest with our students, however, about what historical criticism can and cannot deliver. When historical critical methods emerged out of the Enlightenment, the approach seemed to promise readers a basis for interpretive agreement. Scholars thought that they would be able to pierce through the obscuring layers of tradition and piety and expose the texts to the bright light of reasoned historical analysis. Thus they would be able to discern the true meaning of the texts once and for all. But this promise of discovering the one true meaning has not been fulfilled.

In fact, historical analysis frequently increases interpretive options, rather than reducing them! One reason for this unintended outcome is that such analysis reveals the *complexity* of the biblical writings and the *variety* of perspectives reflected in them. In addressing any given question, historical critics must typically make a whole series of analytical judgments, so that there are not one but many points at which they can and do diverge. A second reason for the increase in interpretive disagreement is that none of us is as objective as the historical critics hoped we would be. Factors external to the text always shape our perception and interpretation of it. I once taught a brilliant graduate student who came from a sectarian tradition with a distinctive interpretation of Paul. I noticed that this student's exegesis of Pauline texts was always perfectly defensible according to historical and philological criteria—yet always consistent with his own strong theological position. *How does he do that?,* I marveled time and again. A third reason for our interpretive disagreements is that practitioners of historical criticism have different ideas about what the Bible is, and hence different ideas of what their interpretive goals should be. Where does meaning reside? In the historical events to which the texts refer? In the mind of a given author? In the minds of the first flesh-and-blood audience or readership? These are only a few of the ways historical critics have construed the object of their inquiry. Different definitions of the task at hand lead to different outcomes.

Moreover, the post-modernist turn and the influence of literary criticism and other critical theory have added new complications, as some critics have come to deny that meaning inheres in the text like a walnut in its shell, waiting for a critic with the right tools to crack the nut open and pry out the meat. Rather, according to these scholars, meaning is always *constructed* by readers, ancient or modern, who belong to what literary critic Stanley Fish calls "interpretive communities." Historical criticism may be viewed as useful and illuminating—but it does not and cannot ever deliver the meaning of the text to us once and for all, because there *is* no "once and for all." Or, to switch metaphors, there is no neutral position from which to observe the text and say what it means, because *all* viewing positions are limited—another angle will always reveal something different. So, for these and other reasons, while historical criticism contributes greatly to our understanding of the biblical texts, it has not diminished disagreements but accentuated them. We ought to be doing better at letting our students in on that secret.

Luke Timothy Johnson remarks that we heirs of the Enlightenment have routinely touted the historical as a kind of "epistemological trump card." We have assumed that something has to be *historical* in order to be *true*.[3] That view has become so pervasive in the culture and in our theological institutions that it seems like common sense. Thus the historical critical method has risen to its current status as the way to show what the text "really" means. The inerrantists on the one hand and the participants in the Jesus Seminar on the other hand, or the creationists on our right and the evolutionists on our left disagree on whether human reason or written revelation takes priority in historical analysis, but *they all agree that what matters is what really happened*.

Historical inquiry is not the only way of knowing reality, however. As Johnson argues, there are also moral, aesthetic, and experiential ways of knowing reality, which historiographic methods can never capture. By denying that the historical criterion always trumps the others, we open ourselves up to the multiplicity of meanings in the text. And we find that the tradition is far richer and more informative than we suspected. Carol Zaleski discovered this richness in her work on ancient and modern near-death experiences, and I discovered it in my own work on angels.[4] If one insists that the only important question is whether the near death experience or the angel encounter "really happened," one cuts off debate even before it starts. First, it is not clear what would count as evidence for historicity in regard to such events. Second, the perception and reasoning of skeptics on the one hand and true believers on the other hand are so profoundly controlled by each side's own presuppositions that neither is likely ever to be persuaded of the other point of view. In other words, no one is going to get converted! But if the researcher asks, rather, what do near-death experiences or angel encounters *mean within the cultural context of those who report them*, then the accounts unfold before one like opulent tapestries, full of texture, beauty, and meaning.

In suggesting that texts and traditions inevitably provoke a variety of interpretations—that there is no one "bottom line" meaning for a given text—I position myself with that group of interpreters who practice what A. K. M. Adam calls "differential hermeneutics."[5] This approach is best understood by way of contrast with the dominant model for hermeneutics in our culture, which Adam calls "integral hermeneutics." Integral hermeneutics presumes that every text has a single correct meaning, even if our methods have not yet been refined sufficiently to allow us to discover it or persuade others of its correctness. Often this single meaning is identified with the author's intention. Integral hermeneutics promotes territorialism and combativeness as practitioners seek to stake out their own claim on the meaning of a given texts and defend it against all who levy competing claims. By contrast, differential hermeneutics is interested in interpretive difference. It envisions the practice of biblical interpretation less as a contest of experts and more as shared effort of Christian communities. According to Adam, differential hermeneutics provides clearer, more specific, and more modest criteria for correctness and legitimacy in interpretation than does integral hermeneutics. "Differential hermeneutics helps interpreters to make sense not only of the texts they study but also of the ways those texts inhabit and inform ethical and theological deliberation."[6] It is more open to the idea that interpreters in other times and places may have insights and wisdom worthy of our attention and respect.

As a practitioner of differential hermeneutics I strive to help my students use historical critical and other interpretive methods astutely and reflectively, becoming attentive to underlying premises and reading strategies that both they and others utilize. I encourage them to adopt a hermeneutic of generosity toward interpreters with whom they disagree: that is, to assume that the interpreter they are considering—whatever era, whatever religion, whatever ethnicity, whatever ideology—was probably not a raving lunatic. Such interpreters may even be quite rational and comprehensible if you grant their premises and understand their interpretive strategies. In his pioneering ethnographic work among the Azande, anthropologist E. E. Evans-Pritchard famously noted that the Azande's so-called witchcraft made sense if you understood its underlying assumptions and the types of questions it was believed to answer. I myself once taught a course on evil, suffering, and death to a class that included a student from the Democratic Republic of the Congo. He was continually amazed by the fact that our class could discuss evil, suffering, and death and *not* assume sorcery as a given. By the end of the course he was not persuaded of our ways nor we of his, but we all learned a lot. We did not come to agreement but we grew in understanding. That is the goal of real-world hermeneutics.

Teaching Real-World Hermeneutics in Our Theological Institutions

In an important recent address to the Society of Biblical Literature, president David Clines advocated a student-centered pedagogy for biblical studies. Part of his argument was that we should "stop teaching biblical studies and start teaching students."[7] When we shift to student-centered pedagogy, we as teachers have to spend time and energy figuring out who our students are. What makes them tick? How do they learn best? What knowledge, skill sets, experiences, and prejudices do they bring with them into the classroom? And, given who they are, how do we engage them so deeply that the learning becomes transformational? By advocating that our theological institutions shift to an emphasis on real-world hermeneutics, I am carrying Cline's argument one step further, beyond the walls of the classroom and into the places where our students will serve. I am saying that we should encourage our students to carry out the ministerial equivalent of student-centered pedagogy: they should figure out how to engage *the world* that is actually before them, and to do it so deeply that *their* efforts are transformational.

The kind of pedagogical shift for which I am calling would not require sweeping curricular change, but could be implemented within existing courses. Nor am I envisioning elaborate introductions to philosophical hermeneutics, which would likely be off-putting for many students. Rather, we could offer students a minimalist introduction to theory in the context of another course, and invite them to find those places in their churches, synagogues, non-profit agencies, or the broader culture where the hermeneutical rubber meets the road. Then we could teach them to describe and analyze those areas of social and cultural discourse—in other words, to engage in real-world hermeneutics. I'll describe a few ways that I have followed this strategy in my own courses, and then I'll offer suggestions for other possible learning exercises.

The first example I will give involves teaching about homosexuality and the Bible. The topic is difficult, yet essential. We cannot send our students forth without some guidance on how to address this contentious subject! The topic offers great potential for instruction in real-world hermeneutics, because people on both sides of the debate regularly invoke the Bible, but to opposite ends. And here, if anywhere, we can see how people's prior assumptions affect their interpretation—both their assumptions about the topic in question, and their more general hermeneutical assumptions about the nature of the Bible and how to use it to provide warrant for ethical arguments. When I have taught this topic, I have encouraged students to take a more detached view than they may be accustomed to doing. Their task for the exercise is not to defend one position or the other, but to act as a commentator on the debate itself, and to try to understand both sides of the argument from within.[8]

First, they should consider background issues: Who are the parties to the debate? What are their most important affiliations? What do they have at stake in the debate? Having looked into the question about what is at stake, for example, students might report back that one party regards acceptance of homosexuality as a step on the slippery slope to complete loss of biblical authority and morality, perhaps even to the loss of civilization as we know it. Meanwhile, the other party sees condemnation of homosexuality as unjustified assertion of majority power over the minority, and a denial of people's very selfhood; meanwhile, acceptance of GLBT people is regarded as an extension of Jesus' ministry to social outcasts.

A second step in the analysis is for students to determine what biblical texts are regularly invoked as evidence. A handful of texts are typically mentioned in this particular debate, six of which specifically mention same-sex relations—the Sodom and Gomorrah passage from Genesis, prohibitions of men lying with men in Leviticus, lists of vices in 1 Corinthians and 1 Timothy, and Paul's statement about same-sex relationships as an expression of human falseness and passion run amok in Romans 1.

Once the texts are laid out, a third step is for students to see what each party to the debate does with them. Typically one side will insist that the teachings, though few in number, are clear and unequivocal in their condemnation of same-sex relations. The other side will contextualize each of the passages historically and culturally to demonstrate that their authors presume world views incommensurable with our own, to show that key words in the passage are more ambiguous and hard to translate accurately than the other side allows, or to show that the author's emphasis in the passage is not on same-sex relations at all, but somewhere else (with the same-sex reference being incidental to the main point).

A fourth step in students' analysis is for them to see what other peripheral texts or nonbiblical evidence are brought into the discussion. One side might invoke the concept of natural law, or God's command in Genesis to "be fruitful and multiply," or the saying about a man leaving his father and his mother and clinging to his wife—a passage quoted by Jesus in another context, and often cited as warrant for the supposed biblical mandate that "marriage = 1 man + 1 woman." The other side might invoke Jesus' inclusion of the outcast in table fellowship and the prophets' pervasive demands for love, justice, and liberation. They might draw comparison to the historic debate over slavery, in which a broad-based biblical trend toward liberation finally overruled specific passages to the contrary.

A fifth step in the students' analysis is to ask what the arguments that have been uncovered on both sides reveal about respective premises and reading strategies. On the one side, there is a presumption that God's expectations for human relationships are clearly stated in the Bible and do not change over time; the Bible is like a user's manual for humankind, and tinkering with its prescriptions is both foolish and a sign of rebelliousness. Even if the biblical authors made different assumptions about sex and gender than we do, we cannot simply set aside their worldview as inferior because we disagree with them. Moreover, since the Bible is fundamentally consistent in its views, the most sensible hermeneutic is one that takes the clearest passages at face value. On the other side, the premise is that, even if viewed as inspired, at every point the Bible reflects the culture and values of its authors. Since those values have changed significantly over time, some specific moral teachings no longer make sense and should not be imposed today, especially not willy-nilly (for example, by upholding some teachings from the Holiness Code of Leviticus but ignoring others). According to this view, rather than engaging in biblicistic imposition of ancient moral teachings, people of faith should discern the central themes or emphases of authentic religion and formulate moral guidelines based on those.

The very last stage of the exercise is to encourage students to apply the same kinds of hermeneutical questions to their own system of beliefs. What kind of document do *they* understand the Bible to be? Are its teachings (on homosexuality or any other issue) culturally conditioned, and does that make any difference in how they apply them to the present? Should specific teachings trump broader principles, or vice versa? What role do non-biblical tradition, human reason, or human experience play in their working out of their own beliefs?

Some minds *might* change through this exercise, but conversion is not the goal. The intent, rather, is to help students become more observant and reflective about what they and others are actually doing whenever they interpret biblical texts. The payoff is greater clarity on where they themselves stand on any number of spiritual, ethical, and social issues, and improved ability to engage others in meaningful, productive, respectful discussion. They will also, not incidentally, be better able to integrate their learning in biblical studies with learning in other areas of the curriculum.

The homosexuality issue is a highly contentious one, and one can easily imagine similar exercises structured around other hot-button issues, like abortion or evolution. But not every exercise in real-world hermeneutics needs to be controversial. In a course I teach on African American New Testament hermeneutics, I have students work in groups to analyze a videotaped or audiotaped sermon by a prominent black preacher of their choice. Preachers who have been discussed in this class include Martin Luther King, Jr., Bishop Vashti McKenzie, C. L. Franklin, T. D. Jakes, Adam Clayton Powell, Jr., Jacqueline McCullough, and John M. Perkins. I offer the students a list of guide questions to apply to the sermon. These include, for example, the following: what biblical texts offer the key images or teachings in this sermon or set of sermons? Are other, subsidiary texts brought into connection with the main text? Does the author move freely between testaments, authors, and books of the Bible, or settle in one place? Does there appear to be a particular principle or teaching (for example, a teaching of Jesus, or an image of God) that is guiding the selection and interpretation of texts? How does the preacher make the move between biblical text and the situation of the audience? Are examples and illustrations in the sermon drawn chiefly from the Bible, or from other sources, such as literature, or lived experience? And there are other questions. None of them is especially difficult to answer, but doing so requires a level of attentiveness and reflectiveness that many students have never applied to the preached word. My hope for the exercise is that the reflectiveness will carry over into their hearing of other discourse, and into their own preaching. An interesting side point is that most of the great black preachers studied for this exercise give no more than a nod to historical critical methods, yet their sermons—at least the ones we have watched in class—are moving and effective. Nearly all students come away from this exercise with a heightened appreciation for the African American preaching tradition.

A contrary sort of exercise, which I have never done, would be to have students analyze a sermon in which there is egregious anachronism or misuse of the text. New Testament scholar Wayne Meeks tells of preaching to a tiny, rural congregation in Alabama during his junior year of college. They eventually fired him due to the mutual clash of expectations, but by that time he had come to love them, and a few of them had even come to love him. It was, he says, a learning experience on both sides. One of the things Wayne learned was "the astonishing array of ways the Bible holds authority among ordinary believers." On one occasion a pillar of the church announced that his favorite coon dog had had puppies, but he couldn't sell them because it says in the Bible, "Thou shalt not take the price of a dog." At that point all eyes turned to Wayne, who failed them yet again because he had no idea where the verse came from. Turns out it comes from Deuteronomy 23:18, and the term translated "dog" in the KJV actually refers to a male prostitute.[9] A trivial example, perhaps, yet one that raises all kinds of fascinating hermeneutical issues, including the importance of the translation one chooses, what it means to apply teachings literally, how and when to take metaphorical implications of ordinary terms into account, and whether and how the relevance of teachings shift as the cultural situation shifts. These are all important questions for our students to ask.

There are so many other possible topics for inviting the practice of real-world hermeneutics into the classroom—and not just the biblical studies classroom. I'll mention just a few possibilities:

- In an ethics course, students could analyze contrasting interpretations of the Constitution in a recent high-profile Supreme Court case.
- In a church history course, students could use Susannah Heschel's fascinating book *The Aryan Jesus: Christian Theologians and the Bible in Nazi Germany*[10] to consider the way that the biblical evidence for Jesus was sifted and recast by Nazi-era interpreters in order to defend Jesus' supposed Aryan origin.
- In a theology, Bible, or homiletics course, one could introduce students to the origins and tenets of premillennial dispensationalism, and then have them evaluate the interpretive strategies employed in one or more of the *Left Behind* novels, or the rhetoric in one of John Hagee's sermons.
- Other topics that I can only list, some current and some historical: the slavery debate; the women's ordination debate; divorce and remarriage; interracial unions; Prohibition; "moral values" in election campaigning; use of the Bible in the rhetoric of peace groups, gun-control groups, or gun-advocacy groups; use of the Bible in fringe groups like the Branch Davidians or the Christian Identity Movement; the relationship between the Bible and the Book of Mormon in Mormon doctrine and practice; the relationship between biblical authority and papal authority in the Catholic Church; the similarities and differences between Jewish and Christian exegesis of a given biblical book.

I am sure that you yourselves could think of still other ideas. The point, always, is to acquaint students with how the Bible is interpreted in the real world, to encourage new habits of attentiveness and critical reflection, and to enable students to engage the world in a way that helps them to identify common ends and work cooperatively with those who think differently than they do.

How Can Faculty Work with Librarians?

The support of librarians will be crucial to the success of such a pedagogical shift as I have advocated here. The librarians at Louisville Seminary have been invaluable to me in the classroom exercises I have described above, for example, by helping my students to find video clips of prominent black preachers, along with supporting materials. That kind of help is important to me as a New Testament scholar because in such an exercise I am encouraging my students to venture into areas of knowledge in which I am not expert. I am a fellow learner with my students and with our librarians, and I need those librarians' research skills in order to track down relevant bibliographic and online resources. I hope it is plain to you by now that similar needs would accompany virtually all the exercises I listed. In arguing for the teaching of real-world exegesis I am advocating a kind of interdisciplinary thrust for biblical studies—but the other discipline is not a well-defined subject area in the theological curriculum. It is the whole of religion, politics, and culture, both historical and contemporary. No biblical scholar has a wide enough scope of knowledge to draw all the connections that need to be drawn. We need the assistance of people well skilled at searching databases and tracking down leads. We as faculty also need you librarians to tell us when, in the course of your other work, you find something that you think demands our attention—it might be a news or video clip, a new book or periodical, a Web site. Come up to us and say, "Here's something that would really challenge your students to flex their hermeneutical muscles."

I am not sure I can say much more specific about how teaching of real-world hermeneutics would affect your work as librarians, but I suspect it would have implications for collection development and other facets of your work as well. Perhaps you can tell me. I do know that without the support of librarians, teaching could scarcely take place. I for one am deeply respectful of your knowledge and skills, and grateful for all that you do. It has been a great pleasure to share my ideas with you today.

Endnotes

[1] Lisa Miller, "Saint Sarah: How Sarah Palin is Reshaping the Religious Right," in *Newsweek* (June 11, 2010); online: http://www.newsweek.com/2010/06/11/saint-sarah.html.

[2] Dale B. Martin, *The Pedagogy of the Bible* (Louisville: Westminster John Knox Press, 2008): 1-28.

[3] Becky Garrison, "Luke Johnson (*Door* Interview)," in *The Door* (March/April, 1999), 14.

[4] Carol Zaleski, *The Life of the World to Come* (Oxford University Press, 1996); Susan R. Garrett, *No Ordinary Angel: Celestial Spirits and Christian Claims about Jesus* (New Haven: Yale University Press, 2008).

[5] See Adam's essay with the title "Integral and Differential Hermeneutics: The Significance of Interpretive Difference," in A. K. M. Adam, *Faithful Interpretation: Reading the Bible in a Post-Modern World* (Minneapolis: Fortress Press, 2006), 81-103.

[6] Ibid., 81-82.

[7] David J. A. Clines, "Learning, Teaching, and Researching Biblical Studies, Today and Tomorrow," in *Journal of Biblical Literature* 129:1 (Spring 2010): 7.

[8] For a scholarly work that uses an approach with some similarities to the one I am advocating, see William Stacy Johnson, *A Time to Embrace: Same-Gender Relationships in Religion, Law, and Politics* (Grand Rapids: William B. Eerdmans, 2006).

[9] Wayne A. Meeks, *Christ is the Question* (Louisville: Westminster John Knox, 2006), 101-102.

[10] Susannah Heschel, *The Aryan Jesus: Christian Theologians and the Bible in Nazi Germany* (Princeton: Princeton University Press, 2008).

PAPERS AND PRESENTATIONS

Battle of the Bibliographic Managers: EndNote vs. RefWorks vs. Zotero! (Panel Discussion)

Presenters: Chris Benda, Vanderbilt Divinity Library, Amy Limpitlaw and Suzanne Estelle-Holmer, Yale Divinity School Library

Librarians are often asked to recommend a bibliographic citation manager that best fits the needs of their students and faculty. Bibliographic software enables researchers to easily collect and organize large numbers of references, format citations and bibliographies in many styles, and share bibliographies with others. EndNote, RefWorks, and Zotero, the three most popular citation management tools, all help researchers collect citations and create notes and bibliographies, but how do their features compare? In a light-hearted and competitive spirit, the presenters, each representing a different citation manager, highlighted the key features of their respective programs and then demonstrated how that program accomplishes a number of key bibliographic tasks. The purpose of the session was not to teach the programs, but to give a quick overview of each, comparing features and ease of use. At the end of the program, the audience was invited to vote for the "greatest" bibliographic manager.

Part One: EndNote by Chris Benda

Brief Background

EndNote was developed in the late 1980s by Niles & Associates. It was initially geared to those working in the sciences, and it still has something of a "bias" toward the sciences even today. It began its life as client software loaded onto a computer. The development cycle for many years was relatively slow—a new version would appear after relatively long intervals (years, rather than a year).

More recently, EndNote has entered the Thomson Reuters product line. It has become friendlier toward the social sciences and humanities, and the recent addition of a Web version (EndNote Web) has increased its flexibility as a tool—and allowed it to compete more effectively against other bibliographic managers like RefWorks. The development cycle has accelerated: one can expect a new version at least once a year.

Interface

The main interface for EndNote is the library window (*see Figure 1, below*), which is divided into three panes: the *references pane*, where the items that a user has added to a library (a database of references) appear; the *tabs pane*, which allows the user to see a preview of a reference in a specific citation style or to search the user's library or other resources like library catalogs; and the *groups pane*, where a user can create groups to manage references, select resources for conducting online searches, interact with EndNote Web, and use EndNote's "Find Full Text" feature.

Four Tasks, and Something Unique About EndNote

The rest of this presentation is devoted to demonstrating how EndNote handles four tasks (importing a book from an online catalog, importing citations from a database, inserting citations into a paper, and creating a bibliography) and how it is unique in one—or maybe two—ways.

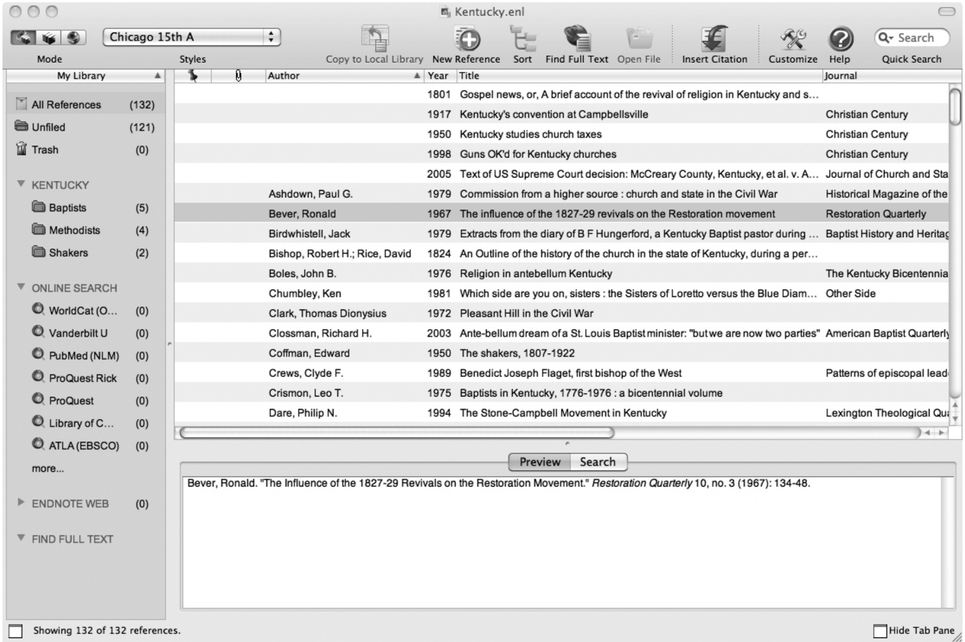

Figure 1

Task One: Importing a book from an online catalog

While some catalogs (particular next-generation discovery systems) have a feature that allows direct export of bibliographic data to an EndNote library, many times a user will search an online library catalog using EndNote's search interface (under the tabs pane). To import a book from an online catalog, the user:

1) selects the catalog to be searched from the Online Search section in the groups pane (The catalog will not appear in the list in that pane until it has been used once; access to a fuller list of online search options is through the "more . . . " link in the Online Search section. Note that newer versions of EndNote only preload 100 Online Search options; many more options can be retrieved from EndNote's Website.);
2) enters the search terms in the appropriate search fields and clicks the "Search" button;
3) decides which references that have been found should be loaded in the library;
4) adds the references to the library by selecting the "OK" button on the "Confirm Online Search" window.

Task Two: Importing citations from a database

Many database vendors (e.g., EBSCOhost) provide the ability to export references directly to an EndNote library from the native interface of the database. To import citations from a database (in this case, we'll be using *ATLA Religion Database®* from EBSCOhost), the user:

1) does a search in *ATLA Religion Database* and adds desired items to the Folder;
2) selects the items in the Folder for export;
3) clicks the export icon;
4) selects the appropriate option on the resulting "Export Manager" page ("Direct Export to EndNote . . .") and clicks the "Save" button;
5) if prompted, chooses to open the export file with EndNote (different browsers will handle the exported file differently)—and the references are added to the library.

Note: Unlike one of the other bibliographic managers, EndNote does not require you to use one browser to interact with the program. If you like Safari or Chrome better than Firefox, you're welcome to use them to retrieve citations and export them to your EndNote library.

Task Three: Inserting citations into a paper

EndNote provides a Cite While You Write plug-in for Microsoft Word and Apple Pages '09 word processors, which allows for easy addition and formatting of references in a paper. If you use a different word processor, EndNote includes a "Format Paper" function that will assist with the formatting of citations that you add to your paper manually (and manual addition can take the form of dragging and dropping references from your library to your paper—a fairly simple process).

Note: When you install EndNote on a computer that already has Word, a toolbar that allows you to interact with EndNote is added to Word.

To insert citations into a paper (in this case, footnotes in a Word document), the user:

1) inserts a footnote using Word's functionality for creating a footnote;
2) uses the "Find Citations" option on the EndNote toolbar;
3) uses the search window that appears in order to search for the desired citations;
4) selects the citations in the search window and clicks the "Insert" button to add the citation information to the footnote.

If the user wants to add pagination information to the citation, he or she:

1) selects the citation (this causes it to be highlighted in gray);
2) chooses the "Edit Citation" option on the EndNote toolbar;
3) adds pagination information in the "Edit Citation" window that appears;
4) clicks the "OK" button, and the citation is updated.

Task Four: Creating a bibliography

The Instant Formatting portion of Cite While You Write creates an accompanying bibliographic reference whenever you add a citation to your paper (if the particular citation style that you are using calls for a bibliography).

One unique thing—or maybe two—about EndNote

1) EndNote allows for the creation and editing of import filters. Import filters determine how data is added to a library. When you use the direct export function in *ATLA Religion Database*, for example, you're using an import filter (though you may be unaware of it). Sometimes the filters don't do exactly what you want, and

EndNote gives you the ability to tinker with the filter to make it work better for you.

2) EndNote allows for the generation of bibliographies based on any field in a reference (keywords, author, etc.). Let's say that you want a bibliography of the items in your library that are about a particular subject. Do the following to generate such a bibliography:

    a) Choose the "Subject Bibliography" option under the "Tools" menu item.

    b) In the resulting "Subject Fields" window, choose "Keywords" from the left portion of the window and click the "OK" button.

    c) Select the keywords around which you want to organize your bibliography and click the "OK" button.

    d) You now have a subject bibliography, which you can print or save for later use. (You can also alter the sort order, among other aspects of the bibliography, by using the "Layout…" button.)

The inevitable conclusion: Like Muhammad Ali, EndNote is the champion of bibliographic managers!

Part Two: RefWorks by Amy Limpitlaw

RefWorks is a commercial program available by subscription. The program is web-based, which offers the advantage of there being no software to install, and accessibility anywhere the user has Internet access. It is available to users across various platforms including Windows, Mac, Unix, and Linux. RefWorks can import citations directly for a number of major databases (including EBSCO), and also from many schools' online library catalogs. Citations can also be added manually. The program also has the ability to import bibliographic information from web pages. The program is fairly user-friendly and there are numerous tutorials provided to help the new user get started. There is also easy access to help online.

The first task demonstrated was importing a citation from a library catalog. The Yale University Library online catalog, Orbis, is one of those included in the vast list of available catalogs. The program does not allow the user to search within the native interface for the catalog, but provides its own search interface for the catalog from within RefWorks. References are then selected and imported into the program, where they can then be organized into folders.

The second task was importing citations from an online database. The database chosen for demonstration was the *ATLA Religion Database* via the EBSCO interface. In this case, the user can search within the native interface of the database, select the citations to export, and use the Direct Export to RefWorks feature within the database to export the citations to RefWorks. The imported citations can then be organized into folders.

The third task was to insert citations into a paper. For RefWorks, this requires installing the Write-N-Cite feature from the Tools menu. Once downloaded, Write-N-Cite will be available within Word and can be used to create a placeholder within the document for the citation. When the user is ready to format the citations within the paper, the Bibliography feature is selected from Write-N-Cite, and the user is given a choice of bibliographic styles. The citation placeholders within the document are then transformed into the correct citation style and a bibliography is also created at the end of the document.

The fourth task was to create a bibliography. This is accomplished through the Bibliography feature within RefWorks. The user is offered a choice of bibliographic styles and the bibliography can be created either as an HTML document or as a Word document.

The final task was to highlight a unique feature of the program. The ability to share citations was chosen for RefWorks. The user can select a folder of references and opt to share the references with others (including non-users of RefWorks). A URL is created for the references which then can be shared, either via e-mail or as a link.

Part Three: Zotero by Suzanne Estelle-Holmer

Background

Zotero is a free, open source extension for the Firefox browser that enables users to collect, organize, and cite sources. It was developed at the Center for History and New Media at George Mason University, with funding from the Institute of Museum and Library Services, the Andrew Mellon Foundation, and the Andrew P. Sloan Foundation. Zotero is one of the newest full-service bibliographic management programs designed for research in the social sciences and humanities. Although new releases have been infrequent (the most recent was in March 2010), new features and improvements are frequently added to the program. Since the program is open source, users often contribute new ideas and improvements. The forums on the Zotero website are a good way to keep abreast of changes.

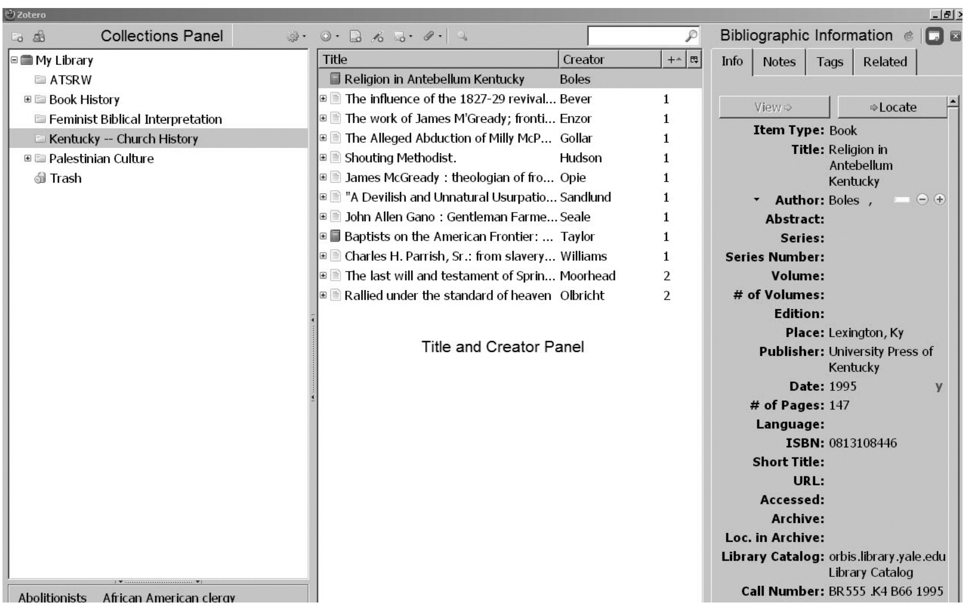

Figure 2

Installation and Interface

The Zotero Add-on for the Firefox browser can be downloaded at http://www.zotero.org. Once the software has been installed, the user will see a Zotero button in the bottom right corner of the screen. Clicking the button opens the Zotero window, which takes up about a third of the screen. The window can also be opened to full screen size for ease in viewing and organizing citations.

The Zotero interface consists of three panels (*see Figure 2, above*). The left panel is the Collections panel, where folders and subfolders (collections) of citations can be created and organized. The middle panel is the Title panel, where users can view the titles and creators of individual sources. The panel on the far right is the Bibliographic Information panel, which displays the publication data collected for each item. In the Bibliographic Information panel users can add information not in the original record, create notes, and add tags. For most users the interface will be intuitive and simple to use.

Import Citation from an Online Catalog

Once installation is complete, the user can easily save citations from most online catalog systems. An icon appears in the URL bar, to the right of the web address, whenever Zotero senses bibliographic information on a web page, and the icon will change appearance depending on the type of resource it detects (i.e., book, journal article, film, web page, etc.). To import a citation from a library catalog into Zotero, conduct a search in the catalog, find an item you wish to save in your library, and click on the blue icon (book) that appears in the URL bar, to the right of the address. The bibliographic information will instantly appear in the Zotero library. It is also easy to import several citations at once. When multiple citations are sensed, the icon becomes a yellow file folder. When you click on the folder icon, you will see a list of citations. Check the ones you want to import and click "ok." All citations will be imported into Zotero. The ability to "collect where you search" is one of the most convenient features of Zotero and an improvement over bibliographic managers that require users to search the library catalog through a separate search interface.

Importing Citations from a Database

Conduct a search within the *ATLA Religion Database*. Click on the title of an article you want to save and then click on the icon that appears in the URL bar. Zotero will capture the citation to the Zotero library. If saving several citations, add them to a folder within *ATLA Religion Database* from EBSCOhost. View the folder and select those you wish to import. Then click on the folder icon in the URL bar. A list of the citations you have selected will appear. Select those you wish to import and click "ok." Multiple citations will be instantly added to the Zotero library.

Insert Footnotes into a Paper

Once citations for a paper have been imported and organized in Zotero, it is easy to create in-text notes and footnotes. First it is necessary to download a plug-in for MS Word from http://www.zotero.org . This plug-in allows users to insert bibliographic information stored in their Zotero account into notes and bibliographies. The plug-in appears as a series of buttons (or commands, if installed on Word for MAC) in the toolbar.

Click on the “Insert Citation” button at the place in the text where you want to insert a footnote. The Zotero library will open and the citations in your library will appear. Highlight the citation you wish to insert. Record the page numbers for the footnote. Click on “Insert.” A numbered, formatted footnote will be inserted at the bottom of the page. Some editing of the note may be necessary.

Create a Bibliography

When citations have been organized into folders, it is easy to create a bibliography. To create a stand-alone bibliography, open your Zotero library and select the citations you wish to include in your bibliography. If you have the citations in a folder (Zotero calls these collections), you can right click on the folder, then click on “Create bibliography from collection,” choose a citation style for your bibliography, and “Save to clipboard.” If you don’t see the style you need, check the “Styles Preference Window,” where you can select from over 1,100 styles. You can then paste the contents of the clipboard into a new Word document. If you have already inserted footnotes using Zotero into a paper and want to use those citations for a “Sources Cited” bibliography, start a new page at the end of the paper and click the “Insert Bibliography” button on the toolbar. These citations will be converted into a bibliography at the end of the paper.

One Unique Feature

Zotero has several useful features, including the ability to add user notes and tags to citations and to synchronize citations between several computers. However, the outstanding feature of Zotero is the ease with which bibliographic information can be collected from web pages with its “screen scraping” or automatic sensing function. This allows users to collect citations within the native interface, rather than having to search from inside the bibliographic manager. Zotero senses bibliographic information in major library catalog systems, bibliographic databases, and websites like Amazon.com, Google Scholar, and Wikipedia. A list of all compatible sites can be found at http://www.zotero.org/translators/.

With students coming to colleges, seminaries, and divinity schools with their own laptop computers, Zotero provides the perfect opportunity for instruction librarians to get students “hooked” on using a bibliographic manager. Since it is free and easy to download, students begin immediately to see the advantages of saving all kinds of sources (including web pages, videos, and journal and magazine articles) to their Zotero account. Even if students later decide to invest in one of the more expensive bibliographic managers like EndNote, they will have a basis for comparison in making their choice. I’m sure all will agree that Zotero is the greatest!

The results of the vote: **RefWorks** is the audience’s choice!

Evolution of an Online Publication: The Revised Common Lectionary by Bill Hook, Vanderbilt University

(Note: A PDF version of this paper which includes the slide inserts and hyperlinks is available at http://www.atla.com/community in the Member Publications/Annual Conference section. It is also available in DiscoverArchive, the Vanderbilt University Library e-repository, at http://hdl.handle.net/1803/4145.)

Introduction

Last month there were several news stories about the five-year anniversary of the creation of YouTube. The news announcers marveled at how it changed things, saying it is hard to imagine now what things were like before this ubiquitous tool for uploading videos was created.

Harder yet is to stretch back to remember what life was like on the Internet before the creation of the world wide web and Internet browsers. By the early 90s, e-mail had become a routine tool for many of us. Listservs (such as ATLANTIS) were active communities for various library topics. I recall a very brief and quickly superseded move at Vanderbilt to use "gopher" to mount findable resources on the network—but before we had gotten very far with that, it became clear that this new "world wide web" and browsers were the next big thing.

The development of the www protocol came out of CERN (European Organization for Nuclear Research). The first web-based client-server communication over the Internet was in December 1990. The first web server outside of Europe was established at Stanford University in December 1992, and the first version of the Mosaic web browser (for X-Windows) was released in March 1993. Marc Andreesen left the NCSA (National Center for Supercomputing Applications) and established Mosaic Communications Corp in 1994.[1]

The Initial Vision and First Version 1995-1997

The concept of creating an online version of the lectionary readings was the vision of Anne Richardson Womack (now Anne Richardson). Lacking any written texts of those first conversations, I believe this began percolating after the 1995 ATLA conference in Nashville, amid discussions about the emerging concepts of a "scholar's workstation" that utilized the emerging world of networked resources.

I am locally notorious in the library at Vanderbilt for the depth of my e-mail archives. While the migration through a variety of e-mail clients over the years complicates the excavation process, my earliest e-mail record documenting the lectionary concept dates from November 1995, when Anne shared the first draft of the look and feel for the site.

> . . . In addition to the full text, images of religious art are provided for each lectionary week. Unique backgrounds have been created for each lection reading.
>
> The purpose of this project is twofold; to provide reference and resource access over the Internet, and to provide an opportunity for spiritual reflection.[2]

Anne developed the initial web instance with the assistance of one of our graduate student workers, Heather Wibbels. It was clear to us early on that the resource Anne envisioned was not going to be possible with the expertise and tools available to us at the time. Her vision was to create a web page that incorporated art, color, and presentation to evoke reflection and contemplation of the texts. The use of religious art along with the text of the weekly lections was integral to Anne's vision to make this a tool for "spiritual reflection" and more than just a utilitarian translation of a published text into a new web interface. It was that component that proved the most difficult to implement.

In 1995, the technological context for the early web presence was a UNIX based server, relying on an FTP connection to upload files. HTML had to be coded by hand and debugged only after it had been uploaded to the server and errors were visible. The initial announcement about the project was posted to the ATLANTIS listserv in mid-November 1995. It took the rest of that academic year to populate the full calendar for Year A, then it was announced "to various web indexing sites" in April 1996.[3]

Slide Insert 1: RCL home page—version 1.0

Slide Insert 2: Original text index page (click on Christmas Eve, then on Isaiah 9:2-7)

Here is what the initial lectionary site looked like. In searching for our archival copy of the "original" web version, I discovered that we had replaced the "text only" version of the site early on with one that used tables to represent the seasonal readings page. At that time, the variation in how browsers responded to HTML was often dramatic. Version 1.1 superseded the original version so early on that I had difficulty locating examples of the original "text only" version.

Integral to these earliest versions was the warning page, giving a "heads up" to users that some browsers had difficulty displaying tables or some backgrounds. This was an early lesson in the perils of web development in one environment (video resolution and default browsers) when users had a host of different browsers and wide variations in Internet connections.

Slide Insert 3: Version 1.1—table index format

Almost immediately after announcing the site in April, we began to receive a steady stream of e-mail responses, overwhelmingly represented by two basic themes: praise for the resource but also a steady stream of *error correction* notices, sometimes both in the same message.

> ------- Forwarded Message Follows -------
> Date: Sun, 18 May 1997 23:22:48 -0400
> From: […name deleted…]
> To: womack@library.vanderbilt.edu
> Subject: Correction in the readings page for May 25th
>
> The page listing the readings for Trinity Sunday lists it as June 1st instead of May 25th.
> […name deleted…]
> PS – kudos once again for the excellent work that y'all do.

Users also began suggesting enhancements:

> From: "Anne Womack" <LIBRARY1/WOMACKA>
> To: XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX
> Date: Thu, 25 Sep 1997 07:44:22 CST
> Subject: Re: Comments on the lectionary

> CC: hook
> Mr. XXXXXXX,
> Thanks for your comments. We would like to add a scripture index to this project, but we do not have the staff to do so. Many other users have asked us for this very same enhancement. But we still appreciate your comments, because they let us know what is needed if we can continue work on the project in the future.

Soon after we announced the site in April 1996, we were debating alternatives that would make easier the development and revision of the thousands of files in the lectionary folder.[4] The UNIX platform and FTP connection made uploading and testing files tedious. In December 1996, we began internal discussions with the Divinity School about purchasing a Windows NT server that would be run by the Divinity Library, using Microsoft's IIS as the web server platform rather than UNIX. This would enable the library to provide several new services to the Divinity School, as well as dramatically simplifying access to the web server for Anne and her student assistants. Running an NT server allowed us to use FrontPage (a WYSWYG web editor) to develop and maintain the Divinity Library and School web pages, as well as the lectionary pages.

The transition from the UNIX server to the NT server began with testing in the spring of 1997, with migration of the production website starting in June 1997. Log files indicate that in June 1997 over 1,800 files were moved from the UNIX server to our NT server.[5]

There are no unalloyed blessings in technology, and the learning curve for dealing with running our own server led to a rocky summer. Learning how to insure browser compatibility in development (FrontPage was a Microsoft product and naturally it worked well with Internet Explorer, but somewhat less well with its rival Netscape browser). IP address conflicts, server patches, version control issues—all resulted in a variety of instances when public accessibility was compromised. Embarrassing as it was, it also increased our awareness of just how many users were regularly using this resource, as complaints were quick notifications when the site was down, yet again.

Institutional Commitment vs. Individual Web Pages

In the early days of the web, many of the pages available had been posted and maintained by individuals, using resources provided by their host institution. But if the individual moved, or job responsibilities changed, links became outdated and/or non-functional. As we contemplated mounting this "destination" resource, we explicitly chose to make this a publication of the Divinity Library, supported by the library, not by an individual. While there has never been a formal budget for the lectionary pages, the vast majority of creative and coding effort came from Anne Richardson. From the beginning, we recruited graduate student workers and technology support from the university library support system.

The lectionary pages represented one of the first content destination websites for the Heard Library system, a departure from the more prevalent "list of links" subject bibliographers were typically doing at the time. Other valuable resources, such as Marshall Breeding's Lib-web-pages, were also widely used by external users, but, again, were pointers to other sites, not locally developed content destination pages.

Version 2—An Improved Design

In the summer of 1999, we embarked on a broadly shared staff effort to develop a revision of the look and feel of the lectionary pages. In addition to Anne Richardson's effort, Julie Owen, a full-time staff member, and another creative graduate assistant, Sarah Parsons, were the people most engaged in designing and testing the new version.

The new interface, a dramatically improved design, also was intended to simplify the maintenance of the resource. The move to the NT Server did simplify access and file maintenance—still, over 1,800 individual files with arcane file names proved a massive chore for maintenance and updating. Anticipating the necessity of updating virtually all files over a three-year rotation, it made sense on the second iteration to try to make the support for the resources more sustainable (a desire repeatedly sought, and enduringly elusive). This version introduced separate, clearly named folders for each of the seven seasons in each year, and one file for each week—with all scripture references bookmarked within that file rather than separate files. This achieved a reduction in the number of files by approximately 30 percent, but, more importantly, made the file management on the server less arcane. More explicit file names made it easier to find the appropriate file to correct errors.

While the design was widely praised by users as a very "professional" web design, the incorporation of the art images remained very limited. Standard images were introduced into the headers for each season (Year A Epiphany image 1999 is the same image as Year B 2000; similarly, the "Baptism of the Lord" image in Year B is the same image as Year A). Unfortunately, the way the headers were created (as separate gif images referencing the Year of the Cycle) meant there continued to be significant duplication in the files, rather than an integrated style sheet pulling in variable information as needed.

Slide Insert 4: Version 2—Advent Images identical on A,B, and C indexes

Thus we see both the strength and weakness of the democratization of publication on the web. The RCL pages were up early, heavily used, and revised frequently. As we did not have professional programmers available for design, the implementation tended to be rather a brute force approach. Anne Richardson's talents for visual design and the arts gave us a vision for a resource that we did not have the programming resources to implement. Yet, if we waited for our project to become a priority to receive support from the IT professionals, it would likely not have been produced at all.

The new version was released in August 1999, and it quickly had a significant impact on the level of use. While Google was still not a significant presence on the web at that time, there were many web crawlers and search engines available (hard as it is to remember in this post-Google age). The announcement of this revision to the RCL site was sent to various search engines, and we saw a dramatic growth in the activity on the site.

In an internal e-mail to the Divinity Library staff in November 1999, I noted that the new lectionary pages had become by far the most heavily used pages on our server, jumping from relative parity with our home page for the number of hits/month to three times the number received by the home page. This pattern of overwhelming volume for the lectionary pages remained consistent as long as the Divinity Library maintained its own web server.

> From: Bill Hook <Hook@LIBRARY.Vanderbilt.edu>
> To: […deleted…]

Subject: New Lectionary Page - seems to be a hit
[… prior content deleted…]

For Sept - October - the lectionary pages constituted 5 of the top 10 most frequently requested pages - with the "old" primary bookmark page \lectionary\totable.html - #1 on the list with 66,255 requests - and the Div Library home page #2 with 20,053 requests.

To put this in perspective, in July-August these two pages were also
#1 and #2 - though in reverse, with 9,032 and 7,310 requests respectively.
From FEB - JUNE 99 - all together these two pages (Still #1 and #2
received 27,985 and 22,445 requests each over a 5 month period! Quite
a substantial jump with the new pages!

Our users experienced far fewer disruptions with this upgrade than the changes introduced with the migration from the UNIX server to the NT server. Still, amidst many laudatory comments received from users, we were reminded once again that not everyone likes change:

Date: Sun, 26 Sep 99 14:36:36 -0500
From: Anne Womack <Womack@library.vanderbilt.edu>
To: […name deleted…]
Cc: hook@library.vanderbilt.edu
Subject: RE: Lectionary Format
Mr. […],

We did realize when we adopted this new format that some persons would miss the old format. This new format is much easier to manage and offers options that some of our users had asked for. I wonder if you simply can just use scissors to cut the readings apart? It is exactly the same format, just placed end on end. We are sorry to disappoint you, but this will be the only format available in the future.

As mentioned earlier, from the first version of the RCL pages onward, we regularly received requests from users for enhancements and upgrades. Scripture Indexing was one of the most prominent, though we saw no way to handle such an enhancement with our limited staff and programming expertise. Downloadable formats for Palm Pilots and PDAs was another frequent request we regretfully had to respond that we could not handle. Consequently, some users took it into their own hands.

Date: Mon, 8 Jan 01 12:02:19 -0600
From: Anne Womack <Womack@library.vanderbilt.edu>
To: hook@library.vanderbilt.edu
Subject: FWD: RCL Query
Bill,

Well, Mr. […name deleted…] did it himself in an e-book format! Read what he says - very exciting, I think, if we can work out the issues involved.

>===== Original Message From […name deleted…]=====
Hello,

> For my own use I have just converted the RCL Readings for Year C (2000/2001) as found on the Vanderbilt Divinity Library Website into an E-Book for reading on my PSION PDA. The format is the MobiPocket format which is compatible with readers on other types of PDAs also. More information on that can be found at www.mobipocket.com.
>
> I was wondering about the legality of making the e-Book freely available, both through the MobiPocket Contributed Library, and probably through Jenee Woodard's Website "The Text this Week", www.textweek.com.
>
> I realize that I will also have to primarily clear this with CCT and the NCC (since the readings are NRSV), but wanted to know your position on such a project as well

E-mail files in 2001 indicate lectionary activity frequently dealt with broken link notifications—external pages that were referring to our lectionary site, but the URL was outdated or no longer present. With the move from the UNIX server to the NT server, the old pages were removed from that server, and we would receive regular notices from the library webmaster of broken links from user bookmarks that were years out of date:

> Date: Fri, 31 Aug 2001 10:57:13 -0600
>
> Mr. […deleted…],
>
> I was unable to see an explicit indication on your conference web page as to who the webmaster is. If, as is quite possible you are not the person to whom this notice needs to go, please forward it appropriately.
>
> There is a link on your conference page (the URL is listed below) which points to a resource on the Divinity library web- although the link is at least 4 years out of date.

Slide Insert 5: Year A update illustrated. Otherwise design is unchanged.

Stable Interlude: 2001–2004

In the fall semester 2002, we implemented a complete redesign of the Divinity Library web page, with the accompanying flurry of file link problems and "where did this go?" type of e-mail reference questions. We retained the URL and lectionary structure as it had been. By and large my records show little correspondence regarding the lectionary in 2002-03, meaning it was simply humming along with Anne and her students responding to e-mail questions and error notations. E-mail reference questions regarding the lectionary was a steady component almost every week.

In June 2003, Anne developed a document with proposed enhancements we might pursue with the lectionary, if a grant application being considered in the Divinity School could include funding for the lectionary. This would have been the first external money we would receive for the RCL; hitherto it had been developed entirely with internal library funding. Unfortunately this funding possibility never developed.

Little is visible about the lectionary through 2003-04 as well, though there is this e-mail:

Date: Tuesday, April 06, 2004 3:26 PM -0700
From: [… name deleted…]
To: “Womack, Anne Richardson” <anne.womack@vanderbilt.edu>
Subject: Re: COMMENTS-Divinity Library Website (fwd)

> Question/Comment: To whomever might be able to answer this question. Some friends >of mine and I were recently directing another friend to your page so that he could have >online access to the Lectionary. Upon surfing your site, we came up with a> question that I’ve never thought of before. That is, while some of the images on some >of the seasons make perfect sense (poinsettia for Christmas for example), some of the >images seem rather random, like Lent for instance. What’s up with that picture? >Perhaps someone on your end could put an end to this mystery. >Thanks, […name deleted…]

Dear […name deleted…]

You have asked a very good question. When we developed these Lectionary pages, the technology for creating one’s own digital images was very limited. We had to find items owned by Vanderbilt or donated by a digital photographer to create our images on the site. As a result, we had some images that were seasonally appropriate, but many that are not. The Lenten images are from one of Vanderbilt’s special collections of photographs from the Nashville sit-ins during the Civil Rights era, as that was a very important time for our university and the city of Nashville. We selected to use them during the period of Lent, because of the deeply reflective nature of them. We are hoping to receive some grant funding within the next year that will allow us to add features to and enhance the Lectionary site, as it is used by tens of thousands of persons around the world. We are so glad that you have shared it with others.

Anne was still searching for ways to generate images for the lectionary, and technology that would allow the images to be integrated into the pages seamlessly.

Another Platform Migration—Back to the University Library Web Server

The first half of 2004 found server security issues developing into a serious situation. Web servers were being hacked, often for transmission of images that were widely sought over the Internet but had nothing to do with a university’s original purpose for providing the server. The urgency of keeping security patches up to date also had an impact on the FrontPage web authoring software we had relied on since we migrated to an NT server in 1997. Fortunately for me, I had just handed off the server management to a full-time LAN administrator in the school, right before the overhead of server management had developed into a significant time commitment. We had several instances when the university network security officer notified us that our server had been compromised, though fortunately for us, none of them involved compromise to our web pages or required more than brief outages to close the hole.

As FrontPage became increasingly problematic, we began planning for a migration from the NT server back to the university library web server, and a move from FrontPage to Dreamweaver as the editing software. By late August 2004, we had a mirrored copy of the lectionary running on the library server, but production delivery was still from the NT server.

Staff time to work on the move was scarce, and it was late spring in 2005 before we were prepared to commit to the production server migration during that summer break.

In a Fall 2004 e-mail, Anne makes a reference to a statistic, " . . . we are seeing 2 million 'hits' per year . . . " and she also refers to using the "Wayback" machine to view the '96 edition as the earliest version found there. October 2004 saw a serendipitous relationship emerge with a talented Ph.D. student in the Homiletics program. Joshua Villines was an accomplished programmer and web editor, and was enthusiastic about joining us to support the lectionary project. His skills enabled us to off-load most of the web updates and edits from Anne and myself, vastly improving the quality of expertise devoted to it.

Late May 2005 saw an extended power outage (planned, but with insufficient notice) for the building housing our web server, putting the web presence in peril. It precipitated an emergency migration of our production web instance away from the NT server (already slated for retirement later in the summer). The migration was only possible because we had been testing mirror copies on the library web server. But the details of establishing a "virtual instance" of our domain name within the university library web server had not been worked through completely. The emergency migration over the Memorial Day holiday led to a variety of problems. Direct links to our DNS addresses, including the now ten-year-old lectionary address, did work within our web pages, but we discovered many links did not get parsed by the server correctly. A painful two weeks ensued as the Library Information Technology Services (LITS) programmers got all of the redirects fixed and the virtualization tweaked.

After the move to the library server had fairly well stabilized, Josh started on his plan to systematically update the pages, using cascading style sheets and templates to regularize the code. He had been forced to fix many of the irregular and inconsistent coding practices that had accumulated in the system with the variety of people who had contributed to maintaining the site. It was clear we needed a more professional approach to reduce the amount of staff time necessary to maintain it.

Version 2.5—Image Links to Weekly Readings

In September 2005, Josh began a project to try to integrate image data into the lectionary pages. Anne had built a growing database of images from her own travels and photography, as well as encouraging faculty to contribute relevant images from their own work. The CDRI grant Anne received from ATLA in 2001-02 (Images of Biblical Iconography: French Medieval Cathedrals) had been added to locally in an image database that was maintained and developed by our LITS unit. Josh was hoping to extract links from those images to embed in the lectionary pages. January 2006 saw the introduction of those links, after much behind-the-scenes programming by LITS to make the database accessible for deep linking from the lectionary pages. This could not have been done without Josh's programming abilities, and, even then, he was disappointed that his best efforts had not been able to allow a thumbnail image to appear on the lectionary index. Rather, what appeared was a generic "icon"; clicking the icon generated a customized search of the Art in the Christian Tradition database to bring up the relevant image for that week.

Slide Insert 6: Version 2.5, Table structure introduced for index pages, to allow link to CDRI art images.

Note here that these images were retrieved from the Internet Archive, which reproduces the web structure, but the image links made a dynamic call to the CDRI database, so these links do not function with this archived copy.

Josh spent much of 2006 working on implementing a consistent style sheet and "cleaning up the code." He proposed in January 2007 to work on delivery of the LONG REQUESTED Scripture index, and a significantly expanded FAQ document, reflecting the most common questions accumulated in Anne's files over the prior years. The Scripture Index was implemented in June 2007, as PDF or Excel file downloads.

Slide Insert 7: FAQ Page

Slide Insert 8: Scripture Index downloads

Shortly after that, Josh was working on providing RSS. This proved, as many things do, more problematic than one would hope, and combined efforts by Josh, Chris Benda and our LITS department spread over most of the fall semester. By late November 2007 we had RSS feeds available. (11/28/2007 posting on ATLANTIS by Chris Benda)

Slide Insert 9: RSS feeds

Version 3 – Database Delivery

We began actively considering migration of the management of the lectionary data from HTML to a dynamic database delivery mechanism in January 2008. This was in no small measure a result of our keen awareness that all the work Joshua had done would not easily be sustainable as he was approaching the completion of his dissertation.

> From: Anne Richardson Womack
> Sent: Tuesday, January 08, 2008 2:03 PM
> Subject: Re: FW: COMMENTS-Divinity Library Website
>
> All,
> I believe that the request to post the daily lections is the most frequently asked-for enhancement by our users, second to providing other bible versions than NRSV.
> If the daily readings were added via a database platform, this task would be much simpler. Bill has suggested that this level of improvement can come through grant funding, especially if we add a daily art image to the project.
> My only concern about the funding arrangement is that Lilly has just given funds for the African-American Lectionary project, but if the art piece is integral, perhaps Luce would be interested. Not knowing anything about grants, I expect that there are other avenues to explore.
> In March 2008 I submitted a formal request to LITS to explore the development of a more systematic structure to maintain and update the Revised Common Lectionary we publish. This may be amenable to a content management software system, or some other database structure. I would like to start a plan for migration of the current structure over the next year, if possible. [INFORM request, 3/31/2008]

Discussions with LITS programmers (Jodie Gambill and Tao You) began in May, with the design work of what the page should look like having already been largely designed by Anne. The development of the back end database was to be Jodie and Tao's responsibility, with close collaboration and constant e-mail exchanges amongst the two of them, Anne and Chris (over 200 lectionary related e-mails in 2008-09 that I was copied on, I have no doubt there were many more that I never saw).

Of course, enhancement requests just kept on coming:

> I just got an Amazon Kendle [sic] and it has become one of my best friends! I take it in my purse wherever I go. Is it possible for you to put the lectionary in a podcast so each day's readings would automatically deliver to my Kendle just same as getting the Wall Street Journal? [Comments- Divinity Library Website, 5/4/2008
>
> Great site! I use it regularly and am looking forward to seeing what you do with the redesign. Would it be possible to include an iCal subscription as well as a RSS feed? [Comments- Divinity Library Website, February 26, 2009]

A beta test version of the new design was mounted on the Heard Library Test Pilot site March 1, 2009. A link announcing the development of the new site was placed on the production Lectionary page asking for comments. User comments began almost immediately. There is a substantial number of regular, weekly users many of whom were happy to participate in the development process. We gathered over 150 comments and suggestions about the new design between March and June 2009.

The timeline we were working for was to move the new version into production in June, during the ATLA conference. That goal was accomplished, and we chose to purchase a modest sponsor package for the conference to advertise the new version of the Lectionary in the program.

To no great surprise, after an extremely positive reception in the beta testing interval, when it went into production we heard from the many loyal users who had NO interest in changing to a new interface at all! We have continued to provide access to the "classic" interface through the end of the current Year C (November 2010). We stopped supporting the classic site when we went into production with version 3. Errors are not being corrected there if found, and the Image links to the CDRI database have failed and will not be fixed.

Slide Insert 10: RCL Version 3 home page – multi page demonstration

The move to the database delivery structure and the web 2.0 enabled features meant that now the home page automatically displays the Readings for the current week, for this week it is Proper 7 (12) June 20,2010. Clicking on the bookmarks in this multiple page screen capture, you can step through a variety of the features of this version.

- Click on Proper 7 to see the text of readings for that week.
- On the readings page are links to Art images related to the week's readings, which makes a dynamic call to the Art in the Christian Tradition database, and displays appropriate images.
- Prayers for the week have been added for the first time in this version.
- Requests for text readings in other versions than the NRSV are accommodated with an external link to BibleGateway.com.

- Enhanced printing options allow the user to select which texts to print and what size font to use.
- Users can export the readings either via e-mail, or downloading as a text file to their computer.
- RSS feeds have been automated.
- The Frequently Asked Questions entries have been expanded.
- Clicking on one entry line will expand the text, clicking again will collapse it to the briefer display.
- Feedback page
- The long awaited Scripture Index. This comprehensive display actually extends for 30 pages to display the entire corpus of readings throughout the Bible.

Slide Insert 11: "Lectionary Classic" still available through end of 2010

Enhancements provided in Version 3

- Database delivery format reduces potential for error and increases the speed at which new Year updates are added, something that our users appreciate, especially denominational publishers. The database format also makes other delivery forms such as RSS feeds relatively automatic.
- Printing has been significantly enhanced, one of the most frequently requested improvements. Users can select which scripture passages they wish to print and can select the size of the font as well. This is a particular need for lectors, who often are asked to read only certain scripture texts and who need a large font for ease of reading from the lectern.
- The addition of both the "Propers" language as well as the "Nth Sunday after Pentecost" language was a popular improvement.
- The ability to e-mail either lections or texts has been added. Users can also now download lections and texts as txt files.
- We added the ability to deliver the lections in an Excel spreadsheet format. This was much desired by pastors who reformat the data for items as diverse as Lectionary bookmarks, calendars, and newsletters.
- We have significantly enhanced the art component of the prior Lectionary site, something that was requested by a few users, and, once in place, has proved very popular.
- Users often asked questions in the past related to searching the Lectionary; we have added a search feature for both texts and lections in the new version.
- We have finally explicated the full structure of the Lectionary selections as initially laid out by the Consultation on Common Texts. This was much more difficult than we had initially thought, but it is now in place. We had many questions from users over the years about various particulars of the CCT arrangement, and we feel that we have finally met these.
- We finally provided a biblical citation list of all the lections in biblical book order. This had been one of the most frequently requested items, and the database structure allowed this work to be done fairly easily.

- We added the ability to read each week's lections in versions/translations other than the NRSV, by giving a form link to Bible Gateway from each week's readings page.

The collaboration between the Divinity Library staff and the professional programmers of LITS was extremely successful. The design of the look and feel by Anne was much appreciated by the programmers, as they could then concentrate on the functionality requested. The beta testing provided substantial useful feedback that led to a much better roll out in production. We anticipate further upgrades and enhancements – though such will have to be filtered among the various competing priorities for programmers' time.

There is already a significant list of enhancements that have been submitted in the past year; the most frequently requested are

- Make the calendar feature work with all standard calendaring systems (Outlook, Google, etc.)
- Daily Lectionary
- Mobile-friendly site (Blackberry/PDA, etc.)
- iPhone/Droid apps
- Add the artwork for the week to the download/print functions

As is often the case, success raises expectations, and as usual in libraries, there is an abundance of work ahead, always exceeding our capacity to get to it.

Appendix—Web Statistics for Revised Common Lectionary

Google Analytics Web statistics –

The Divinity Library web page statistics included the lectionary pages prior to June 2009.

The precipitous decline in hits on the Divinity Library web pages ins 2009-10 mirrors the migration of the RCL to the new database delivery system.

Appendix 1: Lectionary 6/09- 6/10: 2.6 million hits, 928,000 visits.

Appendix 2: Divinity Web stats 6/08-6/09 2.3 million hits, 864,000 visits, 643,000 of those for the Lectionary

Appendix 3: Illustrating the drop in Div lib web stats 08-09 - 09/10.

Endnotes

1 "How It all Started" Presentation Materials from the W3C 10th Anniversary Celebration, http://www.w3.org/2004/Talks/w3c10-HowItAllStarted/?n=15

2 Personal e-mail archive, excerpt of posting by Anne Womack to ATLANTIS listserv, 16 November 1995

3 Personal e-mail archive, extracted from the April 1996 monthly report to Library Directors.

4 1,886 individual files in the archive folder for version 1.1

5 Personal e-mail archive, 24 June 1997 Subject: Netfix feedback request

Faculty/Librarian Collaboration in Creating a Research Assignment for Distance Education Students (Panel Discussion)

Panelists: Mary Anne Knefel, Jonathan Helmke, and Melinda Thompson, University of Dubuque

As the University of Dubuque Theological Seminary began planning library services for distance education students, we considered to meet the needs of those students living in the most remote areas. Can a student in rural Idaho receive the same level of library service as someone from suburban St. Louis? As we discuss how UDTS dealt with this issue, we invite the people at this session to consider how they provide equal access to library services to all their students.

The mission of the University of Dubuque Theological School is to "serve the one God . . . and advance the ministry and mission of the church of Jesus Christ by preparing women and men for faithful, compassionate, and effective pastoral and lay ministry in congregations . . . . " The seminary offers the M.Div. degree (both residential and online), a Master's in Missional Christianity, and the D. Min.degree.

The Distance M.Div. program, accredited by ATS in 2007, is a five-year cohort model. In August 2010, we will begin our fourth cohort. There are 40 students in the first three cohorts, with about 100 students taking classes in 2009-10.

The foundation for library services for the distance students is ACRL's *Standards for Distance Learning Library Services* (http://www.ala.org/ala/mgrps/divs/acrl/standards/guidelinesdistancelearning.cfm). This states that librarians must "meet the information and research needs of all constituents wherever they may be."

We saw services for distance students as an extension of those already provided for the residential programs. Library services for residential students are based on an information literacy (IL) model and focused on class research assignments and those assignments' learning objectives. Instruction librarians create the information literacy program around these assignments. Mr. Helmke, Assistant Director for Library Systems and Technical Services, creates the means to assure students can access needed resources quickly and easily. The librarians already used the standards and learning outcomes identified in ACRL's *Information Literacy Competency Standards for Higher Education.* The standards were also used when planning for distance students, especially taking into account their unique barriers.

With a model for library services in place, the library staff welcomed the first cohort in 2007. For the first semester, all students are on campus for two weeks, when they take the classes Technology & Ministry, Theological & Biblical Research (MN 564), and Spiritual Formation. Ms. Knefel, Library Director and Seminary Librarian Liaison, is the instructor for Theological & Biblical Research.

Ms. Knefel thought that her research class would be more successful if it linked with an actual research assignment required in a subsequent class, so that skills taught over the summer would immediately be reinforced. She met with Dr. Thompson, professor for the first online class, Old Testament Introduction (BI 511), and together they decided that MN 564 would be structured around her BI 511 research assignment. Dr. Thompson is also the Director of Distance Learning.

They determined that both classes had a common learning objective, that is, that students would be able to demonstrate that they could conduct basic research. From that fundamental objective, Ms. Knefel created more focused information literacy learning objectives for both classes based on ACRL's *Information Literacy Competency Standards for Higher Education*. These include the outcomes listed below.

The successful MN 564 and BI 511 student can:

1) Retrieve information using a variety of methods, particularly the library catalog, Worldcat.org, *ATLA Religion Database*®, and *Gold Rush*, the online periodical locator.
2) Begin to articulate initial criteria for evaluating both information and its sources.
3) Acknowledge the use of information sources.

The assessment for MN 564 consists of a bibliography and in-class assignments. The assessment for the information literacy learning objectives in BI 511 consists of Dr. Thompson's judgment of the quality of the research papers as well as four IL-based questions inserted into the class evaluation.

In MN 564, Ms. Knefel distributes the assignment the students will receive in BI 511. In the assignment, students write a five- to eight-page paper applying a critical theory to an Old Testament passage. We review the research questions Dr. Thompson wants them to address: 1) How would someone analyze the text using your method and 2) How does this method help us understand the text? Beginning the class by reviewing the assignment gives Ms. Knefel the opportunity to start at the beginning of the research process with the research question, rather than jumping in to a myriad of confusing databases.

Next, Dr. Thompson's assignment directs the students to follow a specific research process. Because this is a brief paper in an introductory class, students are to focus on key scholars and appropriate commentaries. To find these scholars, she instructs students to simply consult their textbook, Stephen McKenzie and Steven Haynes' *To Each Its Own Meaning: An Introduction to Biblical Criticisms and their Applications* (rev. ed., Louisville: Westminster/John Knox, 1999). McKenzie and Haynes devote a chapter to each critical method with a list of resources.

Once students understand the assignment, each chooses a type of criticism and an Old Testament passage. They copy the bibliography at the end of the relevant chapter in McKenzie and Haynes.

In class, we examine the bibliographies and discuss the difference between scholarly and popular resources. We also determine that people cited in a textbook bibliography are likely to be key scholars. Once they are identified, students can consult databases to find these citations as well as authors' more recent material. We also review a list of commentaries generally favored by UDTS professors.

Now that we have identified relevant citations, we consult the databases they need to complete the assignment: the catalog, containing records from both UD and nearby Wartburg Theological Seminary (WTS); Worldcat.org; *ATLA Religion Database*; and Gold Rush, an online periodical locator.

In the UD/WTS catalog, we review the Request feature so students understand how to get our books mailed to them. In Worldcat.org, each student sets up an account and learns how to determine if a book is available in a library near their home. If it is not, we practice placing interlibrary loans through ILLiad.

In *ATLA Religion Database*, besides reviewing various features such as the peer-reviewed journal option, we focus on how to request books, book chapters, and articles using the "Find It!" button. This button, created by Mr. Helmke, indicates if UD/WTS owns the material, and, if not, provides a link to ILLiad. All requests from distance students go to the Interlibrary Loan Supervisor, who sends UD/WTS material to them. Books are mailed and book chapters and articles are scanned and delivered via ILLiad. Material not owned is requested via interlibrary loan. Interlibrary loaned books are mailed and articles and book chapters are scanned and delivered via ILLiad. Students are responsible for mailing the books back.

Finally, we review Gold Rush. This open source periodical locator, similar to Serials Solutions, takes students directly to online periodicals and indicates if UD/WTS owns a title in paper.

After students finish the summer intensive classes and begin their online classes, they have a variety of aids to help them with their research. The library web page is linked on many class Moodle pages. Librarians created Jing videos showing how to request UD/WTS books and place interlibrary loans. In addition, Mr. Helmke created a downloadable Seminary toolbar with key resources. This toolbar was used 3,558 times by 53 users during 2009-10. These helps are purposely redundant and placed in several areas on the library web page as well as on class Moodle pages. Perhaps the most important aid on the library web page is the "Ask Us!" button, which opens a Meebo widget. Students may enter a question and receive an answer from a reference librarian very quickly. The Ask Us! page also provides the e-mail and phone number to the reference desk. Sometimes distance students want to hear from the library staff personally, and they contact us often.

In addition, E-Reserves and a copyright statement are placed in class Moodle pages by the library staff. In this way, they can provide data about material placed on reserve as well as the number of semesters it has been used. This service has helped educate faculty about copyright issues in an online environment.

Our IL assessment measured if Distance M.Div. students were able to apply research skills to an actual paper after completing a research "dry run." A direct assessment first occurs in MN 564, where students demonstrate if they can find credible sources and create a bibliography. A more important assessment, though, happens in BI 511, when they show if they can find, evaluate, and synthesize resources into a research paper. Dr. Thompson reports that the distance students' papers have shown a better understanding of research methods as compared to BI 511 classes she has taught in the residential program. (The residential students are not required to take MN 564.) She has concluded that by linking these classes, we are accomplishing her learning objectives.

In fall 2009, we began indirect assessment of IL, asking students in BI 511 four questions as part of the end-of-class evaluation. Twelve of fifteen students completed the evaluation. Nine students (75 percent) indicated they strongly agreed or agreed that:

1) I was able to focus my research effectively for the interpretation exercise assignment.
2) I was able to acquire the books and/or articles I needed in time to use them in my assignment.
3) In preparing my interpretation exercise, I was aware that online reference help was available to me.

Seven students (58 percent) either strongly agreed or agreed that "I was able to use the UD library catalog and/or *ATLA Religion Database* to find material that was useful in preparing my interpretation exercise." Five students (41 percent) indicated they were neutral. Since using the databases is crucial to student success, Ms. Knefel is considering ways to increase the students who agree with this statement.

The success of this collaboration encouraged the librarians to work with Dr. Matthew Schlimm in spring 2009. Dr. Schlimm faced a challenge in his Distance M.Div. Hebrew II (BI 503) class. An upcoming assignment required students to complete a textual analysis consisting of translating and interpreting an Old Testament passage. Residential students completing the assignment typically consult a few shelves of reference books plus a number of commentaries. How could we create this experience for the distance students?

Dr. Schlimm decided that he should be more prescriptive about reference sources, requiring students to consult the *Theological Dictionary of the Old Testament, Anchor Bible Dictionary*, *Oxford Companion to the Bible*, Arnold and Choi's *A Guide to Biblical Hebrew Syntax,* and two specific biblical commentaries.

In order to make the *Theological Dictionary of the Old Testament* accessible, the library staff scanned the table of contents. When students determined the words or phrases they required, they completed a request for material through ILLiad. Dr. Schlimm and Mr. Helmke created step-by-step directions for this process, with links to the scanned pages and ILLiad form, so that students could easily follow the process. Another page led students through the process of requesting needed sections of either the *Anchor Bible Dictionary* or the *Oxford Companion to the Bible*, again with links to scanned pages and ILLiad form. All directions and links were available through the class Moodle page.

Almost all library staff participated in this process. The Interlibrary Loan Supervisor processed all requests, the Circulation Supervisor placed the items on reserve so they could be easily retrieved, and reference librarians helped students who used the "Ask Us!" feature. Eight of the 16 students in the class used the library to access this material and 36 documents were sent to students. Dr. Schlimm reported that "when reading the papers, it was as though they were residential students with the same access" to resources.

This presentation discussed how the University of Dubuque Theological Seminary librarians, teaching faculty, and the Director of Distance Education collaborated on two key projects to provide quality library service to our students, whether they live on campus or hundreds of miles away. By working together to meet the information needs of all of our students, we provide them with a quality education so that they may advance the ministry and mission of the church of Jesus Christ through faithful, compassionate, and effective ministry.

Free Online Technology Showcase (Panel Discussion)

Panelists: Miranda Bennett, University of Houston; Jennifer Bartholomew, Luther Seminary; Carolyn Cardwell, Louisville Presbyterian Theological Seminary; Amy Limpitlaw, Yale Divinity Library; Claudette Newhall, Congregational Library; Matthew Ostercamp, North Park University

This panel brought together five librarians to describe their experiences using a variety of free online resources to support their work. Presenters spoke about Twitter, Facebook, Blogger, Jing, and Zotero, describing how they used these resources in their libraries and highlighting the benefits and drawbacks of each.

Twitter (www.twitter.com)

Carolyn Cardwell, Instructional Technology Administrator at the E. M. White Library at Louisville Presbyterian Theological Seminary, spoke about her library's use of Twitter, the well-known microblogging platform, as a communications and outreach tool. After noting that Twitter's 140-character limit makes it more appropriate for short announcements and pithy observations than extended commentary, she reported that the service claims 105 million users, with demographics that skew older than one might expect—an important point for librarians who work with non-traditional-age students. Addressing the question of why a library might create and use a Twitter account, Carolyn advocated it as an additional means of communicating information. She also described the "ego boost" that comes from getting interesting people to follow your library's feed, although she was less sanguine about the ability of libraries thus far to capitalize on Twitter's potential for "building the brand." Unlike many personal—and some corporate—Twitter users, her library has been relatively unsuccessful at developing a dialogue with followers within the Twitter stream.

Carolyn also provided the audience with some basic practical information and tips about Twitter. After creating an account, users can "follow" others, receiving automatic updates from their accounts as part of their "feed." Likewise, others can follow you. She emphasized the importance of monitoring who you follow and who follows you, since not all these users will be desirable additions to a library's feed or page. She also pointed out that about 75 percent of Twitter users access their feed and create new posts without visiting the Twitter site, so librarians interested in using Twitter might investigate applications like the Firefox extension called TwitterBar to simplify their tweeting.

In addition to the benefits of having a Twitter account for your library, Carolyn described the ways even those who are not registered users can take advantage of the service. For instance, anyone can search twitter.com for posts on a topic of interest, and she has found this especially helpful when looking for answers to technology questions.

Facebook (www.Facebook.com)

In her presentation about Facebook, Claudette Newhall, Librarian at the Congregational Library in Boston, sought to make the case that libraries should have Facebook pages. She started the page for her library following a presentation at the 2008 ATLA Annual Conference to accomplish several goals: to publicize upcoming events, to alert people about the acquisition of interesting new materials, to collect photographs and other images, to survey users on various topics, and to enhance the library's overall ability to provide information.

Claudette gave the audience a brief overview of Facebook, the world's most popular social network, with a user base of nearly 500 million, and the second-most visited website on the Internet. Although access was initially limited to those affiliated with higher education (i.e., in possession of an ".edu" e-mail address), it is now open to anyone over age thirteen with a valid e-mail address. (She also noted that no real age verification is required.) The average user is connected to about 60 pages and is older than you might think; the demographic groups most rapidly adopting Facebook are those over age 35 and those over 55.

For libraries interested in developing a presence on Facebook, Claudette had several tips. She recommended that you plan carefully for how you will use the page, what will be on it, and how often you expect to update it, and she emphasized the importance of choosing a page creator who will likely be with your organization for a while, since the creator's name and e-mail address will remain associated with the page forever. Once you have set up your page, she suggested that you be sure to interact with those who "like" your page by responding to questions and comments, and she reminded the audience to keep an eye on updates and changes to Facebook, which happen frequently and sometimes with little advance warning.

Finally, Claudette encouraged libraries using Facebook to take advantage of the ways it can work in tandem with other resources. She cited as examples the applications for familiar library resources such as JSTOR and WorldCat, as well as the popular presentation-sharing platform SlideShare. For those concerned that a Facebook account will be just one more thing someone at the library has to update, she pointed out that her library uses a TypePad blog to populate several of its social networking technologies, including Facebook, with a single posting.

Blogger (www.blogger.com)

Matt Ostercamp, Access Services Librarian at North Park University in Chicago, began his presentation about Blogger by telling the audience that blogs are, by web 2.0 timeline standards, a venerable technology. He described them in simple terms as a list of information with the newest content on top. Their most notable features are that each bit of content or posting has its own URL, they can generally be accessed through syndication or RSS feeds, and they can be set up to allow comments from readers.

Regarding the specific Blogger platform, Matt emphasized its ease of use, especially when first creating an account, and he noted that it can be combined with a tool called Feedblitz (www.feedblitz.com) to enable interested readers to receive blog updates via e-mail. His primary piece of advice for new Blogger users was to set up moderation for comments, since these blogs are vulnerable to spam.

Speaking mostly about his experience while a librarian at Trinity International University, Matt recounted several of the ways he has used blogs in the library. Some of these uses, such as a blog that provides updates of new book acquisitions, have a public audience in mind, while others, like a private blog that announces and provides a feedback forum for new database trials, are focused on internal constituencies. He noted that the latter blog, as well as one created to foster discussions among library staff about professional development issues, offers the advantage of an automatic archive that is easily accessible to new staff.

In his new position at North Park University, Matt has set up a blog to inform student workers of important announcements. He used another free blogging platform, WordPress (www.wordpress.com) to create and manage this blog, and when asked by an audience member to compare the two resources, he said he finds Blogger a bit simpler to use but WordPress somewhat richer in advanced features. He also addressed a question about why he chose a blog rather than a wiki for this project, replying that a blog is better for providing time-sensitive announcements, while a wiki, like the one he is working on for a staff handbook, more effectively organizes information that will need to be accessed at various times.

Jing (www.jingproject.com)

While the audience was already familiar at some level with Twitter, Facebook, and blogs, Jing, presented by Amy Limpitlaw, Research and Electronic Services Librarian at Yale Divinity Library, was new to nearly everyone. This resource, a free alternative to such products as Camtasia Studio and Adobe Captivate, enables users to create screenshots and short recordings of onscreen activities.

Amy spoke highly of Jing's usefulness for certain tasks, including still screen captures and "quick and dirty" instructional videos. Once downloaded to a computer, Jing is so simple to use that a librarian working with a patron over the telephone could, in a matter of minutes, develop a short video of the steps he or she is taking to address the patron's question and e-mail the patron a link to the video. Amy pointed out that this process could be less cumbersome than trying to describe in words the highly visual process of online searching.

Jing can also be used to create more sophisticated online tutorials, although Amy cautioned that its functionality is limited. She has used it to develop some short tutorials available on her library's website, but the imperfect options for editing a video and the five-minute cap on a video's length have made this use of Jing challenging. She noted, however, that Jing also offers an upgraded version for a nominal fee and can be used effectively in combination with Camtasia Studio (a product of the same company), so an additional investment can improve the potential for this software.

Zotero (www.zotero.com)

The final entry in the showcase was the citation management resource Zotero, presented by Jennie Bartholomew, Electronic Services Librarian at Luther Seminary in St. Paul. Unlike the other resources highlighted, Zotero is neither a website nor a download, but rather an extension for the popular Firefox web browser. For Firefox users, both the basic Zotero extension, as well as an additional tool that enables Zotero to work with various word processing programs (e.g., Word, OpenOffice), are very simple to access and can be added to the browser without administrative permissions. The large number of output style choices makes it easy to create footnotes and bibliographies that comply with institutional or faculty preferences. If you need a style that is different from those that are freely available you can work with the code (open source!) to create something new.

Jennie described many of the attractive features of Zotero, such as its ability to gather citations from diverse sources like library catalogs, databases (*ATLAS*®!), and Amazon.com, and she recommended it in particular for collecting lists of web resources. Users can add notes and tags and attach files, links, and other information to customize their citations, and can e-mail, export, or store them. In addition to harvesting citations directly from library catalogs and other sites, Zotero users can enter citations manually.

Zotero allows you to create an account and keep your library of resources in the cloud. If you need more than 100mb you can purchase more storage space. If you prefer to keep your library close at hand, you can export your resources to a file that can be easily e-mailed or stored on a flash drive. There are many resources for help on the Zotero website. There are also tutorials, FAQs, and a user community with forums and a blog.

Although Zotero has distinct advantages over some other citation managers, such as speed and ease of use—to say nothing of price—Jennie recommended it primarily for organizing web resources or for creating footnotes and bibliographies for shorter projects. More ambitious work, such as a dissertation or book manuscript, would likely require a more robust citation manager.

Conclusion

The panelists of the Free Online Technology Showcase hope that their presentation was the start of a lively conversation within ATLA about the potential for the resources profiled, as well as many others, to enable theological librarians to undertake exciting new projects at relatively little cost. The panel has created a website (using Google Sites, a free online technology) to encourage this ongoing discussion and invites all interested ATLA members to visit it at http://sites.google.com/site/atlafreetechshowcase.

Historiography for Study of the New Testament: An Overview of Methods from the Twentieth to Twenty-First Centuries
by
Beth M. Sheppard, Garrett-Evangelical (United Library)

In the university setting there are numerous methods for the study of history, many of which would assist New Testament scholars to profitably exegete the biblical text and would breathe new life into the so called "historical critical method." In this presentation, there will be initial discussion on the active role librarians play when new trends of scholarship emerge relative to how collections are developed. A case study drawn from the last "great trend" in New Testament Studies—literary criticism—will be offered as will a list of steps that may be taken to help predict when and what new trends might emerge in the academy. After hypothesizing that there is emerging interest in the field of New Testament for historical studies, the focus will fall on introducing approaches to history in vogue during the mid twentieth to early twenty-first centuries and which have not been exploited to their full potential by New Testament scholars. Topics covered will include, amongst others, Marxist History, The *Annales* School and Social History, Quantitative History, Psychohistory, Narrative History, Women's History, Cultural History, Postmodernism, Postcolonialism, and Counterfactuals.

Historiography might be defined as the business of doing history; the theory, methods, and philosophical presuppositions used in writing about the past. In a way, historians and librarians operate in cognate disciplines. Historians write about the past while archivists and librarians collect and make available primary resources and the secondary intellectual ponderings of prior generations. Even the act of a librarian collecting items today from a publisher's "new books list" aids some future researcher in the field of history tomorrow when our present becomes the past. But historians and librarians have something else in common too. Not only does one preserve documents and the other interpret, but both engage in the action of selection. Just as librarians develop policies to determine what items go on a library's shelf, so too do individual historians select both what they will study concerning prior eras and the approaches they will employ while doing so. As the historian Anders Schinkel writes in the journal *History and Theory*, "Our (historians') perception of the past . . . is not fundamentally different from our perceptions of the present. In both cases a selection is made, which means that some elements in our perception will feature more prominently, and others will remain hidden in the background."[1]

To a large extent, the activity of "selection" is the core concept that informs this paper. The first section will briefly touch on the nature of the symbiotic relationship of librarian and faculty researcher and the choices each make when executing and supporting research. A limited case study related to the field of New Testament studies and how the collections of three libraries either undergirded or did not buttress the efforts of faculty members employing the literary critical methodologies that took the field by storm in the 80s and 90s will serve as an example of the importance of the library's role in promoting scholarship at an institution through its activity of selection. Following the case study, attention will turn to the issue of how a librarian might try to predict future trends in New Testament scholarship so that decisions about selection of new materials for the collection might be made in ways to develop the holdings pro-actively. Finally, the issues, trends and methods of historiography itself will be surveyed as it is predicted that the application of fresh methods of doing the business of history will likely be the next "big thing" to energize the field of New Testament Studies in the decade to come.

The Role of the Librarian *vis-a-vis* the New Testament Scholar

Librarians traditionally serve an important support role in the academy and its essential activity of producing sound, research-based scholarship. If one imagines the production of publications that stand up to criticism and great academic insights as a play, then faculty members are the stars in the drama. The librarians, by contrast, are part of the stage crew, ensuring that the appropriate props (the books) are retrieved from the storehouse and available in the wings or lovingly placed in designated places on the stage so that they are easily accessible to the performers who are creating the magic that is the spectacle.

That is not to say that the support role is demeaning; it is vital. To illustrate, visualize a dramatic scene in a stage play where a character is supposed to reach into her purse to answer a cell phone at a specific point in the script. The sound crew sends through the theatre's sound system the AC/DC *Are You Ready?!* ringtone that the director selected for the phone on cue. But the actress obviously is not. Ready, that is. Much to the amusement of the audience she reaches into her purse to—answer her hairbrush?! The phone itself, to the chagrin of the stage crew, is still plugged into its charging station in the green room. While good for some unintended comedic relief, such an oversight disrupts the flow of the theatrical production and ultimately reflects poorly on the professionalism of the performing artist. All levity aside, the question of whether or not a library is helping to make certain the faculty it serves is ready to do what they do best rests in large part on the props upon which the professors can draw in the collection.

The metaphor of the stage is apt. When one looks at the library literature it is clear that librarians themselves embrace the idea of performing this supportive role in the work that they do. Paul Mosher gives a beautiful example. In an article focused on the librarian's responsibilities in collection development he describes that enterprise as " . . . an awareness of the patron community or communities, development of real understanding of what kinds of knowledge and information they need, what they do with it, and what patterns (e.g., formats, types, subjects) of library materials will provide for those needs."[2] In the subtitle of his article, he labels librarians "stewards of knowledge and information." A steward is definitely a person who is in a position to buoy up others rather than to grab the limelight.

But is it always the case the librarians have only a back-stage contribution to make to the life of the academy? A simple title search limited to the past two years for the phrase "librarians as" within Wilson's *Library Literature and Information Sciences* database confirms that the self perception of librarians is one of a subordinate role. Mary Wepking, for instance, writing from a school librarian perspective, explores the issues of whether or not school and public librarians might work as "partners for student success."[3] In this case, an egalitarian relationship is envisioned, but the librarian would not presume to be the team leader. Other equally modest descriptions of the library in support posts abound. For example, Kerry Sutherland focuses on college librarians "as literacy sponsors."[4] The topic of librarians as writers of professional library literature is addressed by Carol Smallwood,[5] whose anthology about the subject completely misses the idea that in specialty libraries librarians may hold dual advanced degrees and may actually do research in their areas of expertise in addition to the field of library science. Other titles focus on librarians as teachers,[6] expert intermediaries and knowledge coaches,[7] cultural ambassadors,[8] information gatekeepers,[9] counselors,[10] and collaborators.[11] Completely absent from these descriptions are the ideas that a librarian might serve as a trend-setter, a trend-spotter, or an agent of change in moving a branch or field of scholarship forward. Yet that is precisely what theological librarians, who are specialists in their subjects, and who, in the action of collection development, are poised to choose materials that will, in turn, be checked out by faculty in their research, may be called upon to do. It is a chicken/egg question. Does the library stock, advertise, and recommend materials that will spark new questions and research interests amongst faculty, or does faculty "ex-nihilo" (or perhaps from their personal journal subscriptions or sessions attended at conferences) "get new ideas" and request that the library begin acquiring books to support their research? In other words, are librarians to remain backstage when the curtain rises on a new revolution in scholarship, or do they step forward and take an active part in directing the drama? Even Paul Mosher hints at this possibility when he writes, "Too often in the past, librarians were passive agents in responding to the needs of users rather than anticipating and patterning those needs. The collection development policy process helps make librarians change agents rather than reagents . . . ."[12]

The time to test this new role for librarians may be at hand. To be specific, it is predicted that a new trend in New Testament Scholarship is emerging and will involve the flourishing of heretofore untapped methods of history that will be applied to set the New Testament in its Roman historical context. Will our libraries be ready? Will we be able to help our faculty to be at the forefront of this trend? Before turning to what those methods might be, or how a forward-looking librarian might spot new developments that are getting ready to bloom in the academy, taking a step back to look at one library's track record is illuminating. What follows next is a case study to see whether or not one of the last enduring crazes in New Testament interpretation, the use of literary theory, was supported by the collection development policy of the Garrett-Evangelical library. The case study should illustrate clearly the vital role collection development plays in furthering scholarship in our institutions.

Collection Development, the New Testament (NT), and Literary Theory: A Case Study

In an attempt to analyze whether or not the United Library at Garrett-Evangelical Theological Seminary (GETS), a standalone theological library, has had a history of serving as an "agent of change" in developing its collection in ways that might trigger new associations and ideas amongst the faculty, a limited case study was structured related to the intersections of the disciplines of Literary Criticism and the New Testament. Indeed, interpretive methods from the field of literature in the 50s and 60s were tremendously important interpretive frameworks that really picked up steam and began rolling through the field of New Testament studies in the 1980s. The working assumption when approaching the GETS holdings was that a collection consisting of nearly a half-million bound volumes would contain at least a fair number of works by the primary literary theorists, even though the "P," or literature call letter sequence, is ancillary to the main religion collection and relatively small.

There are many works that are staples in the field of literary theory, so a few were chosen at random—Northrop Frye, Richard Rorty, Harold Bloom, Jacques Derrida, Wayne Booth and Mikhail Bakhtin—all names that have been frequently encountered in the methodology sections of various works of Biblical Scholarship in the past 15 years. Indeed, even a keyword search in the *ATLA Religion Database*®, expanded to include searching within the full text of articles, reveals that these thinkers have been fairly influential in religious scholarship, with the key words "Derrida" garnering 966 hits, "Bakhtin" 177, "Frye" 57, "Rorty" 40, "Bloom" 14, and "Booth" coming in last place with 5. Booth is, however, standard reading for anyone working on the concept of irony.[13] Shockingly, despite the prevalence of these thinkers in the ATLA database, the online catalog of the United Library reveals not a single title by Bakhtin, Rorty, or Booth and a paltry showing for the others. For instance, there are eight entries for Bloom, but only three titles for Derrida, despite the fact that he was a prolific author. Convinced that the absence of these luminaries in the Garrett-Evangelical library must be an aberration, a search was conducted in the paper card catalog to determine if some of these literary theorists might be represented in the effectively hidden collection of the 20,000 or so items still awaiting retroconversion. Some comfort was taken in the fact that a card for a volume by Northrop Frye was found, though there was a bit of disappointment given that it wasn't his 1957 landmark *Anatomy of Criticism*[14] but rather his later work, *The Stubborn Structure*.[15] And still, the relief in this find was dimmed by the fact that additional works by the other authors selected for the study were not in evidence even in the library's hidden stash of books.

Lest one think that the collection development practices of the United Library stifled creativity of the Garrett-Evangelical Theological faculty in the last decades of the twentieth century, there are two factors that weigh into the picture. First, in 1978 the seminary library was invited to participate with Northwestern University in what was for that era a tremendously innovative OPAC. Indeed, it was programmers at Northwestern's library who developed the Notis system that was later purchased by Voyager. Because individual faculty members could make use of a scope to select the particular catalog that they would search, either that of the seminary or the university, as early as 1980 the faculty could happily hunt through the collection of the university by walking down the stairs from their offices to the seminary library (Internet drops were not readily available in faculty offices in the early era of the OPAC) rather than by trekking through frigid Chicagoland winter weather to the Northwestern library. Because the vast holdings of a major university library were much easier to access, the assumption was that the investigations of biblical scholars at Garrett-Evangelical Theological Seminary would be fertilized by exposure to resources on a wide variety of disciplines, not just literary theory. And this did prove to be the case, though not so much with literary theory. Rather than following the herd, faculty members like Robert Jewett juxtaposed the Bible and popular culture instead.[16] Presumably, the prevailing thought in terms of the GETS library collection development in the 1980s was that there was no need for the seminary to buy books on literary criticism which Northwestern already held in its collection. This was a practical move, since at the same time the collections of Seabury-Western Theological Seminary were being merged with that of Garrett-Evangelical, and library attention was focused on de-duping and relocating titles on the shelves via LC classification rather than on exploring how cognate fields might relate to Biblical Studies. Being otherwise occupied, it was assumed that faculty members at the seminary only needed to walk a distance equivalent to two football fields to have access to a trove of works by Fry, Bakhtin, Rorty, Bloom, Booth, and others. And, in any case, whenever religious publishing houses finally published guides to literary theory in which Bakhtin, Derrida, and their brethren were summarized for scholars in religion, well, they were happily added to the seminary collection as it was being re-configured. [17]

Ascertaining which works of literary criticism were held in the collection and developing a hypothesis for their absence was only the first phase of the case study. To see if relegating the task of collecting primary works to the university rather than housing them in the seminary collection was *de rigueur* at other theological schools, benchmarking was done relative to the collections of two other randomly selected seminaries who, like GETS, were standalone institutions catering to theological education and existing within the shadow of monster universities. The two selected were Iliff School of Theology, a partner with the University of Denver, and Princeton Theological Seminary (PTS), where the Speer Library is a few blocks away from the main Princeton University Firestone Library. For PTS, with its comprehensive collection and generous book budget, the results were as expected. Four works by Bakhtin, Frye's classic *Anatomy of Criticism*, 56 items (both in French and various translations) by Derrida, 33 entries for Harold Bloom, both Booth's *Rhetoric of Fiction* and *Rhetoric of Irony* along with 11 works authored or co-authored by Rorty were are all present in the catalog.

Iliif, which is a United Methodist Seminary, as is Garrett-Evangelical, evidenced numbers between the two extremes represented by its sister school and PTS. An author search in the Iliff Isaiah catalog resulted in 11 hits for Frye, 5 for Rorty, 17 for Bloom and Derrida, respectively, 8 for Booth, and none for Bakhtin.

	GETS	PTS	Iliff
Bakhtin	0	4	0
Bloom	8	33	17
Booth	0	10	8
Derrida	3	56	17
Frye	1	11	14
Rorty	0	5	11
Totals	12	119	67

Figure 1

While it is natural that a collection cannot possibly contain every book that a scholar would feasibly wish to include in his or her research, by any stretch, as this case study shows, there is a lacunae within the GETS holdings that steps have already been taken to remedy. Whether having items in a collection triggers faculty scholarship or faculty research interests prompt the building of a collection, it is clear that during the period when the United Library staff was by necessity focusing on merging two library collections into one in the 1980s rather than keeping an eye open for new modes of scholarship investigation that might come into vogue, some of the NT faculty at Garrett-Evangelical were pursing avenues of investigation other than literary criticism. But, having just finally formally consolidated the GETS and Seabury-Western collections into one permanent collection in one building during the 2009-

10 academic year, the United Library is again poised to take up its crystal ball so that it may be on the cutting edge of the newest trends in New Testament studies. How does one, however, make predictions in ways that ensure that collection development dollars are not being spent on items that are too far out of trends in religious research and doomed to do nothing but collect dust on the shelves?

Paving the Way for the Future: How to Spot Emerging Trends in New Testament Studies

When the librarian engages in the prophetic task of trying to ferret out new directions for a field of scholarship, there are a few basic tools and portents for which the astute collection developer should keep watch. And they work, too. Back in 2003, a paper was read at the ATLA conference in Portland in which it was predicted that Johannine scholarship would become increasingly aware of the Roman contexts in which the Fourth Gospel was written.[18] Amazingly enough, a number of monographs have been published recently on that very subject, including Lance Richey's 2007 *Roman Imperial Ideology and the Gospel of John*[19] and Tom Thatcher's *Greater than Caesar: Christology and Empire in the Fourth Gospel*[20] which appeared in 2009.

There are a number of indicators both internal to an individual institution and external in the field at large that show when change is coming and that prompt a library to start getting ready. The internal indicators will be listed first.

1) **Curriculum Change.** The classroom is the laboratory in which a professor tries out new ideas. In many cases, if a new course is proposed to the faculty, a new book on that subject, or a related one, will no doubt be just a few years in the offing. If an entire series of courses or a new degree program is launched, the department involved is likely getting ready to go in brand new directions entirely. It would serve the library well to talk with faculty involved in alterations in the curriculum and to obtain sample syllabi or course descriptions.
2) **New Faculty Hires.** When faculty members in a department invite new colleagues into their midst, they are either looking for someone with new ideas who will help to feed their own creativity, or they are seeking someone who thinks just like they do and uses the same methods, so that together they can create a "school of thought" that becomes a departmental brand. In either scenario, the hire is about the perfect "fit" for the department. Know your faculty and know something about the new hires whom they invite to join them. Watch especially when lower ranking faculty and recent PhDs from institutions not otherwise represented on the current faculty are hired to replace senior professors. Newly minted PhDs come with fresh ideas and from academic cultures that may differ significantly from their new places of employment. Keep an eye out, as well, for "generation gaps." Researchers are products of their socio-historical contexts, and when a wave of retirements happens at once, entire institutional research agendas and paradigms may change.
3) **Increase in ILLs or a change in character of ILLs.** As soon as faculty and PhD students begin requesting ILLs in cognate fields or for the courier service to deliver items from the nearby university library, if that perk is included in reciprocal borrowing agreements, it is time to become alert. New things are afoot. It may be wise, in fact, if items are in print, to make it a point to purchase what faculty and

PhD level students request via ILL for the collection. One might expect that if faculty or PhD research assistants read a book, they will be predisposed to recommend it to others.[21]

In addition to factors within an individual institution that herald change such as new curriculum, new faculty hires, and increases in ILLs, the broader academy is also full of indicators that presage fresh paths in an academic discipline. Two will be mentioned.

1) **New sections or consultations in academic conferences.** Since the topic in this discussion has been New Testament studies, it is worthwhile to point out that the Society of Biblical Literature is the laboratory in which new ideas are floated. If one carefully reads the call to papers, one will see not only new sections but also innovative themes within old established units. If unable to attend professional conferences themselves, it behooves librarians to request faculty members to pick up and bring back copies of program guides and session abstracts so that librarians may keep abreast of the latest scholarship vicariously.
2) **Repetition in titles amongst new books**. The astute cataloger can always spot when a trend is at its peak because book after book after book comes across his or her desk with similar sounding titles. If there are three to six in a single year, or five to ten over a series of two or three years, all of which deal with a narrow topic and have standard "key words" in their titles, it is an almost certain sign that scholarship will soon achieve saturation. "Subject fatigue" motivates researchers to be on the lookout for new directions for scholarship.

These two factors, subject fatigue, and the burgeoning of new consultations at the Society of Biblical Literature are currently in play. At the moment, looking at the evidence provided by these two indicators provides hints that a new trend is on the horizon. What is the new current in scholarship? Likely it will be the application of previously underutilized methods of historiography in examining Christianity's Roman context. A brief look at some of the evidence that leads to this conclusion is warranted.

Reading the Signs of the Times: The Move to Employ a Variety of Historiographical Perspectives in Setting the NT in the Context of Rome

If subject fatigue can be predicted when titles of similar nature become ever more prevalent on the new book lists of publishers, then scholarship is nearing that point with studies on the NT and the Roman Empire. In point of fact, a title search for the word "Empire" in the United Library card catalog reveals not only the two books on the Fourth Gospel and Empire by Thatcher and Richey mentioned previously, but also Kazuhiko Yamazaki Ransom's *Roman Empire in Luke's Narrative* (2010), Neil Elliott's *Arrogance of Nations: Reading Romans in the Shadow of Empire* (2008), Seyoon Kim's *Christ and Caesar: The Gospel and the Roman Empire in the Writings of Paul and Luke* (2008), and John Dominic Crossan's *God and Empire: Jesus against Rome, Then and Now* (2007). Surely there are others that have been published that have not been added to the United Library collection. Yet if the idea of one more study on a NT text and Caesar causes one to wearily sigh, the current (2010) and past programs of the Society of Biblical Literature provide clues as to the future direction of scholarship.

First, a preoccupation with "history" is here to stay. For example, the experimental *John, Jesus, and History* consultation has finished its three-year trial status and now is a more permanent section in the SBL program. The academy remains fascinated with questions of history. Second, while books with the word "empire" in the title were predominantly written from the perspective of political history, other types of history are now being explored. Evidence of this includes the appearance of new forums at the conference like the Early Christianity and Ancient Economy session. In that section, papers are being presented on a variety of topics from the Galilean economy to the origins of the Jewish pottery industry to a paper that mines the NT for information relevant to the Roman textile and clothing trade.[22] Work on economic history and the NT was foreshadowed in works like James Jeffers' *The Greco-Roman World of the New Testament Era: Exploring the Background of Early Christianity*,[23] which was published more than a decade ago now. But Jeffers' interest in the ancient economy is evident, for example, in how he plumbs the text of the NT to find passages that provide insight into the commercial fishing industry in Palestine. From a description of the type of nets in use to the hypothesis that fishermen banded together to form cooperatives,[24] Jeffers paints a vivid portrait of the everyday lives of those who made their living on the Sea of Galilee. In essence, if the recent deluge of works on Roman Political History and the Gospel or Pauline texts make that subject seem passé, it is predicted that scholarship is branching out into economic history. If that is indeed the case, it is likely that other types of history are soon to follow. When one begins digging into the NT against the backdrop of Roman medical history, legal history, women's history, cultural history, history of thought—and a host of other "types of history" besides—become useful topics of inquiry. The political historians who have focused on issues of empire have done the academy a great service. They have opened a seam upon which others may now capitalize.

There is a new awareness that historiography is not only about the historian selecting the "type" of history that should be explored, but also the method, or set of scholarly presuppositions, that will be employed in the investigation. Granted, the sheer volume of works on Jesus and empire taken together have a sort of sameness because of their focus on political history. They also, however, tend to employ similar presuppositions in their approaches to that topic. In short, there is a tendency to use, either consciously or unconsciously, the same historical method or families of methods. Simply employing a different method or philosophy of history than is present in these works to the question of empire might result in texts that have strikingly different interpretations and insights to offer relative to the early Christians and Rome.

What are the elements of the current prevailing method? Books on the NT and empire at the present time are concerned with issues of power and authority, the unequal distribution of resources between those who rule and those ruled, and struggle or opposition between the two groups. These elements are all clearly articulated by Richard A. Horsley in his 2004 edited volume, *Paul and the Roman Imperial Order.* In his introduction to that book he writes,

> The Roman imperial order, in all its facets, constituted the context in which the movement that Paul joined and helped to lead took its origins in the province of Judea . . . Focus on the Roman imperial order as the context of Paul's mission, however, is leading to another recognition. Instead of being opposed to Judaism, Paul's gospel of Christ was opposed to the Roman Empire . . . [25]

and a few sentences later Horsley continues,

> . . . Paul set his gospel of Christ and the new communities he catalyzed in opposition to the Roman imperial order: the whole system of hierarchical values, power relations, and ideology of "peace and security" generated by the "wealthy, powerful, and nobly born" and dominated by "the rulers of this age," at the apex of which stood the imperial savior. Imperial power relations operated in complex ways through cultural-religious forms integrally related to social-economic forms of domination . . . . [26]

In this single page of Horsley's book, the verb "opposed" and its noun, "opposition," occur commonly and are present in conjunction with the concepts of power and wealth. All of these elements suggest the influence of what is commonly known in the field of historiography as a "Marxist" theory of history.

With its foundation in the writings of Karl Marx, whose concepts of history and progress might cautiously be described as dialectical, or almost Hegelian in nature, Marxist-influenced interpretations of history were used to great effect in Europe in the middle of the twentieth century. Although originally associated with the state histories of the Soviet Union, scholars like the British historian Edward. P. Thompson helped to give them a foothold in democratized and capitalistic nations with his 1963 work entitled *The Making of the English Working Class.*[27] Anna Green and Kathleen Troup in their reader on the theory of history assert that the Marxist influence on twentieth- and early twenty-first-century methods of history is extraordinarily strong, impacting many historians in the postmodern traditions—including those who write from gender and postcolonial perspectives.[28] Thus it is no surprise that New Testament historians like Horsley have focused on concepts of wealth, power, oppression, class, and to some extent resistance—if not the full-blown Marxist concept of revolution, in their interpretations of the New Testament documents. The prevalence of the Marxist method of interpretation in the field of history at large means that its application in historical treatments of topics relevant to Biblical Studies, whether intentionally or unintentionally, was virtually a foregone conclusion.

Despite its popularity, though, there are weaknesses in Marxist interpretations as they are generally practiced. Specifically, it is rather easy to fall prey to a particular weakness in dialectical theories of history on the grounds of logic. Setting up dichotomies between oppressed and oppressor, or ruled and ruler, can automatically limit the field of logical possibilities that are inherent in disjunctive reasoning. To understand this point, it is necessary to graph out a disjunctive truth table.

	P	Q	P v Q
1	T	T	T
2	T	F	T
3	F	T	T
4	F	F	F

Figure 2

In Figure 2 if "the oppressed" are represented by the letter "P" and the oppressors by the letter "Q" a trend emerges when the works of the dialectical historians are represented in the table. Studies produced using the Marxist and other methods based on dialectical underpinnings tend to depict history in ways where either the story of the oppressor or the oppressed is true (the second and third lines of the table). When looking at the disjunctive tale, however, it is clear that the third column also includes a "T" in the first row too. Thus, according to the logic in the table, the possibility exists that both P and Q are valid. In other words, it should be possible for both the oppressor and the oppressed (or the imperial power and the colonial power) to benefit from their interactions. Accounts that demonize or idealize the positions of either P or Q run the danger of overlooking "win/win" scenarios.

The best illustration of a "win/win" situation related to Judea and the Roman Empire comes, ironically enough, through the eyes of Monty Python. In the film the *Life of Brian,* a parody of first-century history and the context in which early Christianity had its nexus, one of the Jewish characters suffering under the oppressive Roman Empire asks what the Romans had ever given the Jews in return for the benefits of occupation. Rather than the expected reply of "nothing" or "just more grief," the crowd of his fellow activists surprisingly begins to list positive elements of Rome's imperial rule, from aqueducts to roads and other elements of infrastructure besides. Finally, in exasperation, the main character in this scene demands,

> All right . . . all right . . . but apart from better sanitation and medicine and education and irrigation and public health and roads and a freshwater system and baths and public order . . . what *have* the Romans done for *us*? [29]

And one of his interlocutors comments, "Brought peace!"

Lest one think that this exposition is overly critical of Marxist or other dialectical approaches to history, it must be pointed out that there isn't a single extant theory about writing history that is without points of vulnerability. While beyond the scope of this particular exposition, any good survey of modern historiography will present not only how each approach serves to correct or balance the limitations in other methods but will present the usual criticisms to which the particular theory under examination is typically subjected. In the case of Marxist methodologies, the overview by Ernst Breisach is very thorough.[30]

The alternatives to Marxist approaches in Western historiography are numerous. To just give a quick overview, the next few minutes will be spent outlining the highlights of a few including The *Annales* School and Social History, Quantitative History, Psychohistory, Narrative History, Women's History, Cultural History, Postmodernism, Postcolonialism, and Counterfactuals. At the risk of not doing any of these movements justice due to extreme over simplification, what follows are thumbnail sketches that include some of the main characteristics of each. Any of these might serve as the impetus for a flurry of innovative investigations in New Testament history within the context of the Roman world.

Historiography: A Very Brief Overview of Modern Methods

"Annales" and Social History. When approaching written records of the past, early social historians seriously considered the impact of industry and technology on wider culture, groups, and institutions when seeking explanations for phenomena. Social history was developed further in France under the influence of those thinkers who published in the journal *Annales:*

Économies, Sociétés, Civilizations which was begun by Lucien Febvre and Marc Bloch in the late 1920s. In this method, rather than giving priority to political history, as Marxist historians often do, those researchers who published in *Annales* explored how various elements of cultural history and economic histories as well as the other social sciences play a contributing role in painting pictures that portray the richness and breadth of the past. In other words, historical phenomenon must be examined comprehensively. It is this driving perspective that causes this method to be identified with the concept "total history."[31] There are other characteristics of this method too. For example, in its French version, time is not one dimensional, but relative and multi-layered.[32] In addition, social history focuses on explaining ordinary "everyday" elements of society. Examples might include family history, educational history, and other social institutions and structures apart from political history.

A different popular method is that of *Quantitative History.* This method might be readily applied to the fields of social history, economic history, demographics, and even political history, which was avoided by the social historians. It is an attempt to find patterns and draw conclusions about the past by representing data numerically. Earlier in this paper an analysis of the holdings on literary criticism for three different libraries was presented via chart format. In an attempt to interpret the data, conclusions were drawn as to why one library might have a smaller incidence of writings by those authors than the other two. That was a rudimentary quantitative analysis. By and large, New Testament interpretation and history has left the entire range of quantitative methodologies untapped. By contrast, historians of the early empire, such as Richard P. Saller, are comfortable with quantifying and represent simple items like tomb epitaphs and ages at death in table form.[33] Such studies, even though they are usually marketed and cataloged as works in the field of classical studies, might be mined by New Testament scholars for the data they contain when fleshing out the New Testament context.

Psychohistory, like the quantitative approach, has not played a prominent role with New Testament biblical scholars. Practitioners of this type of history make use of the techniques and methods of psychoanalysis to explore and understand not only individuals but also the actions of groups. In their assessment of this method, which has its original roots in the thought of Freud, Green and Troup write that psychohistory " . . . can help reveal the rational roots of apparently irrational behavior, and assist in explanation of the extreme situations of history . . . ."[34] One would think that with this description, the New Testament would provide fertile ground for exploration.

In contrast with the methods mentioned so far, *Narrative History* focuses not so much on psychology or social causes as it does in setting individuals and events from the past in coherent, descriptive (rather than analytical) stories. These stores can focus on a single event, or can be extraordinarily elaborate and encompass an entire cultural phenomenon. Writers in this mode evidence empathy for the subject of the story that they are telling, but do distinguish between their own enterprise and outright fiction. A leading proponent of historical narrative was Lawrence Stone, whose research interests focused on fifteenth- to eighteenth-century English history. Hayden White is another historian in this tradition who took narrative history a bit further into the realm of literary criticism with his attention to tropes and metaphor in historical writing.

Before leaving the topic of narrative history altogether, it is appropriate to say a few words about a concept that is currently creating a buzz in New Testament circles, *New Historicism*.

There is some thought that new historicism, a literary critical rather than strictly historical enterprise since it was initially promulgated by literary theorists instead of historians, is related to narrative history.[35] In that type of literary interpretation, not only is a piece of literature understood through the historical context in which it was written, but the piece of literature works as a primary source to provide keys to understanding the particular cultural/intellectual era of its production. While narrative history need not make use of Marxist themes, under the influence of Stephan Greenblatt, a leading literary critic who works with the method of new historicism, there is a fascination with how power is reflected within texts.

The next method under consideration may be well known. Indeed, unlike the virtual absence of quantitative approaches in the work of New Testament scholars, there has been a fair amount of work done from the perspective of Women's History or Gender Studies. Stemming from the women's liberation movement of the 1960s, this method seeks to highlight the role of women in history despite limitations caused by the virtual absence of women or women's concerns in the historical writings of earlier eras. A recent example of a work in this vein would by the text edited by Christine Joynes and Christopher Rowland, *From the Margins 2: Women of the New Testament and Their Afterlives.*[36]

One more slightly different approach to history is the truly interdisciplinary movement, Cultural History, or ethnohistory, as it is sometimes known. This method is essentially a marriage between anthropology and history. The focus of cultural history tends to be the stuff of everyday lives—the rituals, arts, customs, narratives, and so forth of ordinary people. It differs from traditional modes of history, which relied almost exclusively on written records, by incorporating new sources such as oral history, movies, art, dance, symbols, and a myriad of other *realia*. One underlying assumption of such histories is that culture is relative. Perhaps, then, it is no surprise that instead of working on sweeping histories that span nations and national histories which attempt to encompass the stories of all citizens within their covers, cultural historians tend to focus on what is known as "microhistory." To clarify, researchers influenced by this method tend to concentrate on single events or individual persons. With regard to study of the New Testament era, 2000 years now in the past, historians will likely have to rely on the work of archaeologists to assist in developing historical investigations from this perspective in order to assess the relationship of art, graffiti, coins, and other cultural artifacts to illuminate the New Testament.

Another term that is likely familiar to biblical scholars is that of *Postmodernism*. Postmodernism draws on the works of thinkers like Derrida and Foucault, and might be described more as a criticism of the project of history as a whole rather than a positive method. Joyce Appleby, Lynn Hunt, and Margaret Jacob make this point nicely when, in summarizing the impact of postmodernist thinkers, they assert Foucault and Derrida " . . . deny our ability to represent reality in any objectively true fashion and offer to 'deconstruct' . . . the notion of the individual as an autonomous, self-conscious agent." [37] So yes, the act of an historian making selections for what is to be studied and included/excluded and how to execute the study is a subjective enterprise. But is skepticism about the historical project at large warranted? Does the fact that subjectivity plays an undeniable role render us completely incapable of discovering nothing in the past other than reflections of ourselves? There may be a way back from this abyss. A criticism of postmodernism itself is that even if representations of the past are partial or colored by the perceptions of the researcher, that does not necessarily make them false or of no value, as some postmodernists would seem to suggest. Such histories are merely incomplete. A painting is a representation of an object rather than that object's actuality. Yet, the act of painting need not be rejected nor the painting itself regarded as a fiction because of this limitation. Nonetheless, the skeptical approach to history has promoted fruitful work in areas where the writings and work of the "status quo" deserve questioning, such as gender studies and post colonialism.

Postcolonialism, which is ultimately informed by the work of the postmodernists, and may also be influenced by Marxism in some quarters as well, tends to center on lands formerly occupied by imperial powers. Such histories seek to read the colonial discourses "against the grain" to uncover the voices of the indigenous people, and particularly those who have been marginalized. At the same time, researchers using this method try to recapture, or even establish, an identity for those left behind when the oppressive powers have withdrawn. Work on the history and thought of India, in particular, provides a prime example of how a formerly oppressed people seeks to determine their own distinctiveness and story. The applicability of such methods to first-century Palestine, however, may be problematic.[38] There is some thought that postcolonial histories should be written by indigenous peoples, yet 2000 years separates those under Roman Rule and Palestine today. Any history today could only be constructed by "outsiders."

No survey of modern historical method would be complete without at least passing reference to Counterfactual History, also known as "virtual history" or "speculative history." The primary activity in counterfactual history is to hypothesize what the impact might have been had an event not occurred, or if its outcome might have been different. Frequently such histories begin with the words, "What if . . . ." The popularity of this method began in the 1990s, and its purpose is not to create fiction or alternate scenarios, but rather to assess the lasting significance and importance of the event being investigated. Richard Lebow stresses that the counterfactual methodology provides a helpful balance to the tendency for historians to overvalue certain events that have already occurred by putting the past episodes into perspective. In addition, he asserts that counterfactuals are critical to good history because they provide comparisons that might be used to study causation as well as to " . . . tease out assumptions—often unarticulated—on which historical interpretations rest."[39] Certainly one might see how such a method might be valuable for study of the early Christian period when seeking to avoid either triumphalist interpretations, those with false causation, or works that are simply so selective of the facts that they are reductionistic.

Conclusion

In biblical methods classes, one learns of a wide variety of "criticisms" that may be adopted to elucidate the biblical text. For instance, one becomes familiar with historical criticism, literary criticism, reader-response criticism, and a deluge of others. While it is tempting to assume that all historical studies are variations of the same "type" of method, in actuality there are many ways that an historian might approach his or her craft. Whatever methods an historian of the NT era selects to purse his or her research, or whatever direction the field at large might take in the future, hopefully this short exposition will help those of us who work in libraries to be pro-active agents of change, making selections for our collections to assure that we are ready to support our faculty researchers when the curtain rises on the next act in academic research.

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[12] Mosher, 44.

[13] See, for instance, Paul D. Duke, *Irony in the Fourth Gospel*. Atlanta: John Knox Press, 1985.

[14] Northrop Frye, *Anatomy of Criticism*. Princeton: Princeton University Press, 1957.

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[17] For instance, David Dawson's *Literary Theory*. Minneapolis: Fortress Press, 1995 or Stephen Moore's *Poststructuralism and the New Testament: Derrida and Foucault at the Foot of the Cross.* Minneapolis: Fortress Press, 1994.

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[21] The key is to look for patterns and to determine if the ILL request is indeed outside of the scope of the collection because it is a personal area of interest for the faculty member.

An item should be purchased if there is the potential for it to appeal to and enrich the research of other patrons in addition to the one making the request.

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[32] Georg G. Iggers. *Historiography in the Twentieth Century: From Scientific Objectivity to the Postmodern Challenge*. Middletown, CT: Wesleyan University Press, 2005, 51.

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[34] Green and Troup, 67.

[35] Jürgen Pieters. "New Historicism. Postmodern Historiography between Narrativism and Heterology." *History and Theory*. 39 no. 1 (February 2000): 21-38.

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[38] For an example of a study that uses this method please see Stephen D. Moore's *Empire and Apocalypse: Postcolonialism and the New Testament*. Sheffield: Sheffield Phoenix Press, 2006.

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The New Face of Theological Education (Panel Discussion)

Moderator: Tammy L. Johnson, Columbia Theological Seminary
Panelists: Mayra Picos-Lee, Palmer Theological Seminary; Lorna A. Shoemaker, Christian Theological Seminary; Eileen K. Saner, Associated Mennonite Biblical Seminary

Part One: A History of the Vision of Diversity at Christian Theological Seminary, Indianapolis, Indiana
by Lorna A. Shoemaker

The creation of institutions of higher learning followed the creation of faith communities westward across North America as European settlers extended their appropriation of the continent in the eighteenth and nineteenth centuries. Indiana—home of Christian Theological Seminary—was not an exception to that colonialist faith imperative. The Christian Church (Disciples of Christ) embraced and expressed the intention with the establishment of North Western Christian University in Indianapolis, in 1855—an institution that later became Butler University. It is estimated that by 1855 there may have been as many as 25,000 Disciples in the Indianapolis area, thus making the creation of supporting institutions a reasonable and necessary undertaking; and the founders hoped that the university would serve the entire Northwest Territory of the continent, hence the name.[1]

Alexander Campbell, co-founder with Barton W. Stone of the Christian Church (Disciples of Christ), believed "human society would soon come to its perfected state—the millennium —and the United States would be at the forefront of this new social order. The character of this perfect society and the outline of the united church that would bring it into existence were authoritatively presented in the Bible which was a public document that could be studied and understood by all who made the effort to do so. Colleges were basic to the redeemed society and to the churches which sustained it because in these schools the rising generation learned the arts, sciences, and religious ideas that they needed in order to be leaders in the church and society. One curriculum, based on the classics and featuring the Bible, would provide the foundation for all students, including those preparing for the ministry."[2] To that end, Campbell had founded a college at Bethany, West Virginia in 1841.

Campbell, however, was tolerant of Southern social and economic systems. North Western Christian University was created to provide an alternative to Southern-leaning institutions, "hoping to appeal to Disciples and others who wanted to study in a school located in a free state" where they would not be brought into contact with "the habits and manners that exist in populations where slavery exists."[3]

In 1897–1898, the Bible College of the Christian Church of Indiana was formed to be a distinct school related to Butler University, like the John Herron Art Institute, Indiana Dental School, Indiana Law School, Metropolitan School of Music, and others—all professional entities separate from but affiliated with Butler.[4] Subsequently, the Butler College of Religion was established on the campus of Butler University, a seminary under a special committee of the Butler board of trustees with the specific mandate to train men and women "of all faiths" for the Christian Ministry.[5] By "all faiths" undoubtedly meant Christian *denominations*—a term Disciples eschew in describing themselves. But the notion of a seminary equipping itself to be ecumenical rather than sectarian was not common at the end of the nineteenth century. Simultaneous with the formation of the Bible College was the founding in contiguous Irvington of a College of Missions, sponsored by the Christian Woman's Board of Missions as a training school for missionaries. From its inception this College, too, was "broadly interdenominational while retaining its central Disciples identity, drawing students and faculty from across denominational lines."[6] It is exhilarating to read that "a notable feature of the College of Missions was its library, which was described as 'the best working library in the field of missions on the western hemisphere.'"[7]

Both of these programs, ambitious and promising as they were, could not be sustained. More than economics or administrative failures, the tense and contentious theological and ecclesial debates taking place amongst Disciples eroded the efficacy of the schools. Methods of biblical study and higher criticism, understandings of biblical authority, the relationship between baptism and church membership (and church membership and teaching authority), and the proper functions of organizations related to the church were issues that especially affected the institutions.[8] What seems never to have been disputed, however, was the commitment to theological education for mission and ministry in an ecumenical ethos.

A reorganization of higher education in Indianapolis for ministry in the Disciples mold, with an ecumenical character and in partnership with Butler University, was begun in 1917−19 under Frederick Doyle Kershner. The reorganization occurred at a time when the activities and public presence of the Ku Klux Klan was at its height in Indiana, with the Klan enjoying a wide representation in religious congregations. The Klan seemed to espouse a social platform consistent with those of many Protestant churches: "opposing the liquor trade, encouraging traditional family values, and seeking to protect older American patterns of life from the impact of Catholics, Jews, and immigrants. The Klan and the Republican Party were closely aligned, so much so that in 1924 the Klan virtually controlled state-wide politics."[9] Kershner, who assumed the position of Dean of the newly re-forming School of Religion at Butler University, used his political and social capital to build alliances with clergy who opposed the Klan and, significantly, with the rabbi of the Indianapolis Hebrew Congregation, Morris M. Feuerlicht, whom Kershner appointed to the staff of the School—an educational coup and a public statement against the anti-Judaism of the Klan.[10] Two years later, Kershner invited Toyozo W. Nakarai, a Japanese citizen and convert to Christianity, to join the faculty, a clear message about the welcome the School of Religion intended for immigrants.[11] Again, Dean Kershner articulated the overriding objective of the School of Religion to be " . . . open to students of all religious faiths on equal terms. The purpose is primarily to train men and women for the Christian ministry, and for allied forms of Christian service."[12] Obviously, again, the focus of the school was self-consciously Christian, but the intention was radically ecumenical.

"Irrepressible growth"[13] in the student body of the College of Religion during the post WWII years, philosophical differences in the two administrations, and the leadership of a new dean for the School of Religion—Orman L. Shelton, whose focus was on the graduate education of preachers more than teachers—caused the faculties and administrations of both institutions to begin thinking about expansion and, inevitably, separation from their physical connection. In 1957 that decision was made and a new, fully free-standing graduate seminary began to emerge, along with plans for a new campus on Shooters Hill, adjacent to Butler.[14] "On October 28, 1959, Christian Theological Seminary was presented to the churches, colleges, and seminaries with which it would henceforth be associated."[15]

Christian Theological Seminary (CTS) continued as it had begun. In 1965, propelled by an American Association of Theological Schools[16] study indicating that many free-standing seminaries should close and clusters—or *consortia*—should form, CTS invited St. Maur Priory, a neighboring Roman Catholic institution, to join educational programs on the CTS campus. Although the initiative did not develop into the full partnership envisioned at its inception, the intention demonstrated the underlying commitment to ecumenism that was foundational to the endeavors that produced CTS and is a hallmark of Disciples theology and identity.

In areas other than denominational plurality, diversity came more slowly to CTS. It was not until 1971 that the seminary hired a person of color, African-American Associate Professor of Theology Willie White, into a faculty position—forty-five years after Professors Feuerlicht and Nakarai were hired by Frederick Doyle Kershner. In the same year, the first African-American trustee joined the Board of CTS. In 1990, the Board of Trustees included in the seminary's self-study report for re-accreditation the intention that by 2010 the faculty would "be one in which the non-Caucasian members comprised at least 30% (with special attention to African American and Hispanic representation) and one in which genders were roughly equal."[17] By the academic year 2008-09, the core faculty of twenty was comprised of nine women and eleven men. The racial/ethnic distribution—including the Academic Dean and President, who are members of the faculty—was fifteen Euro-Americans, four African-Americans, one African-Jamaican, and two Brazilians. The racial/ethnic composition of the student body has similarly shifted from almost exclusively Euro-American and predominately male in the 1970s to approximately 32 percent racial/ethnic and over 50 percent female in 2009.[18]

This, of course, speaks principally to denominational and racial/ethnic diversity, with a very small bow to gender equality. The first has been a steady *de facto* development since the beginning of the enterprise that produced Christian Theological Seminary, such that today there are faculty and students representing at least 35 Christian communions—including Orthodox and Roman Catholic; and it notes, although only in passing, the occasional but important presence of Jewish and Muslim students and instructors. That diversity of religious communion has been acknowledged but largely not embraced and wrestled with as essential to institutional identity until very recently in the seminary's development. Gender diversity has come to the student body as a result of changes in denominational polities; the seminary has been far more intentional in recruiting female faculty members and administrators in the last 15 years. And, although it has been another very difficult matter for CTS to negotiate and embrace, diversity in sexual orientation has also become a significant aspect of the desire to enrich and diversify the seminary community, chiefly through formal non-discrimination policies in recruiting and admissions, hiring, student housing, and faculty appointments that have been initiated in the last decade.

The seminary's curriculum has reflected small strides in the effort to meet the educational needs of a more diverse community of learners and to prepare candidates for parish leadership, chaplaincy and psychotherapeutic professions to recognize and work effectively in sites of ministry that are already diverse in their composition and likely to become more so. The more obvious shifts in this endeavor have included courses in living religious traditions, a number of courses on racial/ethnic and gendered theologies, the reorientation of our approach to teaching church history toward a global history of the Christian movement, courses on the nature of inclusive/welcoming congregations, and a one-unit mandatory course for all entering students that has been focused on anti-racism, white privilege, and reconciliation. An equally challenging aspect of the indigenous diversity at CTS lies in giving voice to theological diversity while maintaining the progressive identity the seminary treasures.

A cross-cultural requirement for all Master of Divinity students provides an opportunity "to step in another person's world and to have that person introduce them to that world . . . While such an experience can be uncomfortable . . . it also develops a willingness to abandon preconceptions and to allow for other ideas to emerge: 'it creates openings for listening and learning.'"[19] Some students work in congregations with a racial/ethnic composition differing from their own. Some study and work in synagogues, ashrams, or mosques. Some enroll in the Chicago-based Seminary Consortium for Urban Pastoral Education (SCUPE),[20] or the Appalachian Ministries Educational Resource Center (AMERC).[21] And some have an opportunity to travel outside the United States to visit, engage, and learn from communities of faith very different in almost every way than theirs. In Brazil, Ghana, Cuba, Ethiopia, China, Jamaica, South Africa, and India, students training to be future ministers have experiences of the global faces and dimensions of religious communities that help prepare them for their own work. CTS also maintains reciprocal relationships with theological schools in India and Jamaica that permit the exchange of students and covets opportunities to welcome visiting scholars-in-residence from several countries. An annual specially endowed event, The Saltsburg Distinguished Lecture Series, allows the seminary and metropolitan area to hear leading international scholars and leading racial/ethnic scholars in the United States discuss theological, biblical, and historical subjects from perspectives that challenge and invite critical self-reflection on race, gender, class, power, nationalism, colonialism and imperialism in relation to global Christianity.

Christian Theological Seminary began an intentional process of addressing *racism*—personal and institutional—in 2003, through an Anti-Racism/Pro-Reconciliation Initiative. The embarkation was initiated by Dr. Edward Wheeler, President of CTS since 1997, and its first African-American president. In 2004, a small, select group of staff, faculty, and administrators participated in a three-day training program under the auspices of the Disciples national Reconciliation Mission and informed by Crossroads Ministry, an interfaith and community-based anti-racism training organization.[22] The same training program was mandated for all staff, faculty, and administrators in January 2005. The sole focus of the training was institutional progress toward anti-racism and the dismantling of white privilege. The permanent community (as distinguished from students and trustees) committed itself to several steps as a result of the training:

- Establish an AR/PR team to continue programming, evaluating, and advising.
- Build an ongoing process of anti-racism/pro-reconciliation, which has become a twice per term half-day series of conversations, educational opportunities, workshops, and study sessions intended to empower the community for institutional scrutiny and change.

- Create a new position for a diversity officer, answerable only to the community and the president.

It was hoped that within a relatively short time a similar process could be implemented for students and trustees; as of this writing that has not happened, although first-year students all participate in the one-credit course mentioned above. An evaluation of that strategy is not yet complete and no effective means of drawing trustees into the process has yet been discovered.

The goal of the process has been an acknowledgement of institutional racism, a series of obvious and systematic changes to alter and end the effects of institutional racism, a commitment to cultural competency in all aspects of the seminary (administration, teaching, curriculum revision, worship, recruiting and admissions, hiring, etc.). But it was almost immediately discovered that work in relation to racism could not be engaged to the exclusion of other issues. To quote two colleagues at CTS—one the current diversity officer and one a Jewish former MTS student—"Racism does not exist in isolation: it exists in a matrix of intersecting systems and ideologies of domination that include race, gender, sexual orientation, class, among others . . . In the postmodern and pluralistic context . . . it is tempting to accentuate particular marginalized identities in isolation [from] other marginalized groups, inevitably leading to the formation of a hierarchy of competing identities. We have learned from painful experience at CTS that this approach is both divisive and counterproductive to the anti-racist and pro-reconciling community that we are striving to become." The conclusion has been that CTS must commit itself to the proposition articulated by Martin Luther King, Jr., that "injustice anywhere is a threat to justice everywhere."[23]

Establishing public credibility as a seminary where women and men, many religious communities, all races and ethnicities, all sexual orientations and gender identities are not only welcome but wanted, expected, and *re*spected, taken into account and heard for who they are is our intention. But we have also had to recognize that diversity simply for the sake of diversity is *not* our intention. Broad inclusivity often suggests a willingness to embrace universality. But universality is not necessarily the goal or mission of CTS. What we have learned, however, is how critical to our ability to be the community we wish to be is a very clear understanding of our institutional identity and mission. Our hope for the future includes asking fewer questions about statistical representation in recruitment and on campus and more questions about how different constituencies interact, how we are working to eliminate white privilege, and how we demonstrate in concrete work our commitment and witness.

It is difficult to describe with specificity the role the library plays in support of diversity at Christian Theological Seminary. Because the director of the library is a member of the regular faculty, the library enjoys a broader representation in the decision-making processes of the administration than might otherwise be the case. The work of the library is supervised by the Academic Dean, who thus becomes another conduit of information to and advocacy for the library. Without these links, the library probably would not be consulted in the strategic planning for institutional diversity but would be aware of institutional intentions through staff participation in the AR/PR process. It has been fortunate that the Public Services Librarian served on the AR/PR Team for a three-year term; while that was not a strategic design of the seminary's administration of the library staff, it was beneficial in keeping the library connected to the aspirations of the initiative.

The library responds to the changing composition of the student population, faculty research and teaching needs, and the specifics of the Anti-Racism/Pro-Reconciliation initiative through collection development and acquisitions. At times we are led, as when faculty members and administrators recommend additions to our collections that strengthen specific areas: post-imperial-post-colonial biblical studies, African Christian traditions, Minjung theology, South American Pentecostalisms, gender studies, queer theology, and denominational histories outside North America, for example. At times, the library staff leads in discovering print and other media resources that complement areas of study in diversity sensitivity. We attempt to do this retrospectively and currently, building the collections to be grounded historically and to keep them at the edge of scholarship and practice. Members of the staff with responsibilities for acquisitions and serials management constantly scan for material supporting curriculum revision, study, and teaching toward anti-racism, the dismantling of white privilege and theologies that embrace multiculturalism, openness, and diversity. When identified, these materials are flagged for faculty members and administrators who can benefit from them. We are also proactively enhancing our collection with Spanish-language editions of key works in the theological disciplines to serve students who are bilingual or newly English-speaking, and we welcome changing demographics that will require us to broaden our language holdings. A principal of our training and implementation of best public services practices is the recognition that academic libraries in the United States can and often do reinforce perceptions of exclusion; our first goal is to meet students and our external patrons where they are linguistically, culturally, and experientially so that we can assist them in being successful in achieving their objectives with our resources.

In the words of current CTS President Edward L. Wheeler:

> Like many who have wrestled with institutional racism, have embraced diversity and are wrestling with how to become a truly inclusive institution, Christian Theological Seminary (CTS) has begun a faith journey but not yet arrived at its destination. In fact, in many ways, CTS is symbolically "only one mile from Egypt" and frightened by the challenges. We have identified ourselves as a racist institution, which is painful, and we have committed ourselves to becoming an antiracist/pro-reconciliation institution and community. But the path to that worthwhile goal is elusive, and we are beginning to realize that, despite a good start, we are closer to Egypt than to our desired destination . . . There are challenges before us, but the task of dismantling institutional racism and white privilege is necessary if we are to be fully human. We may be only one mile from Egypt, but even if it means dying in the desert, we will not go back to accepting racism or white privilege as normative.[24]

In the current experience of Christian Theological Seminary, it is fair to assert that a commitment not only to antiracism and pro-reconciliation, but also to diversity in its broader nature, is a given. How the ever-changing seminary community will keep its momentum and how the CTS Library will be a central part of the process—perhaps as an oasis in the desert—is yet to be revealed.

Endnotes

[1] Keith Watkins, *Christian Theological Seminary, Indianapolis, A History of Education for Ministry* (Zionsville, IN: Guild Press of Indiana, Inc., 2001) 1-2.

[2] Ibid., 2.

[3] Ibid., 2-3.

[4] Ibid., 16.

[5] Ibid., 50.

[6] Ibid., 20.

[7] *Survey of Service: Disciples of Christ* (St. Louis: Christian Board of Publication, 1928), 529. Quoted in K. Watkins, *Christian Theological Seminary* (2001), 19-20.

[8] Ibid., 21-22.

[9] Ibid., 47.

[10] Ibid., 48.

[11] Ibid., 55.

[12] *Bulletin* (University) December 1924, 6. Quoted in K. Watkins, *Christian Theological Seminary* (2001), 50.

[13] Ibid., 122.

[14] Ibid., 132.

[15] Ibid., 142.

[16] Subsequently ATS, The Association of Theological Schools.

[17] Quoted in *Self-Study Report, Christian Theological Seminary*, 2008, 21. Christian Theological Seminary internal document.

[18] The most recent Registrar's statistics reports an enrollment of 250 (FTE 160): 98 male, 152 female; 61 African-American, 163 Caucasian, 15 Hispanic, 5 Pacific Island/Asian, 1 native American/Alaskan Native, 3 Other. 02/15/2010. Christian Theological Seminary internal document.

[19] "Preparing to Serve in a Complex World." *Link*. Christian Theological Seminary, Summer 2010, 7-8.

[20] http://www.scupe.com/

[21] http://www.amerc.org/

[22] Crossroads Anti-Racism Organizing and Training. P.O. Box 309, Matteson IL 60443-0309; 708.503.0804; info@crossroadsantiracism.org

[23] Ron Sommerville and Renee Williams, "Are We There Yet? Movement toward a Racially Just and Inclusive Community at CTS." *Encounter* 70, no. 2 (Spring 2009), 64-65.

[24] Edward L. Wheeler, "Only One Mile from Egypt." *Colloquy* 17, no. 1 (Fall 2008), 25, 29.

Part Two: The Anti-Racism Journey at Associated Mennonite Biblical Seminary by

Eileen K. Saner, Associated Mennonite Biblical Seminary

Associated Mennonite Biblical Seminary in Elkhart, Indiana, is sponsored by Mennonite Church USA and Mennonite Church Canada to prepare leaders for the church. The student body numbers around 150 with an FTE of about 90. AMBS has been located in north central Indiana since 1958, part of a diverse urban area stretching east from South Bend.

Residents of the neighborhood around AMBS are about one third each African American, Hispanic, and white. Just a mile south of the campus begins the broad expanse of rich farmland that attracted Mennonites to this area in the 1840's, the same decade that the Holy Cross fathers founded the University of Notre Dame less than thirty miles away.

The term "Racial/Ethnic" is a self-designation selected by Mennonites in the United States who are African-American, Latino/Hispanic, Asian, Native American, and of other non-Anglo origin. A sociological study done in 2006 estimated that about 15 percent of the members of Mennonite Church USA are other than white non-Hispanic.[1]

Diversity at AMBS

Since 2002, the percentage of Racial/Ethnic students at AMBS has increased from 2 to 7 percent. Some of our Hispanic Mennonite students are recent graduates of Goshen College just twelve miles away. We welcome African American students from our local community, most of whom are not Mennonite. The biggest challenge for AMBS is to provide theological education to Mennonite Racial/Ethnic students who live mostly in urban areas far from Elkhart and who are unable to relocate for a variety of personal reasons.

	Congregations	**Members**
White	82%	89%
Racial/Ethnic	18%	11%

Clearly, the AMBS community is less diverse than Mennonite Church USA. Only one of the sixteen professors at AMBS is a racial minority, a native of Argentina of Italian descent. Roughly 10 percent of the other AMBS employees are from racial minority groups.

While the increase in Racial/Ethnic students from 2 percent to 7 percent since 2002 is encouraging, it should not be considered an irreversible trend. With our small student body, numbers can vary widely with the enrollment decisions of individual students. The difference between 15 percent of Racial/Ethnic membership of MC USA and 7 percent of Racial/Ethnic students at AMBS has led the community to ask what can be done to make the seminary more representative of the denomination it serves. How can AMBS better realize its mission to "serve the church as a learning community with an Anabaptist vision, educating followers of Jesus Christ to be leaders for God's reconciling mission to the world"?

For several years, the AMBS strategic plan has included the following goal: "Develop more effective ways to serve racial/ethnic groups, urban pastors and congregations, and others not currently able to access AMBS because of economic, geographic, cultural, academic, or physical obstacles." One effort to realize this goal was a pilot program in Dallas for Spanish-speaking graduate students. Our undergraduate distance program for ministry leadership has set a goal to raise Racial/Ethnic participation to 10 percent.

Anti-Racism at AMBS

But, while increasing the number of Racial/Ethnic students at AMBS would be a visible indication of greater diversity, AMBS faculty and administrators also recognize that the underlying problem of personal and institutionalized racism must be acknowledged and addressed. Claiming an anti-racist identity is an essential part of our desire to imitate Jesus and to participate in the Kingdom of God. We must acknowledge and address racism to create a healthy environment for all members of our community.

In a 2002 essay on efforts at AMBS to dismantle racism, Professor Daniel Schipani defined it as "racial prejudice plus the misuse of systemic and institutional power." Schipani identified power as "(1) racism's power to oppress people of color, (2) racism's ability to give white people power and privilege, and (3) the deeper shaping of human identity as a direct consequence of racism."[2] Racial prejudice becomes racism when, on the basis of racial distinctions, some people have more power and privilege than others.

Since 1995, intentional work to dismantle racism within the broader Mennonite Church has been led by Damascus Road, an anti-racism training and skill-development program of the Mennonite Central Committee.[3] The goal of Damascus Road is long-term transformation of institutions, particularly churches and faith-based organizations. More specifically, the purpose of the Damascus Road training process is twofold:

- To lay the groundwork for the long-term work of dismantling racism in Anabaptist congregations, conferences and institutions by training teams, leaders and supporters from those organizations and
- To equip each person and team with:
  - A biblical basis, grounded in the Anabaptist tradition, for dismantling racism;
  - A basic analytical framework for dismantling systemic racism.[4]

The local AMBS Damascus Road Team has been at work since 1999. The team includes a senior administrator, a professor, two other AMBS employees and three students, all of whom have taken the Damascus Road training. The three-day training workshop has been offered twice on campus as part of a peace and justice course. About six other AMBS employees have joined students for the training.

The AMBS Damascus Road Team has worked with faculty and the Curriculum Committee to include systemic understandings of racism in the curriculum and to promote multicultural scholarship and pedagogy. Faculty and librarians together have intensified efforts to acquire materials that promote diversity and address racism. During the opening day's activities each fall semester, anti-racism is defined and highlighted as one of the core values of AMBS.

In 2004, the Damascus Road Team and the AMBS Administrative Cabinet began joint meetings to deepen institutional ownership of anti-racism and to shape institutional decision-making. The following year the Team recommended developing a framework for documenting the hiring process through an anti-racism lens. This paragraph is now included in position announcements just after the standard nondiscrimination statement:

> AMBS is committed to anti-racism as one of the ways we practice God's reconciling mission in the world. Candidates for employment should be willing to join our efforts to work for racial equity and make AMBS an increasingly diverse learning community.

A Local Tragedy and the AMBS Response

In early summer 2008, the AMBS commitment to anti-racism was tested by a shocking event in our city. A cross was burned in front of the home of Adam and Maggie Williams, an interracial couple who own a popular local restaurant. The Williams family had already been the target of several racist acts. Although the Ku Klux Klan has an ongoing presence in our area and the case was handled by the FBI, the perpetrators of the crime were never publicly identified.

In response to this tragedy in our community, AMBS sent a lengthy letter to the local newspaper which included these sentences:

> We the students and employees of Associated Mennonite Biblical Seminary denounce the racist cross-burning that occurred recently at a home in Elkhart . . . We reject this misuse of the cross as an expression of hatred instead of a sign of Jesus' love and reconciliation . . . We believe the cross-burning reflects deep-seated racism that saturates our social institutions and threatens so many of our relationships . . . We recommit ourselves to be instruments for justice and healing in this city and this region.

In the weeks that followed the cross-burning, AMBS students and faculty joined with other local organizations to plan Community Solidarity Day. Two hundred people of all ages and races gathered on the seminary campus for a two-mile walk that ended at the civic plaza downtown with music and speeches by the Williams family, the mayor of Elkhart, the AMBS president, community leaders and school children. The goals of the event were to walk with those who are affected by fear and hate crimes and to encourage others to step out for understanding and justice. The event was covered widely by regional media.[5]

AMBS Efforts: Training, Strategic Plan and Cultural Audit

In May 2009, we took a further step to strengthen our institutional commitment to dismantle racism. All AMBS employees spent two and a half days together in Damascus Road Antiracism Analysis Training. This extraordinary commitment of institutional time brought all employees to a common understanding of systemic racism and the need for institutional efforts to dismantle it. The training session culminated with each department drafting antiracism goals. The library's goals and our efforts to achieve them are described below.

This past spring, again at the urging of the Damascus Road Team, the AMBS Administrative Cabinet added dismantling racism to the institutional strategic plan. A sixth priority, "Become an anti-racist institution," was approved by the AMBS Board in late April. This priority has four goals.

1) Ensure that decision-makers claim an anti-racist identity, paying attention to racial diversity on all levels of decision-making processes and structures.
2) Increase numbers of people of color among board, faculty, staff, and students.
3) Engage the breadth of multicultural resources available for teaching, learning, scholarship and institutional research
4) Assess AMBS' ability to be a hospitable learning community for people of color.

This past spring, AMBS acted on the fourth goal by conducting a cultural audit under the leadership of Dr. Michelle Loyd-Paige, Dean of Multicultural Affairs at Calvin College and her assistant, Ebonie Atkins. The purposes of the audit were to assess the status of AMBS as a learning community that practices racial and gender equality and to determine how welcoming AMBS is as a learning community in these specific areas. Several of the audit's findings from the perspective of racial equality are noted below.

On the first day of the audit, Dr. Loyd-Paige and her assistant met with the Damascus Road Team and the Administrative Cabinet to determine the institution's expectations for the audit and to obtain a sense of the language already being used on campus to describe its culture and its desired future. At an all-campus lunch-time forum, Dr. Loyd-Paige presented ten ingredients for campus diversity success:

1) Campus leadership must be visible and heard.
2) Diversity is everyone's business.
3) Stop reinventing the campus diversity wheel. Learn from other institutions.
4) Integrate campus diversity initiatives with the mission of the institution.
5) Diversity is more than a numbers game.
6) Diversity is complex and multi-faceted.
7) Diversity is more than race.
8) Assess the impact of diversity on **all** students.
9) Communicate priorities and successes.
10) Garner external support for campus diversity (alumni, donors, suppliers).

In the afternoon, the team interviewed various campus groups: North American students of color, international students, Canadians, non-Mennonite students, female students and male students. Dr. Loyd-Paige interviewed teaching faculty and Ms. Atkins interviewed all other employees. In these informal conversations, participants were prompted to describe their experiences in the AMBS community with regard to race and gender. All AMBS employees and students were then asked to complete an online survey which probed views of cross-cultural relations and the level of support AMBS provides individuals from underrepresented minorities.

Two months later, the audit team returned to a second all-campus forum and presented selected results of the survey. Of the eighty-three individuals who completed all the questions, only eleven respondents identified themselves as persons of color. Responses from persons of color indicated a higher level of disagreement with three variations of a key statement.

Cross cultural relations at AMBS are relaxed.

Disagree, all respondents=24%; Disagree, persons of color=30%

Cross cultural relations at AMBS are friendly.

Disagree, all respondents=8%; Disagree, persons of color=37%

Cross cultural relations at AMBS are respectful.

Disagree, all respondents=8%; Disagree, persons of color=63%

In another question, respondents prioritized several options for addressing racism.

1) Recruit and retain faculty of color.
2) Offer anti-racism training.
3) Offer cultural competency training.
4) Recruit and retain students of color.
5) Offer programs on racial reconciliation.

Recruiting more students of color was selected less often than taking steps to make the campus a more supportive environment. Diversity can only flourish in an environment where all are welcomed and respected. The final report of the cultural audit is expected later this summer.

AMBS Library: Goals and Initiatives

This past spring, the three librarians revised the library mission statement and, for the first time, articulated goals for the library to guide our strategic efforts. One of several goals to improve service to our community is "Eliminate barriers which prevent the full use of the library including those based on race, class, educational background or physical limitations." In response to the May 2009 anti-racism training, the library staff established three anti-racism goals which we have begun to review annually:

1) Increase the number of Racial/Ethnic employees in the library in order to improve the services offered to all library patrons.
2) Strengthen the library collection's support for multicultural studies and anti-racism.
3) Feature those resources in exhibits and displays in order to highlight the role of the library in expanding cross-cultural understanding and dismantling racism.

Hiring

In fall 2009, the seminary filled a professional position left vacant by a retiring librarian whose contract was .8 FTE. Due to the economic downturn, we were unable to increase the library position to full time which I suspected would make it less attractive to qualified candidates from underrepresented minority groups. Nevertheless, I advertised as widely as possible on a limited budget including through ALA minority affiliates and with regional library schools. The job announcement included the anti-racism sentences that had just been approved by the Administrative Cabinet. Unfortunately, we did not receive any applications from minority librarians with the required basic qualifications.

The library hires five or six student workers each year. In the past we have publicized student worker positions in late spring, giving preference to incoming students who can be available for training in August and who will be able to work in the library for two or three years. In practice this has meant that student workers are almost all white North Americans because they make their enrollment decisions four or five months before the start of the fall semester. Minority students and international students are usually not sure they are coming until later in the summer.

While this practice seemed justifiable given the library's need to have trained workers in place on September 1, the lack of diversity on the library staff was noticed by students and was considered to be discriminatory. So, even before the 2009 Damascus Road training, the librarians had decided to delay advertising one of the student positions until the first week in September in order to reach the widest pool of applicants. In fall 2009, we did not have any minority applicants for the student position. We have, however, just hired an African-American student who will begin working in the library in July. We look forward to learning from her how to improve our services to part-time commuting students, especially to African Americans from the local community.

Broadening the Library Collection

Over ten years of institutional commitment to anti-racism have already had an impact on the library collection. Our collection development policy needs to be revised to include a clear statement of this commitment. We are exploring ways to use our integrated library system to assess holdings and track acquisitions. The multi-disciplinary nature of racism and diversity presents challenges for identifying subject headings and call number ranges that cover these issues.

Featuring Materials

By the end of 2010, a new book display unit will be installed by the library entrance. We will renew our current effort to feature materials in the library that promote diversity and challenge racism. The three librarians will each prepare one display per year. This task includes preparing a bibliography of the works on display and assessing the library's collection in this particular topic area.

Conclusion

Dismantling racism at AMBS is an essential foundation for creating an environment where people of all racial, ethnic and faith backgrounds are welcomed and respected. Only institutions that demonstrate awareness of racism and issues of race relations can provide a healthy environment for a diverse student body and workforce. At all academic institutions, students and employees come and go. The educational process is ongoing. While AMBS may never reach the goal of fully dismantling racism, we strive toward that end. As hymn writer Ruth Duck voiced the experience of the children of Israel wandering in the wilderness, "The journey is our home."[6]

In 2008, Edward Wheeler, president of Christian Theological Seminary, also used an image of the Exodus to describe the task of dismantling institutional racism:

> Our institutions have left the unquestioned bondage of our past. We still work in racist institutions, but at least we now know they are racist and that we are captives of white privilege. More importantly, we want to change. Our journey entails leaving what we have known and moving—however tentatively—toward the unknown. Nevertheless the journey is necessary if we are to be the people God has been calling us to be.

There are challenges before us, but the task of dismantling institutional racism and white privilege is necessary if we are to be fully human. We may only be one mile from Egypt, but even if it means dying in the desert, we will not go back to accepting racism or white privilege as normative.[7]

Endnotes

1. Conrad L Kanagy, *Road Signs for the Journey: A Profile of Mennonite Church USA*. (Scottdale, PA: Herald Press, 2007), 21, 52.
2. Daniel S. Schipani, "Dismantling Racism Nonviolently." In Câmara, Hélder, Kāmāla Hosena, Daniel S. Schipani, and Antonie Wessels. *The Promise of Hope: A Tribute to Dom Hélder* (Elkhart, IN: Institute of Mennonite Studies, 2002), 109.
3. MCC's Damascus Road program (http://antiracism.mcc.org/damascusroad) was inspired by training that some Mennonites received from Crossroads Antiracism Organizing and Training of the Chicago area.
4. The Damascus Road Anti-Racism Process: Participant Workbook, (Akron, PA: MCC U.S., 2009), vii. Bible studies focus on brokenness between Egyptians and Israelites (Exodus 1:1-14), the hemorrhaging woman touching Jesus and the healing of Jairus' daughter (Mark 5:21-43).
5. Mary E. Klassen, "Community Solidarity Day," Associated Mennonite Biblical Seminary, http://www.ambs.edu/Solidarity-Day (accessed May 21, 2010).
6. Ruth Duck, "Lead On, O Cloud of Presence," in Slough, Rebecca. *Hymnal: A Worship Book*.(Elgin, IL: Brethren Press, 1992), 419.
7. Edward Wheeler, "Only One Mile from Egypt," *ATS Colloquy* (Fall 2008): 29.

A New Way to Create a Website: Using Drupal to Create a Dynamic Web Presence
by
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Prelude

This paper is based on work that I and two other librarians (Marie Hay and Rebecca Miller) did during the summer and fall of 2009 migrating Trinity International University's Rolfing Library website to the Drupal platform. The following spring I left my position at Trinity to accept a position at North Park University. I have minimal web responsibilities in my new position, and North Park uses Sitecore which is a different content management system (CMS). In the text below I use "we" to refer to my Trinity colleagues and myself.

Rolfing's website is at http://rolfing.tiu.edu/. However, changes in the Public Relations department at Trinity make it likely that the library will be moving their website off of Drupal possibly before this is in print. Thus I cannot ensure that the links in the text will continue to point to web pages created with Drupal. If you have questions or comments about this paper please feel free to contact me at North Park. I remain in contact with my former colleagues at Trinity and would be happy to update you on the situation.

Introduction

How can we better use our library website to communicate with and serve our campus? Starting with that question a group of librarians at Trinity International University's Rolfing Library created a list of ideas for ways to improve our website. With this list in hand we met with the University's webmaster during the spring of 2009. He encouraged us to explore using "Drupal." Thus began a journey that would end with a new website for Rolfing and a new way for me to think about building websites.

This paper will report on that journey. I hope to explain:

- What Drupal is
- Why Trinity started using it
- Key Drupal concepts we had to learn
- Ways we used these concepts to build a library website

What is Drupal?

I left the conversation with the Trinity webmaster excited that he was open to the library building a new and hopefully better website but with almost no idea what he was talking about when he encouraged us to use Drupal. The Drupal website (http://drupal.org/) gives this definition:

> Drupal is a free software package that allows an individual, a community of users, or an enterprise to easily publish, manage and organize a wide variety of content on a website.[1]

Although brief and vague, I think this definition introduces three main points about Drupal. First, Drupal is free. Second, Drupal is software that allows you to create a website. Third, Drupal is very flexible and can be used in a lot of different ways from running a personal blog, to large university, e-commerce, and government websites. There is a lot of other information about Drupal on their site including discussion of modules and nodes that I found confusing at first and I will return to later.

Drupal is Free

First, Drupal is an open source software package and there is no charge to use it. You will need to have a server to host your website but you can experiment on a PC by downloading a software package called WAMP[2] which stands for Apache, MySQL, PHP, on Windows. Once you have your WAMP server set up you can download and install the Drupal core. The Drupal core is the basic software you need to build a Drupal site.

Being open source doesn't just mean that there is no cost to purchase Drupal, it also means that the computer code is available for programmers to access and augment. In addition to the core software, the Drupal website lists hundreds of modules that you can download to add features and functionality to your Drupal installation. The community that creates these modules is also very active supporting Drupal. One can find various message boards on the Drupal site where you can ask questions, and there are many websites and online tutorials about how to use Drupal. A site we found very helpful at Trinity is the Learn by the Drop site (http://learnbythedrop.com/). On this site you will find videos showing you how to install a WAMP server and install the core Drupal software. There is also a community of library Drupal users with a listserve named drupal4lib (http://listserv.uic.edu/archives/drupal4lib.html). These and similar resources are invaluable when you are getting started and make it possible for people with minimal computer programming skills to develop a Drupal site.

There is a cliché about open source software that is free as in the phrase "free kittens," not free as in "free beer." This means that one assumes ongoing responsibilities with open source software. Often these responsibilities are greater than with commercial software that you purchase from a for-profit company. This cliché also applies to Drupal. One of the main responsibilities we found for administering a Drupal site was loading updates and security patches for the different modules we used. Although Drupal alerts you that updates exist, each update needs to be downloaded and installed individually. Because different modules are developed independently they have different update schedules. The actual amount of work this entails depends on how complex your site becomes but it is always important to factor in the ongoing cost of software maintenance when considering "free" software.

Drupal is Software

In defining Drupal first we note that it is free. Second, that it is software that allows you to create a website. Drupal was created by Dries Buytaert while he was a student at the University of Antwerp in 2000 as a type of electronic message board for his dorm.[3] Drupal first made a splash in the U.S. when it was used by the Howard Dean campaign to mount a successful (at least in fundraising terms) online campaign during Dean's bid for the Democratic Presidential nomination in 2004.[4] Since then Drupal has been adopted by many different types of companies and organizations including all types of libraries.[5] Finally what Howard Dean failed to do Drupal achieved when in 2009 the Obama administration switched the official White House website to Drupal.[6]

Although we knew little of Drupal in the Rolfing Library in spring of 2009, we knew that the web was changing and we wanted to keep up with those changes. Specifically we wanted to incorporate more visual media into our web pages and less text. For example, we wanted to have announcements with appropriate graphics that would rotate on our home page and market our collections and services. We also had started a library blog and wanted to host that blog on our website rather than maintaining a separate Wordpress account. We saw that the web was increasingly a conversation not just a billboard and we wanted to allow our users to comment on special pages we created to augment campus events and library displays. We also were interested in using instant messaging (IM) technology to allow students to contact our reference staff with questions. Finally, we wanted to syndicate updates on new library material so users wouldn't have to come to the library website to see what new material we had in areas of interest to them.

None of these things could be done easily by the content management system (CMS) Trinity was using at the time.[7] We were able to use a variety of other sites such as Blogger, Wordpress, Facebook, and Flickr to do much of what we wanted but it was increasingly hard to manage content on many platforms and we felt it was confusing to students. That is when Trinity's web administrator suggested Drupal as a single platform that could handle everything we wanted to do.

The reason Drupal could handle all of this is that it is part of a new generation of software to create web content that breaks away from the page metaphor. Looking back at my experience with websites at Trinity, I see three prior generations. Briefly looking back at them will help illustrate how Drupal is different.

The first web pages I created were with Microsoft Frontpage. Using this software, we used HTML to create a home page and a few supporting pages. Each page was basically an independent document with hyperlinks connecting them. The second generation of web design found us using Cascading Style Sheets (CSS) to separate the layout and style of our pages from the content. We moved from using Frontpage to using Macromedia's Dreamweaver (now an Adobe product). We still were thinking of web design as creating a hierarchy of web pages but instead of coding the design into each page we were able to create some styles that would automatically apply to all pages. Finally, we moved from Dreamweaver to a CMS that allowed more people to create web content using a standard what-you-see-is-what-you-get (WYSIWYG) entry form which was then styled using CSS files created outside of the library. The CMS also allowed us to manage a large number of pages, images, and other files but it did not allow us to use JavaScript or similar programming languages. Ultimately the trade-off of flexibility and precise styling for simple content creation was not satisfying.

When we first loaded Drupal we were thinking that it was similar to our CMS with a few extra features. Thus we started recreating the web pages that existed in our previous system by copying the HTML code and pasting it into Drupal. Soon we realized that this wasn't performing as we hoped. That is when I spent some time reading the book *Using Drupal* by O'Reilly Media[8] and had a eureka moment. Drupal is based on an underlying database. Rather than starting by creating pages we should think in terms of entering data and then writing queries to pull and display that data.

Although as a librarian I'm very familiar with databases, it was initially hard for me to adjust to thinking of our website as a database rather than a set of pages.[9] Once we had grasped this concept though Drupal made a lot more sense and we were able to do those things that we couldn't do with our old CMS. Although HTML and CSS are still being used, it also seemed clear to our team that we were doing something brand new and we ended up revisiting parts of our website that we initially didn't think we would need to change.

I will now give a little more detailed analysis of how Drupal actually uses database principles to create a website. As I mentioned, there are hundreds of modules you can add to your Drupal core installation and some are more important than others. The two most-used modules which are consistently presented as foundational to almost all Drupal sites are the Content Creation Kit (usually called CCK)[10] and the Views module.[11] The CCK module let you define your data (your web content) and the Views module allows you to write queries that determine how your data displays.

The content you create in Drupal populates what Drupal calls *nodes*. A node can be textual data, links, images, imported data, comments, combinations of these and more. The Drupal core comes with some default content (node) types but what CCK does is allow you to add custom content types and define what fields you want to have populated for that type of node. For example, if you wanted to have a blog you could create a content type of blog post and then set the fields that you would associate with that node such as:

- Title
- Body
- Author
- Taxonomy (category or tags associated with post)
- Status (draft or published)
- Comment settings
- URL
- Revision information
- Click counter

There are many more possibilities but you get the idea.

Initially I found thinking about fields intimidating and more technical than I wanted but once you have created the fields necessary for the blog, Drupal will create a form for entering blog posts that looks very similar to creating a blog with Wordpress or Blogger. Some fields such as title and body get created manually. Others such as the author field gets automatically populated based on the login you used. Still other fields such as the comment setting and URL fields can be set globally for all content of this type.

Once configured, each blog post becomes a bit of data that you can display on your site in various ways. Maybe you want the three most recent post titles to display in a column on your home page, or you want the most recent post in the History category to display on a page of history resources, and you probably want a traditional display of all posts displayed as a list from the most recent to the oldest. You can do all of this and more once the data is in the system with the proper fields.

The way you configure these displays is by using the Views module. This module determines how your nodes are displayed based on SQL queries. Using views you can create pages, blocks—small chunks of data that you can imbed with other data, or rotors—which is a type of block where the information rotates or otherwise changes dynamically. Fortunately, you don't need to know SQL to use views (I don't know it). The module provides a set of menus that walks you through designing a query though it also lets you see the SQL if you prefer to work with that. I compare it to having both the design view and the SQL view in Microsoft Access. Unfortunately, at Trinity we found even the menu view difficult to figure out at first and would highly recommend working through exercises in a training book such as *Using Drupal* or watching some of the many online tutorials that can be found using web search engines.

Together CCK and Views form a powerful foundation that can be used in a lot of ways. I will illustrate some of the ways we used them in Rolfing Library website below but first there is one other important component of the Drupal software—themes. The theme you select for your Drupal site determines the layout and aesthetics of your site. Drupal core comes with some themes and many more can be found as separate modules at drupal.org.[12] The themes use PHP and CSS to style the different fields of your nodes. Many themes have options that allow you to customize the look of your site, and you can select different themes for different parts of your site. At Trinity we selected one theme (Forest Floor) and didn't change it much. Due to our technical (and perhaps artistic) limitations we struggled to get the style exactly how we wanted and this became a lower priority then getting our data set in Drupal. If you have the budget you can hire outside designers to set up a custom theme for you to use.

Drupal is Flexible

Our definition of Drupal noted that it was free web software that could be used to manage a wide variety of content on the web. I want to conclude this paper by reporting on some of the features we built on our website using Drupal. This of course does not begin to exhaust what can be done with the software and I would encourage you to look at other Drupal websites, especially Drupal library websites for further examples.[13]

Ad Blog

To create the advertisements that we wanted for our home page we created a content type called "Ad Blog" using CCK. Each advertisement is an independent node. Two of the fields we defined for this content type with the help of an additional Drupal module are *from date* and *to date*. Each field allows us to enter a calendar date and time. We then used these fields as criteria for the view (i.e., query) that generates our home page (https://rolfing.tiu.edu/) so that only items with a date between the from and to dates rotate onto the page. This allows us to create announcements in advance and schedule them to display on the home page. It also means that our Fourth of July hours will not be displaying on July 5th. This is very helpful for keeping our website fresh and current.

The first view we created for this content is a rotor block that we've assigned to display on our home page. We set it to display current ads in random order and change the display every few seconds. This way the home page of the library only displays one message at a time but each time you log on you might see a different image and if you allow the screen to sit you will see the image change.

In addition to displaying these ads on the front page we also chose to create a view that lists all the published ads in reverse chronological order. It looks like a blog of library news. The URL for this view is https://rolfing.tiu.edu/features. We have the option to un-publish some ads so they won't display in the blog view. Ads such as job postings we don't want to display once the job is filled and this allows us to hide it.

Finally, we created an RSS view for this content so if people are really interested in the latest library news they can subscribe to a feed that will deliver that content. The feed view is at http://rolfing.tiu.edu/features/feed. Once we have defined and entered the content as discrete nodes it is easy to display that content in multiple ways. Changing the node automatically changes all the views, which simplifies editing. We can also choose to display limited amount of content in some views (for example in the RSS view) with links to the full content in another view. Finally, each node gets its own URL automatically (this is true of all Drupal nodes) so we can also bypass the views and link to individual nodes.

New Material Feeds

A second feature we wanted on our website was lists of new material organized by subject and with feeds that would allow users to subscribe to the content that they were interested in. Prior to going to Drupal we had over 20 Blogger blogs set up which we updated weekly by pasting the results of access queries into the blogs. This was a time-consuming task and the content was not integrated into our website and thus was hard for people to find.

In Drupal we created new content types with CCK called *Recent Journals* and *New Books*. We gave the content types fields such as *title, call number, subject,* and *bib id* that matched the data we extract from our ILS. Then we used the Node Import module to load the data from a CSV file and map the incoming data to the proper fields. This saves a lot of time compared to pasting data into all the blogs!

Using views we were able to write a single view that displays the subjects as links and then uses an *argument*. An argument is something you can define in the Views module to vary the output of the view depending on a users' action. In this case the view will display only the nodes that have a subject that matches what the user chose (http://rolfing.tiu.edu/full). This view will reformat the title of the new book as a link to the bib record in our catalog for that item using a standard URL prefix and the imported bib id. When our consortium changed catalogs it was a great relief to just change the prefix in one view and automatically have all the links updated. By allowing views to determine how your data is displayed, changes like this are simple to implement.

In addition to the full list of subjects, we have a view that displays the data by date. So you can pick a week and see all the new books (or separately all the new journals) that arrived that week (http://rolfing.tiu.edu/new-books). We also have been able to integrate these lists onto our homepage using the Quick Tabs module. We populated some tabs on our home page with views of the most recent week's new material list by subject (https://rolfing.tiu.edu/).

Finally, we were able to create multiple RSS feeds for the new material lists. So you can subscribe to the Church History list (http://rolfing.tiu.edu/full/Church%20History%20%28TEDS%29/feed) or any other subject or you can choose to be notified whenever there is any new data for either books or journals.

Since all the new material is loaded as separate nodes there is even more we could do with this data such as integrate into subject guides. This shows Drupal offers a lot of flexibility.

TIU Blogs

Not only can you syndicate content via RSS, you can also use Drupal to harvest RSS content and display it on your site. One of my interests was to find and collect content that members of the Trinity community were publishing online in blogs. I had a list of blogs but wasn't sure what to do with it. Using the Aggregator module in Drupal, I was able to input feeds that I wanted Drupal to collect. The content of these feeds was then imported as nodes that can be displayed using views.

I used this to create a page (http://rolfing.tiu.edu/tiublogs) that displays the first few lines of posts from Trinity bloggers with links to the original blog post. We were also able to display content from Trinity bloggers on a tab on our home page.

Before I was aggregating blogs onto the Rolfing website, I had a library Twitter account which was used to point people to blog posts and other online publications that I thought would be especially interesting to our community. I was able to use the Drupal Twitter module to pull these tweets into Drupal. So our http://rolfing.tiu.edu/tiublogs page includes at the top the most recent tweet from the library's Twitter account along with our Twitter image. On the side I created a view that rotates through the next five most recent tweets and links to a list of all of them. Again the tweets are imported as nodes and once you've learned to manipulate the display of nodes there is a lot you can do with the data without much work.

Other Projects

I will conclude this tour of our website by mentioning a couple of other projects we have or wanted to work on. We did import the content from our Wordpress blog into Drupal and we were able to set up a blog with typical blog features such as comments, trackbacks, calendar of posts, tag cloud, about pages etc. using a combination of Drupal modules at http://rolfing.tiu.edu/thinc. Although these views use the same theme as the rest of our site we were able to change the banner and the content of right-hand column for all the views related to the blog. This is an example of how you can style different parts of your site differently. Unfortunately, the blog was discontinued due to staff cuts in the library.

This spring Marie Hay, who oversees Rolfing's electronic resources, has been setting up all our databases as nodes. She has created views that displays the databases by subject or in an A to Z list with an alphabetical navigation bar here: http://rolfing.tiu.edu/articles. I know that the librarians at Rolfing would like to create subject guide views that would pull in information about databases, new books and journals, standard reference works, and subject liaisons using a Drupal taxonomy. The database list is another step toward that end.

Conclusion

I have learned a lot since that initial conversation about Drupal. I want to conclude this paper with some of the pros and cons of Drupal after the better part of one year working with the software.

On the positive side, I was really impressed with how powerful building a website on a database can be. I think that creating nodes rather than pages ultimately gives a lot of flexibility and is a very powerful idea. Although it is not easy to learn, my colleagues and I were impressed by how much help is available online. Online tutorials that show step by step how to configure something are really helpful. One of my colleagues noted in conversation that Drupal is popular enough that almost any error message we saw could be pasted into Google and we would find a discussion of how to fix it. We couldn't have completed this project without this cloud of programmers that surrounded us.

Drupal is also designed to work well with second-generation web tools like RSS (and similar) feeds. It allows you to push information out to others and to pull information that others are publishing and repurpose it on your site. We also found it easy to embed media into our website and to have images rotate or to resize images to create picture galleries that you could change as a user interacted with them. Along with these technologies, Drupal can allow various kinds of user input from comments to rating content or voting on different choices. I thought all of this gave our website a forward-looking orientation and began to change what our patrons expect from a library website.

Although we weren't able to formally gather feedback from our patrons on the new design,[14] two groups that consistently gave us good feedback on the site were the Information Technology and Public Relations offices. At Trinity this project really helped boost the library's reputation for being able to handle technology. When the campus decided to start a task force on social networking, two librarians were asked to serve on the team and I think it is unlikely that would have happened without this website overhaul. I think it is imperative that as librarians we position ourselves as digital information experts as well as experts in print media and I think our ability to build this Drupal site helped us achieve that end on our campus.

However, there were also some negative aspects of our experience with Drupal. Since it proved to be a very different way to think about a website it also ended up being a lot more work than we originally thought. Although we got something up in about six weeks, the work of converting our former pages into nodes and then displaying them required re-thinking aspects of our website that we originally didn't plan on considering. Although there were some time savings once the work was done, building the site was a big task. In hindsight I believe that investing more time upfront getting comfortable with the Drupal platform would have been wise.

A second cautionary word is that the technical skills required proved to be more than we bargained for. I felt fortunate that I was working on this with a team that could talk our way through obstacles and try multiple approaches simultaneously because there were many times we were unsure how to proceed even with online help. We were also blessed to a have a librarian on staff with an undergraduate computer science major who had some programming experience. But none of us had worked with PHP before and I think training in PHP would have been really helpful. This is especially true for working on the design of the site. Again, I will mention that there are consultants who can help with the technical side of Drupal though I don't have personal experience using them.

When I was starting to learn about Drupal I attended a presentation by another librarian who used Drupal. He stressed that Drupal rewards perseverance and that once the system starts to make sense things can fall into place quickly. Indeed that proved prescient for us at Trinity. I don't think Drupal is for everyone but I came to understand it as a powerful tool and ultimately we were really glad that we invested the time in learning it.

Drupal Information

- Drupal website: http://drupal.org/
- Official "Understanding Drupal" article: http://drupal.org/getting-started/before
- WAMP download site: http://www.wampserver.com/en/
- CCK module: http://drupal.org/project/cck
- Views module: http://drupal.org/project/views
- Drupal themes: http://themegarden.org/drupal6/

Learning Drupal

- Book we used most: **Using Drupal** by Angela Byron, et al. (O'Reilly, 2008)
- Another useful book: **Drupal Multimedia** by Aaron Winborn (Packt 2008)
- Website with tutorials we used a lot: http://learnbythedrop.com/
- Drupal library listserve: http://listserv.uic.edu/archives/drupal4lib.html

Drupal Sites

- Drupal founder Dries Buytaert's favorites http://buytaert.net/tag/drupal-sites
- Drupal library sites: http://groups.drupal.org/node/13473

Trinity's Drupal Team

- Matt Ostercamp (then Head of Technical Services)
- Marie Hay (Electronic Resources and Serials Librarian)
- Rebecca Miller (Reference and Instructional Librarian)

Endnotes

1 http://drupal.org/about

2 WAMP software can be obtained here: http://www.wampserver.com/en/. Mac users can use MAMP software found here: http://www.mamp.info/en/index.html.

3 http://drupal.org/about/history. This page also has the official story of the name Drupal which ultimately is a corruption of the Dutch word for "drop."

4 http://www.masteringdrupal.com/blog/2007/11/09/history-drupal

5 For some of the bigger sites using Drupal see http://buytaert.net/tag/drupal-sites. For a list of some Drupal library sites see http://drupalib.interoperating.info/library_sites or http://groups.drupal.org/node/13473.

6 http://buytaert.net/whitehouse-gov-using-drupal

7 Trinity was using CMT v.3.050 Content Management Tool by Web Services Group. They are currently in the process of changing their CMS.

8 Angela Byron et al., *Using Drupal*, 1st ed. (Sebastopol CA, O'Reilly Media, 2008). I join many others in recommending this as an important text to introduce you to Drupal.

9 I do not believe that Drupal is unique in moving from creating pages to creating a database as a way to create a website. Though I have limited exposure to other contemporary Content Management Systems, I think they operate with similar principles.

10 Download CCK at http://drupal.org/project/cck. Starting with Drupal 7 this will be moving to the Drupal core.

11 Download Views at http://drupal.org/project/views

12 See this URL for themes: http://drupal.org/project/Themes

13 A list of library websites can be found here: http://groups.drupal.org/node/13473

14 Largely due to a renovation of the physical library that began in October and was concurrent with the website overhaul. The changes to the building ultimately proved to be a bigger issue for both the library staff and the patrons during the 2009/10 year.

Online Bibles: Where to Find and How to Evaluate Trustworthy, Sectarian, and Odd Bibles[1]

by

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Introduction

The British and Foreign Bible Society was created in 1804. The catalyst for formation was a young lady named Mary Jones. She was born December 16, 1784, in the Welsh village of Llanfihangely Pennant, at the foot of Wales' famous Cedar Idris. She was poor and unable to possess something that only the rich of her village could afford—a copy of the Bible. She scrimped and saved by raising chickens and knitting socks. After six years of careful saving, Mary finally had enough money to buy a Bible. But there was none to be bought in her village. She heard that Reverend Thomas Charles sold them in Bala. But that was over twenty-five miles away. In the summer of 1800, not yet sixteen-year-old Mary set out alone with the money she had earned on the long walk to Bala. She even took off her shoes and carried them so they would not wear out. When she finally arrived and found Reverend Charles, he told her only one Bible was left and it had already been promised to someone else. Mary could not hold back the tears. After working and saving for six years, then walking over twenty-five miles, it seemed like all her work was wasted. When Charles heard Mary's story he made her take his last one. The other person could wait a little longer.

Charles was moved by Mary's efforts to obtain a Bible. While visiting London he spoke before a committee of the Religious Tract Society about the desperate need for Bibles in the Welsh language. Charles told the committee about Mary Jones and all she had to do in order to obtain a Bible for herself. As a result, on March 7, 1804, the British and Foreign Bible Society became the first Bible society to be formed.[2]

Fast forward to the year 2010. Rose Cochell is a spry eighty-five year old single lady living in Oregon City, Oregon. She rides the free senior adult bus to church each Sunday. She also takes this bus to the local library "a couple of times" each week for fellowship, reading, and free Internet access. Rose attended a Bible study that offered several online Bible study helps. Now her library surfing includes looking up Bibles she remembers fondly from her childhood, versions such as Weymouth, Montgomery, and Goodspeed.

The disparity between Mary Jones and Rose Cochell is marvelously drastic. Instead of walking twenty-five miles for one Bible, moderns have at their virtual fingertips two thousand Bible versions. Alongside this easy access comes the need to have available resources that categorize and evaluate their strengths and weaknesses.

This paper limits itself primarily to finding easy access points to online English Bibles. It is certainly not exhaustive. Thus, the word "selected" will be used often. Readers are invited to contact the writer if they find other similar websites at mikekuykendall@ggbts.edu. Comments are divided into three broad areas—(1) selected links for finding online Bibles, (2) selected links to online Bible catalogues and Bible evaluation resources, and (3) selected online Bibles.

Selected Links for Finding Online Bibles

These are the best sites for quick access to a variety of Bible versions. There are other links, of course, and many are more academic in nature. But for ease and speed in finding full-text Bibles online, most searching may start right here with these seven sites.

The Best

- **Bible Readers Museum**—Bradford Taliaferro offers a huge selection of helpful resources pertaining to online Bibles. It takes a few clicks to negotiate how his site is set up, but Taliaferro offers an incredibly helpful and ongoing update of Bibles that have recently gone online or can be easily linked to for more information. As of June of 2010, that number is close to 1700. If this was printed out it would come to 100 pages. Not all of his links hit on full-text Bibles. It is, however, highly useful to have it all on one webpage, and easily sortable by author, title, date, and so forth. Click on Biblereadersmuseum.com.[3]
- **Look Higher!—**this site offers access to 250 online Bibles from multiple languages. About 50 are on the webpage along with easy-to-click links to another 200. In addition, there is a section with facsimiles. Lookhigher.net is managed by The Piano Player, whose actual name is Mark Harness. This site has reached over 90 countries in its first few years using only the English language. Only central Asia and central Africa are left to penetrate. Plentiful goldie-oldies are included, along with other helps.
- **Netvouz Bible Collector**—this site includes over 100 English translations arranged primarily chronologically from Wycliffe to NET. Several rarities and sectarian offerings are found such as Mace, Worsley, Anderson, and Sawyer. Go to http://www.netvouz.com/BibleCollector.
- **Online Translations of the Bible**—this is a site monitored by Peter Haynes out of Glen Arm, Maryland. He has links to several other sites that add up to close to 100 English versions. It is eye-catchingly helpful since he lists what the available versions are on one page. Click on rockhay.tripod.com/worship/translat.htm.
- **Bible Gateway**—numerous people are involved here but Nick Hengeveld's name is found the most. BibleGateway.com includes easy access to over 100 versions, 21 of which are English. Most of these English versions are recent major offerings. But a few oddities are included, such as Dispensationalist founder John Nelson Darby's Bible from the late nineteenth century and Pentecostal Annie Cressman's *Worldwide English New Testament* from 1969.
- **Google Books—**the link books.google.com is getting better and better as millions of books become digitized. Use the "full view" and "advanced search" options to find full-text Bible version facsimiles. Click on "advanced search" and proceed by date. For example, AD 1600-1650, 1700-1800, etc. The rest of this paper will use Google Books instead of the full web address.
- **Archive.org—**by contrast with Google Books above, archive.org also includes numerous hard-to-find, full-text Bible facsimiles not listed anywhere else. But this site is not nearly as user friendly as Google Books. In addition, the archives only reach back to AD 1800. The advantage that both Google Books and archive.org have over

others is that their facsimiles include footnotes and other materials that are often not found at other sites.

Very Good

These have fewer Bible versions to offer. Their strength, however, is that they add several Bible study helps and resources.

- **Online Bible**—Larry Pierce offers over 40 Bibles on his page to download. Most are English language, including some oldie-goldies such as Webster, Noyes, Wilson, and Leeser. Find them at onlinebible.net.
- **Online Parallel Bible Project**—a site managed by John Isett. This is actually two related sites. First, bible.cc lists 35 English translations that can quickly be laid side-by-side for handy reference. Second, click on biblos.com and a multitude of Bible study tools pop up, including (old) commentaries, concordances, interlinears, atlases, and dictionaries.
- **New Testament Gateway**—Mark Goodacre's useful website includes information and links on English Bible versions and other Bible study helps. The exact page is http://www.ntgateway.com/bible-translations.
- **Study Light**—studylight.org proffers several online Bible helps, including 40 English translations, along with some oldies that are not found elsewhere.
- **Search God's Word**—Heartlight's searchgodsword.org contains 20 English translations. Similar to other Bible study tool sites, there are numerous other helps such as commentaries, dictionaries, encyclopedias, and lexicons, but they are all very old.
- **Bible Study Tools**—biblestudytools.com (from Crosswalk.com) includes 30 English translations plus a host of other study helps.
- **Blue Letter Bible**—blueletterbible.org offers 18 English translations to study as well as other study helps.
- **Olive Tree Bible**—olivetree.com includes 19 English versions, but they are not easily accessible when compared to other sites.
- **Unbound Bible**—unbound.biola.edu has only 11 English translations, but adds numerous other languages as well. This site is helpful for parallel research.

Selected Links to Online Bible Catalogs and Bible Evaluation Resources

Many sites listed here can be placed in the above section and vice versa. I divide them into what they seem to emphasize more. These websites are geared more toward cataloguing Bibles,[4] offering the history of the English Bible,[5] and presenting the translational theory and evaluation of Bible translations.[6]

- **Bible Research**—this is the website of Michael Marlowe whose interests span widely through history of the English Bible to translation philosophy. For this paper the important research areas include listings with information on most of the English translations from Tyndale to the present. Those who handle Greek will also appreciate his expertise. Finally, Marlowe includes numerous links, evaluations, text-critical issues, bibliographies, and articles on translation issues. Though his own disdain for dynamic equivalency and gender-inclusive translation is evident, he includes fairly a variety of resources. Go to bible-researcher.com.

- **Wabash Center**—Wabash Center's Internet Guide to Religion is a great site to browse for online Bibles, resources, discussion groups, bibliographies, and history. The exact page to access is http://www.wabashcenter.wabash.edu/resources/ guide_headings.aspx.
- **Internet Bible Catalog**—Stephen Ricketts launched this site in 2007. Since then he has slowly expanded it. It should become more valuable in the future. Right now its value is in its listing of hard-copy Bible catalogs, bibliographies, and visual aids. Look it over at Bibles.wikidot.com.[7]
- **International Society of Bible Collectors—**there are a plethora of Bible societies that could be noted. I choose to accent this one since I know more about it. The value of biblecollector.org is found in its posting of selective articles from their *Bible Editions & Versions* quarterly journal, many of which discuss individual translators and translations. The site has potential but needs to be updated and expanded. In addition, since 2007, William R. Chamberlin has a semi-regular byline titled "Online Bibles," but his articles have not made it onto the site yet.
- **The Bible Translator—**this is a supplementary part of United Bible Societies. *The Bible Translator* lists all of their old journal articles on this site, centered mostly on Bible translation philosophy and third world language issues. Go to the archives found at ubs-translations.org.
- **Bible Translation**—Wayne Leman is a key Internet provider for evaluating Bible translation philosophies, translation issues, and discussion groups, as well as insight on individual Bible translations. In contrast to Michael Marlowe's site above, Leman emphasizes the value of dynamic equivalency and gender inclusivity in Bible translation. Go to http://bible-translation.110mb.com/english.htm#list for a list of helps. His blog is found at http://englishbibles.blogspot.com/2005_07_01_archive.html.

Selected Online Bibles

This section divides Bibles chronologically into categories that most would agree belong where they are placed. In the first two categories (Protestant and Catholic), a pertinent website is listed with little or no comment. In addition, some of the Protestant translations (e.g., CEV, GNT, NRSV, and even ESV) have Catholic editions. Effective evaluations of major Protestant and Catholic Bibles are readily available.[8] Since I progress from well-known to obscure, more comments are found beginning with the second section.

Selected Protestant Bibles

Again, space limitations and audience oblige me simply to list the official homepage or an online site that is closely attached. Some sites will not offer the full text, so readers will need to click on one of the sites mentioned in the first section of this paper.

- ***Good News Bible/Good News Translation*** **(1966, 1992) and *Contemporary English Version*** **(1995)—**both of these are under the auspices of the American Bible Society at americanbible.org and bibles.com. Both Bibles reflect the legacy of Eugene Nida, the father of dynamic equivalency.

- ***New American Standard Bible* (1971, 1995)—**find information at studybibleforum.com and Lockman.org. This is still considered a good study Bible by many evangelicals.
- ***New King James Version* (1982)—**there are close to 100 KJV-legacy Bibles available online, ever updating or manipulating the text for agenda-driven reasons. Here, however, is a scholarly *Textus Receptus* update found at NewKingJamesVersion.com.
- ***New International Version* (1978) and *Today's New International Version* (2005)—**both may be accessed at biblica.com. In addition, yet another new revision of this oft-times troubled translation comes out in 2011 (nivbible2011.com).
- ***New English Bible/Revised English Bible* (1970, 1989)—**a Bible for British readers. The REB was one of the first to add inclusive language. Find information at Cambridge.org. The NEB NT is available online (katapi.org.uk), but not the OT nor the REB.
- ***New Revised Standard Version* (1990)—**the home site of this literal translation that incorporates gender-inclusive language is nrsv.net.
- ***New Century Version* (1991)—**the publisher is thomasnelson.com. Another example of dynamic equivalent translation.
- ***God's Word* (1995)—**a dynamic equivalent translation whose official homepage is godsword.org.
- ***New Living Translation* (1996, 2004**)—found at newlivingtranslation.com . Yet another 2007 edition came out, but is still considered the second edition (NLTse) even though 75 pages of changes were made.
- ***English Standard Version* (2001)—**along with HCSB below, the ESV is one of the few official homepages that also includes full online access. Click on esv.org.
- ***Holman Christian Standard Bible* (2003**)—along with ESV above, the official homepage has full-text access at hcsb.org. Both ESV (more word-for-word) and HCSB (less word-for-word) minimize gender-inclusive language.
- ***New English Translation* (1996-)—**the NET at netbible.org deserves special consideration. The first genuine fully online Bible, it now boasts over 60,000 notes, making it a library unto itself. In addition, the site offers numerous and interactive helps. Thus, it correctly labels itself as "The World's Largest Bible Study Site."
- ***International Standard Version* (1998-)—**a note is needed here as well for isv.org. The NT was completed in 1998. The site has announced that Resurrection Day, 2011, the whole Bible will finally be unveiled. It is attempting to carve out space similar to NET as a full-service online Bible.

Selected Catholic Bibles

The availability of Douay-Rheims is noted below. Many Catholic versions have not made it online yet, including the *Westminster Version* (1935), *Spencer's Testament* (1937), *Confraternity Bible* (1941-1969), *Ronald Knox's Translation* (1945, 1949, but see below), and the *Kleist and Lilly Version* (1954).[9]

- ***Douay-Rheims Bible* (1582, 1610)—**there are numerous Douay-Rheims versions available online. Drbo.org is one example. Kevin Knight is another at newadvent.org. Google Books includes handsome facsimiles. Richard Challoner's 1752 revision is located at http://www.ccel.org/c/challoner/douayrheims/dr.html.

- ***Jerusalem Bible* (1966) and *New Jerusalem Bible* (1985)—**the JB is the first major response of Roman Catholic desires for a Bible translated from the original Greek and Hebrew languages. Catholic concerns were found in the footnotes, and the text itself followed dynamic equivalent principles. The NJB update revised several readings to more literal renderings and added inclusive language. The JB is not online. The NJB is available for study at catholic.org/bibles.
- ***New American Bible* (1970, 1986, 1991)—**the NAB becomes the successor for the Roman Catholic Church after the *Confraternity Bible*. It is a dynamic equivalent translation aimed for the American Catholic community. A fourth edition is due out this year. The third edition is found at usccb.org.
- ***Christian Community Bible* (1988)**—the CCB was born in 1971 in Latin America as a result of French priest Bernardo Hurault's efforts. After the first translation in Spanish, others soon followed. There have been more than 150 editions into different languages. Download the English edition at http://www.bibleclaret.org/bibles.
- ***Knox Bible "You" Version* by Cormac Burke (2009)—**even though Knox's original version is missing from the Internet, this recent effort comes closest to it. Burke essentially updates Knox with some vocabulary, most exchanging "thous" for "yous." Find it at lookhigher.net.

Selected Jewish Bibles

- ***The Twenty-Four Books of the Holy Scriptures* by Isaac Leeser (1853)**—a Jewish rabbinic scholar who emigrated from Germany to Virginia in 1824. Leeser's Bible is important because it is the first complete OT translation published by an English-speaking Jew. It took him fifteen years to complete the project. Jewish versions that followed all owe a debt of gratitude to Leeser's groundbreaking work which became the standard among Jews for fifty years. Lookhigher.net has an attractive facsimile.
- ***The Holy Scriptures According to the Masoretic Text* (1917)—**this is the major project by a committee of Jewish scholars. Since it was published by the Jewish Publication Society it became known as the Old JPS version. It reads much like the KJV. In fact, its intended audience was American Jews, and the determining factor was that "the Christological interpretations by non-Jewish translation are out of place in a Jewish Bible." Find this at lookhigher.net.
- ***New Jewish Version* (NJV or New JPS) (1962, 1982) and *TANAKH: The Holy Scriptures* (TNK) (1985)—**these were more than updates to the Old JPS version of 1917. Both were new, fresh English translations. Harry Orlinsky is editor in chief. Both use contemporary language and avoid wooden phrases. TANAKH is the acronym for Torah-Nebiim-Kethubim. Jewish scholars and rabbis from the three largest branches of Judaism in America produced it. Finally, another offshoot is the 2006 *Contemporary Torah: A Gender-Sensitive Adaptation of the JPS Translation*, edited by David Stein. Of all the Jewish versions mentioned, these reflect the best OT resources for Protestants to study. Unfortunately, they are not online yet. Logos.com, however, offers it as an e-book.

- ***Keter Crown Bible* by Ravi Shahar (2004)—**Google Books has this bilingual Hebrew Bible by Ravi Shahar based on Aleppo Codex and helps from Rabbi Mordechai Breuer.

Selected Messianic Jewish Bibles

- ***Complete Jewish Bible* (CJB) by David H. Stern (1989, 1998)—**this was translated by David H. Stern, a Jewish convert to Christianity. The OT is a paraphrase based off of the 1917 JPS version. The NT is an original translation from Nestle-Aland's 27th edition, along with Syriac Peshitta. This version uses "Yeshua" for Jesus and contains numerous Jewish words and thoughts throughout. It has a glossary in the back for definitions and pronunciations. This is fully functional, even closer to free translation, and included Yiddish and other culturally Jewish expressions. Stern calls his use of Yiddish "Jewish English." In 1992, Stern published a verse-by-verse NT commentary. This can be downloaded at biblestudytools.com/cjb or lookhigher.net.
- ***The Orthodox Jewish Bible* by Philip Goble (2003)—**Goble's translation of the Bible is unique. More than David Stern's CJB above, Goble's translation is loaded with Yinglish (Yiddish and English vocabulary). It appears as if Goble translated it for the highly religious Ashkenazi segment of the Jewish population in an attempt to proselytize them toward Christianity. Download this Bible at http://www.afii.org/ojbible.html.
- ***Natural Israelite Bible, English Version* (2007)—**The NIBEV was produced by New Covenant Israelites who follow Yahshua (there are several slight variations on the spelling in these Sacred Names Bibles). Their English translation can be found at http://www.naturalgod.com.
- ***The Scriptures* (1993, 1998, 2009)—**Christiaan Koster's name is attached the most to this translation project. This is an odd offering that could be placed in a few different categories—Jewish, KJV-legacy, and Odd. It is placed here for now since it is a product of evangelical Messianic Jews. This is a literal translation of the OT based upon the Masoretic Text, and the NT is based on the *Textus Receptus*. However, as the website claims, "modifications to these are being made as appropriate in the light of other vital sources." Like numerous Sacred Name Bibles, *The Scriptures* restores the use of the Tetragrammaton and translates Yeshua in Hebrew script, along with other names and places. Over 20 years of work was put into the project. The group is out of South Africa, and is strongly convinced the end is nigh, and mention it several times in the preface. Its candidacy for my odd file is found in that they believe the Bible was originally written in Hebrew or Aramaic. Add to this the fact that their website refuses to answer questions about their doctrine. The 1998 version can be downloaded at eliyah.com.

Selected Aramaic Bibles

First-century Palestine's language was Aramaic. The Greek New Testament was translated quite early into Aramaic.[10] There have been some Bible students over the last few centuries who have lobbied for support that parts of the NT, even the whole NT, was written originally in Aramaic. These Bible translations started in the mid-nineteenth century. With advent of online they have proliferated the past decade. Here are a few examples.

- ***The Apostolical Acts and Epistles from the Peshitto* by John W. Etheridge (1849)—** this is the first of many versions to use the Syriac Peshitta to translate the NT. He also worked on portions of the OT, Genesis through Deuteronomy. It may be found in several places but Google Books has the original online.
- ***The New Testament Translated from the Syriac Peshitto* by James Murdock (1851)**—similar to Etheridge above, Murdock is the first to produce the entire NT from Aramaic. It is also the first to use Syriac Peshitta for American audiences. It went through seven editions up to 1896. Archive.org has this.
- ***Holy Bible from Ancient Eastern Manuscripts Translated from the Peshitta* by George M. Lamsa (1940, 1957)—**Lamsa claimed the entire NT was originally written in Aramaic. Because of this, "Many errors have crept into the Bible because the Aramaic language and the Hebrew dialect thereof have very limited vocabularies and some words have four, five, or more meanings, and only a native [re: "Lamsa"] who speaks the language would be able to choose the correct meaning." For example, Jesus' cry from the cross should be, "My God, my God, for this I was spared!" An accompanying footnote explains "This was my destiny." Critics contend that this Bible is hardly different than the KJV. Lamsabible.com is the site to access.
- ***The Disciples New Testament* (1998)—**Victor Alexander's Aramaic version is more idiomatic than others. It may be read at http://www.v-a.com/bible.
- ***The Original Aramaic New Testament in Plain English* (2008)—**Glenn David Bauscher offers his take on the subject. A limited preview is available at Google Books.
- ***Aramaic English New Testament* (2008)—**translator Andrew Gabriel Roth proudly claims this "is the most definitive Aramaic to English translation that has come forth in nearly 2,000 years." So far he offers only selective samples at aent.org.
- ***Holy Peshitta of the Assembly of Jerusalem* (2009)—**this used to be the *Aramaic English Standard Version* until an internecine split occurred. The website is at http://www.essenescrolls.com/peshitta/index.php.

Selected Unitarian-Universalist Bibles

The heyday of U-U Bible translation activity was the eighteenth and nineteenth centuries. Here are a few early examples and one recent example that can be accessed quickly.[11]

- ***A Critical Commentary and Paraphrase of the Old and New Testaments* by Daniel Whitby (1703)—**the first full Bible by a person espousing Arian views. It is essentially a KJV with explanatory phrases added. See it for yourself at archive.org.
- ***Liberal Translation of the New Testament* by Edward Harwood (1768)**—his translation was called a "foppish" paraphrase but also the first "modern" speech English translation. For example, the Lord's Prayer reads, "O Thou great governour and parent of universal nature—who manifestest thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most worthy of thy nature and perfective of their own!" Hugh Pope calls it "an

example of eighteenth-century verbosity at its worst."[12] Judge for yourself at Google Books.

- ***A New Testament in an Improved Version* by Thomas Belsham (1808)**—Belsham produced what becomes known as the official Unitarian version. He revises and "corrects" William Newcome's *New Testament* (1796). An American edition for American Unitarians is published in 1809. The fifth edition of 1819 is actually titled *The Unitarian Version of the New Testament.* An example of Belsham's sectarian sympathies is John 1:1: ". . . and the word was a god." This can be found at Google Books.
- ***New Testament in Greek and English* by Abner Kneeland (1823)—**Kneeland's diglot gives side-by-side the Greek text of Griesbach (from 1805) and a revision of Belsham's version. Like Belsham, Kneeland was a Unitarian and Universalist. He changes several verses of Belsham's version according to his own opposition to the doctrine of eternal punishment. He later renounced Christianity altogether, and became a Deist. In 1834, Kneeland was convicted and served sixty days in jail by the Supreme Court of Massachusetts for "scandalous, impious, obscene, blasphemous and profane libel concerning God."[13] Google Books has a facsimile.
- ***Revised English Version* by John W. Schoenheit (2009)—**few U-U efforts occurred since the late nineteenth century. Here, however, is the REV, a revision of the ASV and a few other versions to match U-U sympathies. The NT was recently completed. The Spirit and Truth Fellowship International are the promoters of this Bible. A pdf can be downloaded at stfonline.org.

Selected Sectarian Bibles

- ***Good News of our Lord Jesus, the Anointed* by Nathan Whiting (1849)**—this is a unique offering in that Whiting was a Millerite preaching and waiting for the Second Coming. Whiting was a native of New York and had Dutch Reformed background before becoming a Baptist and then converting to William Miller's Adventism. After the "Great Disappointment" of 1844, he became a leader in the burgeoning Seventh Day Adventist movement. His NT was essentially a reworking of the KJV. Another distinctive is the fact it is based on the little known critical Greek text of A. H. Tittmann. Whiting also translates several NT books for the ABU's Baptist Bible. Find several examples at Google Books.
- **American Bible Union's *New Testament* (1862)**—the product of Spencer Cone and William Wyckoff, Baptist leaders who broke with the American Bible Society in order to produce one of the many immersion versions of the nineteenth century. Its sectarianism is limited primarily to the correct way to translate *baptizo*—"immersed." This is the first real success as a "Baptist" Bible. Significantly, it is also a resource for the *Revised Version* of 1881. It is revised a few times in the 1860s. Then the whole Bible is eventually completed by 1911 as *An Improved Edition.* Find this at lookhigher.net.
- ***The Emphatic Diaglott* by Benjamin Wilson (1864)—**this uses the Greek text of Griesbach (1805), printed with a literal interlinear English version, and beside it in a parallel column there is a peculiar English version, with certain words made

"emphatic" by typography. Wilson was raised Baptist and turned Campbellite. Then the Christadelphians garnered his attention. This Bible is of interest chiefly because of its subsequent use by the Jehovah's Witnesses. After Wilson's death in 1900, the plates and copyright were inherited by his heirs. Charles Taze Russell approached Wilson's family and obtained the copyright. Subsequent editions were published by Watchtower Bible and Tract Society, which had the type reset for publication on its own presses. Finally, the Christadelphians got a hold of it again, and published a fourth edition of this Bible in 2004. Find the original at lookhigher.net.

- ***Holy Scriptures Corrected by the Spirit of Revelation* by Joseph Smith (1867)**—this effort is an expurgated revision of the KJV. It incorporates many changes which Smith, the Mormon founder, made merely on the basis of what he thought the Scriptures *ought* to say. Although he had no knowledge of Hebrew or Greek, and though he did his revision without reference to any sources whatsoever, Smith maintained that the Scriptures had been corrupted, and that he was by divine revelation presenting an English version of the original text. Smith was killed in 1844 without having published the version. It remained in the possession of his widow until its publication in 1867. It has been called the *Inspired Version* since 1936 by Mormons. Find the 1867 edition at both Google Books and archive.org.
- ***New World Translation*** (NWT) (1950, 1961, 1984)—most readers are aware of this strongly sectarian English translation from Jehovah's Witnesses and the Watchtower Bible and Tract Society. It is a literal translation, essentially following the ASV, and eschews paraphrase. But it actually changes the meaning of words and also includes bracketed words to shift meaning toward their heterodox theology. Simply stated, the NWT attempts to denigrate the deity of Christ. Besides all that, it exhibits a poor writing style. JW.org is one of many online portals. In addition, the *New Simplified Bible* (NSB) was placed online in 2003 by Jehovah's Witness devotee James. R. Madsen. John 1:1 reads, "In the beginning was the Word, and the Word was with God, and the Word was like God (God-like)." Find this at simplifiedbible.webs.com.
- ***Clear Word Bible* by Jack Blanco (1994, 1996)—**this is an easy-to-read Bible. But it is the translator's word choices and notes that place him under the sectarian file. Blanco is a former professor at Southern Adventist University. He produced this work for himself, but friends and family convinced him to publish it as well. However, critics observed strong Seventh Day Adventist leanings, including footnote helps from Ellen G. White. For example, Rev. 1:10 mentions that John fell into a trance "on the Lord's day." Other English translations that footnote this agree that John is referring to Sunday. The text of the *Clear Word*, however, translates this as, "On Sabbath morning when I had gone to the rocky island shore to meditate and worship…." One more example is found in Dan. 8:13-14 where an explicit translation in favor of SDA teachings on investigative judgment is offered. Blanco renders it, "How long will God allow the little horn to try to take God's place? How much longer will God let it continue to pervert the truth about Himself and the sanctuary in heaven and allow it to persecute His people?" "After two thousand, three hundred Prophetic days (or, two thousand three hundred Years), God will step in, proclaim the truth about Himself,

and restore the ministry of the sanctuary in heaven to its rightful place. This is when the judgment will begin, of which the cleansing of the earthly sanctuary was a type." In response to repeated criticism, several SDA groups have stated they do not endorse the *Clear Word* for its worship services. This interesting Bible may be accessed at Google Books.

- ***Recovery Version* (3rd ed., 2003)**—the *Recovery Version* basically uses the ASV as a starting point, but adds numerous footnotes, primarily from Witness Lee, whom many Bible scholars and historians view as borderline cultish. Lee is a disciple of Watchman Nee, but some critics believe he has stepped beyond his teacher's teachings. The preface claims that the text plus the notes form a "crystallization" of the word of God. It seems that "church" is minimized in the translation as well as various church roles (1 Tim. 3:11-13). The note attached to Rev. 2:9 reads, "Roman Catholicism and Protestantism, as well as Judaism, fall into this category [opposing God], having become an organization of Satan as his tool to damage God's economy." This group has been castigated over the years for its cultishness. However, recently Hank Hanegraaff and his apologetic *Christian Research Journal* apologized for labeling this group with strong cultish terms. This Bible may be accessed at recoveryversion.org.

Selected Feminist Bibles

- This section does not refer to gender-inclusive Bibles. Numerous major Protestant and Catholic versions utilize varying degrees of inclusive language.[14] There are only a few genuine efforts of promoting feminism in Bible translation. Unfortunately, not many are online yet for easy evaluation. Specifically, *The New Testament of the Inclusive Language Bible* (1994) and *The New Testament and Psalms: An Inclusive Version* (1995) are only in hard copy. Meanwhile, these two are online.
- ***The Woman's Bible* by Elizabeth Cady Stanton (1895)**—famous nineteenth-century suffragist Elizabeth Cady Stanton, along with numerous others, took Julia Smith's *Holy Bible* (1876) and made comments on several passages intended to uplift women and women's roles. For example, after Smith's translation of women keeping silent in church in 1 Cor. 14:34-35, Stanton's comment includes, "There is such a wide difference of opinion on this point among wise men, that perhaps it would be as safe to leave women to be guided by their own unassisted common sense." Find it at Google Books.[15]
- ***The Inclusive Bible*** (1994, 2007)—this version was produced by Priests for Equality, a dissident Roman Catholic group. It traces its beginnings to July 1975 when they released their "Charter of Equality" which summoned "the Church to act out the words of justice proclaimed by the Second Vatican Council." In 1988 they launched a two-decade effort to translate the Scriptures in inclusive language. The NT was published in 1994. A single-volume Bible was published in 2007. This Bible is the result of the work of many people, but Craig R. Smith is credited in the complete Bible as the person who "translated and wrote the scholarly commentary for the final version of each volume." He also reviewed the text for the single-volume edition. It attempts to be consistently inclusive. For example, Matt. 16:16 reads, "You are the Messiah...the

Firstborn of the Living God!" And John 3:16 is rendered, "Yes, God so loved the world as to give the Only Begotten *One*. . . ." Finally, Col. 3:18-19 reads, "You who are in committed relationships, be submissive to each other. This is your duty in Christ Jesus. Partners joined by God, love each other." It may be found at Google Books.

Selected Gay Bibles

- ***The Source New Testament*** **(TSNT) by Ann Nyland (2004)—**on one level, TSNT is well done, easy to read, and scholarly. Translator Nyland is a classical Greek scholar and lexicographer, and it took six years to complete this. She includes extensive notes on word meanings. It is her footnotes that reveal her Gay-Lesbian sympathies. When Nyland's same-sex leanings came out, many evangelicals who liked her Bible hastily distanced themselves from it. One example will suffice. Here is 1 Cor. 6:9-10: "People who engage in sexual acts against the Law of Moses, idol worshippers, adulterers, receptive male homosexual promiscuous cross dressers**,** anal penetrators, thieves, greedy people, drunkards, people who use abusive language, those who cheat people in financial transactions will not obtain God's Realm as their inheritance!" This can be accessed at hollywoodjesus.com/ spiritual/guilty.htm. In 2007 Nyland finished the *Gay, Lesbian, Bi, and Transgender Study Bible*.
- ***Good as New: A Radical Retelling of the Scriptures*** **by John Henson (2004)—** speaking of Gay versions of the Bible, here is John Henson's take on sex and gender and the NT. He is a Baptist minister from Great Britain, married with three children, yet was spurred to produce a Bible that was "less homophobically translated." Thus, passages such as Rom. 1:26-27 and 1 Cor. 6:9 refer to "ruthless prostitution" and "the sex trade," and not necessarily to sins. Miracles also seem to be a problem for Henson. Mark 1:39 does not have Jesus casting out demons, but rather, "dealing with people's anxiety problems." Henson's translational efforts are found on his own website at http://homepage.ntlworld.com/upatree.

Selected Eccentricities

- ***Holy Bible*** **by Julia E. Smith (1876)—**since only a few thousand of these Bibles were ever printed, it has been an extremely difficult version to access. Now, thanks to archive.org, the full-text facsimile is available for all to peruse. Smith was a part of the Sandemanian sect, and followed William Miller's end time dates. When they passed, she believed that it was because of the faulty English found in the KJV. Thus, she set out as an adult to learn both Greek and Hebrew, and eventually produced this literal rendering. Regrettably, her literal translation is essentially unreadable. Yet Smith is the first (and so far only) woman to produce the entire Bible from the Greek and Hebrew languages.
- ***Holy Bible in Modern English*** **by Farrar Fenton (1903)—**aka *Fenton's Bible*. Fenton was a businessman who, it painfully appears, had little knowledge of Greek or Hebrew. He sought, however, to make the Scriptures "clearly intelligible." He confidently contended that his work "is the most accurate rendering into any European language, ancient or modern, ever made." He believed he was the only man "who has ever

applied real mental and literary criticism to the Sacred Scriptures." Nevertheless, it contains numerous amateurish errors. Still, it was popular for a while simply because it was a modern speech version and easy to read. Apparently, those who follow British Israelism liked Fenton's version.[16] A facsimile of *Fenton's Bible* is accessible at Google Books. Check out Acts 18:3 for Paul's secular job.

- ***New Testament Revised and Translated* by A. S. Worrell (1904)—**this is a fascinating yet neglected entry into the history of English Bible translation. Worrell was originally a Landmark Southern Baptist who turned Pentecostal late in life. This reflects a moderate revision of the ASV, but the text, especially Worrell's appended notes, contains the odd mixture of both Landmark Baptist and Holiness beliefs. Yet he introduces his efforts as "in the interest of no denomination," and expects it to be appreciated by "intelligent Christians." Interestingly, American Baptist Publication Society printed it, and (Pentecostal) Gospel Publishing House reprinted it as late as 1980. The 1904 edition may be found at archive.org.[17]
- ***The New Testament from the Greek Text as Established by Bible Numerics* by Ivan Panin (1913)—**a peculiar translation to say the least. It is a "literal" version, and was revised in 1935 and reprinted again in 1944 by Oxford University Press. Panin was a Russian immigrant to the United States who achieved fame for claiming that the text of the Hebrew and Greek Bible contained numeric patterns. He was more a pantheist than he was a Christian. As a mathematician he discovered "the phenomenal mathematical design underlying the Greek text of the New Testament." By the time he died he had amassed 40,000 pages of mathematical data in support of his Bible numerics approach. A modern day analogy might be the Bible Codes phenomena from some years ago that purported to find such significant finds in the underlying Greek or Hebrew text such as the death of Princess Diana. Princess Di was a great lady, but it is seems questionable to think in the scheme of all of earth's history that she merited sacred, secret space in God's Word. It should not be a surprise to find end-time extremist Chuck Missler utilizing Panin in his *Cosmic Codes: Hidden Messages from the Edge of Eternity*. Panin's original version can be found at Google Books. Recently, self-proclaimed prophet David Eells offers not only the original Panin Bible, but Eells' own updated version since it is "the most accurate NT in the world." Prophet Eells has much to say about this at unleavenedbreadpublishing.org.
- ***The New Testament: A New Translation and Explanation*** by Johannes Greber (1937)—German-born Johannes Greber was a Catholic priest who renounced his vows after attending a séance. He immigrated to America and conducted prayer and healing sessions in New York, and eventually started his own Spiritualist church. Then he moved toward Bible translation. The preface of his NT states, "In the rare instances in which a text pronounced correct by the divine spirits can be found in none of the manuscripts today, I have used the text as given to me by those spirits." According to critics, Jehovah's Witnesses drew from Greber's NT for their *New World Translation* (1961), but they later denied it. Greber's Bible can be found at http://www.greber-christen.de/images/NeuesTestamentEnglish.pdf.
- ***Cotton Patch Version* by Clarence Jordan (1963-1970)—**numerous scholars and Bible readers were quick to denigrate this effort by Clarence Jordan, a Southern Baptist

legend who held deep convictions on racial injustice and inequality. Jordan changes titles of books, uses "lynching" for crucifixion, "white man" and "Negro" for Jew and Gentile, and incorporates extreme slang terms. An example of updating issues can be found at 1 Cor. 8:1. Instead of "meat offered to idols" being the problem at Corinth (excuse me, at Atlanta), the issue is "working on Sundays." Jordan received numerous death threats for his belief in the equality of the races. This Bible is a necessary reminder and true window of insight upon tumultuous 1950s Southern America. Enjoy reading it at Google Books.

- ***Elohim Bridge New Testament* by Michael D. Eldridge (2005)—**at first glance this appears to be another Messianic Jewish effort utilizing sacred names. It is primarily *Textus Receptus* with updated language and numerous footnotes. Upon closer inspection, however, the reader finds that UFOs are heavily involved. For example, Matt. 14:25 states, "Now in the fourth watch of the night Yahshua went to them, He was enabled by the space-ship's gravitational force field overhead, to walk bodily on the sea." Jesus teaches on his return in Matt. 24:30: "Then the sign of the Son of Man will appear in the skies, and then all the nations of the earth will mourn, and they will see the Son of Man coming on/in the clouds-ships (discs from outer-space) with powerful hosts and great glory." Likewise, John's vision of Jesus' return in Rev. 19:11, 14 becomes, "Now I saw the skies opened, and behold, a gleaming white horse and chariot spaceship. . . . And the armies in outer-space, clothed in righteous robes, white and clean, followed Him in white horse and chariot cloud-ships." Until your own spacecraft arrives, you can read more when you click on "products" at www.yahshuasmelkezministries.org.
- ***Christogenea New Testament* by William Finck (2009)—**this recent effort may appear harmless, but its translator is a White supremacist. His introduction claims his translation comes from the latest Greek text and is free from "universalist interpretations which are found in nearly all other translations of the New Testaments." The actual translation appears non-agenda driven, but the rest of the website makes it clear that all of modern America's problems can be traced to the Jews who have instigated racial integration, drugs, and pornography into the American psyche. Click away cautiously at Christogenea.org.
- ***Conservative Bible Project*** (ongoing and forthcoming)—Conservapedia.com confirms that a new (politically) conservative Bible project is in the works. Using the 1611 KJV, it intends to expunge liberal bias from the Bible. Therefore, this is not another KJV-legacy update. It is a whole new thing—a whole new weird thing that freely updates the KJV according to modern conservative political thinking. This is the brainchild of Andy Schlafly who, for example, notes liberal evolutionary bias is found in the *Living Bible*, and pro-abortion bias in the NIV. The NIV (this is the NIV, not the TNIV) is also considered a unisex Bible. Schlafly and his group are deadly serious about their agenda-driven project. The NT is complete and the OT is in process. Could this be the Bible for a modern day Tea Party? Stay tuned.

"I'm Waiting . . . "

There are several *rarae aves* and oddities that I impatiently await for free online access. Here are half a dozen.

- ***A New and Literal Translation*** by Anthony Purver (1764)—this has been called the "Quaker Bible." Purver joined the Society of Friends at age twenty-five, and eventually became a preacher. It took him thirty years to complete his effort. Alas, it did not go over well. Alexander Geddes called it, "a crude, incondite and unshapely pile, without order, symmetry or taste." John Seddon added, "some passages . . . lead us to hope he is better acquainted with (the original languages) than he seems to be with his native tongue, in which he is often ungrammatical, improper, and obscure."[18] Significantly, Purver and David Macrae (*A Revised Translation and Interpretation of the Sacred Scriptures*, 1799, with a facsimile at lookhigher.net) produced the only two wholly independent translations of the entire Bible in the eighteenth century.
- ***People's New Covenant* by Arthur Overbury (1925)—**this is an effort by a former Church of Christ, Scientist. He withdrew from this group in 1915, but his NT is colored by his church background. It is the NT translated from "the metaphysical standpoint" and "unhampered by so-called Ecclesiastical authority." He includes a 53-page preface wherein he confidently asserts, "Let it be recorded that, in presenting this version, the writer has taken counsel with no one but GOD as to its advisability or propriety." (pages 2-3). Overbury's translation is based upon the premise of "Scientific Statement of Being" given in the "Science and Health" teachings of Mary Baker Eddy. Revised editions came out in 1932 and 1943.
- ***The Christian's Bible, New Testament* by George LeFevre (1929)—**this is a minor work, but truly eccentric and necessarily on my most wanted list. LeFevre was a Hard-shell Baptist (Primitive, Calvinist) from Pennsylvania, and held strong convictions on numerous controversial issues. Alas, the Hard-shells became too liberal for his taste, and he withdrew when the Pastor of his church married a common laborer. He joined no other church since all of them were apostate. He was an outspoken critic of tobacco, alcohol, and societies. He even disinherited a daughter when she didn't receive his permission to become a missionary in South America. His limited edition self-published NT was finished in 1929. LeFevre self-assuredly claims his Bible was "not simply a translation of words, but under the guidance of the Holy Ghost, (God's) thoughts, as recorded in Greek by His specially inspired writers, are made known unto us."
- ***Authentic Version New Testament*** by Claire Pershall (1951)—Pershall was a Methodist turned Christian Church turned Seventh Day Adventist turned loose from Washington state. He left SDA after disagreeing with Ellen G. White. Then he heard an audible voice speaking to him, and he sold his land and moved to Plattsburg, Missouri, in 1950. He published his NT the next year, and it essentially is a KJV update. Akin to Purver, Worrell, LeFevre, and Greber, Pershall unabashedly states in his Bible's preface: "Believing that I have been given divine authority through the Holy Spirit to bring the true translation of the original Greek text . . . I set forth this work, not as of my own ability, but alone through the inspiration of the Holy Spirit." How can you argue with that?
- ***Holy Bible: A Purified Translation* by Stephen M. Reynolds (2000)—**Presbyterian minister and professor of Old Testament at Faith Theological Seminary, Reynolds

produced this eccentric translation at the age of ninety. His goal was to expunge once and for all the demon alcohol from the Holy Scriptures. Stephanie Reynolds, secretary-treasurer of the Lorine L. Reynolds Foundation (I sense a family project) which publishes this Bible, stated, "Dr. Reynolds is dedicated to his calling to God to correct mistranslations of the Bible, particularly those that could lead to grave consequences such as the use of alcohol." Ironically, Reynolds worked as an OT translator on the NIV. But now he believes the NIV is not a trustworthy translation and has "serious flaws," based on its mistranslations regarding—well, among other things—alcohol. In May of 1999, 40,000 copies of the Gospel of John were mailed, mostly to Southern Baptists, in the hopes that this particular denomination might help publicize this version. But Southern Baptists were hard at work on the ESV and HCSB and showed no interest. As anticipated, "wine" is rendered "grape juice" whenever the topic arises in Reynolds' translation. For example, when the master of the banquet tastes the water that Jesus changed in John 2, he exclaims, "But you have kept the good grape juice until now" (that must have been some *fine* grape juice). The footnote at this verse reads, "*Oinos* (Gr.) here is *grape juice*. Jesus surely obeyed Proverbs 23:31 and did not create alcoholic *wine*." In fact, Prov. 23:31-35 is Reynolds's foundational passage to change the meaning of all alcohol-related NT verses. Cheers to Reynolds' effort!

- ***Anointed Standard Translation* (AST) (1995, 2001)—**Wow. If the *second* edition of the AST is anointed, what does that say about its *first* (1995) edition? Slightly anointed? Pretty close to being anointed? Tinged with anointed-ness? Aside from the cheap joke, this is one scary Bible. Not the translation itself, but the people that promote it. The group publishing this Bible is the Christian Separatist Church Society, an offshoot of Christian Identity, a White supremacist organization. But they feel that other CI groups are not CI enough. The racist leader of this Tennessee cult is Pastor V. S. Herrell. He and a few others translated their own version of the NT, alleging that other Bible versions of the Bible are corrupted and "written by Jews" (!!). It is a literal, word-for-word ASV-KJV effort. This sect does not enjoy nor engender relationships with mainstream Christianity or with followers of other CI groups. They accuse fellow CI groups with becoming too mainstream. They are virulently anti-Semitic and racist, and also believe that only members of the CSCS will be saved. After all, their translation is anointed. See christogenea.org above for an online White supremacist example.

Conclusion

Mary Jones died at the age of 82. In the town of Llanfihangel, a monument was erected with the following inscription in English and Welsh:

> To the remembrance of Mary Jones, who in 1800 at the age of 16, walked from here to Bala, in order to buy a Bible from Rev. Charles in the Welsh language. This event was the cause of the foundation of the British and Foreign Bible Society.[19]

The Bible Mary bought from Charles now resides in the Cambridge University Library and serves as a symbol for the launching of the Bible society movement with its goal of placing a Bible into the hands of everyone around the world.[20] Mark Harness, owner of the website Look

Higher!, offers an update on that vision. "Due to the connectivity of the Internet, radio, and television, there has never been another time in the history of the world in which the majority of the human race has the ability to hear the Good News of Jesus Christ."[21]

The proliferation of and accessibility to online Bibles is a challenge for all Christians to stay informed. That challenge is heightened for Christian leaders and Christian researchers such as theological librarians who are charged with accessing, guiding, and interpreting resources for their patrons. The sites and sources in this paper serve as an entrance point.

Endnotes

1 The writer expresses his appreciation to the David and Faith Kim Fund for underwriting travel expenses to present this paper at the ATLA conference held in Louisville, Kentucky, June 16-19, 2010.

2 A fuller story is found at http://www.christianhistorytimeline.com/GLIMPSEF/Glimpses/glmps035.shtml.

3 See also Bradford B. Taliaferro, *Bible Version Encyclopedia* (Raleigh, NC: Lulu, 2007).

4 The best Bible catalogs that will hopefully be online one day are William J. Chamberlin, *Catalogue of English Bible Translations* (Westport, CT: Greenwood Publishing, 1991); A. S. Herbert, *Historical Catalogue of Printed Editions of the English Bible, 1525-1961* (New York: American Bible Society, 1968); and Margaret T. Hills, ed., *The English Bible in America* (New York: American Bible Society, 1962). An example of an older catalog that is free at Google Books is T. H. Darlow and H. F. Moule, eds., *Historical Catalogue of the Printed Editions of Holy Scripture*, 2 vols. (London: The Bible House, 1903).

5 Since the theme of this paper is online helps, here are available online books that emphasize the history of Bible translation. Google Books includes limited previews of several helpful books. For example, see Benson Bobrick, *Wide as the Waters: The Story of the English Bible and the Revolution It Inspired* (New York: Simon Schuster, 2001), David Daniell, *The Bible in English: Its History and Influence* (London: Yale University Press, 2003), and S. L. Greenslade, ed., *The Cambridge History of the Bible: The West from the Reformation to the Present Day* (London: Cambridge University Press, 1963). Older, but full-text works include Ira Maurice Price, *The Ancestry of Our English Bible*, 2nd ed. (New York: Harper & Brothers, 1920), but a third revision was done in 1956 and unavailable, and B. F. Westcott, *A General View of the History of the English Bible*, 3rd ed. (New York: Macmillan, 1916), among others.

6 Google Books has limited previews for Ron Rhodes, *The Complete Guide to Bible Translations* (Eugene, OR: Harvest House, 2002), which includes evaluations on recent translations as well as chapters on the gender inclusive controversy and King James Only controversy. David G. Burke, ed., *Translation that Openeth a Window* (New York: American Bible Society, 2009), includes chapters on Bibles before King James, the making of King James, and after King James. Glen G. Scorgie, Mark L. Strauss, and Steven M. Voth, eds., *The Challenge of Bible Translation* (Grand Rapids: Zondervan, 2003) offers help that emphasizes the need for dynamic equivalency in Bible translation. Conversely, Leland Ryken, *The Word of God in English: Criteria for Excellence in Bible Translation* (Wheaton, IL: Crossway, 2002), and Wayne Grudem, et al., *Translating Truth:*

The Case for Essentially Literal Bible Translation (Wheaton, IL: Crossway, 2005) offer online resources that emphasize word-for-word Bible translation theory. Books awaiting online access that fit into this category include David Dewey, *A User's Guide to Bible Translations: Making the Most of Different Versions* (Downers Grove: InterVarsity Press, 2004), Bruce M. Metzger, *The Bible in Translation* (Grand Rapids: Baker, 2001), Steven M. Sheeley and Robert N. Nash Jr., *The Bible in English Translation: An Essential Guide* (Nashville: Abingdon, 1996), Paul D. Wegner, *The Journey from Texts to Translations: The Origin and Development of the Bible* (Grand Rapids: Baker, 1999). F. F. Bruce, *History of the English Bible.* 3rd ed. (New York: Oxford University Press, 1978), Jack P. Lewis, *The English Bible from KJV to NIV: A History and Evaluation*, 2nd ed. (Grand Rapids: Baker, 1991), Harry M. Orlinsky and Robert C. Bratcher, *A History of Bible Translation and the North American Contribution* (Atlanta: Scholars Press, 1991), and William E. Paul, *English Language Bible Translators* (Jefferson, NC: McFarland & Co., 2003).

7 See Stephen Ricketts, "An Experiment in Creating a Bible Catalog on the Internet," *Bible Editions & Versions* 10:3 (July-September 2009): 10-12.

8 In addition to the resources listed in endnote 5 above, the sites managed by Marlowe and Leman come to mind. Ken Collins at KenCollins.com briefly evaluates a dozen recent translations. There are others who do similar service. Another avenue for online evaluations is to perform a Google search with "critique: HCSB," or "critique: ESV," etc. Trustworthy, scholarly, fair, and easy-to-compare critique of Bible versions is an area for future online work.

9 Sidney Ohlhausen is webmaster of a site dedicated to the Douay Bible at douaybible.com. It includes history, images, and links. See also Sidney K. Ohlhausen, *The American Catholic Bible in the Nineteenth Century* (Jefferson, NC: McFarland, 2006).

10 For example, see P. J. Williams, "Versions, Ancient," in *The New Interpreter's Dictionary of the Bible*, edited by Katherine Doob Sakenfeld (Nashville: Abingdon Press, 2009), 5:732-738, and Bruce M. Metzger, *The Early Versions of the New Testament* (Oxford: Clarendon Press, 1977), 3-98.

11 Twenty U-U Bibles are discussed in Michael Kuykendall, "Unitarian and Universalist Bible Translations," *Bible Editions & Versions* 10:1 (January-March 2009): 7-14.

12 Hugh Pope, *English Versions of the Bible* (St. Louis: B. Herder, 1952), 529.

13 Paul, 130.

14 In addition to the resources listed in endnote 5 above, helps on the viability of gender-accurate Bible translation include D. A. Carson, *The Inclusive-Language Debate: A Plea for Realism* (Grand Rapids: Baker, 1998), and Mark L. Strauss, *Distorting Scripture? The Challenge of Bible Translation and Gender Accuracy* (Downers Grove: InterVarsity, 1998). Online, cbeinternational.org has several articles and resources that promote gender-accurate Bibles. Alternatively, resources that seek to minimize gender inclusivity include Vern S. Poythress and Wayne A. Grudem, *The Gender-Neutral Bible Controversy: Muting the Masculinity of God's Words* (Nashville: Broadman & Holman, 2000), and idem, *The TNIV and the Gender-Neutral Bible Controversy* (Nashville: Broadman & Holman, 2004). Online, cbmw.org offers numerous articles against gender-inclusive Bible translation.

15 See Kathi Kern, *Mrs. Stanton's Bible* (Ithaca, NY: Cornell University Press, 2002).

[16] See *Wikipedia.org/wiki/Ferrar_Fenton_Bible.*

[17] See Michael Kuykendall, "A. S. Worrell's *New Testament*: A Landmark Baptist-Pentecostal Bible Translation from the Early Twentieth Century," "*Pneuma: The Journal of the Society for Pentecostal Studies* 29:2 (Fall 2007): 254-280.

[18] Paul, 193.

[19] http://www.christianhistorytimeline.com/GLIMPSEF/Glimpses/glmps035.shtml.

[20] Ibid. See the limited preview at Google Books by Roger Steer, *Good News for the World* (Grand Rapids: Kregel, 2004). Google Books has a full-text facsimile by Mary Emily Ropes, *Mary Jones and Her Bible* (Cambridge, England: Cambridge University Press, 1892). It is a children's book but contains illustrations of the Bible.

[21] E-mail correspondence, May 29, 2010.

Preserving a Cultural Heritage: Lithuanian-American Archival Materials in Chicago by Audra V. Adomenas, Product Support Analyst, ATLA

I have been employed as Product Support Analyst at the American Theological Library Association for four years. These years have been exciting and have given me the opportunity to experience librarianship in diverse ways. I was encouraged by former ATLA Executive Director Dennis Norlin to present at the ATLA Annual Conference on a Lithuanian Archives Project that I have been working on (outside of my work duties) since August 2009. This project has given me, a daughter of post-WWII Lithuanian political refugees, a rare chance to preserve a part of the Lithuanian heritage and culture by taking interest in the fate of an approximately 3,000- to 5,000-book archive of the Lithuanian branch of the Marian Fathers in Chicago. The archive's origins go back to the early twentieth century.

While the individuals of that order continued to maintain and add to their collection, the number of priests at the seminary had been steadily declining in recent years. When the building was finally vacated by the last member of the order, it passed on to an Hispanic Catholic religious organization. By chance—through a friend in the Hispanic community who knew that I loved history and was a librarian—I found out that the Lithuanian archival materials that were left in the building had come into a state of disrepair and were in danger of being discarded. The once neatly organized library shelves were now piles of books haphazardly thrown in corners. Random boxes of archival materials were stacked throughout the two different rooms that contained the materials. Children were playing in the piles of books, ripping out pages and drawing on them. When I saw the sad state of the collection, my first instinct was to find a safe place for it, so that these valuable archival materials would be preserved for future generations.

I was able to get in touch with the priest in charge, and shared with him both my connections to Lithuanian culture and heritage as well as my background as a professional librarian. He agreed that the collection would not be of much use to the primarily Spanish-speaking members of the religious organization that he represents, and consequently supported my idea of transferring the archival materials, with the exception of Spanish language and English language religious books, as those may still be useful for the organization. Being of scholarly mind himself, he was in agreement with me that the part of the collection that dealt with the Lithuanian language and cultural heritage should be relocated to somewhere where it will be both used and accessible to a wider public.

This presentation highlights the collection, which spans about 100 years. The collection contains approximately 80 percent printed materials in the form of monographs, 10 percent serials (individual issues and printed and bound volumes) and 10 percent primary sources (diaries, memoirs). It is the archive of a group of Lithuanian priests, and its contents tell the story of the printed Lithuanian word over the last 100 years, the journey of Lithuania to independence, the development of the Lithuanian-American diaspora community in places such as Philadelphia, Boston, Chicago, and Los Angeles as well as Buenos Aires, Argentina, and various cities in Australia and Russia. The archival materials are in the Lithuanian language, as well as Russian, Hebrew, Latin, Greek, German, French, and Polish. There are even a few dictionaries in Esperanto. Several other forms of media are also included: photographic prints and negatives (35mm negatives, as well as larger, non-standard-size negatives), sound recordings (33 1/3 LPs and 45s and cassettes), personal letters of communication, maps, and sheet music (from the mid-1800s through modern times, liturgical and secular). The scope of the collection gives a sense of the high intellect of its collectors—the numerous languages they spoke, their philosophical and historical involvement in education and politics, and their various travels. This particular group of priests were truly members of the "intelligentsia"—meticulously maintaining both a historical and personal record of their own lives as well as that of the still-Russian-occupied Lithuania (most of the latest materials in the collection date to around the time of Lithuanian independence in 1991).

My presentation will only highlight some of the materials in the various categories of the collection.

Historical Statistics

Number Count or Statistics: Lithuanian Books and Printed Materials from 1864 to 1896 was published in 1897 in Tilže, Prussia (modern-day Sovetsk, Russia). Tilže is near the city of Kaliningrad or Königsberg, which is part of modern-day Russia. This small area bordering the Baltic Sea was once part of the former East Prussia and Lithuanian "Karaliaučius." It was a Prussian and German town founded in 1255, and largely destroyed by World War II. It is easy to see why this book of statistics on printed materials published during this time period is interesting—due to the area often being occupied by either Russia, Germany, or Poland, it is unknown how many of these printed materials still exist today. This item also exhibits an interesting aspect of the history of the Lithuanian printing press. The Lithuanian language, in the written form, was not yet standardized. The printer chose to express sounds from the Lithuanian language by using letters from both the Polish and German alphabet.

Contained in the archive was a ledger recording the activities of the "Knights of Lithuania" in the city of Chicago for thirty years, from February 1951 to January 1981. Organized on April 27, 1913, the Knights of Lithuania was begun as a youth organization. Its purpose was to unify the Lithuanian youth living in the United States, and, through them, preserve Lithuanian culture and restore freedom to Lithuania, then divided between Russia and Germany. It has since become a family organization. Today, it strives to keep alive the Lithuanian heritage through cultural presentations, lectures, trips, and choral and dance groups. Through the efforts of its National Scholarship Fund, the organization is able to help talented members further their education.

There is a 12-page list of practicing Lithuanian physicians in the United States, printed on carbon paper, from the 1970 *Lithuanian Doctor's Bulletin*, published May 26, 1973.

Personal Documents

Among the archival materials are also some personal documents, such as the temporary identification of Kazimieras Jodelis, issued in Lithuania in 1942. Documents show that he was a tailor by trade and had been born on Aknistų Dvaras (a "dvaras" is a large estate). Also shown is his control book for displaced persons and refugees in preparation for his exit to Rome in 1948. Among those documents was also Kazimieras Jodelis' International Refugee Organization Camp Bagnoli Routing Processing Sheet from 1950 to 1951. This is the document that specified if he would be accepted in a camp and which refugee camp he would be sent to. At the bottom left, a small note says: "*All families with babies must go to the baby clinic for a continuous period of three weeks for the shots. Babies from 0-6 years.*"

Periodicals

American Lituanian College Yearly, published by Marian Hills College, Hinsdale, IL, 1927−1928 and published by the American Lithuanian College in 1926 is included with the periodicals in the collection. There is also *The Little Bells of St. Francis*, a monthly Lithuanian newspaper, published in Kaunas, Lithuania. The particular issue highlighted here is dated December 1927. The collection contains many issues of the journal *Laivas*, or *The Ship*, a monthly periodical that encompasses Lithuanian religious and cultural life, published by the Marian Fathers. This particular issue is No. 1, January, 1973. By this time, it had been in publication for 52 years. The collection also contains many printed and bound Lithuanian-language periodicals. Shown here is the first page of the year 1940 volume of *Laivas*, as well as issues of the journal *Aidai*, which focuses on Lithuanian culture and literature. Another periodical is *Gimtoji Kalba*, or *Our Native Language*. Published quarterly, this particular issue is No. 2, Vol. 32 (April –June) 1966, published by JAV LB (Lithuanian-American Cultural Fund).

Sound Recordings

The collection contains various sound recordings, including *Lithuanian Folk Dances: As Performed by the Lithuanian Soviet Socialist Republic State Song and Dance Ensemble*, *Lithuanian Wedding Dances*, and *Volume 10: Selection of Lithuanian and Other Dances*.

Scholarly Works

There is a 13-page document about Lithuanian immigration to the West as well as to South America in the late nineteenth/early twentieth century. The title is "The First Lithuanians in Athol," (Massachusetts), but the article discusses reasons for and different waves of immigration to South America, etc. The document seems to have been written for publication in a newspaper or journal.

Many Lithuanian history and literature books were found, including a Lithuanian literature book, published in Tübingen, Germany in 1948. The foreword specifically mentions that the book was published for the needs of Lithuanian youngsters attending classes in displaced persons camps in Germany. The collection also contains many religious works in various languages. The highlighted example is a book in the Lithuanian language by Marian Father Antanas Petrauskas. It is entitled *Holy Mary!*, and was published in Chicago in 1933.

Also found was a report on the participation of a Lithuanian delegation at the First Universal Races Congress in London, 1911. (At the time Lithuania was under Russian Czarist rule.) A point of interest: W.E.B. DuBois, renowned African-American civil rights activist, attended the same conference and presented a paper entitled "The Negro Race in America: Papers on Inter-Racial Problems."

There is an outline of the "History of Lithuanian Literature," published in Chicago in 1942 by the Lithuanian Cultural Institute. One of the goals of the Lithuanian Institute was the re-establishment of freedom and democracy, in their words, "the only foundation for a spontaneous and free culture." Also contained in the collection is a book about the years during which Lithuanians were sent to forced labor camps in Soviet Russia. This book was published in 1947 in Germany and signed by the author. Another book is entitled *The Role of the Lithuanian Emigrants in the Restoration of Lithuanian Independence*. It was published in Chicago in 1981. The collection also contains many volumes of Lithuania's finest writers and poets. Pictured is a tome of the writings of Vincas Krėvė, published in Boston, Massachusetts, in several volumes in 1957. The collection also contains various large fold-out maps (like one of the Solomon Islands during World War II), as well as books of maps, such as the following, entitled: *Topographical Maps of Lithuania, from 1920 to 1923*.

There is the libretto for the operetta *Pumpurėlis*—or *The Little Flower Bud*, with words by Father F.B. Serafino and music by A.S. Počius. Published in Chicago in 1918. There is also a seminarian's guide book in the Italian language, published by the Vatican in 1925.

Two journals of interest, written in the German language, deal with Psychology I and Psychology II. They exemplify the interest of the Marian Fathers in further understanding their constituents. The Fathers were a group of many intellectuals. The materials found at the archive were written not only in the Lithuanian language, but in German, Hebrew, Greek, Latin, Spanish, Polish, French and Russian.

Working on this collection led me to an unexpected surprise. The files of Father Bagdonavicius contained a folder devoted entirely to my father, Antanas J. VanReenan, also known as Antanas Adomėnas. My father is a historian who received a PhD from the University of Chicago in 1986. He moved back to Lithuania ten years ago, and the file was collected in the early 1990s. I found an article that Father Bagdonavičius wrote and published when my father's book *Lithuanian Diaspora: Königsberg to Chicago* was first published in 1990. Not surprisingly, I also found a copy of *Lithuanian Diaspora*, which answers the question "What is a Lithuanian?" from a cultural, historical, and socio-political point of view.

Personal Memoirs

Here is the opening from a 195-page memoir of a Marian Father, written in the Lithuanian language and penned in Chicago:

> In September 1919, I was assigned a new parish in Pskov by the bishop. I was overjoyed with the new duty, as life was becoming very hard in Moscow. We did not receive bread regularly, sugar was an item only for the wealthy, meat was hard to come by, and other produce was nonexistent.

This is a unique memoir, depicting life from both the point of a clergyman and everyday man, right after the Russian Revolution.

The following is an excerpt from a letter to Father Pranas Garšva: "November 16, 1963. Dear Editor: On Wednesday, Nov. 13th, I saw Fr. Juozas Petraitis to the airport on his way to Argentina. Enclosed are a few photographs for either printing in the newspaper Draugas, or for your viewing pleasure . . . ." Argentina is part of the Lithuanian diaspora—and a Lithuanian immigrant community has been present in Argentina since the early part of the twentieth century.

The following lines are from a 12-page reflection, also in Lithuanian, by Fr. Pranas Garšva. It is titled "Priesthood: A Teaching in Love."

> Seventy-five years of age, a beautiful age, that not everyone reaches. But that is the

> end of youth, and the coming of reaching real maturity, when an individual clearly believes that he will not change his calling in life. A person no longer longs to explore the unknown, or search for the mysteries of life—a person carries out his mission in life, confident in its path and avoiding the many errors made in youth . . . .

"March 25, 1928: Search for the flowers that don't wilt" . . . reads the inside cover of a 150-page spiritual journal of a woman in the Lithuanian city of Marijampolė. Written by Angelė V., from Dec. 10, 1927 to Mar. 15, 1928, the book includes "a dedication to the memory of my brother, Kazimieras V., a dedication for his lonely life and untimely death, in the sad path of life, I give my first flowers." This is a woman's spiritual reflection, in which she expresses, in a poetic manner, her experiences of joy and sadness, using both religion and nature as metaphors. The reflection is complemented by watercolor and pen-and-ink illustrations throughout.

The collection contains 12 volumes of the writings of Jonas Duoba, from 1945–1949. This particular excerpt is from a journal written in 1947:

> I am sitting now in the Campodoro rectory (a municipality 45 km. west of Venice) . . . it is now the fourth day I am attending to the matters of the priest here. I sit all the time alone in my room, because there is nowhere to go . . . Just yesterday I went to Bolzano[1] to get money that was sent to me, but I didn't get it because you need not only documents but someone who knows you. Classic Italian inefficiency. In other places, there needs to be evidence against you to claim that you are up to no good. Here, it is backwards: people assume that you are a crook and you have to prove that you are an honest man . . . July 21st—As I was laying in bed, I received Father Brasis' letter. Its content took me by surprise—St. Casimir province senior Father Athočius is asking me to come to America to teach the Holy Word. He asked if I would be willing to come after finishing my studies at seminary in Rosario (Argentina) . . . I reflected for a long time on the new path my life would take . . . July 31st—Today the doctor allowed me to get up and move around the room a bit. I have been in bed since July 14th. The sickness is called "ictericia" in Spanish, and perhaps "geltonliga" (yellow fever) in Lithuanian . . . in which the whole person turns yellow (jaundice occurs due to liver damage). The most important role in beating it are rest, laying in bed and proper diet. After a few days of taking medicine I felt no change[2] . . .

The following is another excerpt from the personal communications of Father Jonas Duoba. It is from the text of a letter dated Nov. 29, 1957, sent from a female relative in the Tyumen Oblast,[3] USSR, sent to Fr. Duoba who at the time resided in Rosario, Argentina:

> "Most people live in their place of birth, on a farm. The majority of people in some towns are Tatars . . . some of whom are Muslim. Our trade is weaving fabric, which is then shipped to other factories. The first year there were very few homes here, but now many new single homes have been built, a 10th grade, clubs, a bakery, cafeteria . . . about 3 km from our farm is the town of Bačelinas, where there is a post office and the graveyard where my father is buried."

The collection contains other letters from the communication of Father (Dr.) Jonas Duoba. There is a letter addressed to him in Chicago from a fellow priest in Soviet-occupied Lithuania (dated 1980) and a letter addressed to him in Rome, Italy (dated 1971). Another letter was sent from Germany and addressed to "His Excellency The Bishop Liudas Povilonis (a Lithuanian name)—Marian Congregation in Rome, Italy (dated 1971). There is also a letter to Fr. Duoba, addressed to him in Chicago and mailed from Germany, but in an envelope with the return address "Villa Lituania," Rome, Italy (dated 1979).

Another 92-page memoir of an anonymous Lithuanian priest starts on September 30, 1920. It starts out by describing the difficulties in obtaining permission to take the train to visit nearby parishoners in Ostrov (the modern-day Czech Republic.) Permissions were not obtainable, and the decision was made to go without a permit. But first a local train conductor who had favorable connections with the agency that checked and issued travel permits was consulted.

The collection holds the various writings, contained in 15 diaries, of Father Antanas Švedas, a chaplain in the U.S. Army in World War II. Father Švedas kept a diary in the various parts of the world where he was stationed, among them the South Pacific and Alaska. The following is an excerpt from the journal *My Diary—Memoirs of an Army Chaplain. Commenced Feb. 1944 at Bougainville, Finished May 1944 at Bougainville*.

> The last night I was talking with some of our sick patients & (they) mentioned (an) incident about a Jap prisoner. They gave him some candy & the Americans tried to convey their wishes that he show the Americans (the) position of the Jap pill-boxes. Apparently the poor befuddled & starving Jap thought they were taking him out to the bush in order to kill him. So in his anxiety, he hurriedly consumed the entire 3 lb. tin of hard candy. He wanted to have that enjoyment before he went to what he thought was his death. What a peculiar psychology . . . .

Another journal from Bougainville contains statistics on the number of patients remaining at hospital, admitted, discharged for duty, evacuated, patients litter, ambulatory, vacant cots and total capacity (750). The following magazine, one of several issues of *Yank: Pacific Air Edition*, published in Hawaii, was also found among Fr. Antanas' journals. This issue is from April 21, 1944, and was inserted into one of his journals. There is also a map entitled "Deployment of American Troops with Arrival Date of First Contingent." Handwritten notes and a circled area on the map indicate that Father Antanas was stationed in the Solomon Islands from November 14, 1942 to July 5, 1948. Also among his journals was found a *Daily News* newspaper: Vol. 1, No. 3, dated November 3, 1943, Bougainville. Front page news that day was "U.S. Troops Land on Bougainville," with the stories "Allies Dare Jap Fleet to Fight," and "Germans Open Drive to Wipe Out Greek Guerrillas" also seen as featured articles. Another diary of Father Antanas, started November 25, 1943 in Noumea, New Caledonia (South Pacific) and ended February 23, 1944 in Bougainville (Solomon Islands). *Pacific Islands Year Book 1942: War-Time Edition* was also found among Fr. Antanas' journals. Published in Sydney, Australia, the year book includes detailed maps of Christmas Island, Washington Island, Sydney Island, and Phoenix Island. Also found among Fr. Antanas' journals was a newspaper, *La France Australe*, dated October 22, 1943. The newspaper is in French, with the interesting exception of the right-hand column, in English, entitled "For Our Allied Readers." The column has a story about "The War Today" in the Pacific.

There is a bundle of letters that Father Antanas had written to friends. This one, to Father Saplys on April 3, 1943, tells of Fr. Antanas' ride on a B-17 bomber that had seen quite a bit of action:

> During the course of the trip I had a conversation with the flight mechanic, and he told me this bomber sank an airplane carrier and a Jap cruiser. It was badly damaged and shot up . . . looking at the plane . . . (I) could see the patches on the plane, all over it . . . in the course of one flight, a Jap plane shot up the rear-end with thirty bullets, eighteen of which were afterwards found in the body of the rear gunner (Jake by name) . . . .

Fr. Antanas had in his possession a guide-book called *Arranging for a Mixed Marriage* by the Bishop of Peoria, published in Rome in 1940. In this case, "mixed" meant marriage between a Catholic and a non-Catholic.

One of Father Antanas' earliest diaries dates from 1932–1933, while he was still in school. There are also diaries from 1934–1937, 1937–1938, 1938–1940 and 1951. In his journal from 1951 was found "The Arctic Circular," a newsletter published by Elmendorf Air Force Base in June, 1956. From the article about Fr. Antanas on the back cover, we learn that he was stationed in Elmendorf Air Force Base after being stationed in the South Pacific. This is an excerpt from an article about him in "The Arctic Circular":

> Always kindly toward others and self deprecating, his complete lack of self-consciousness was never so breathtaking as when, in March of 1955, he preached six sermons without even mentioning the most beautifully purple-green-black eye ever seen by fascinated congregations . . . the details remain a mystery . . . it was immortalized in verse by a local bard. The only thing that apparently laid Father Tony low was the Parish Picnic last year, when from sustained praying for good weather—He gave up cigarettes for a week!—he had to take a three-day pass to recover. (P.S. It didn't rain.)

Father Antanas' wartime accounts of chaplaincy in the Pacific theater during World War II are particularly significant not only to Lithuanian emigrant history but also to scholars of World War II and American history. His detailed and meticulously kept journals give a unique and rather complete glance at the United States Army chaplain experience during World War II.

I am thankful for the opportunity to take this journey, as well as to share it with a broader audience. This has been a work-in-progress ever since I was six months pregnant with my son, Lukas Tanganxhuan Contreras-Adomenas. I was able to finish directing the transfer of the materials to a storage location off-site before any further damage occurred to them before I gave birth in December 2009. I've since been in contact with several different universities who have a Baltic/East European studies program, in hopes of placing the collection with a research institution/archive within the United States. The ancestors of the founders of the Lithuanian-American diaspora will have easy physical access to these materials once they are catalogued, and their records have been added to online library databases. My ultimate hope is to place them with an institution that has plans to digitize the materials, so that, for the first time, they become readily available to scholars worldwide.

If anyone reading this has any suggestions of whom to speak with in regards to a university or archive that would be interested, please e-mail me at my personal e-mail: aadomenas@yahoo.com. Since this collection is neither American nor Lithuanian history, but uniquely Lithuanian-American history, I believe that it should reside in the country where its collectors found the freedom and opportunity to practice both religion and freedom of speech. Its original owners clearly longed for it not to be forgotten or destroyed, but to be preserved. The history of Lithuania as a country is a long and turbulent one—this archive gives us a glimpse into the soul of the Lithuanian culture and history that can never be repeated.

Endnotes

[1] The South Tyrol Museum of Archaeology in Bolzano is where the ice mummy "Ötzi" is kept.

[2] Even today, there is no medicinal cure for yellow fever, only preventive vaccines.

[3] The Tyumen Oblast is part of Russia: Yekaterinburg time zone.

Reading as Wandering, Wandering as Theology: Textual Landscapes, Flaneury, and the Social History of Contemporary [Theological] Reading[1]

by

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1. Introduction:[2] Moral Illumination

"The greatest gift is the passion for reading. It is cheap, it consoles, it distracts, it excites, it gives you knowledge of the world and experience of a wide kind. It is a moral illumination" (Hardwick 1985, 20).

These are the words of writer and critic Elizabeth Hardwick (1916-2007). What exactly is a "moral illumination" and how accurately does it apply to our humanly broad understanding of reading in the far reaches of society? This is, perhaps, a very privileged understanding of reading, one that emotes both the tenor and style of ethical responsibility and the reflective possibilities of spirituality, theology, and mysticism. It is from this platformed valuation and understanding of reading that we venture into the narratives that either tarnish or exalt this "moral illumination."[3]

The approach we will start with today is based in apophasis, or negative theology, drawing from the work of the twentieth-century philosopher and cultural critic Theodor Adorno (1903-1969). Adorno's writings include two significant works—*Minima Moralia* and *Negative Dialectics*—which deal with existentialism and understanding the world through the lens of negation. In short, these two different works portray a richer understanding and meaning of life by examining the fragmentary destruction and negation of the world, as Adorno witnessed during the first half of the twentieth century in war-torn, Fascist, and totalitarian Europe. By deconstructing, devolution, degradation, and the negation of one's image of the global-political ethic, a certain reality is exposed and made more clear for general human discernment.

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[1] I want to thank Matt Ostercamp for suggesting the topic of "reading" and "What is reading?" at last year's conference in St. Louis, as another area to explore. After my talk on the "Hermeneutics of Books," he asked "What exactly is reading?" For this question, I thank him. Also, thanks to Carisse Berryhill for offering excellent discussions on reading in her 2005 UIUC online class *Theological Librarianship*, which sowed the seeds of my recent interest on the subject.

[2] Before giving the paper, I offered the vignette about the Starbucks barista in the conference hotel, who asked me about my paper. His name was Peter ("my rock!" I joked), who questioned me about the "definitions of reading." When I said "There is no one real definition of reading," he said "There must be!—I believe in absolute truth!" He was a student at an evangelical college studying missiology. This conversation provided some validation to a broader argument that all people understand reading very differently, depending on social, political, and theological perspectives.

[3] Specifically, the decline and death of reading, or what the theologians in the crowd might call a "*legethanatology*" (study of the death of reading).

When we approach something like reading and say "what is reading?" its complexity soon becomes vibrantly clear—"how can one possibly define such a thing?" When I asked members of my seminary community to answer this seemingly straight-forward question, participants took long pauses and then replied "Oh, actually, that's a difficult question to answer!" Thus, we will begin with a visitation of what reading is *not* (i.e., its apophasis), or, to some extent, what is *has not become*: that is, either dead or in decline.

The title of this paper might seem a bit confusing at first: "Reading as Wandering, Wandering as Theology." But it embodies the main points I want to make today. First, "How do we understand and define reading?" And second, "What is the relationship to theology/-ies?" I will argue that the nexus here is the act of "wandering" (which embodies not just the act of "wending" or "going," but "action" itself). There is the connotation that "wandering" is a motion of aimlessness. But I will suggest that it is partially directed by our experiences, and that *wandering* is both *an act* and *lifestyle* that is culturally and socially coded: coded in some societies to emote laziness (a negative attribute); coded in other societies as leisure (a more positive attribute). And it is with terms like "laziness" and "leisure" that we will discuss, in order to elucidate the real meaning behind "wandering" and whether there is something more well-defined or thought-out behind our actions as wanderers—either wanderers in life, which brings us to theological understanding, or wanderers in the text, which also brings us to theological understanding.

In this paper, we will look at the characteristics of how we understand reading in socially constructed forms—we will look at the "death and dying" narratives of reading, the cultural contexts of image and imagination in reading as influenced by the technologizing and reproduction of the world through photography, the idea of *authenticity* and authentic reading, and the valuations of reading as understood by some as an act of laziness, leisure, or luxury. We will also consider the theo-political implications of the contemporary history of reading, and how these implications form and move us through our daily work and personal growth.

Reading is not a simple activity of pleasure, which one participates in on a regular basis, but an inherently political act, which is part of a contemporary model of theology. It is an act of human participation, driven by social and cultural demands that are part of our global, human substance. The variations of *reading* and its narrative are so broad that a solid definition might only be possible apophatically, and that there are two aspects that must be included: a) that it is not dead <u>and</u> b) that there is no *authentic* or original concept of *reading*, only literal or metaphysical concepts driven by historical narratives. The rest is open for eternal debate.

2. Death of Reading

The University of Chicago student paper, *The Maroon*, published an article on November 6, 2009 with the following title: "Where Reading Comes to Die" (Barnum, Online).

This statement may be lost on some of us, as it refers back to a popular University of Chicago slogan, paraded around by countless students on t-shirts reading: "The University of Chicago: Where Fun Comes to Die." But even with the subtle twist from "Fun" to "Reading," each of them having some sense of parity with the other, it gives one pause, and makes one reflect upon the true nature of this activity—the comparison between "reading" and "fun" as equal companions, though the point of this article is a difference between "pleasure reading" and "assigned reading." (And in this case, the "death of reading" refers to the "death of pleasure reading.") This perhaps gets to the point about "leisure" and "laziness" which we shall touch upon later: that the question is not about "reading" or "not-reading" but about "work" vs. "play"—if you are assigned something, it becomes work, a task, a chore, but if you self-assign, it is because you like it. It is pleasure, something you can do in your leisure time. It seems as if Americans not only have an obsession with narratives of reading, but with the ultimate narrative of demise and death of reading.

Another article entitled "The Death of Reading, Continued . . . " by Jennifer Schuessler appeared in the *New York Times*, on Jan. 25, 2008, and breaks this idea down into different modes. To quote Schuessler's article, "In 1841, strangers on the train could chat about whether Little Nell was going to be written out of Dickens' latest serial. Today, we huddle by the water cooler debating whether Tony Soprano got whacked," (Schuessler 2008).

This statement is problematized, though, by the issue of "popularity." As it informs us, the serialized novel was far more mainstream, like say, the *Sopranos* to popular culture today—that is to say: Dickens *was* pop culture at one time. The shift, which has to do with temporality, comes with the years that Dickens has weathered library shelves, college syllabi, and the prophetic imagination, becoming (from layers of generational readings) a classic author, while other media ascend to take a new position as pop culture.

Yet, there is something else happening in the history of reading and the history of popular culture—and that has to do with a rupture in cultural imagination. During the second quarter of the nineteenth century, there was a turning point in how the perception of "the real" was understood: as noted in the work of cultural critic Susan Sontag, the advent of photography in the 1830s and 1840s created a new understanding of "image," with such things as distant as foreign lands or as intimate as the human body. The photograph reorganized the paradigm of imagination and afforded readers a new sense of what something was or looked like through a text. As Sontag notes in her work *On Photography*,

> "Humankind lingers unregenerately in Plato's cave, still reveling, its age-old habit, in mere images of the truth. But being educated by photographs is not like being educated by older, more artisanal images. For one thing, there are a great many more images around, claiming our attention. The inventory started in 1839 and since then just about everything has been photographed, or so it seems. This very insatiability of the photographing eye changes the terms of confinement in the cave, our world. In teaching us a new visual code, photographs alter and enlarge our notions of what is worth looking at and what we have a right to observe. They are a grammar and, even more importantly, an ethics of seeing. Finally, the most grandiose result of the photographic enterprise is to give us the sense that we can hold the whole world in our heads—as an anthology of images," (Sontag 1977, 3).

Images—images of the world, images of the country, images of the city, and images of the human in the world; images of peace and tranquility and images of war and destruction. A generation after photography entered our world, the United States were (not "was") torn asunder in the great conflict of the American Civil War. (After the war the U.S. became singular, united under the rhetorical pen of Lincoln.) Mathew Brady (1822-1896), the most formidable photographer of this conflict, captured not only the most striking, horrifying, and gruesome images of the war, but re-calibrated the American conscience and its self-understanding through photography. The understanding of both death and imagination was altered by the realism and replication of life in photography. As the seminal scholarship of Harvard president Drew Gilpin Faust shows, in her book *This Republic of Suffering: Death and the American Civil War*, the idea and role of death took on new, magnified meaning during and after the Civil War. (Faust 2008).

This comparison is not between narratives of death; rather, it is an understanding of how the image of the world, creation, textuality, and art itself changed through the photographic lens, and how this change altered the reading imagination. It is a transition for the reader, where prior to the photograph, imagination was informed by life, art, music, and other abstractions. The scholar Terje Hillesund makes an interesting assessment of two kinds of reading: *Imaginary* and *Reflected*—the first being informed by novels and such—"readers get involved in a story, conjuring up vivid images . . . ;" while the second is informed by philosophical type texts—"readers get involved in argumentative texts, eager to understand, interpret and learn," (Hillesund 2010). It is the first that we are concerned with. After photography, the reader was now infused with seizingly and paralytically exact reproductions of "the real," and how the reader read was now informed by these new bits of information.

The writer Wade Cutler suggests, "The successful . . . reader is able to read larger than normal 'blocks' or 'bites' of the printed page with each eye stop. He has accepted, without reservation, the philosophy that the most important benefit of reading is the gaining of information, ideas, mental 'picture' and entertainment—not the fretting over words. He has come to the realization that words in and of themselves are for the most part insignificant" (Cutler, Online).

Mr. Cutler's postulation that words are subordinate to the *mental "picture"* reveals the level of need we have when interacting with texts, because even if the words are somehow less important, it is the gap of possibility filled by the imagination that is important and significant—and it is that imagination that we are driven by to create new ideas, worlds, or theologies. Technologically, we have advanced, in some ways, beyond this in the twentieth and twenty-first centuries, but only in momentary, partial transitions.

In the same way that photographs informed or changed the cultural milieu for the reading world, so too did films in the early twentieth century; and now in the twenty-first century, we are confronted with yet another rupture of cultural imagination: with the interactive information cloud known as the Internet. This cloud of supposed "super-knowledge," with virtual realities, alternate online living and acting spaces, or optional lives as avatars (such as 2nd Life), is an invisible architecture of self-creating, but one which is in some ways an imagination that is already created for us. It is a pre-fab imagination that informs us who we are and how we decide to think and act. But most transformational is that the pre-fabricated imagination of cyberspace has now influenced us, the Millennials, and most of all Generation Z or "Digital Natives." Being born and living in a completely digital world without having known the transition into *that* world is part of the cultural shift. But this total digitality is part of the *narrative decline and death of reading*, because implied in this death narrative is the inherent relationship to or with books, the "presumed antiques" of digital nativeness.

But let us return to the consideration of these implications: the so-called "death of reading" is something that is complicated, yet seems to have been around for a while, not just in the last ten or fifteen years of Internet ascendancy. For instance, consider this statement from an advertisement:

> In this intense age of mass-production *reading has become almost a problem* [my emphasis] of moments. Yet the need for it has increased. For it is in books—good books, that we find those essential experiences which bring to us a fuller knowledge of the relationship of Life. It is the truth, the reality, they awaken in us, that make them so valuable, so indispensable (*The Independent*, 1921).

"Intense age of mass-production" could be 1945, 1960, 1985, or even 2010. But it was 1921. The value of reading was already seen in decline 89 years ago!

Yet, how about the following:

> There is a widespread impression . . . that the general capacity for sustained reading and thinking has not increased . . . with the passage of the years. On the contrary, the indications . . . are rather of emasculation. Everything must be made easy and short . . . 'the good old times,'—always the times of the grand-parents—people had fewer books, and fewer people read; but those who did read, deterred neither by number of pages nor by dryness of treatment, were equal to the feat of reading. To-day, on the contrary, almost no one rises to more than a magazine article; a volume appalls (Adams 1901, 224).

This is 109 years ago.

Though the idea of reading a volume was appalling for this writer more than a century ago, this narrative of "reading in decline" or "death of reading" has shown itself in more than one account in the American literary landscape over the last hundred years—in the fields of education, technology, and speech, the proclamations have been loud, sometimes furious, and quite clear. In a piece by Gertrude Elizabeth Johnson from 1940, she writes "Reading is dead! It has not lived in the average classroom—only 'words, words, words' uttered in isolated form." (Studies in the Art . . . 1940, 194). In 1922, a piece in *The Technology Review* notes "Summer reading is dead. The ancient requirement that students between their Freshman and Sophomore years shall read and report upon a certain number of non-professional books in the summer is a thing of the past." (Technology Review 1922, 416). And from a publication of the National Association of Elocutionists published in 1898, the author of an essay speaks about types of reading that are taught to school children. The publication notes: " . . . Stereotyped reading is dead: life responds only to life," (NSAA 1898, 45-6).

Now, the varieties of "death narratives" here are similar, yet evoking different meanings: in the first instances, it is mass-production and technology, the idea of a sped-up life-style already in the 1900s, 1910s, and 1920s that is pushing reading into an obsolescent act (such as "the volume appalls" because it takes too long to read); the latter instances are styles of pedagogy of reading in schools—that styles of reading (interpretive, investigative, attentive, and meaningful reading) are dead in American schools and, thus, among American youth. These "death narratives" have something in common with more contemporary "death narratives," which say "fewer people are reading," in that there is an educational element. But what is different today is that the narratives are driven by the element of e-reading and Internet technologies, rather than simply the shortfalls of the American educational and social systems.

With this in mind, it is the words of either Steve Jobs, who has said "People don't read anymore" (Markoff 2008) or even the results of the 2002 NEA study "Reading at Risk,"—which has been highly criticized for inconclusive statistical results regarding reading—which underscore the narrative dissonance of reading hurtling toward demise and destruction. What "reading" are we talking about? And what solid evidence are we drawing from?

If reading is, in fact, a living organism, as such narratives are suggesting, then what is killing it? Diagnostically, part of the answer comes from Prof. Stephen Krashen, who notes that it is not so much that reading is *dying*, but that social, economic, and cultural context plays into the survival of the organism (Krashen 2005). Another part of the answer may come from the exponential increase in reading media and how we understand what "reading" means both specifically and broadly, whether this is "reading old fashioned books" or "reading general bits of information on the Internet while sipping coffee in the morning," or even simply "looking at someone and determining their state of emotion," as in "reading someone's feelings." The curious pronouncement of Apple founder Steve Jobs that "people don't read anymore" (Markoff 2008) is even more curious when you look at any amount of bibliographic readership data. Sure, we are living in a "digital age," but books are still being printed in massive quantities. According to writer Frank Fiore, " . . . about 550,000 books were published last year" globally. The actual number is probably much higher. Fiore continues by citing Bowker's "Books in Print" from the past few years. He writes, "Bowker, the global leader in bibliographic information management solutions, released statistics on U.S. book publishing for 2008. Bowker is projecting that U.S. title output in 2008 decreased by 3.2%, with 275,232 new titles and editions, down from the 284,370 that were published in 2007" (Fiore 2009). Despite this decline of number of total books published, the number sold is still relatively high. According to the *Los Angeles Times* in 2009, newly published books accounted for some fairly huge numbers. The *Times* writes, "The area that did the best was the important category of adult fiction—it has held steady since last year, with 208 million books sold. Taken on their own, sales of hardcover fiction were up 3%" (LA Times 2009).

Crain's New York Business reported the same statistics, but with some broader information:

> Overall unit sales through December 20 came in at 724 million, a drop of just 3% compared to the same period in 2008. The biggest decline by category was in adult non-fiction, with sales of 272 million units, down 7% from the prior year . . . Sales of adult fiction hardcover books rose 3% to 36 million units. Trade paperbacks in the category also grew their sales, to 79 million, an increase of 2% over the prior year. "Bottom line, it's really pretty impressive," said Lorraine Shanley, a principal of consulting firm Market Partners International. "When you look at every other medium, and you look at books, and you see they held their own in one of the most difficult years we've had in a generation, that's good news." Ms. Shanley added that when e-books were taken into account, industry sales were essentially flat with 2008. E-books are generally considered to make up between 1% and 3% of total book sales" [i.e., between 7 and 21 million e-texts] (Flamm 2009).

Statistics such as these are still astoundingly large: even with an overall drop in sales of new books in recent years, there are nearly three-quarters-of-a-billion NEW books being sold a year, globally. Another interesting statistic is the comparative market of book publication since the public use of the Internet. In an article entitled "The Death of the Book" (note the suggestive "death" narrative again), author S. David Mash writes, "Ever since the advent of the World Wide Web in the mid-1990s, average annual book title production in the U.S. is 28.6% higher than during the decade preceding the WWW. Unfortunately, the dizzying growth curve of free information on the Internet seems to have an inverse relationship to its academic utility" (Mash 2000). This is certainly a very interesting insight. Yet what else needs to be recognized is that this does not account for the "used books" market—the under-the-radar sales at church fairs, yard sales, and library book fairs, which when all accounted for could rival these statistics. But no firm data exists to support under-the-radar used book sales. A website called "booksalefinder.com" lists monthly sales of used books by state and localities—if one does a basic tally of its advertisements, many of these local book sales tout 20,000-50,000 used books each, easily making the used book market in northern Illinois a multi-million volume enterprise. I almost never buy new books, but I buy many, many used books. Perhaps, for every new book, I buy 40 used books. So is reading really dying, if more than a billion books are still being bought and sold a year?

Ultimately, I would argue that "decline" and "death" narratives are rhetorical tropes, reflecting more upon the image of one's self, world, and social constructs, than reflections of realities or truths. When educational systems fail, we say that reading is dead; when families don't value reading or education in their children, we say that reading is dead; when people own massive companies or conglomerates and want to sell an electronic gadget that is somehow in conflict with "the book," we say reading is dead. These narratives are part of what we think of as real or imagined in the world, and leads us to our next pivotal concern: the idea of *authenticity* and *authentic reading*.

3. Benjamin's Answer: The Authenticity Question

One answer to the cultural, artistic, and social history of reading comes in the form of an essay by Walter Benjamin entitled "The Work of Art in the Age of Mechanical Reproduction" (1936). Benjamin writes . . .

> "From a photographic negative, for example, one can make any number of prints; to ask for the 'authentic' print makes no sense. But the instant the criterion of authenticity ceases to be applicable to artistic production, the total function of art is reversed. Instead of being based on ritual, it begins to be based on another practice—politics." (Benjamin 1936, IV).

Benjamin's discussion of *authenticity and art* pushes us to consider the authenticity of reading or simply "authentic" reading. What exactly does this mean? There is a sense that "reading" has levels of authenticity, such as "real" reading, which constitutes a highly developed, educated, and engaged interaction with a text. That is to say, there is "one real or authentic reading," while all else is imitation or subordinate. For instance, is there a higher value placed on a substantial philosophical text that exists in book format, say, over a news article in electronic, online format as reading objects? . . . or in how one's reading of these texts varies?

It is here too where Benjamin's idea of politics comes in: once we've discerned that reading is no longer simply an educational act, we must recognize it as something with political implications. The politics of being taught how to read—however we define "reading"—are guided greatly by such things as socio-economics, location, and context, and, therefore direct us to various, often unexpected outcomes. The history of reading is the development of modern society; or, as Alberto Manguel writes in his masterful *A History of Reading*, "The history of reading is the history of each of its readers" (Manguel 1996, 22). The question of authenticity then, is a question of value and moral judgment. Each of us has our own values and moral judgments, so subsequently, there are seemingly limitless histories of reading in our world.

Even if more individuals learn "to read" in a literate sense, the next question is "how one learns to read." When Noah Porter, former president of Yale, made pronouncements about reading in the 1880s, this was a selective narrative about one's understanding of reading. Understandings of reading become valuated, even capitalized, because pronouncements by individuals like Porter are informed by one's religious, social, and economic locations, and from these categories are made the descriptions of reading as good/bad, lazy/industrious, and so forth. Dr. Porter, for example, goes on to describe four categories of reading valuation as seen through books: a) Good Books, b) Goodish Books, c) Good for Nothing Books, and d) Worse than Nothing! (Porter 1870/1891, 325). In some sense, valuation affects the idea of reading-ownership: what people value in texts and reading will determine how they wish to own the idea of the reading narrative and determine some form of authenticity of reading.

Manguel's brilliant treatise on reading is a *tour de force* in understanding the intricacies of reading's history, sociology, and even physiology—the interaction of text with the human. It reveals the essence that reading has infinite levels of meaning and understanding. From his own experience as a youngster in Buenos Aires working in a bookshop where he met and befriended the elder poet Borges and eventually became his reader, Manguel unearths his own understanding of reading over his lifetime, as directed from his experience reading aloud to the blind poet. What this became for him over the next quarter century, he brings forth with perhaps one of the most relevant questions for us today: who does reading belong to? When he read to Borges, he admitted that Borges owned *that* reading, not himself, the actual reader (Manguel 1996, 18-19).

There are multitudes of sensitivities in reading, which make it personal—and Manguel discourses through these beautifully. This is part of the question of ownership. As this author cleverly points out, these sensitivities to reading are so vast and nuanced that the very moments (not just acts) of reading become the most private and personal moments we participate in, or, as he quotes the Argentinian writer Ezequiel Martinez Estrada: " . . . [Reading] is one of the most delicate forms of adultery." (Manguel 1996, 19-20) . . . as if we're cheating on the public eye or the world!

Who owns reading? No one and everyone. It is with this pronouncement of ownership and Benjamin's question of authenticity, which we must recognize reading's foundation in the political, the human *poleis* that makes up the society of citizens, the people who are readers and determine their own histories, narratives, and theologies by reading. There is no authentic form of reading because there is no one real definition of reading—there are many.

4. Definitions of Reading

a) What is Reading?—An Historical Assessment

In the nineteenth century, the understanding of reading was very much tied to the understanding and development of education, especially primary and secondary education. In colonial America, early motives of reading pedagogy were almost exclusively religious—as one author writes, "The religious motive was the all-controlling force in colonists' lives; hence it is quite natural that one should find it permeating and directing the instruction in their schools." In the early period after independence, the shift moved toward political freedom, and so too did the material used to teach reading—as the same author notes, "Reading content now had several new functions to perform: that of purifying the American language, of developing loyalty to the new nation, and . . . of inculcating high ideals of virtue and moral behavior . . . for building good citizenship" (Gray 1938, Online) similar to the work of N.F.S. Grundvig in Denmark.

As for those key figures who influenced the development of reading in this same period, we cannot forget either the educational reformer Johann Heinrich Pestalozzi (1746-1827) or educational philosopher Johann Friedrich Herbart (1776-1841), who is considered the founder of the academic field of pedagogy. From about 1850 until 1925, according to some reading theorists, we find the influence of Pestalozzi and Herbart expanding and modulating in different ways. For instance, from ~1850 to 1880, Pestalozzian principles of education are influential in American schools, with "reading being taught as a means of obtaining general information . . . " which according to educators, was important for the development of the intelligence of the masses, who would ultimately vote and "choose leaders and determine the policies of this democracy" (Gray 1938, Online). From 1880 until the advent of World War I, "A new movement began in the field of reading instruction. This movement was the result of an emphasis upon the use of reading as a medium for awakening permanent interest in literary materials which would be a cultural asset to the individual in adult life," and "was largely the result of the Herbartian principles of education . . . " (Gray 1938, Online). After World War I, from ~1918 to 1925, "the aim in teaching reading was largely utilitarian. Silent reading was more and more emphasized, and there was an ever-increasing attention toward comprehension . . . the goal of . . . teaching children to become more effective silent readers, in order that they might cope with the great mass of practical materials with which they found themselves surrounded" became integral (Gray 1938, Online).

In the present, reading pedagogy scholars Patricia A. Alexander and Emily Fox have identified five specific eras of reading pedagogy since 1950, each succeeding with new agendas and programs geared at solving problems that arose in the previous era or accommodating the social-political issues that need to be addressed in the present. These periods include the "Era of Conditioned Learning (1950-1965)," the "Era of Natural Learning (1966-1975)," the "Era of Information Processing (1976-1985)," the "Era of Sociocultural Learning (1986-1995)," and, most recently, the "Era of Engaged Learning (1996-Present)" (Alexander and Fox 2008, 12-32).

Such changes in the historical pedagogy of reading are exemplified by our cultural contexts and the demands of an ever-changing societal framework—a framework which is inherently driven by political needs and wants of the people. And so, at the very fundamental level, the teaching of reading in childhood lays the foundation for a rich and multivalent potential for "reading-ness" in adulthood, and how we interact in our societies or affect policy in our world.

b) What is Reading? A Seminary Community

As adults who have learned how to read and have specifically an interest in the theological, religious, or spiritual life, the question of reading becomes highly personalized and singularly important. As I have done in past research, I elicited questions from my seminary community about the present topic. I asked simply "What is reading?" After completing this exercise, I'd thought of yet another question, which I was not able to ask in time: "How long can you go without reading?" Because, I know that for me, I don't know I could go an entire day without reading. (Of course, that depends on how we define it.) Determining how long we can abstain from reading could determine various aspects of who we are and how we ultimately define ourselves in this very fundamental task. Nonetheless, when I posed this central question to members of my seminary communities ("What is reading?"), I received some interesting, yet consistent responses. I sent out over 100 requests to faculty, students, and staff, and received ~11% response.[4] From these, I will share some relevant themes.

Succinctly put, reading was seen as an experiential act by most surveyed. Some spoke of symbols and semiotics, the structuralist models of letters being interpreted by the mind (Braun 2010); others of metaphors of times and places and textual landscapes (Nelson, Wenderoth, Tveite 2010); while others spoke of reading as a form of meditation (Stewart 2010). One participant noted "Kurt Vonnegut once described reading as something like the Western form of meditation. It's a rank generalization, but I love it. Whereas there are types of meditation that seek to empty the mind, usually with accompanying practices and postures designed to facilitate this process, the meditation of reading is a practice that seeks to join one's own mind to the mind of another for a sustained moment or longer, with its own attendant practices and postures" (Stewart 2010)

Now, I did not ask the participants what "theological reading" was, nor "theology," but simply "reading." Yet, theologies are highly dictated by the effort and power of reading. And the acts of creating these theologies are driven by an act of search, movement, and wandering, both textually and physically, in order to discover these theologies. In our next section, we shall examine how these physical and mental wanderings are problematized by our understanding of leisure, laziness, and luxury—each of which are often used in the lexical artillery against reading.

5. Another Look at Reading and Theology

a. Reading as "Leisure" or "Laziness"—An Axiological Question of Economics and Morality[5]

Historically, many writers believed that the content and context of reading determined one's

[4] The statistical response is not sufficient for a full analysis, but I provide them here for brief insight on the topic of understanding reading in seminaries.

[5] Thanks to Heidi Reible and Marya Burke for many fruitful conversations on "Leisure" and introducing me to the field of "Leisure Studies" and *flaneury* and shedding light on the distinctions between leisure and laziness.

laziness or industry, or some sort of moral right. Yet, I propose that what needs to be clarified is the distinction between "leisure" and "laziness," especially in relation to reading. These are axiological questions, questions of value. The difference between "leisure" and "laziness" is economic and moral intent: the intent of leisure is economic—we can have leisure if we can afford it; while the intent of laziness is moral—we have it whether or not we can afford it, since it is an action of moral choice to conduct or not conduct ourselves in such a fashion. Thus throughout the vision of understanding reading in history, the identities of "leisure" and "laziness" are often seen as parallel, if not equal, bedfellows, when in fact, they have distinct and very different meanings. Let us consider some examples.

The Journal of Education notes, "There is no harm in wide reading, provided you *really* read [my emphasis]. Merely tickle, with the worthless straws of literature, what you are pleased call your minds, is utter laziness" (JE 1887, 380). In the book *Edwin Booth: Recollections by His Daughter*, "laziness" and "reading" are coupled as part of the same human condition: "only laziness, reading newspapers, and my natural state of loaf, are the cause of my condition," (Grossmann 1894, 123). Or like Booth's "laziness and reading," in the work of Lusty Scripps we find: "I was at once quarantined in my cabin and enjoyed days of the utmost laziness, reading books which had for years been postponed" (Gardner 1932, 209).

Perhaps the confusion of these terms "leisure" and "laziness" go back to their quotidian use in early American vernacular, as seen in *George Crabb's English Synonymes* under the entry "Idle, Lazy, Leisure, Vacant" from 1849. In Martin Wallen's work *City of Health, Fields of Disease: Revolutions in the Poetry, Medicine, and Philosophy of Romanticism*, we find a scathing critique of reading types (which somehow foster laziness), in favor of the morally right brand of reading. The author writes, "Popular reading, consisting of promiscuous interpretations of uninformed works, 'transmits the moving phantasms of one man's delirium' into the empty space of entranced brains. Certainly this is a kind of exchange, but only of a diseased sort governed by delirium, daydream, and laziness—the greatest sin of which Wordsworth says an author can be accused" (Wallen 2004, 37-8). Reading and laziness as the greatest of sins?—this is some hamartiological exercise!

One of the most striking and intriguing articles is in the publication *Public Opinion*. The article is entitled "Is Reading a Form of Laziness?" (subtitles: "The Use and Abuse of Free Libraries. Do They Encourage Love of Learning, or a Form of Laziness?"). The article reads, "[Free libraries] are obliged to confess that the number of real students is small indeed; they complain bitterly that the vast majority of readers demand no more than the trumpery novel, which, as an anodyne, is a formidable rival to the gin-palace . . . The truth is that reading is not of itself a good or useful action. It is with many merely another form of laziness." (*Public Opinion* 1902, 528)

Scholar Michael J. Meyer's work on literature and the Bible reveals some level of the American literary interpretation of reading and religion imbued with a twist of this laziness, with an analysis of John Steinbeck's novels. Meyer writes, regarding the Edenic myth, "Junius' concept of Eden is that of laziness: reading books, dangling his feet in the stream, and ignoring reality." (Meyer 1993, 98-99).

Again, looking at the moral implications of laziness, they are surely tied to reading as moral degradation of the self, but primarily to the content, which one is reading. If one reads the Bible, this is a curative; this has been around for a long time, and found in Islam as well—in

The Recitation and Interpretation of the Qur'an: Al-Ghazali's Theory (Quasem 1979, 52), we find the discussion of reading the Qur'an as cure for laziness. The question of laziness is not necessarily the statement "I'm reading, therefore I'm lazy"; rather it is "I'm not reading the *holy texts*, therefore I'm lazy." (It is in the content that the morality of reading is struck.)

b. Reading as Wandering, Reading as Theology: Metaphoric and Physical Flaneury

The activity of wandering possesses a negative connotation of absent-mindedness, and aimlessness, even laziness. Culturally, though, the idea of the "wanderer" is less attractive to Anglo-American audiences than in the Franco-Romantic societies of Europe. The idea of the *passiagiatta* in Italy—or wandering by strolling—and *flaneury* in France are the two most prominent examples of this. Wandering is not only socially acceptable, but part of the cultural fabric in these places. And it is through these lenses that we can perhaps more properly understand the idea of reading as a holistic set of events. Because it is in the multi-tiered understanding of reading that we can view the kinesthetic-cum-imaginative symbiosis of reading as an action/event of both the body and the mind. As readers, we are engaged in not only the relationship with the text physically, in how we move, adjust, shift, seek, and wander to find that perfect reading spot, but we move, adjust, shift, seek, and wander in our imaginative [see Hilsund's distinctions of "imaginative reading"] understandings of the text; thus, we must be acutely aware of this symbiotic physical-mental relationship of reading and wandering.

Several texts expound, underscore, and qualify the Francophilic culture of wandering and reading, including most famously Walter Benjamin's *Arcade's Project* (originally in German), Andre Kertesz's photographic text "On Reading," and Louis Huart's *Physiologie du flaneur* (1841). An English work on the topic by Albert Smith is entitled *The Natural History of the Idler upon Town* (1848)—though similar in nature, the use of the word "Idler" does no justice to its French equivalent "flaneur," which has a clearly more sophisticated and nuanced meaning. The flaneur in France seems to have had a different quality than the Idler in England in the 1840s, though both are mocked—Huart defines the flaneur as "an animal with two legs, without feathers, in a thick coat, smoking and flaneuring" (Rose 2007, 8). Though, as German Literature scholar Margaret Rose points out, the concept of the flaneur in the 1840s is quite different from the flaneur in the twentieth century, the flaneur of Walter Benjamin, who is more sophisticated, more philosophical, and perhaps more serious.

Perhaps the best contemporary example of this may be found in Edmund White's masterful little book *The Flaneur: A Stroll through the Paradoxes of Paris*. White's narrative is both an historical look at the Flaneur, specifically in Paris, and a memoired account of himself becoming an acclaimed American writer in France. He excavates the historical markings of Paris, wandering through histories of the city and of the flaneur, of museums, famous and not so famous; of ex-pat American writers, jazz musicians, and artists, and where they lived; of French thinkers, politicians, and poets; and of the history of sexuality. It is in these mini-histories of the city that White constructs various identities. If self-creation is part of the theological discourse, it is in this self-creation of White's *The Flaneur* that this most secular of texts, plump with literary allusions, sexual slangs, and cultural motifs, is in fact a beautifully crafted masterpiece. And it is more precisely a masterpiece of theology and language, melded into one's interior castle and belief in something spiritually erotic and mystically sophisticated: the flaneur-wandering self, wandering, writing and reading, in order to come to an understanding of the cosmos and the divine (White 2001).

c. Paradigms of Reading

In the next section, I wish to address paradigms of reading; specifically, how we understand reading depending on the economy of time, luxury, and what I will call the "formula of reading"—ontology, axiology, and deontology.

i. The Economy of Time and Reading (Lesung und Zeit=Reading and Time)

The relationship between reading and time is a very salient and real issue to consider, because it is with time that we can determine how to spend our days, and whether we spend our days passively observing our worlds or actively engaged with them. Such considerations of time force us to consider how the length of the day can or must be utilized toward the practical, in order to earn us money and sustain us; or how, if we have financial security, we may be able to engage in acts of leisure (a mode of economic freedom) or luxury (an excessive mode of economic freedom)—both being moral considerations. As reading can be many things to many people, how does time—generally speaking—play into the act of reading and the amount of time we give to performing that action? And does the reading action have a socio-economic and political result based in the economy of time?

Not too long ago, someone wrote a piece in the *New York Times Sunday Book Review* about "giant books," specifically novels running more than 1,000 pages—like Richardson's *Clarissa*, Sholokhov's *And Quiet Flows the Don*, or the two-volume meganovels like *The Yeshiva*, by Chaim Grade, *The Demons*, by Heimito von Doderer, and the irascible *Man Without Qualities* by Robert Musil, or even Proust's 3,000 page, seven-part-novel *Remembrance of Things Past*. Of course, none of these comes close to Chicagoan Henry Darger's 60-year-effort of madness about the Vivian Girls, entitled *In the Realms of the Unreal*, a novel surpassing 15,000 pages in length—and only surviving in manuscript and read likely by no one. The point of the *New York Times* article was "how many of us readers of these monsters are out there?" This question prompts me to ask a follow-up question: not just "how many?" but "who . . . ?" and "why . . . ?" The reasons for reading such monstrous books are many, yet one of these reasons, just as with reading other types of books, has to deal with time—the availability *of* time to read. Generally speaking, if you have means, you can spend more time reading; if you don't, you cannot.

It is also tied to reading's inherent identity of valuation: who values reading? Do poorer populations value reading for its "moral illumination," to quote Elizabeth Hardwick again—or do these populations value reading for the potential that reading, thus education, can garner in terms of monetary and social advancement? Ultimately, this question is too complex for a simple "yes/no" answer. Human beings are diverse, yet it is still a question to think about, even if we cannot sufficiently answer it. This too makes us consider then, why in literacy studies in certain developing societies, we find some groups not supportive of reading and literacy—as if it were not highly regarded in the social fabric of families and communities, especially agrarian systems: perhaps that reading is still in conflict with "production of" crops or the sustainability of family units; thus this conflict and competition arises in a (social-political-economic) location that has no time for either leisure or laziness, because survival is the focal consideration. (NB: there is a certain devaluation of reading on my immigrant side of the family, but not education, as long as it provides a practical need for support of the family unit).[6]

ii. Reading as Luxury: Smollett's Example

This brings us to another category of economic understanding of reading: that being luxury. Let us look back a few hundred years, to Scotland, in the eighteenth century. It was in that locale that a poet and writer of the picaresque novel, Tobias George Smollett (1721−1771), fashioned a cultural theory of luxury through intense social critiques of Britain. Smollett's works, including *The Adventures of Roderick Random* (1748), *The Adventures of Peregrine Pickle* (1751), and *The Expedition of Humphry Clinker* (1771), each had a lasting impression on successive writers.

Yet, it is in the scholarly treatment of luxury itself that John Sekora acutely analyzes the role of Smollett's thinking on the topic and his treatment of European society of the time. In *Luxury: The Concept in Western Thought, Eden to Smollett*, we find the Scotsman's unbridled attacks on luxury in almost all of its known forms. As Sekora writes, "The seventy volumes Smollett wrote or edited during his later career represent the most sustained attack upon luxury of the period and bespeak the continuity of previous attitudes into the 1750s and 1760s" (Sekora 1977, 136).

Smollett effectively defines the *history of luxury discourse* for generations in his writings. As Smollett traveled around Europe and wrote both fiction and non-fiction accounts of luxury, he recognized its power to influence society in very profound ways. As Sekora writes, " . . . Smollett insisted that the spread of luxury carried with it profound political implications" (Sekora 1977, 137).

Ultimately, our understanding of Smollett and his contribution to the luxury discourse lies with his assessment and critique of its influence on politics. The roles that luxury and luxuriant behavior have in society are all fully political.

Though Smollett's considerations were primarily around wealth in the eitheenth century, it is still a question of what constituted wealth in the subsequent society through the nineteenth and twentieth centuries, specifically the ability to read and advance in education. In this country, it would be a valid statement to say that the ability to read at some level was a luxury well into the 1860s, when a seminal piece of legislation, the *Morrill Act of 1862*—known as the Land Grant College Act—changed the literary and educational framework of the U.S. toward exponential increases in American literacy for generations.

In 1860s America, the existence of a personal or other library (especially before the Carnegie libraries of the 1890s and forward) was a symbol of privilege, if not luxury. In modern literature, we find an example of "book" and "reading" as luxury in Esther A. Albrecht's novel *Riders of the North Star*,[7] which recounts the stories and lives of members of the Swedish Augustana

[6] In more recent literature, we have the use of laziness and reading; in *The Lazy Husband: How to Get Men to Do More Parenting and Housework* (p. 182) we have these fine lines: "I know that laziness is a matter of perspective. When I don't jump up to help my wife clear the table because I'm more engrossed in reading the paper and less grossed out by the dishes in the sink, it's not laziness on my part, it's relaxation."

[7] I thank my colleague Emilie Pulver for bringing this fine historical novel to my attention. Her keen eyes and alertness to preserving seminary and library history are very much appreciated.

Lutheran Synod in the mid-nineteenth century, along with the founding of the Augustana Seminary in 1860 in Chicago. In it we get a glimpse of the paucity and luxury of reading when the reader is cast into the narrative of Katrin Andersdotter—the novel reads:

> Katrin was a bit cynical, finding much to complain about . . . Wrinkles were beginning to form around her gray eyes, and her sight was failing. But she didn't care. She was busy all day with heavy work. At night the light from the fireplace wouldn't be enough to read by anyway. But who had a book?" (Albrecht 1970, 23).

Two decades or so later in 1875, a Lutheran pastor and future professor of the Chicago Lutheran Theological Seminary, Henry W. Roth, was traveling west across the American expanses, and came upon this Swedish Lutheran seminary in Paxton, Illinois—and noted most specifically on the fine collection of books that his Swedish brethren had at their disposal. Though fictionalized in the twentieth century, the account of Katrin Andersdotter underscores the differences of wealth and privilege among men and women in nineteenth-century societies. But this also provides us with an appropriate segue to the renewed discussion of the philosophical and ethical roles that reading plays in our lives, both today and historically.

iii. A Formula: Ontology, Axiology, and Deontology of Reading

When considering the fundamental philosophical aspects of reading, three specific areas form a foundational understanding for who we are in our relationship to the reading paradigms: ontology, axiology, and deontology (or ethics). These three constructs are, what I would suggest, a reading formula: a) the *ontology* of reading asks "How does reading define ourselves, our being?" b) the *axiology* of reading asks "How does our understanding of value define "reading?" and c) the *deontology* of reading asks "What are the ethical implications of reading?" For some, reading is so important that it constitutes not simply an aspect of our being, but being *itself*. A Heideggarian notion might read something like *Lesung und Sein* or *Lesung und Zeit*. And however simplistic one might think this ontological statement, consider the following questions: "how long could you go without reading? And how would not reading for 24 hours affect you mentally, physically, emotionally, and spiritually?" In some ways, the analogy may be contextualized in the prison cell: where the absence of freedom no longer allows one to physically wander, and ultimately affects the mental, physical, emotional, and spiritual states of a person.

6. Conclusion: Narratives, Post-Colonialism, and Reading

What is reading, really? Perhaps the question is not exactly "What is it?" but "What do we imagine it to be?" The theorist Paul Virilio suggests that the idea of "logistics" is not just a movement of objects and people, but images (Virilio 1989). Perhaps then, it is appropriate to end today with this suggestion on the logistics of reading and wandering as movements of imagination toward theological discernment. Logistics derives from the Greek *logistikos* meaning "pertaining to logic." Our logic of reading and logic of wandering inform us of our theological progress and outcomes, through the political discourses of ontology, axiology, and deontology. Historically, reading methods and paradigms have shifted, as Alberto Manguel has shown through his work *A History of Reading*. But I would argue that the levels of politics driven by logistics is far more dynamic than we might initially think. *Pre-modern reading* was privileged, priestly reading, where reading was understood as primarily, though not exclusively as God-driven, an exercise of "community-centered" ontology; *modern reading* shifted in the times of technological advancement not just in terms of reading pedagogy, but "reading" as a cultural value, such as in the industrial, French, and American Revolutions—where reading was viewed increasingly as an object of "community" moving toward the "independent": churches still had Bibles, but more people were reading at home, to themselves; mass production of books allowed for books to be affordable and general literacy in Europe and the United States rose dramatically in the mid-nineteenth century. And then there came the idea of *Post-modern reading*—reading that was not simply "independent" but "solipsistic" or "isolationist," where the concern of the "reading objectification" is about the reader sequestering the self away from traditional community, history, and God, for example, and transitioning into the self-created space, of-by-and-for the self; determining who or what is part of the reading discourse, who is "friended" or "unfriended." Readers can now read "e-readers" without the indication of a book's cover or content, further isolating the individual from his or her surroundings. And readers have become units of information, tabulated in ALA or NEA studies; self-contained entities of the self, rarely seen as communal readers any more. Ultimately, we've moved from a collective understanding of reading to a much more private, individualized, and exclusionary practice, paradoxically, even while we've become supposedly "more connected."

A para-Marxist model, such as this, might suggest not just that "we become objects," but the concept of reading becomes an object: valued or devalued to the cultural norms. But so too have the narratives of reading and ownership—to recall Manguel's question of "Who owned reading?" This question may be tweaked to read "Who owns the 'what is reading' narrative?" In a conversation on technology I had with a colleague a few years ago, the person told me that "technology was often seen as frightening and totalitarian—possessing control over the world." My colleague was a post-colonial theorist, whose job it was to analyze the legacy of oppression and hegemony and social control. Considering this, some might argue that the narrative of "What is reading?"—such as the discourse that says "Reading is Dead!"—is a post-colonial narrative: it dictates to us a form of control, hegemony, subordination, and empire in a rather subtle mode. It makes us think something is true, because that is what the power structure wants us to think.

Like the language and use of the "e-reading" narrative to change the world, such a model is inherently insular and bourgeouis. It is a force of high-end, capital-driven media, announcing that "the Kindle will be not only useful but necessary in changing the life of every one on the planet." Even if one or two million e-readers are sold . . . let us remember that there are still more than one billion people who don't have a toilet, two billion people on the planet who don't have clean water, and five billion who don't even use the Internet (as of 2009). The world literacy rate is roughly 82%—of those ~five billion people reading, only 20 percent are reading online. Of the some one and a half billion of those people who do use the Internet, only one, or 2/1000th of them, are e-readers. (Even the telephone, invented more than a century ago, is not owned or used by everyone!) Only time will tell what the technocrats have in store for us and our futures.

Reading is always changing and should be understood as transformative. Our stories, like the stories of the Hindus as described by Wendy Doniger in her recent *The Hindus: An Alternative History*, are stories and history, myths and history, and a conflagration of mutilated or constructed narratives each one a part of the historical fabric: because history, in either its loudest evocations or its most silenced victims, like stories, is only so true . . . and so created by imagination and its "moral illuminations."

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Webb, David P. (#2). 2010. February 16.
Wenderoth, Christine (#5). 2010. February 22.

Further Readings on Books and Reading (from the Nineteenth and Twentieth Centuries)

Adler, Mortimer J. et al. *How to Read a Book*. New York: Simon and Schuster, Inc., 1940. NOTES: Classic text and national best-seller on aspects of reading and "readings."

Auden, W.H. *The Dyer's Hand: and Other Essays*. New York: Random House, 1962. NOTES: "Reading," pp. 3-12. "To read is to translate . . . " (3).

Fadiman, Clifton. *Reading I've Liked*. New York: Simon and Schuster, 1944. NOTES: "In some cases the impulse to read (and reflect on what one has read) dominates completely. Then you get queer but interesting specimens like Robert Burton, who wrote *The Anatomy of Melancholy*. In such a case reading has become a kind of disease, a fascinating, proliferating cancer of the mind." etc. (p. XIV); Also, other interesting reflections on books and reading.

Glover, Terrot Reaveley. *Springs of Hellas and Other Essays; with a Memoir by S.C. Roberts*. Cambridge: At the University Press, 1946. NOTES: (Chapter VII: Cicero Among his Books), pp. 131- author discusses Cicero and Oliver Wendell Holmes and the relationships we have with books: "Every man, wrote OWH, is afraid of books who has not grown up among them; he himself was at home with them, like a stable boy among horses . . . " (132).

Halsey, Francis Whiting. *Our Literary Deluge: and Some of Its Deeper Waters*. New York: Doubleday, Page, & Co., 1902. NOTES: Chapter IX. The Mechanical Side of Books (pp. 77-); Chapter X. Librarians and Their Influence (pp. 86-); also contains information on the history of book publishing and reading; see also: (pp. 77-78) "Men read such books in earlier times...when inclined desks offered solid places to hold books, when men did not understand that better book sizes existed, and when they had ampler leisure." Book talks about book "sizes" and how they changed from 1870-1900.

Lang, Andrew, ed. *Ballads of Books.* London: Longmans, Green, and Co., 1888. NOTES: Compilation of poems about books.

Levin, Harry. *Contexts of Criticism*. Cambridge, MA: Harvard University Press, 1957. NOTES: See chapter titled "Society as its Own Historian." Levin's text may contribute to the idea of the nineteenth-century novelist as critic of self, history, and society. The idea that society is anthropomorphized as both its own historian and its own reader may be relevant to the broader discussion of "reading," "readingness," and "the history of reading." See also (pp. 171+). Noteworthy statement (see p. 188): "A perfect society, by definition, has no use for a self-critical literature; but no society ever achieved a state of perfection by liquidating its critics."

MacLaren, Ian (pseud. of John Watson). *Books and Bookmen and Other Essays*. New York: Hodder & Stoughton, 1912. NOTES: About reading certain books. Part I "Books and Bookmen," (pp. 1-41) has fine quote about "leisure" and "reading" relevant to our discussion, quoting from Emerson: "The Book is a sure friend, always ready at your first leisure, opens to the very page you desire, and shuts at your first fatigue" (p. 40).

Marvin, Frederic Rowland. *The Companionship of Books: and Other Papers*. New York: G.P. Putman's Sons, 1906. NOTES: See (pp. 10-16) for fine discussion on the value and variety of books in society.

Orcutt, William Dana. *From My Library Walls: A Kaleidoscope of Memories*. New York: Longmans, Green and Company, Inc., 1945. NOTES: Recounting life of books; in Italy; in the Vatican; low-cost books in Boston.

Papini, Giovanni. *The Failure* (Un Uomo Finito). New York: Harcourt, Brace and Co., 1924. NOTES: Chapters 2 & 3: "A Hundred Books," and "A Million Books." Writes about the young Papini yearning to read.

Parrish, Wayland Maxfield. *Reading Aloud: A Technique in the Interpretation of Literature*. New York: The Ronald Press Co., 1941. NOTES: Various items of interest including orality. Chapters include II: "Objectives in the Study of Oral Readings," III: "Method in the Study of Reading," and V: "Interpretation of Attitude," among others.

Ruddy, Howard S. *Book Lovers' Verse: Being Songs of Books and Bookmen Compiled from English and American Authors*. Indianapolis: The Bowen-Merrill Co., 1899. NOTES: Compilation of poems about books.

Thwing, Charles F. *The Reading of Books: Its Pleasures, Profits, and Perils*. Boston: Lee and Shepard Publishers, 1883. NOTES: Interesting treatise on reading and books; includes chapters I: "The Advantage of Reading," VIII: "Religious Books," and XII: "Forming a Library."

Scholarly Sustainability and Its Impact on Theological Librarianship
by

Melody Layton McMahon, Catholic Theological Union

How did I become interested in the issues of scholarly sustainability? Well, obviously this will become more clear as we go along in this paper, but a major impetus for finally deciding to speak about this topic is this simple one—all of the rest of my family has been on the sustainability bandwagon for some time. My husband's law firm is an environmental boutique firm and has been dealing with all kinds of sustainability issues practically since the word was invented. My daughter is a near vegan who prefers not to eat rice because the research she believes in shows it is worse for the environment than cows—she prefers to describe how she eats as sustainable. My son is in active conversations with his college president about bringing wind turbines to their campus to help with energy sustainability. I just figured I better step up!

I have had hesitations that perhaps the use of the term "sustainability" was a bit too cute or trendy and just a novel way to gain attention for the publishing and academic communication issues that are generally covered under this terminology, but I decided to do this paper to sort out my thoughts about it and to learn more (I am not claiming to be an expert)—in doing so, I have decided that sustainability is, in fact, a quite useful term for the issues we are facing.

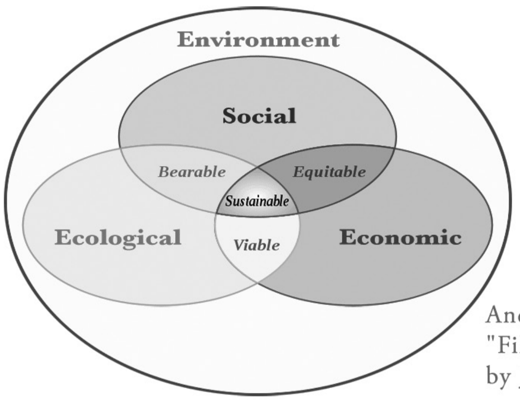
Those of you who know me or read ATLANTIS are aware that I have posted several times about journal pricing, and I hope you are avid readers of *Theological Librarianship*, where you might have read my article on reference works. Though it was not overtly about sustainability issues, I think it raises many of the concerns that we find in the area of reference publishing. So those two problem areas, journals and reference works (online resources in particular), pricing and sustainability issues are what I want to talk about today. I plan to discuss the values of sustainable scholarship, what sustainability means, issues of preservation and accessibility, the differences between "green" and "gold" open access, funding issues for sustainable projects particularly as they apply to seminary libraries, and to look at collaborative efforts across institutional boundaries that can contribute to successful projects.

I have followed SPARC (Scholarly Publishing and Academic Resources Coalition) for quite a number of years, especially when the heat was on to mandate that publicly funded research be made available freely online. Then, when I heard last fall that Ithaka was sponsoring a conference on sustainable scholarship, I decided to attend. This is how my recent article in *In Trust* came about. I had my hackles raised when *In Trust* blogged about the conference (clearly cribbing from an article from *Inside Higher Education*) and reported on the provocative nature of the discussion at the conference. The keynote speaker was Dan Greenstein who is a ringleader of sorts among the "library as a place is dead" crowd. He clearly indicated his remarks were meant to be provocative, and it became clear that he meant NOT the sense of disposing us to think outside the box, but rather the sense of inciting to anger. His remarks did not go down well with anyone as far as I could tell (the audience was publishers as well as librarians), but after that we were treated to presentations on several really exciting projects being developed using a number of different funding models to provide open access and otherwise affordable scholarship.

Definition Of and Values Of Sustainability

How might we describe sustainable scholarship? Well, scholarship is coming rather late to the sustainability bandwagon. An article I read some time ago, written in 1992 by Charles V. Kidd on the "Evolution of Sustainability," suggests that though this is not a new idea, it has gained incredible ground in a very short time to become an "influential idea in the continuing debate over the future of the world." He points out that there can be no precise definition because the term is used in so many strains of thought. He does demand, though, that those who use the term in the future should "always state precisely what they mean by the term."[1] This seems sensible to me, so I am going to explain some uses of the term in general, then its use in academic scholarship, then my own precise use, so that I don't run afoul of Mr. Kidd. The first use of sustainability was in 1972 in the context of man's future.[2]

Three Pillars of Sustainability



Andrew, Sunray, based on "File:Sustainable development.svg" by Johann Dréo.

Figure 1

At my husband's firm they call this the "triple bottom line" and speak of profit, people, and planet. This Venn diagram demonstrates how these concepts overlap to create sustainability. Wikipedia starts its long article with "Sustainability is the capacity to endure."[3]

In just a few years—after its 1972 use, Kidd says, the term had taken off and was being used in economic, environmental, technological, and social discussions. Now you can even find a sustainable dance club in the Netherlands![4] In fact, Wikipedia has a page called "Index of Sustainability Articles" and there are over fifty entries from A-C only.[5] The Brundtland report, based on a conference convened by the UN in 1987 to consider environmental and natural resource issues, defined sustainability in this way: "development that meets the needs of the present without compromising the ability of future generations to meet their own needs."[6]

I have found the term "sustainable" used for scholarly communication only as early as 2003 (however, I didn't undertake a thorough examination of the literature), though we have been discussing the issues involved much longer.[7] A 2009 conference at Pacific University stated that scholarly sustainability is "the precise confluence of faculty/author engagement and institutional support that results in created knowledge being shared as openly as possible and being available to serve as the genesis for new ideas."[8] The Ithaka conference that I attended was billed for those "most deeply invested in creating a healthy, innovative, and sustainable eco-system for scholarly communication in the future, and to provide examples and actionable ideas that could be used in many institutions and organizations as people plan and execute strategies relating to the creation, dissemination, preservation, and funding of scholarship and other content."[9] In 2008, a JISC-funded Ithaka report defined sustainability as "having a mechanism in place for generating, or gaining access to, the economic resources necessary to keep the intellectual property or the service available on an ongoing basis." However, they quickly realized that "just keeping the lights on" leads to irrelevance, so that the definition needed to be refined to indicate that services would need to continue to benefit their users. Their new definition (2009) is "Sustainability is the ability to generate or gain access to the resources—financial or otherwise—needed to protect and increase the value of the content or service for those who use it."[10] I am fairly happy with that and will just adopt it as the underlying definition for this paper.

Some of the values of sustainability might be:

- Community—being in this place together, with both burdens and benefits
- Fairness—an economy and policies that support all entities equally
- Opportunity—all can thrive
- Responsibility—stewarding our inheritance well[11]

A strategy consultant firm that describes its mission as a desire to achieve "transformative leadership on the sustainability agenda" has the following values: Equity, Diversity, Impact, and Change.[12] They try to achieve equity among the three pillars of sustainability, they see diversity as the lifeblood of all around us, they aspire to make a difference outside the proportion of their size, and "embrace change as a constant"—trying to achieve the flexibility and tolerance that change brings. I think both of these sets of values work very well to explain the kind of values I espouse in my own vocation as a librarian and that I try to bring to my own workplace as well.

If you think that we as theological librarians are safe from the issues that have given rise to discussion of sustainability temporarily because humanities scholars are behind scientists in these arenas, read Abby Smith's article on "The Research Library in the 21st Century: Collecting, Preserving, and Making Accessible Resources for Scholarship." She discusses the

> emergence of digital humanists who continue to focus on narrative, discursive, and essentially qualitative ways of investigating what it means to be human. It is these scholars, interrogating new forms of discourse, narrative, communication, community building, and social networking, who will spend most of their time on the open Web and use wiki and blogging applications, social software, and other as-yet-undreamt-of applications. All these multimedia forms of discourse will present special challenges for collection development and preservation because of their inherent bias toward process over product, a bias that resists fixing expression in the canonical forms upon which analog preservation practices are dependent."[13]

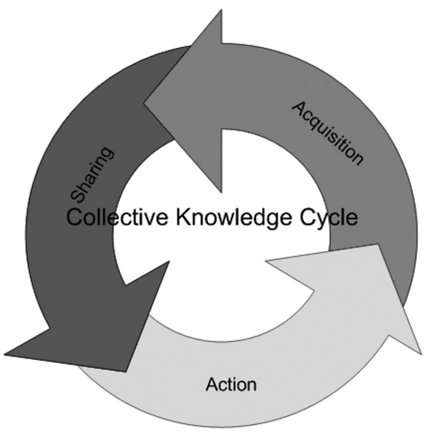
Smith provides an anecdote of hearing a "tenured literary theorist say that she hoped never to publish a monograph again. When she gives talks, they are immediately blogged, and she finds this mode of discourse with other scholars highly productive and immediately gratifying. It has also reframed her view of the timetable of monograph production, shifting from inevitable-if-slow to arbitrary-and-obsolete."[14]

A year or so ago, I read an article in *First Monday* that discussed a more democratic form of knowledge exchange. The somewhat (maybe) cynical authors feel that academe is now "organized into specialist fiefdoms" and "academics are now gate-keepers of feudal knowledge castles."[15] They argue that "journals become the gatekeepers of academic power rather than cultivators of knowledge"[16] and they repeatedly remind us that rigor is not to be equated with physically published books and journals.

I was re-reading some postings from ATLANTIS that I had put away in a folder for the past year or so, and I realized that some of our colleagues (and maybe some of you) are still inclined to think this way. I was disabused of this way of thinking by hearing Lindsay Jones speak about the making of the second edition of the *Encyclopedia of Religion* and by talking with Gale executives about the publication of the second edition of the *New Catholic Encyclopedia*. The article I published in *Theological Librarianship*[17] about reference resources focused on the publishing debacle of the George Kurian-edited *Encyclopedia of Christian Civilization.* This publication (or non-publication) seems to me to provide a clear-cut case that just because it is in a book, there is no reason to trust it without discernment.

The authors of the *First Monday* article envision a "knowledge exchange system" that aims to create quality human knowledge by:

- *Development:* To create new knowledge that was not there before. Does the system foster tomorrow's important ideas today? Is it research at the cutting edge?
- *Discrimination:* To discriminate good quality knowledge by peer review. Is the knowledge likely true? Are the arguments logical and the claims valid?
- *Dissemination:* To disseminate and present knowledge well. Have readers been educated? Is its knowledge useful, well written, clear, and timely?



Attributed to Brad Hoyt, Knowledge Management News.
Creative Commons License.

Figure 2

A knowledge exchange system succeeds if it produces good knowledge whether physically or electronically. The definition includes non–academic systems like Wikipedia if they create, discriminate, and disseminate knowledge.[18] Some of the projects I describe later include non-academic components as well.

So, generally speaking, the values of scholarly sustainability are where there are intersections of sustainability values and academic values, and I think these are a moving target.

Key Factors for Sustainability According to Ithaka

1) Dedicated and entrepreneurial leadership—a dedicated leader is necessary, though that leader doesn't have to be one hundred percent dedicated to the project. However, if there is strong identification between a leader and the project, care will need to be taken when a change of leadership becomes necessary.
2) A clear value proposition—"Create a resource that offers unique value and continue to add value to the resource based on an understanding of users' needs." Sometimes the content is enough; other projects may need to have value added innovations.
3) Minimize direct costs—get in-kind support from host institutions, harness volunteer efforts.
4) Develop diverse revenue sources to cover both direct costs and ongoing upgrades.
5) Have clear accountability and metrics for success for both the resource itself and the revenue model.[19]

Issues of Preservation

When I was re-reading Kidd's article on the evolution of sustainability, it finally dawned on me how preservation is absolutely critical for scholarship to be sustainable. It seems so self-evident. But I don't think we consider preservation for sustainability's sake very often—we see preservation as an end in itself. But Kidd says, "Concern for the long run means concern for the welfare of future generations, and the weight to be given to the welfare of future generations is a matter of values."[20] Further, "The wisdom of current policies and of proposed actions should be assessed in terms of their full long-range effects."[21]

A lot of things I read mention that it is difficult to get librarians to put their heads around the concept that books and journal articles are not the only places where serious scholarship is going on. These seem stable to us, and they are generally still given priority in tenure and promotion decisions, but as work becomes more interdisciplinary and inter-institutional, more collaborative, these types of publications are being joined by other forms of scholarly communication that must be dealt with.

Websites and blogs, for example, are both being used by top theological scholars and institutions to publish immediately. As these born digital communications proliferate, a new kind of research structure is evolving, and librarians must become the custodians of this type of knowledge transmission as they have done with scrolls, manuscripts, and books in the past.[22] We have to decide that what we want to conserve is NOT books, but that we will be preservers of the **scholarly record** no matter what format it takes. Many of us do not have expertise in preserving these new types of scholarly records—wikis, websites, blogs—but we can learn and we can join organizations who can help us. We can work with our faculty to help them to understand what formats are likely to prove viable in the long run. The recent article in

American Libraries, "It's the Content, Stupid,"[23] demonstrates that by libraries making a point of preserving these types of scholarly communications, we are taking a step to inform tenure and promotion committees that these are essential and vital scholarly activities which should be rewarded.

Funding Issues for Sustainability

- Demand-Side Models
  - Versioning
    - Offline Media Editions
    - Convenience-format licenses
  - Value-added Services
  - Voluntary Fees
    - Use-triggered licenses
    - Donations & Fundraising

- Supply-Side Models
  - Input Fees
    - Article processing fees
    - Discretionary Open Access
  - Affinity Relationships
    - Advertising
    - Sponsorships
  - Internal Subsidies
    - Society dues surcharge
    - Partnerships
  - Grants
    - Institutional Grants & Subsidies
    - Government Funding
    - Endowments
  - In-Kind Support
  - Partnerships

Maron, Nancy L., K. Kirby Smith and Matthew Loy. "Sustaining Digital Resources: An On-the-Ground View of Projects Today." Report, Ithaka, 2009. http://www.ithaka.org/ithaka-s-r/strategy/ithaka-case-studies-in-sustainability/report/SCA_Ithaka_SustainingDigitalResources_Report.pdf.

Figure 3

I highly recommend *Sustaining Digital Resources*, the Ithaka document I referred to a bit earlier. It has a section on key factors for sustainability and covers a variety of ways to fund projects by looking at specific online projects. I want to point out that I am not here to rail against for-profit publishers. I WILL rail against greedy for-profit publishers, however! I am becoming more and more convinced that there are far better ways that offer fairness to all entities. Currently, universities and other educational institutions, our faculty and scholars and libraries, are both the producers and consumers of scholarly communication. But in too many cases, we are not the disseminators of this scholarship. How many of us know academics who are becoming rich on their earnings for books they write or journals they edit? How many universities and other scholarly institutions are subsidizing greedy for-profit publishers by providing release time for journal editing, sabbaticals for research for books, secretarial staff to input the text of these, workplaces where all this work goes on, and on and on? But the manifesto "An Open Letter to All University Presidents and Provosts Concerning Increasingly Expensive Journals," by Theodore Bergstrom and R. Preston McAfee, summed this up. "It is time to recognize a simple fact, and react to it. The symbiotic relationship between academics and for-profit publishers has broken down. The large for-profit publishers are gouging the academic community for as much as the market will bear. Moreover, they will not stop pricing journals at the monopoly level, because shareholders demand it."[24] Bergstrom and McAfee make two recommendations:

1) Universities should assess overhead charges for the support services of editorial staff working for journals whose library subscription rates are not fair.
2) University libraries should not buy bundled packages from large commercial publishers and should set clear minimal standards of cost-effectiveness for individual journals to which they subscribe.[25]

This is one of the points that the University of California group made in the news splash about *Nature* journals that came out last week. Their faculty edits and writes an enormous percentage of the articles that appear in the various *Nature* journals, and now they are being required to pay exorbitant fees to use the material that should belong to their faculty.[26] Whether you are sympathetic to the University of California side, believing they are being wronged, or you feel they have had the benefit of a good deal for years, it is still not hard to see their point!

An ACRL document, *Establishing A Research Agenda for Scholarly Communication*, rightly states that "with regard to public policy, universities and their libraries need to gauge their commitments to scholarly communication policy interventions and to make investment decisions about their advocacy efforts. This is necessary, for example, to differentiate the goal of 'open access' from the policy compromises that may appropriately first enable 'enhanced' or 'sustainable' access."[27] While this document feels very timid to me, constantly calling for more study, more data, they do point out that while they are calling for all this, the scholarship going on in many disciplines will not wait for librarians to catch up. They say, "New research, presentation, and dissemination methodologies are being used with resulting implications for libraries and their institutions seeking to balance investments in commercial publications with support for new research and publication models," particularly for nascent interdisciplinary and inter-institutional collaborations.[28] Then they ask for more time to gain more understanding! But I do agree that there can be multiple sustainable models of action—those devoted to increasing open access and those devoted to making for-profit models more sustainable.

A possible "key component" (according to Robert Schroeder, who speaks and writes on the topic of scholarly publishing) for successful sustainability is a sound not-for-profit business model—the cooperative business.

Cooperative Principles

Voluntary and open membership	Each "member"—university or journal—would decide its level of participation on a journal by journal basis
Democratic member control	Each member would have one vote in governance
Member economic participation	Co-ops don't make a profit—profit is returned to members based on use

Figure 4

Autonomy and independence	can make decisions based on member's best interests
Education, training, and information	promote the Scholarship of Publishing
Co-operation among cooperatives	promote the creation of new scholarly journals to join the cooperative
Concern for community	students, faculty, scholars, researchers

Used with permission of Robert Schroeder

Figure 5

This business structure, which applies to many other types of business, has been in existence for over 160 years and can be adapted for the business of scholarly publishing. Schroeder thinks that "these cooperative not-for-profit principles are the catalysts that will make academic publishing thrive."[29] He thinks that SPARC is fairly close to successfully modeling this, but points to a German initiative, GAP, which is closer. I think other models are drawing close. He does not mention Ithaka, but their not-for-profit model has some likenesses to the cooperative model.

Some scholars, like Ray English, one of the gurus of open access and the person who really started my interest in these issues when he spoke at John Carroll University (my previous workplace) years ago—so many years ago that I am guessing he did not use the term sustainability—is pleading for the end of big-deal subscriptions and calling for pay-per-use.[30] This is a concept I find quite interesting, but right now when pay-per-use is offered, the prices are too high to make it a sustainable option. Fair, pay-per-use pricing could be one way to achieve sustainability. Anyway, it is clear that no single business or income model has shown itself to have the greatest benefit, and from my reading, I do not think it will. Journals, online reference projects, and the like have too many different kinds of producers who have differing philosophies to ever achieve a single best model.

Open Access

While I do believe that open access is just one of the ways that scholarship can become sustainable, I want to spend a bit more time on the concept because I happen to believe it is a particularly viable way to make scholarship sustainable in a religious setting. It's estimated that around ten percent of Anglophone academic journals are now open access. And citation rates are higher from open access journals. Why wouldn't scholars want to publish with an open access journal? Main answer—tenure committees still feel it is easier to equate quality with commercially produced journals. I believe this will be changing as more faculty sit on editorial boards of open access journals, go through stringent peer-review with open access journals, and just generally become more familiar with open access.

Gold and Green

Green—green open access refers to self-archiving in thematic or institutional repositories. Authors make their own e-prints available to all. Generally speaking, we are talking about self-archiving, not self-publishing; peer-reviewed articles are archived in a way to be freely accessible to any researchers.

Gold—there are two basic gold models—the first is where a journal charges a publication fee or article processing fee of the author or its proxy. These fees pay for the costs of peer review, editing, marketing, and all the other production costs associated with a journal.

Scholarly journal publication has five major facets—similar for print and electronic publishing

- product development
- production and distribution (soliciting articles, editing, indexing, formatting, maintaining files and software and hardware)
- marketing
- finance
- general administration

Figure 6

Some journals are offering hybrid options where some articles are open access within a subscription-based journal. You might have read the recent Oxford report and the anti-Oxford press it engendered—Oxford (and other publishers) are charging huge amounts to allow writers to make their articles open access.[31] And some traditional publishers are using this option to make their entire journals open access. Usually these are paid out of research grants and institutional funds and hence are more often found in scientific open access journals rather than humanities-oriented ones. I don't see this becoming a major force in theological circles because let's face it, not many of us get huge grants to pay for our research![32]

The second gold model is where a journal makes an online edition free to all without charging author fees. This is the model being used by *Theological Librarianship*. This is the type of journal I think we as theological librarians should be promoting among our constituencies. Another highly recommended report is the 2009 SPARC report, *Income Models for Open Access: An Overview of Current Practice* by Raym Crow. This report makes it clear that a variety of income models are available for publishers of open access journals and projects and it remains to the publisher to decide which model best fits its own situation. And, particularly for publications that charge author fees, the impetus might still be for the publisher to reap huge profits—the simple fact of a journal being open access does not necessarily change the financial implication for a profit-driven publisher. If you do not feel you understand the economics of this, unless you fully understand the aspects of demand-side and supply-side models for online open access publishing, I strongly urge you to read this. It gave me the best economics lesson I've ever had.

We discussed sustainable funding models earlier—I'll just recap some of those that seem to be useful for developing this type of gold open access by looking at a few projects that utilize different income models.

Some Open Access Projects and Their Funding Models

Europeana—couldn't resist this slide (see figure 7 below)—I was looking for slides for the projects I am commenting on right before the big game on Saturday[33] and this one came up, which I think delightfully illustrates the types of items in Europeana—stamps, sheet music, posters, audio/video. This open access project is funded by governments of the EU, plus some national libraries are behind this project.[34]

Figure 7

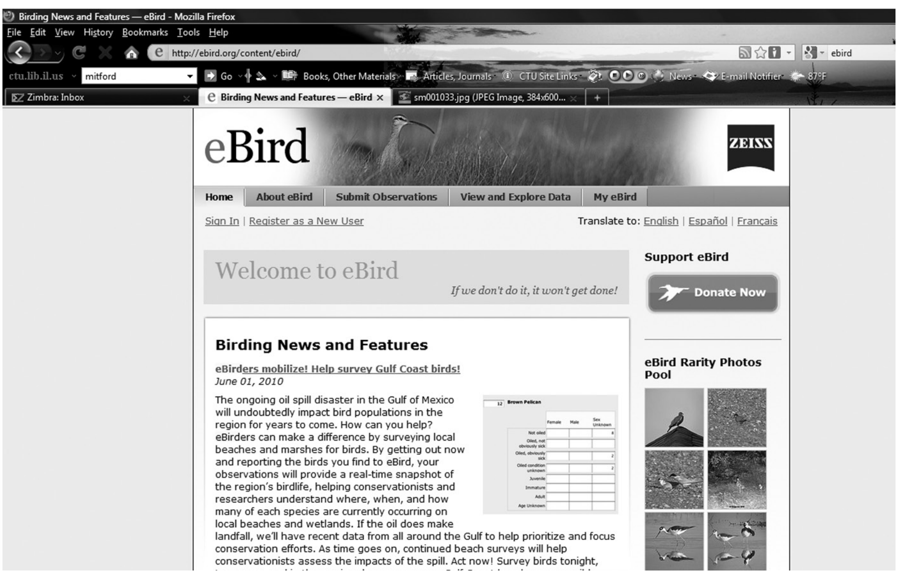


Figure 8

eBird—since one of ATLA's core values is birding, I thought I'd include this project that I saw demoed at the Ithaka conference. Even though I am not a birder, I fell in love with this project. I am a big fan of the democratization of scholarship, and this project is amazing proof of what opening up research to amateurs can do. Birders are encouraged to enter their sightings into the database, which has exponentially increased the data that scientists have to incorporate into research.[35] As you can see, this site is sponsored by a corporate entity, Zeiss, a manufacturer of binoculars (you might see this as a combination of a corporate sponsorship and advertising) and by donations. Further down, you would see that its major sponsors are the Cornell Lab of Ornithology and the National Audubon Society.

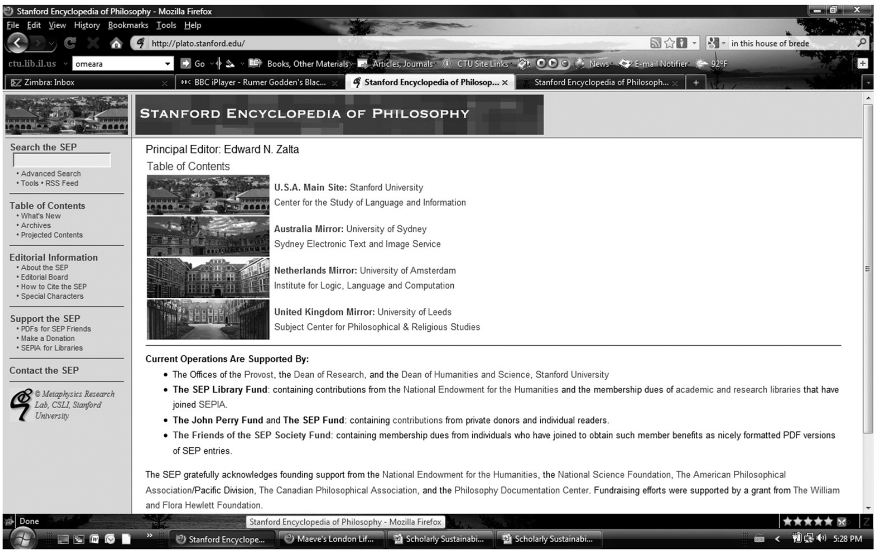


Figure 9

Stanford Encyclopedia of Philosophy—this is one of the early projects that demonstrated that open access has a good chance of success. The *SEP*, in addition to support from Stanford, has the support of the NEH, but the interesting thing is that libraries have committed to funding the endowment for this resource. A funding schedule is based on whether a school offers a bachelor's, master's, or PhD, and many university libraries made commitments that have raised over four million dollars for the endowment for the project.[36] I see this funding model as a very likely candidate for making theological resources possible.

Voices: A World Forum for Music Therapy[37]—(see Figure 10, below) this innovative open access journal uses a combination of voluntary subscriptions, donations from individuals, and sponsorships from companies and organizations whose logos will be displayed on their homepage.[38]

Figure 10

Collaborative Efforts Across Institutional Boundaries

You might have read an article in the *Atlantic* called "Get Smarter." There are hot debates about cognition and what technology is doing to our minds, but this one grabbed my attention by referring to the French Jesuit Teilhard. The writer wants to refer to the world that is becoming the Nöocene epoch, from Teilhard's concept of the Nöosphere. Teilhard thought that as human beings converge around the earth, they would become more unified in ever more complex forms of arrangement, and, as that happened, a sort of collective consciousness would be created.[39] The writer of the article goes on to suggest that "intelligence has a strong social component . . . we already provide crude cooperative information-filtering for each other. In time, our interactions through the use of such intimate technologies [he seems to be referring to Twitter and similar technologies] could dovetail with our use of collaborative knowledge systems (such as Wikipedia), to help us not just to build better data sets, but to filter them with greater precision . . . it becomes something akin to collaborative intuition."[40] When I read this, I immediately thought of the current project of the Roman Catholic Denomination group. We are currently building a wiki of *Catholic Reference Resources*[41] based on a reference book by James McCabe. This open access resource (see Figure 11, below) is all-volunteer, made up of librarians who think this is a worthwhile project (some of us working on our library's time and some not).

As we go on with this project, I think we will be doing more information-filtering and using our collaborative intuition about what resources are really valuable, where to find them, how to make them more accessible, and how you might use them once you find them. I think this project also fits the demands of my next thoughts.

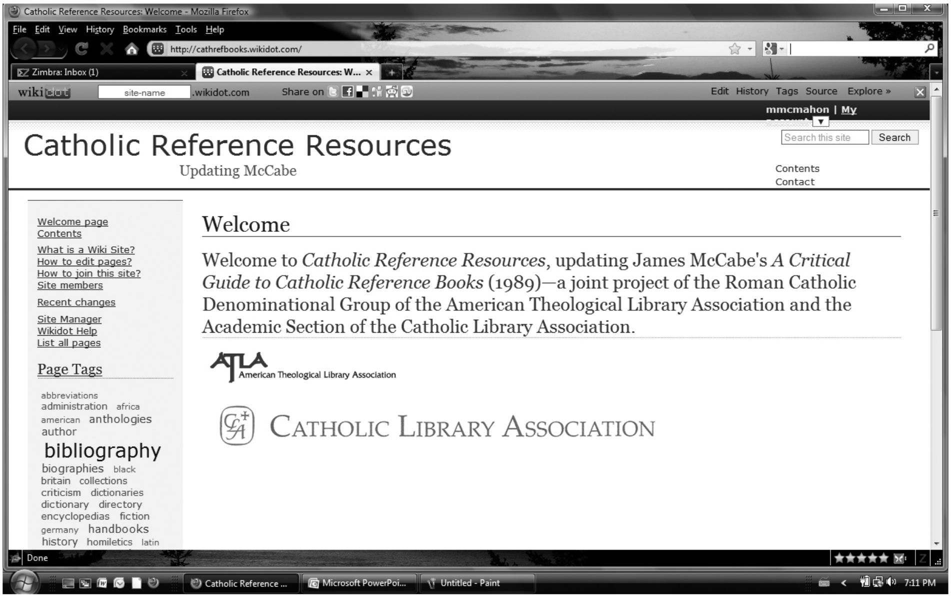


Figure 11

Going back to where we started, Mr. Kidd suggested that most of the various views of sustainability (up to that point) were strongly ideological and influenced by the "fundamentally optimistic or pessimistic personalities of prominent authors."[42]

I would agree with that, and would say further that my own views on this are, in fact, based strongly on my Christian faith. If one of the presuppositions of academic work is that it is part of a continuum or cycle (see Figure 2) that demands some form of communication (usually publication of some sort), and I add to that the values of Christianity to bring the reign of God to our world, then that demands that we who believe this do all we can to make this communication available to those around the world.

This is one of the reasons I am so in favor of open access. You clearly do not have to have any theology going on to believe that, but this does make my own thoughts on these issues more urgent. We may think that certain projects or publishers in our own sphere are sustainable, but do our brothers and sisters in third world seminaries agree? Do they have the access we have to scholarship? To me, if open access can be sustainable, then for this global reason it is highly preferable. As Christians we have brought the news to a global market and now we must not turn back from those wanting to move ahead as scholars of Christianity. We invite them to our institutions, we ask them to collaborate with us, and we need to find ways to make the scholarly record available to them and from them in a sustainable fashion.

What Can We Do?

Inform Our Administrations and Faculty About These Issues

There is a term for the "overconsumption of a good by a consumer who is insulated from the good's cost"—economists call it a "moral hazard."[43] I think this moral hazard is something we have been dodging for too long. Last year, I sent my faculty a list of the most expensive journals we receive. I indicated that I was planning on dropping a number of them and they would have to make a case for retaining a title if I planned to drop it. Only one professor made a case that I accepted. Several came to me with eyes wide open. They had no idea a journal could come close to costing as much as our most expensive journals did. Every time I have a chance, I mention that exorbitant prices of certain publishers are killing us and they can help themselves by NOT publishing with these publishers. I am just as impressed when one of my faculty members publishes a $30 book with x publisher as a $300 one from y publisher.

Become Advocates and Radicals

Another thing we can do is what Kevin Smith pointed out from the University of California/ *Nature* debacle—resist non-disclosure agreements and disclose our prices to each other.[44] Here I'd like to thank David Berger for his consistent and insistent posts detailing price changes and what he does about them.[45] If we would ALL band with him, I think we could make major headway with some of our biggest problem publishers. Gary Daught recently posted the *New Republic* article by Lisbet Rausing, "Toward a New Alexandria." I highly recommend this article. She says, "Could we also be tougher? Could we name and shame?"[46] I suggested this myself several years ago on the ATLANTIS e-mail list.[47]

What if x publisher got a letter saying not one of us would purchase another book from them that was over market price, signed by each of us individually? Would they rethink their marketing strategies? What if x periodical publisher got a letter signed by 150 seminary and theological schools saying they will not subscribe to *x journal* at over $800 per year? One problem we all face is that scholarly society journals in particular often subsidize member's copies of journals and put this expense off onto library subscriptions. This particular method should be considered unsustainable. What if each of us sent a letter to each publisher who does this and lets them know if they do not create a policy that distributes the costs fairly and appropriately, we will cancel our subscriptions? For that matter, what would x organization say if member institutions sent a letter saying that the online database of that organization costs significantly more than any other databases they subscribe to and they would like to see a reduction or it will become unsustainable?

While I was at the Ithaka conference, I made a point of talking to every Ithaka executive I could about how JSTOR was being marketed in a way that made it unsustainable for libraries like mine. I had really just lucked into being able to purchase the collections I had. They listened. This past week in the *ATLA Newsletter*, JSTOR has announced a completely separate pricing structure for ATLA libraries that will benefit the smaller, stand-alone libraries.[48]

Provide Feedback to Publishers

Not long after the Ithaka conference I attended the CARLI (our Illinois academic consortia) governor's meeting where Stephen Rhind-Tutt, the president of Alexander Street Press, spoke about how the economic downtown and issues of scholarly sustainability are affecting them—

crisis as an opportunity for change. This is when I realized that there is room for traditional publishers who, as Stephen said, are without hubris. He gave an impassioned speech about how traditional publishers could work with libraries and institutions to produce enhanced products—many of their products are now media-based with full text of videos, multi-media, including copyrighted and non-copyrighted material at a value-based price. The integration of various types of material (for example, in the *Ethnographic Video Collection*), the mixture of video, field notes, and study guides creates a value that cannot be easily replicated.[49] We need to be providing feedback to publishers about how their resources fit our profiles and how they can make them better and more affordable.

Sponsor Journals and Online Resources

What if ATLA members would band together to sponsor open access for the scholarly societies whose journals we want to see perpetuated? Recently the Catholic Biblical Association sold their journal to Sage—what if we had been able to forestall that by saying that each of us who subscribe to *Biblical Theology Bulletin* would donate a certain amount to make the journal open access instead of making it triple in price only to provide profit for shareholders? Recently an online resource I know has discovered that if their current subscribers would voluntarily pay half of what they now pay to a large aggregator, the resource would have enough money to become open access.

Develop Institutional Repositories

Though not all types of digital scholarship are amenable to being preserved in an institutional repository, it is one thing that we can do to start. Selecting scholarship for repositories will validate it as having scholarly worth for the future and at least make a move toward preservation needs.

Ensure Whole-Library Interest in Sustainability

An article by Hilary Corbett in *Technical Services Quarterly* strongly advocates for the whole-library approach to development of a scholarly communication program.[50] She writes mainly for technical services staff. I made the point in my proposal for this paper that all librarians should be interested in this important topic. Sustainability affects directors, reference librarians, tech services librarians, electronic services librarians, access librarians, instruction librarians—all of us. Those of us who are here today need to make sure that our colleagues in our libraries understand the values of sustainability.

In the *American Libraries* article, "It's the Content, Stupid," the authors discussed an MLA task force which has argued that "scholarship should not be equated with publication, which is, at bottom, a means to make scholarship public . . . Publication is not the raison d'être of scholarship; scholarship should be the raison d'être of publication."[51] Like the MLA, we need to decide what our values are. Is scholarship—in any form, not just books and journals—our raison d'être? Are we going to continue to pour the money in our acquisitions budget into buying fewer and fewer commercial journals and books? Or are we going to rally to find more sustainable ways to develop, disseminate, and preserve scholarship, if that is our raison d'être? I certainly do not want anyone to think I am anti-book—I hope my article in *In Trust* made that very clear. Last year, when I spoke to the Fellowship of Christian Librarians and Information Scientists at ALA, I quoted from what I called the Epistle of St. Raymond Morris to the

Theological Librarians. Maybe some of you were fortunate enough to know him. Anyway, I get the shivers when I read this passage:

> I never walk up and down the stacks of our collection at Yale without in some measure receiving an almost mystical experience. For these are not just dirty old tomes which have outlived their times. Here are Plato, Augustine, Aquinas, Luther, Calvin, Wesley, Kierkegaard, Barth, and others, a veritable apostolic succession of Western culture. Here indeed is there a visible communion of saints. Here speak Amos, Isaiah, and Jeremiah. Here is Job. If we listen we can hear the intonation of the Psalmists and the noble preaching of Paul. Here is the tenderness of Francis of Assisi; the "dark night" of John of the Cross; Bunyan with his Pilgrim, and Brother Lawrence serving God by wiping the pots and pans in the kitchen. Here is the horror of the Inquisition, the courage of the crusader, Damien and his lepers. What vitality and what power! Here in the Holy Scripture are found the words of the Master preserved with pristine, eloquence by the unfailing page of the printed book. And there they stand, these books, with patience and modesty, waiting for the curious mind and the pilgrim soul—an unmeasured potential of human experience and wisdom, waiting to be introduced by us, their guardians and custodians, to these our times. What an opportunity for one if he is able![52]

I love books! Yet, I cannot but believe that Raymond Morris would also be doing all in his power to preserve the wisdom of today's theologians whose names will one day be as well known as these—no matter the format he found their words. We are the guardians and custodians of "our time," and books are not the only place where the eloquence of "our" theologians is being written. I hope that these thoughts on sustainability will cause you to want to join with me to come up with collaborative ways to achieve sustainability so that we can make the richness of the theology of our world available to those who come after us.

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[14] Smith, The Research Library.

[15] Brian Whitworth and Rob Friedman, "Reinventing Academic Publishing Online: Part I, Rigor, Relevance and Practice," *First Monday* 14, no. 8 (2009), http://firstmonday.org/htbin/cgiwrap/bin/ojs/index.php/fm/article/view/2609/2248.

[16] Whitworth.

[17] Melody Layton McMahon, "Librarians, Publishers, and Theological Reference Resources: A Way Forward," *Theological Librarianship* 2 (2009): 8-19, http://journal.atla.com/ojs/index.php/theolib/article/view/86/235.

[18] Whitworth.

[19] Maron.

[20] Kidd, 23.

[21] Kidd, 3.

[22] Just one week before this paper was presented, Lorcan Dempsey commented in his blog, "Last Friday I attended the RLG Partnership Symposium. The topic—*When the books leave the building*—reflected the growing discussion around the management of legacy print collections across the academic library system. The balance between local print, offsite print (local or shared), and emerging digitised collections, presents interesting choices. These are tactical as competing interests are managed, and strategic as decisions are made about mission, sustainability and responsibility to the scholarly record. Interestingly, the outcome of one discussion was that maybe 25 libraries in the US might see it as part of their mission to remain committed to the management of the print scholarly record." http://orweblog.oclc.org/archives/002106.html.

[23] Steven Escar Smith and Holly Mercer, "It's the Content, Stupid," *American Libraries* 41, no. 1-2 (2010): 48-51.

[24] Theodore Bergstrom and R. Preston McAfee, "An Open Letter to All University Presidents and Provosts Concerning Increasingly Expensive Journals," 2005, http://www.hss.caltech.edu/~mcafee/Journal/OpenLetter.pdf (accessed March 15, 2010).

[25] Bergstrom.

[26] Jennifer Howard, "U. of California Just Tries Saying No to Rising Journal Costs," *The Chronicle of Higher Education* (June 8, 2010), http://chronicle.com/article/U-of-California-Tries-Just/65823/

[27] ACRL Scholarly Communications Committee, "Establishing a Research Agenda for Scholarly Communication: A Call for Community Engagement," report (ACRL, 2007), http://www.ala.org/ala/mgrps/divs/acrl/issues/scholcomm/SCResearchAgenda.pdf.

[28] ACRL.

[29] Robert Schroeder, "Promotion of the 'Scholarship of Publishing'--A Sustainable Future for Scholarly Communication," Sustainable Scholarship: Open Access and Digital Repositories Conference, October 20, 2009 /http://commons.pacificu.edu/sustainableschol/program/oct20/11/.

[30] Hillary Corbett, "The Crisis in Scholarly Communication: Part II, Internal Impacts on the Library, with a Focus on Technical Services," *Technical Services Quarterly* 26 (2009): 180.

[31] Earlier in the week, June 12, 2010, the blog Open Access Archivangelism published a post "Highly Misleading Press Release by Oxford University Press Journals," saying that Oxford's report about the lack of uptake on open access was highly flawed. http://openaccess.eprints.org/index.php?/archives/741-Highly-Misleading-Press-Release-by-Oxford-University-Press-Journals.html.

[32] For an easily accessible article on this type of gold open access, read "Open Access Publishing: A Viable Solution for Society Publishers" in *Learned Publishing* 23, no. 2 (2010): 101-105.

[33] The week before the conference the 2010 World Cup began and the U.S. and England were playing on the Saturday.

[34] Europeana, http://www.europeana.eu/portal/ (accessed June 12, 2010).

[35] eBird, http://ebird.org/content/ebird/ (accessed June 12, 2010).

[36] Stanford Encyclopedia of Philosophy, http://plato.stanford.edu/ (accessed June 12, 2010).

[37] Voices: A World Forum for Music Therapy, http://www.voices.no/mainissues/mainissue1.html (accessed June 12, 2010).

[38] Another website known to ATLA members is Vanderbilt Divinity Library's Revised Common Lectionary page. See the *Proceedings* for Bill Hook's presentation which was made the day before this paper was given for more information on how the project was designed to be sustainable. The project had the benefit of having a strong leader to get it started (Anne Womack), but was always perceived as an official resource of the Divinity library, giving it an impetus to be an "enduring resource." http://lectionary.library.vanderbilt.edu/

[39] Jamais Cascio, "Get Smarter," *The Atlantic Monthly* (July/August 2009), http://www.theatlantic.com/magazine/archive/2009/07/get-smarter/7548/.

[40] Cascio.

[41] Catholic Reference Resources, http://cathrefbooks.wikidot.com/ (accessed June 12, 2010).

[42] Kidd, 4.

[43] Stuart M. Shieber, "Equity for Open-Access Journal Publishing," *PloS Biology* 7 (2009): 1.

[44] Kevin Smith, e-mail to ATLANTIS mailing list, June 10, 2010.

[45] See David Berger, e-mail to ATLANTIS mailing list, June 10, 2010 and numerous other dates.

[46] Lisbet Rausing, "Toward a New Alexandria: Imagining the Future of Libraries," *The New Republic* (March 12, 2010), http://www.tnr.com/article/books-and-arts/toward-new-alexandria?page=0,0.

[47] Here I made a rather lengthy interjection describing why I had decided just the day before not to "name and shame." Feeling like I might become a "prophet in my own land," I remarked that hospitality is one of the main theological virtues that I value. I cannot accept the hospitality provided by publishers and sponsors of the conference and then show disrespect, therefore I did not name those marked x or y. I believe that we have a "moral hazard" (see above) in having reached a point where members of ATLA have no idea how much the conference really costs and how much of it is being subsidized by sponsors. Possibly many members could not attend it this were not so. However, members should care about this and raise these questions to the board.

[48] "ATLA Member Services Department Partners with JSTOR," *ATLA Newsletter* 57, no. 8 (2010): 5.

[49] Stephen Rhind-Tutt, "Opportunity In a Time of Economic Crisis: Crisis as Catalyst," lecture presented to CARLI, October 30, 2009, http://alexanderstreet.com/articles/.

[50] Corbett, 176.

[51] Smith, "It's the Content, Stupid," 50.

[52] Raymond P. Morris, "Theological Librarianship as a Ministry," in *A Broadening Conversation: Classic Readings in Theological Librarianship*, ed. Melody Layton McMahon and David R. Stewart (Lanham, MD: Scarecrow, 2006), 15-16.

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A Serials Information System Using Database Software
by

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Concordia Theological Seminary has used a database, developed in-house, as a serials information system since the late 1990s. The database had its beginning at that time when the author, then the Public Services Librarian, needed to revise, or to develop a substitute for, a periodical holdings list in Word format. The decision was made to phase out the use of a text document, and, in its place, develop a database to handle the same task. The basis for this decision was the recognition that a database has much more flexibility than a text document. A database was consequently developed in Microsoft Access, since Concordia Theological Seminary had standardized on the Microsoft Office Suite as a common platform for the seminary. (One can use other relational database management systems than Microsoft Access, as will be discussed later in the article.)

Although the database was originally a substitute for a printed Word document listing periodical holdings, the project was always envisioned as more far-reaching than a periodicals list; the database was intended to cover *all* serials (and most aspects of those serials). The database was envisioned as a serials information system, supplementing and complementing the other tools used in the library for serials. The database has been expanded and improved during the last ten years as the database has lived up to its design for handling most aspects of serials at the library.

The database has a large number of uses. Here are a few:

- **Periodical holdings list**. This was the original impetus for developing the database, and remains one of the main uses.
- **Knowledge base for acquisitions decisions**. The database serves as a central point for recording all kinds of decisions regarding the acquisition of serials: reason(s) for cancelling a subscription, decision to establish a standing order (or not), decision on why or why not a subscription is desired after viewing a sample issue.
- **Current acquisitions** (subscriptions or standing orders). A list of all currently subscribed periodicals or standing orders can be created as a report from the database.
- **Classification decisions for numbered series**. Each record for a numbered series states whether the series is to be classified as a set or separately. This information complements the library catalog, since classification decisions can be gleaned from the catalog, but the database provides quick and direct information.

In addition to the base of knowledge that the database provides, printed reports (lists of some sort or other) are commonly produced from the database. The following are examples of lists that have been added as reports during the last several years. Some of these were already free-standing lists that were incorporated into the database, and some were new lists created because of various needs:

- **Uninvoiced standing orders list**. One can produce a list of standing order items that have been received but not invoiced. Because this information could be gathered only with difficulty in the past, uninvoiced standing orders were kept in the acquisitions office until an invoice had been received. Now the items are sent to cataloging, since the information is readily retrievable.

- **Missing issues list**. One can produce a list of issues missing from bound volumes, leveraging the information on available missing issues found in the ATLA Serials Exchange.
- **Periodical binding colors list**. The database serves as a substitute for going to the shelves to check on binding colors on either side of a title that is being newly bound.
- **List of changes in periodical subscriptions**. Information on changes in subscription status (new, cancelled, or ceased subscriptions) has been moved from a stand-alone text document to the database. One can now print a report of changes during a fiscal year.

The last item (changes in periodical subscriptions) represents one of the most recent reports rolled into the database. It was only necessary to add a few more fields to the database tables to have the information ready for this list. It also provided more control and coordination, since a ceased title represents not only a change in acquisition, but also a change in subscription status. The two are now closely kept in sync.

However, not *everything* pertaining to serials is maintained in the serials database. The following are several items not included in the database:

- **Serials check-in records**. This is handled quite well by the library's existing integrated library system (ILS); there was no need to duplicate this functionality.
- **Full accounting information**. Since most accounting information is kept in other places, there was no need to duplicate this functionality. Only basic information that would be difficult to pull from other sources (such as whether or not a standing-order volume had been invoiced) is included.
- **Links to electronic versions of periodicals**. The database does not pretend to provide links to electronic versions of periodicals. A few attempts have been made to include URLs, but, since these are simply printed out on the list of periodical holdings, they really do not provide what the user needs to access such periodicals.

Shadow Systems

Some of the information in the serials database duplicates information found in other places. In other words, the information in one place is shadowing (duplicating) the information in at least one other place. Narrowly defined, shadow systems are found in information systems. Wikipedia defines such a shadow system as "any application relied upon for business processes that is not under the jurisdiction of a centralized information systems department. That is, the information systems department did not create it, was not aware of it, and does not support it." One of the basic reasons for shadow systems is that the central Information Technology staff cannot provide required information, or cannot provide it in a timely manner.

In this narrow definition, most libraries have a shadow system: a set of books they maintain to keep control of their budget. Most libraries are not going to depend *completely* on their accounting department to tell them how much money they have left to spend. A library will maintain some type of accounting system to keep track of its own expenses. Concordia Theological Seminary has a shadow system under this strict definition, maintaining a set of

QuickBooks to monitor the budget. Of course, that system is not official; the only *official* accounting comes from the accounting department.

More generally, however, one can define a shadow system as any system that duplicates information found somewhere else. But because it duplicates information found elsewhere, the information must be kept in sync, or problems develop. The shadow system must stay coordinated with the official system. In the best of all worlds, there would be only one set of data, and anything needed would be derived from that set. Since existing systems do not (or cannot) provide some data, or do not (or cannot) provide timely data, shadow systems are developed to do the task.

In its information on periodical holdings, the serials database shadows (duplicates) at least two other data sources: the summary holdings in our ILS (ExLibris Aleph) and the summary holdings in OCLC WorldCat. Thus, the serials database at Concordia fits this definition of a shadow system. Or, more precisely, *something* fits the definition of a shadow system. Here, however, it is more difficult to tell which is the master database and which databases are doing the shadowing. The library staff at Concordia would tell you that the master database is the Access database. Whichever database one picks as the master, the others must be kept in sync. Someone who has access only to the summary holdings information in WorldCat wants to see the same information as a user in the library consulting the printed list of periodical holdings.

Two problems with most systems developed in-house are that they are not scalable and not as robust as official systems. "Not scalable" means that there is a limit to the amount of information, the number of users, or the extent of the information that the system can handle. This is simply an inherent factor of using a consumer-accessible database. Although Microsoft Access is a multi-user database, it is not designed for dozens or hundreds of simultaneous users. And, although Concordia is far from including too much data in the system, one can more quickly approach limits there than in a commercial database system. "Not as robust" means, among other things, that one can more easily input data that could crash the system; a commercial system is designed to provide more screening so that invalid data simply can't be input.

If there are disadvantages in developing a shadow system, what are reasons one might duplicate data via a system developed in-house? One can give at least three reasons:

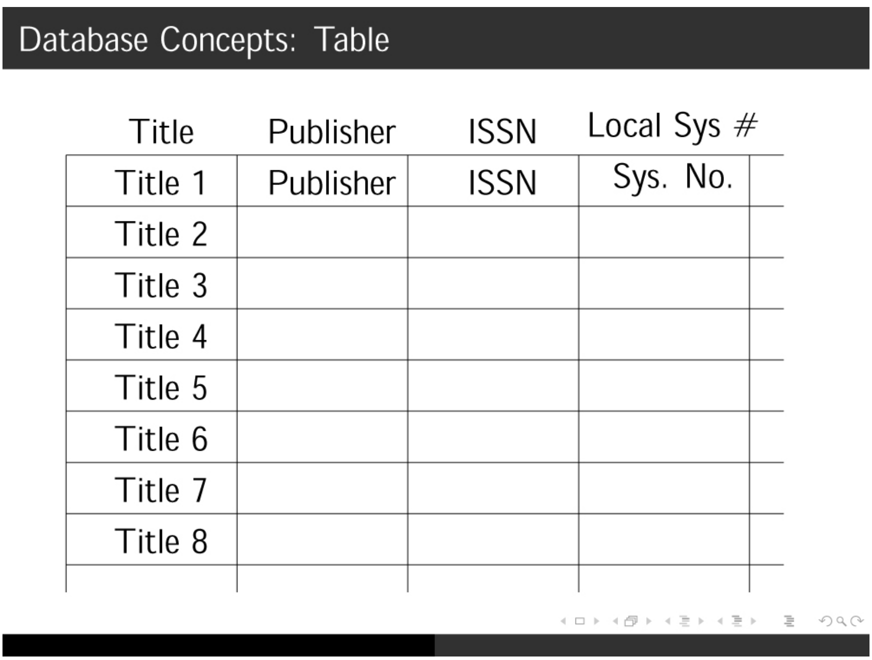
- Ability to analyze information in new ways—or to add new information not found in the other database(s). An application developed in the library can be manipulated within the library to do exactly what the library wants and needs.
- Increased power of personal computer hardware and software—or, more succinctly, "because we can." Looked at in another way, using the power of personal computers does not place as many restrictions on what one does as an official system, which must be monitored so that the entire system continues to do what it needs to do, not just the little part in which the library has an interest.
- Inability to get the same information from other source(s). This is the primary reason for developing such a system as Concordia's serials database. Nothing else available does the job at all, or as easily, as a system developed in-house.

Doing It Yourself

For someone who wants to set up a similar system, there is not much that is needed. One needs a relational database management system (RDBMS), such as Microsoft Access or OpenOffice.org (the latter freely available for download from the Web). Both of these provide not only the database engine needed, but the ability to create reports. One could use other databases, such as mySQL, but in such a case, one needs to design reports outside the system. In addition to having an RDBMS, attention to detail and some patience doesn't hurt.

The list of what one needs to know is similarly short. A knowledge of basic database concepts, the two chief ones being tables and relationships, is needed. In addition, both Microsoft Access and OpenOffice.org include a programming language that makes some things easier and can change the display based on certain parameters, but knowledge of such a programming language is not strictly needed (but again, doesn't hurt).

A table is a set of data elements shown in a two-dimensional arrangement. Each column contains similar information; all of the columns in a particular row have information related to each other—in the following example, different aspects about one serial title. Each column can also be called a *field*. Each row contains a new set of related information—in the following example, a new serial title, with all its related aspects. Each row can also be called a *record*.



Title	Publisher	ISSN	Local Sys #
Title 1	Publisher	ISSN	Sys. No.
Title 2			
Title 3			
Title 4			
Title 5			
Title 6			
Title 7			
Title 8			

Figure 1: Example of a Table

In the example table shown in figure 1, the first four fields are the title of the serial, the publisher, the ISSN, and the local system number. (Each column, or field, is labeled with what is in the field. This is similar to the name given the field in constructing the table.) The number of fields can be expanded as far as needed, with, for example, name of vendor, date subscription started, and OCLC number. The first *record* in the table has all the information pertaining to title one. One adds a new record to the table to record information about title two, another record for title three, and so forth.

Normally, one doesn't work with tables directly. Instead, the information is displayed in a form. The form will generally display the information from one record of the table, with as many fields as one can fit in the display. In the example, a display would have space for entering (or showing) the title, the publisher, the ISSN, and the local system number for any given title. The first record would display the information for title one. One would move to the next record to show the same information for title number two, and also have the opportunity to change that information. Adding a new title to the database is as easy as adding a new record (row) to the table, and inputting the information.

Tables are one aspect of a relational database management system. Another very important aspect is that of relationships—how do items of information relate to each other? Those relationships can be one-to-one, one-to-many, and many-to-one. (There is also a many-to-many relationship, but our main concern is how individual items relate to others; in a many-to-many relationship, one is discussing how a group of items relate to a group of other items.)

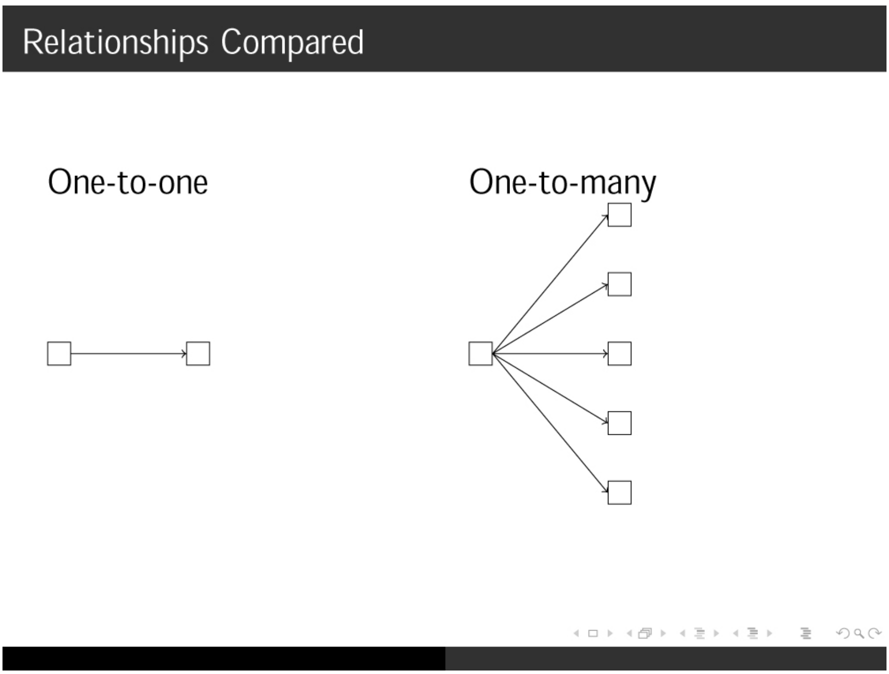
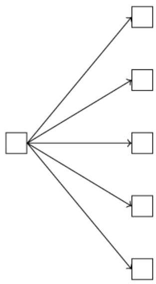


Figure 2

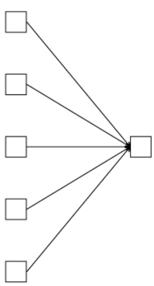
One-to-Many Relationship



Some examples of one-to-many relationships:

Figure 3

Many-to-One Relationship



An example of many-to-one relationships:

Figure 4

In a one-to-one relationship, one item of information relates exactly with one other item of information. For example, a serial and its ISSN is a one-to-one relationship. Similarly, a journal and its full run, or a journal and whether or not it is currently subscribed is a one-to-one relationship. A vendor and the vendor's address is a one-to-one relationship, as well as a vendor and its toll-free number, or a vendor and one's customer service representative.

In a one-to-many relationship, one item of information relates to one *or more* other items of information. If there is no reason to think that the relationship is limited to only one item, it is a one-to-many relationship. For example, a journal and the library holdings is a one-to-many relationship (at least it is at Concordia): a particular run may be a series of volumes in print, followed by a series of volumes in microfiche, followed by a series of volumes in microfilm, followed by a series of volumes in print (and, again in Concordia's case, some of those print runs may be in storage, not in the library). The fact that the holdings of one particular title can be simply stated as one range (such as v. 31 (1974)–v. 42 (1986) [Library]) does not make the title–holdings relationship one-to-one. One must judge on the worst-case scenario; in this case, one can reasonably predict multiple ranges of holdings, and, accordingly, this is a one-to-many relationship.

A standing order and the issues received is also a one-to-many relationship. One expects to receive more than one issue for each standing order. If the database recorded checked-in issues, there would also be a one-to-many relationship between a particular title and issues checked-in.

A many-to-one relationship is the flip side of the one-to-many relationship. If one looks at all the journal titles provided by a particular vendor, one sees a many-to-one relationship. There are many journal titles provided by each vendor; or, at least, there is the *possibility* of a vendor supplying more than one title, so one posits a many-to-one relationship. Note that (in the simple case of only one format of journal being subscribed) the journal title and its associated vendor is a one-to-one relationship, while the vendor and journal titles provided is a many-to-one relationship.

So, why this concern with relationships? One needs to recognize what the relationship is in order to design tables properly. If items exist in a one-to-one relationship, the items can be in the same table. If a new aspect is one that had not been considered before (perhaps one wants to add a checkbox for "peer reviewed"), we can simply add a new column to the existing table. We can put exactly one item in that new column, but since there is only one "peer reviewed, yes or no" for each record, this is exactly what we want.

For a one-to-many relationship, however, one needs to have *two* tables, one for the first item and one for the second item. Let us take the journal title and holdings as an example. If we tried to add the holdings to our journals table, we would run into the following problem: we could add three or five fields for holdings (called holdings1 to holdings5), but what would happen if we had a journal that required another line of holdings? We would have to add "holdings6" as a new field (column). But then we might later have to add "holdings7," and so forth. (And trying to print those out properly might be a problem.)

Instead, one uses one table for the title and a second table for the holdings. Each *record* of the second table is one range of holdings. We can add as many records (holdings) as we want, without changing any table structure. We simply connect each record (individual holding) with the journal title that the particular holding represents. That connection is represented by the arrow shown above in figure 3.

Another reason for using two tables is seen in the many-to-one relationship of vendor and journal title. Viewed from the perspective of the journal title, one might think that a field for the vendor's name could be added to the title table. Then one could add a field for the vendor's phone number, and one for the customer service representative. Each journal, after all, has only one of each. But we would have to duplicate the vendor's name, phone number, and customer service representative for *each* title carried by that vendor. Besides duplicating a lot of information, what happens if a vendor is bought by some other company, and everything changes? One would have to change that information on *each* title (each record) handled by that vendor.

Viewed as a many-to-one relationship, we would put the information in different tables. There would be one record in a vendor table with all the vendor information; then each title handled by that vendor would point to the one record. If the vendor changes (or the phone number or customer service representative changes), the correction has to be made in exactly one place.

As one designs one's own database, here are a few hints for easing the design process:

- Use natural relationships to help define tables. One naturally thinks of certain information grouped together, so one should use those natural grouping to develop the table(s). With a particular vendor, one has an account number, a custom service representative, an address, and so forth. Those one-to-one relationships naturally define the fields in a table of vendors.
- Use the wizards provided by the RDBMS. Both Microsoft Access and OpenOffice.org have wizards that help in establishing tables and relationships, and producing reports. Making use of those wizards reduces design effort considerably.
- Use Visual Basic (or other programming language provided in the RDBMS) to simplify the use of the system. Although not a necessity, some programming can be done to make the database easier to use or data more consistent. Here is one example from Concordia's database: a Visual Basic procedure normalizes the Library of Congress call number of classified serials, so that one can print out a list in call number order. Without normalization, "BX6" would file before "BX8001," which would file before "BX9." Normalization gives "BX 6," "BX 9," and "BX8001," with the units digit of the classification number in the same place in each call number. One could do the same thing manually, but the computer is better at such tasks.

Finally, two principles in good database design are worth mentioning. First, plan ahead as much as possible instead of creating on the fly. This is a principle that will often be observed in the breach, since one cannot always predict how one wants to use the database in-house—the reason one is developing the database in-house, after all, is to be flexible and add new features at will. Nevertheless, the more one can predict what might happen, the better. The standing order functionality in Concordia's database is a case in point. Since the original purpose was to incorporate *all* serial functions, standing order receipts were "programmed in" at the beginning. The acquisitions assistant at the time decided to stick with the paper forms then used. About a year-and-a-half ago, the acquisitions assistant at the time asked about the possibility to record standing order receipts in the database. The functionality was checked out and made available. After about two weeks, another question came: "Can we record whether or not a receipt has been invoiced?" Just a little more functionality was added, and a long-standing problem was solved.

Second, avoid duplicating information—use a separate table if applicable. This principle was illustrated above in discussing a vendor associated with a particular journal title. Another example from Concordia's database is the table of locations. Locations are defined in a separate table, simply giving the name. The titles table links to a particular record in the locations table to show the location. One current location is "storage." The physical space in the library cannot accommodate all the bound periodicals. When the library expansion project at the seminary is finished, those periodicals will move into the physical library. The location will change to "library." That change will only have to be made in *one* place. Similarly, another location is "display rack," which is used for ephemeral titles. If the physical display was changed, and the correct designation became "display table," the change would be made in *one* place, which would be reflected in every title held at that location.

Although home-built systems are usually the shadow system, at Concordia Theological Seminary the serials database acts more like a master database than a shadow system. By a judicious use of checkboxes and other fields (for example, date of updating the local holdings record in OCLC), the coordination of duplicated information in other databases is overseen by the serials database. The serials database has done a wonderful job serving its purpose of providing both supplementary information on serials not found elsewhere, and in giving information duplicated from other places in a format more suitable for the library's needs. The serials information system developed at Concordia shows that desktop tools and a little ingenuity can go a long way in creating good solutions to library problems.

Theological Libraries and the Hermeneutics of Digital Textuality Panel Discussion

Part One—In Pursuit of Seminary Historiography: The Case of Digital Textuality, Preservation, and the Margins Theological Librarianship by Anthony J. Elia, JKM Library

Introduction

The expression "digital textuality" may be a bit of a funny term, because it presents a sense of "academese" that might not readily translate into the theological library world. But today, I'd like to suggest some possible discernment of this topic by offering some examples of "digital textuality" and how it may fit into an interesting narrative about our seminaries, especially our seminary histories.

The title of my short paper is "In Pursuit of Seminary Historiography . . . " which I will explain. You see, I am at a library that serves two institutions. But the fact is that these two institutions, the Lutheran School of Theology at Chicago and McCormick Theological Seminary, are not just autocephalous seminaries *ex nihilo*—they are seminaries with predecessor bodies and libraries, other seminaries that grew into their spaces and culture, or theological schools that consolidated into a central Lutheran or Presbyterian institution. All of this is part of what "Seminary Historiography" is: effectively, "how we write about the history of our seminaries." And since I am amid a fleet of seminaries—older seminaries, newer seminaries, obsolescent seminaries, dead seminaries, and even para-online seminaries—there is a lot of seminary history to be aware of, excavate, understand, preserve, and write about, if it so moves you.

What I'd like to present to you today is a brief discussion on understanding these seminary historiographies through the digital preservation of certain library materials—both circulating books and archival materials, which I like to call *library marginalia*—and how using very basic free online tools (e.g., the Google platform) can promote and develop a broader and more developed educational and scholarly product for your institutions, denominational bodies, and the larger academic communities. I will go through a few products of early Web 2.0 (which are common and many of you know about), as well as some newer, later Web 2.0/3.0 technologies, such as Google Wave. I will focus most on the Lutheran portions of the collections, as they are the aspects I've dealt with most intimately. But let me begin with a brief discussion of "digital textuality" itself.

1) Digital Textuality: A Question

The word "textuality," like "disciplinarity," "selfhood," and "meritocracy," is a fairly modern term that connotes a variety of interpretive meanings. Structurally, when we speak of texts, the traditional rendition of a text was something "physical," like a book or magazine, conveying the sense of "a poem" or "a story," "a novel," "a monograph." But "text" and its value-laden academic-step-sister "textuality" have now become metaphors for interpersonal communication, messaging, narrative, dialectics, discourse, and the human condition itself. "Textuality" is the "*How do we tell the story*?" aspect of our careers, vocations, and lives that presages any potential understanding of "texts." Just look at the use of the term "text" in scholarship and popular usage in the past 40 years ("body as text;" "sexuality as text"—Foucault; "film as text;" "happiness as text;" "suicide as text"—C. Forth). On the one hand, to answer "What is textuality?" is easy: it is the expression of a text in various media, modes, and sets; but complex, because the more encompassing definition is "the transcendence of the physical and the electronic, becoming the embodiment of discourse itself." In short, "textuality" is many things, many of which are non-verbal and hard to define. As a result, how do we come to understand a "*digital* textuality?" Does this mean that we are now confronted with objectified texts in electronic format, whose architectures are formatted and constructed through some binary-coded universe? Or, is it something else, something broader and more complex? I would argue that "*digital* textuality" is to some extent the narrative of discourses provided through the digitized image, as a method of fostering communal involvement. It is something that promotes access, promotes community, and promotes a preservation of cultural heritages.

2) Background to this Paper/Panel

This panel was first considered, if my memory serves me correctly, last year in St. Louis, over a plate of eggs and bacon with one of my colleagues at this table, John Weaver. But it did not come together for a while, and surely it had a life of its own, changing and modifying under various circumstances and experiences. Whatever my intentions were six months or a year ago, those intentions were quickly overcome by subsequent activities taking place at my library in Chicago. Because of many factors—the financial downturn being one of them—our library is undertaking a massive weeding project: likely some 100,000 volumes by the time it is done. As one student commented to me one day, "It's like you're weeding with guns to your heads!" Well, standing among the stacks, weeding one day, I started coming upon some old books that had been selected for de-accession, many of which were old and fragile, and had not been checked out in decades, if not longer. Many of them were old language grammars—Hebrew, Greek, and so forth. Inside these covers, I discovered various notes, many with stylized book-plates, signatures of ownership, and even comments on provenance. At this point, I started to think about something that neither seemed relevant prior to this experience, nor part of our policy, and that was, "What ethical role do we have in preserving these margins of library history, which ultimately are part of the larger seminary histories? And how do we go about this (or *their*) preservation?"

Well, there were several problems: we needed to weed, and weed furiously. There was no time to tarry around preserving old low-circulation books with scribbles in them. And besides, there was no money to be had for such a project, which presumably was seen as luxurious. Remember, archival-related work is always the first thing to go in many a budget. But this is when I started to have some clarity, because it was of some work I'd done in the archives earlier that gave me another idea.

Now, the next few years are significantly important to the Lutheran Seminary heritage in Chicago because of some big anniversaries: the 150th anniversary of the founding of Augustana Seminary and College, which, though now in Rock Island, Illinois, was originally founded in Chicago in 1860. And in 2012, LSTC will be celebrating the 50th anniversary of its founding. As a result, there have been various discussions about planning, and I've had various conversations and adventures into our archives, looking for items about the seminaries' histories, retired or long-gone faculty, and alumni from the early days of the schools' histories. And while I was sitting up in the stacks weeding this one day, I realized that there were a number of narratives that still needed to be told among the archives—but so, too, in these books, these margins of the library, especially when I'd come across books once owned by past presidents or scholars of the seminary. So I decided to do what I'd done two years ago, when I first started doing more archival work: create a website (specifically, a blog), which would detail the stories, images, and artifacts of the library and seminary histories, in order to preserve the potentially lost artifacts and share the information on a wide access scale.

3) Vocatio divina et biblioteca

Some years ago, a friend received a phone call from a local government office. The person on the other end of the line stated that they were moving buildings and that the municipality had "cleaned out the attic of junk" and put it in garbage bags in a dumpster on the street. If my friend wanted to look in the massive dumpsters for any of the "old papers," she would have to come by and take them immediately. My friend is an historian. So she went to see what was tossed. By day's end, she'd discovered bags full of ledgers, account books, bound newspapers, and receipts in the trash . . . all dating from the late eighteenth and early nineteenth centuries! Full economic and social histories of early American transportation, commerce, and society, nearly lost to the ignorance of bureaucrats. This was probably ten years ago. Back in the early 1960s, a similar event occurred, which was recounted to me by Martin Marty. His Th.M. adviser, Robert Fischer, an historian at the Chicago Lutheran Theological Seminary (a predecessor of LSTC), received a call, as the story goes. Someone was cleaning out their attic or garage, and had "boxes of junk." The good professor went and retrieved the boxes—some dozen or so. Their contents: the papers of the first professor of theology of the first continuously operated (long-term) Lutheran Seminary (CLTS) in Chicago—as Augustana moved already in the 1860s from Chicago. The papers of Henry Warren Roth, former president of Thiel College and protégé of the famed William Passavant, were saved from extinction by a call, and now rested in the care of Dr. Fischer, who held them for several decades until his death in the early 2000s. The boxes contained manuscripts and other materials dating back to the 1820s all the way up to Roth's death in 1918, including eulogies given in tribute to him. Dr. Fischer had labeled some of these items, with interest mostly focused on Roth's mentor, William Passavant; hence, the boxes of Roth's papers went virtually unexamined and un-itemized for nearly a century, until I began work on them in 2008.

The library at that point still had an archives budget, but within months budget cuts across the board eliminated that line, and the collection was left to uncertainty. But at some point, I had decided to create a blog for the materials. And I began scanning, photographing, and digitizing various artifacts, which I could no longer catalog physically. This all came to fruition, due in part to the scarcity of preservation materials and the discontinuing of archival responsibility by the library, stemming from the effects of the financial crisis. As a result, I felt obligated to do something, and from that point on, I began volunteering after (and *outside of*) work and on weekends to bring part of this collection to life. And this is where the blog comes in . . . .

4) The Technologies and Digital Textuality

The blogs were the answer to providing some sort of *preservational* model for these materials, lost to generations because of hiddenness, low or no funding, and general apathy toward promotion of special collections. With the coming of these anniversary years, these unique items are finding a special place for some of those interested in writing the seminaries' histories, or simply understanding what was happening in those days. Design of both blogs—first, the "Henry Warren Roth Archive" at http://henrywarrenrotharchive.blogspot.com and second, the blog "Seminary Historiography" at http://seminaryhistoriography.blogspot.com—has helped me situate some sense of potential loss. [NB: Both are presently password protected, until more complete, and may be accessed by contacting the author].

The latter blog, especially, has become somewhat of a discernment of lost stories and cultural church history of the nineteenth and early twentieth centuries—both are relevant to who we are as seminaries and libraries. The additional piece of technology I wanted to share comes with the need to collaborate on such anniversary celebrations: the use of online meeting softwares to coordinate events synchronously or develop plans for ceremonies or other events. And for this there is Google Wave. You can use Google Sites and Groups to do interactive work with disparate populations on planning, as well.

Ultimately, we can identify and understand our pasts with the fleeting remnants of our worlds, whether archival material or books with 100-year-old scribbles; but in this modern or post-modern age, it is the utilization of digital technologies that will hopefully allow us to embrace the old with the new and promote these (almost) lost items for future generations.

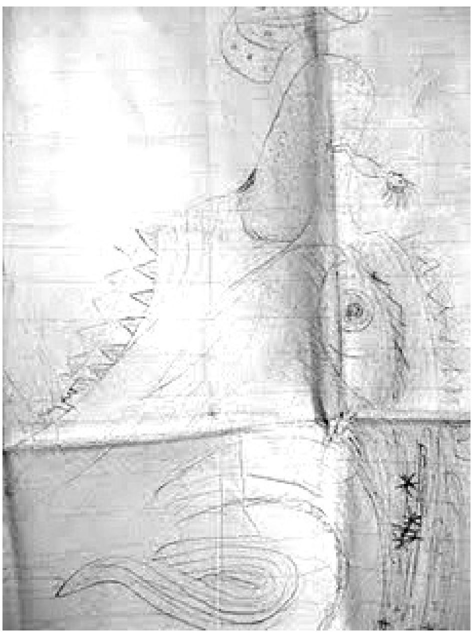
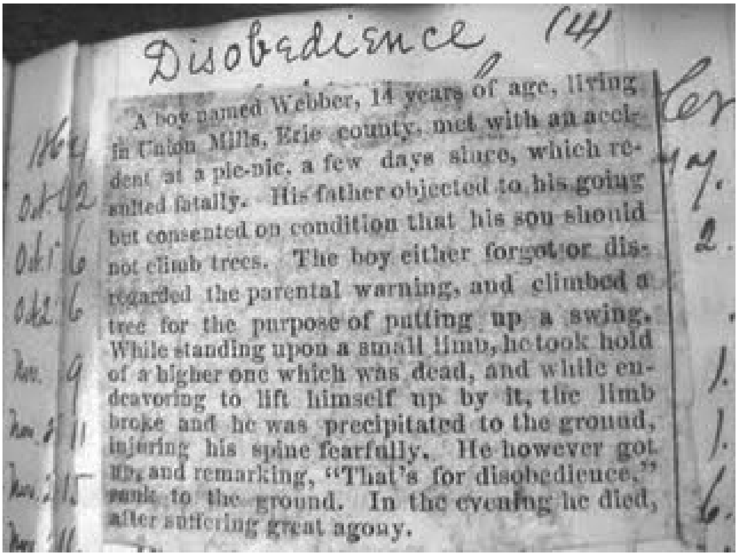


figure 1. Cholera Monster



Disobedience (14)

A boy named Webber, 14 years of age, living in Union Mills, Erie county, met with an accident at a pic-nic, a few days since, which resulted fatally. His father objected to his going but consented on condition that his son should not climb trees. The boy either forgot or disregarded the parental warning, and climbed a tree for the purpose of putting up a swing. While standing upon a small limb, he took hold of a higher one which was dead, and while endeavoring to lift himself up by it, the limb broke and he was precipitated to the ground, injuring his spine fearfully. He however got up, and remarking, "That's for disobedience," sank to the ground. In the evening he died, after suffering great agony.

figure 2. Disobedience

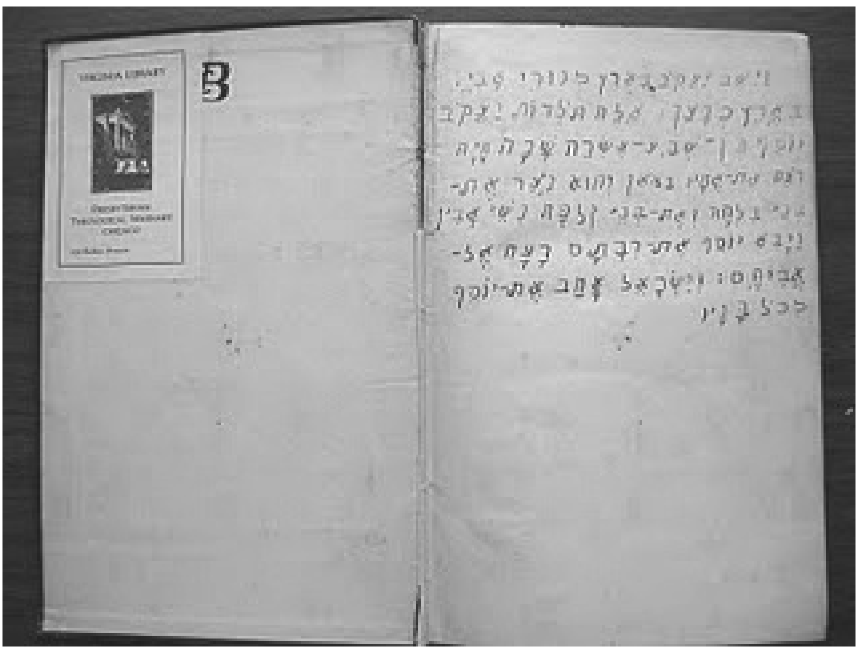


figure 3. Hebrew Inscriptions

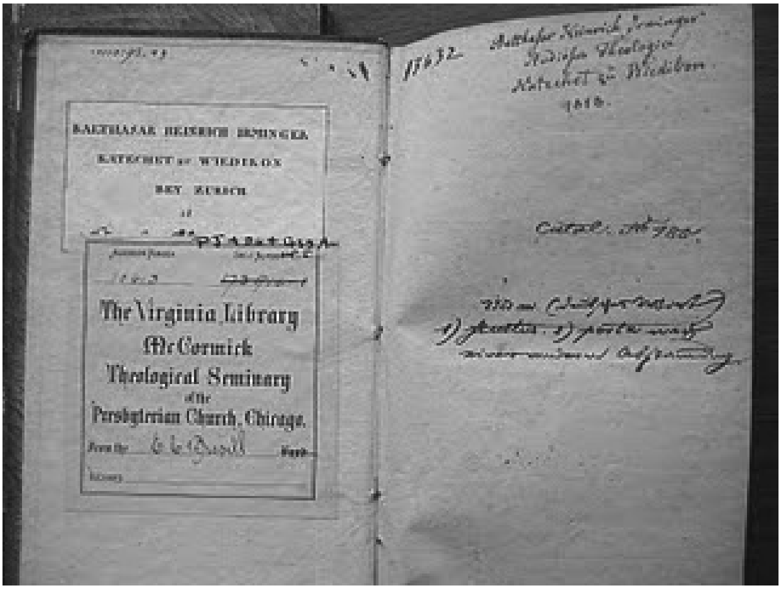


figure 4. Irminger Marginalia

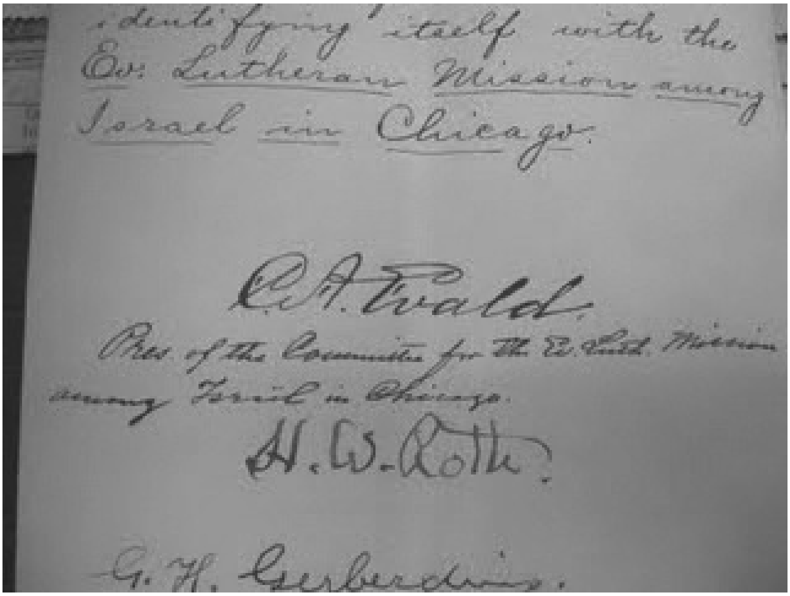


figure 5. Missions—Roth

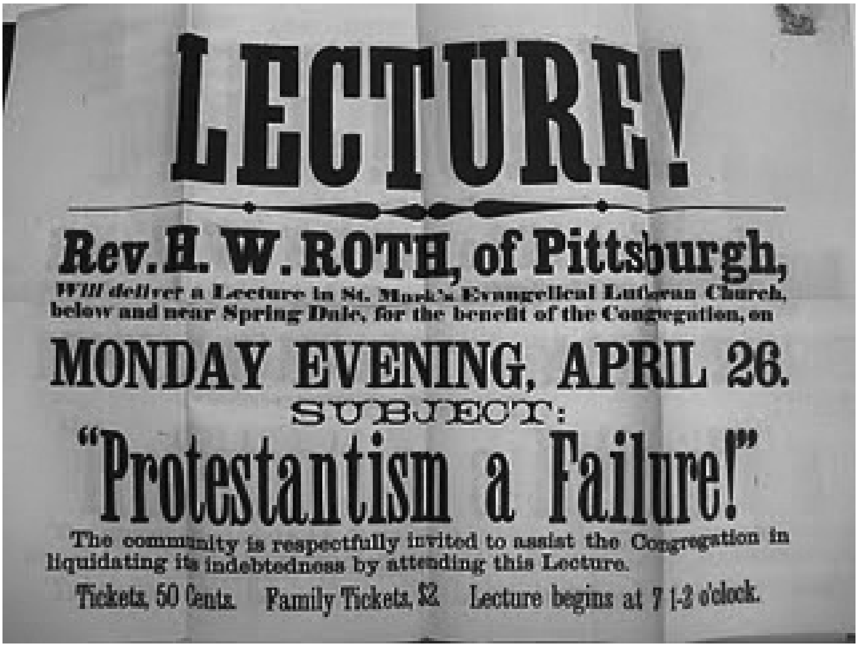


figure 6. Protestantism Failure

figure 7. Roth Notes

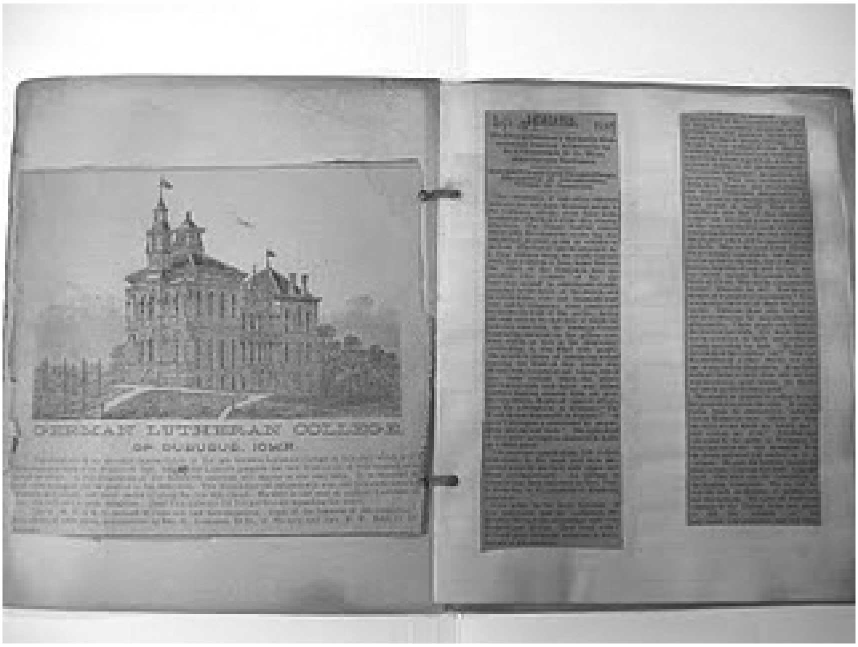


figure 8. Roth Wartburg Note-book

Part Two—BibleWorks Software in Reading and Teaching: The Difference a Digital Text Makes by John B. Weaver

This presentation addresses two interrelated questions. First, what are the similarities and differences between the reading/interpretation and teaching/preaching of 1) printed Bibles, and 2) the digital texts in BibleWorks software? And, second, what are the implications of these similarities and differences for theological education?

To help address these questions, an online survey with ten questions was posted to a user discussion board on the BibleWorks website, and to "the wall" of the BibleWorks page on the Facebook social-networking website. There were sixty-seven responses during two weeks in June, 2010.

1. On average, how many hours per week do you spend reading and studying the Bible?

Response: 31.8% spend more than 20 hours; 34.8% spend more than 10 hours; 16.7% spend 5-10 hours; 16.7% spend 1-5 hours.; 0% spend less than 1 hour.

2. What portion of this time is with BibleWorks as your primary tool for Bible reading and study?

Response: 7.5% of respondents primarily use Bibleworks 100% of the time; 31.3% use it 75-100% of the time; 37.3% use it 25-75% of the time; 20.9% use it 1-25% of the time; and 3% use it 0% of the time.

3. What do you use most regularly for your reading of the Bible?

Response: 50.7% use a printed Bible; 34.3% use BibleWorks; 7.5% use another software or web application on a desktop or laptop; 1.5% use a software or application on a mobile device; 6% use something else.

4. To what extent has the digital nature of the texts in BibleWorks changed your practices of reading and interpreting the Bible?

Response: 3% reported no change; 3% reported little change; 27.3% reported some change; 56.1% reported much change; 10.6% reported total change.

5. To what extent has the digital nature of the texts in BibleWorks changed your methods of teaching or preaching?

Response: 7.6% reported no change; 16.7% reported little change; 37.9% reported some change; 25.8% reported much change; 4.5% reported total change; 7.6% reported that the question was not applicable.

6. To what extent has the digital nature of texts in BibleWorks changed for you the nature of the Biblical text?

Response: 37.5% of participants reported no change; 12.5% reported little change; 29.7% reported some change; 17.2% reported much change; 3.1% reported total change.

7. Do you think the digital nature of BibleWorks should change the way that biblical interpretation is taught in the churches and seminaries?

Responses: 53.2% of participants responded "yes." 46.8% of participants responded "no."

Survey participants were also asked to describe the changes caused by the digital texts in BibleWorks. One question asked about the most significant changes to reading, interpretation, teaching, and preaching that resulted from regular use of BibleWorks. The most commonly observed change was the greater capacity and convenience of intertextual searching and transtextual comparison. A number of respondents observed a resultant reduction in the time spent using commentaries, especially as a first resort for answers to exegetical questions. Some participants observed that they used BibleWorks to confirm the accuracy of claims made by other interpreters (e.g., word frequency or grammatical form). The practice of keeping a printed Bible, concordance, and lexicon close at hand was repeatedly identified as no longer a characteristic of Bible study. A number of responses focused on the "atomistic" or "myopic" quality of searching for words and passages in BibleWorks, in which the specificity of searches and the snippets of displayed results led to a limited focus on individual words or verses. When questioned about changed practices of preaching and teaching, participants repeatedly reported the advantages of conveniently looking up answers to questions immediately before, or even during Bible classes, as well as the increased capacity to insert biblical text into sermon outlines and class notes. Finally, two presumably younger participants observed that they could not state how BibleWorks had "changed" their practices because BibleWorks had always been their primary tool for reading and teaching.

Participants were also asked about the most important differences between the digital biblical texts in BibleWorks and printed biblical texts. Many of the responses to this question focused on three differences: 1) the change in the accessibility and interactivity of the texts, 2) the capacity for increased analysis of individual words (with the corresponding investment of additional time for more searching and analysis), and 3) the change in the types of reading best suited to the electronic media, with the printed text repeatedly identified as more conducive to reading and appreciation of the broader literary discourse or narrative. A significant number of the written responses asserted, however, that there was no substantial difference between the printed and digital texts.

Participants were also asked to explain their response to the question of whether or not the digital nature of BibleWorks should change how biblical interpretation is taught in the churches and seminaries. Among those who affirmed that the teaching of biblical interpretation in churches and seminaries should change, some asserted that there should be a decreased emphasis on the Bible commentary as a tool for exegesis, due to the increased capacity to work with the original language text and tools. Multiple respondents stated that BibleWorks should reinvigorate the study of the ancient languages in seminaries. Others stated that the availability and functionality of the digital text should lead seminaries to be more demanding in their requirements and standards for interpreting biblical texts in the original languages. Many respondents dissented, and in various ways stated that a difference in exegetical tools (e.g., a Bible software) should not significantly change methods of biblical interpretation.

In summary, this online survey of users of BibleWorks indicates similarities but also significant differences between print and digital texts for biblical studies. For example, a number of survey responses emphasized the transformative influence of digital verse snippets and hyperlinks on Bible reading and exegesis. The de-contextualization of verses within lists of search results, and the hyper-contextualization of words and texts through linked analytical resources are two features of BibleWorks that are seen to privilege the analysis of literary *style* (primarily word choice and meaning), over *arrangement* of discourse (e.g., narrative), and the *construction of argument* (e.g., through characterizations and other progressions in the text).

This privileging of literary style in BibleWorks may have a number of consequences for practices of reading and exegesis. First, it is possible that the specificity and snippets of searches and results in BibleWorks will result in the displacement of narrative and intra-textual relationships by lexical and contextual relationships through digitally enhanced practices of "word theology" and exegetical "parallelomania." Second, given the conglomeration and cross-linking of multiple Bible translations in programs like Bibleworks, it is possible that Bible versions (NIV, RSV, etc.) will become more interchangeable in reading and exegesis, with the further result that there is a diminished importance and decreased persistence to choosing a Bible translation for regular use. Third, although numerous participants reported an enhanced ability to utilize biblical Hebrew and Greek , this capacity for (over)leveraged use of the original languages may inhibit personal awareness and understanding of the ancient languages, with their related literatures and rhetorical conventions. A number of respondents identified this as both a present and potential result of BibleWorks usage.

Finally, the survey's results suggest a number of implications for theological education. A significant number of respondents stated that the methods of biblical interpretation should remain the same but digital tools like BibleWorks should be incorporated into courses on exegesis. Among those who responded that biblical software programs should change the pedagogy of biblical interpretation, there was repeated mention of the need to emphasize the efficiency of word searches and textual comparisons in digital Bibles, while also teaching best practices for analysis of literary connection and coherence using digital tools. The identification of such best practices is a desideratum in theological studies. There seems to be a dearth of articulated strategies for using Bible software to study literary argument and arrangement (e.g., through the removal of versification from the biblical text, and the revitalized use of sentence diagramming and other visualization tools in the electronic environment). In addition to this specific need, these survey results highlight the more general need for professors, librarians, and other teachers to identify, develop, and model principled and virtuous practices of Bible interpretation and preaching with digital tools like BibleWorks, which is evidently changing the nature of the Bible and its use for many interpreters in the present day.

Part Three—Digital Textuality and Ways of Reading
by
David R. Stewart

Introduction

Though it seems ages ago since Anthony invited me to participate, I am glad I agreed, for at least two reasons: a) to discover what "digital textuality" means, and b) to work with Anthony and John for the first time as co-presenters.

In a fairly benign but at the same time extremely tiresome and unproductive fashion, discussions of this kind often tend to be polarizing, along the following lines: one end of the spectrum is occupied by those of us who are looking at our watches impatiently because the future isn't arriving fast enough, and the other end by those of us who like nothing better than to try and stop a constructive discussion such as this by resorting to nostalgic rhapsodizing about how we love the feel, the texture, and even the scent of the printed page, and so on.

To the first group, I would request that we consider how often the future has declined to arrive on schedule, in the form expected. Somebody really should do an inventory of all the scenarios and products and predictions that have been made, for example, on the advent of e-books, going back for decades. And, while I would say that things are coming into focus in intriguing ways right now, even the smartest analysts are still seeing through a glass darkly. The one thing we can all agree on about the future is that it hasn't happened yet.

To the second, I would not so much say "get with the program" as ask questions like, "What are the implications of all of these technological capabilities?" "How does our vocational wisdom and experience help us to harness and exploit new modes of writing and publication for the benefit of our patrons?" "Is our primary contribution to tell people how they should or should not read, or to help maximize the opportunities for reading and interacting with texts?"

We have a terrific opportunity right now, as well as a vocational duty, to get our minds around this in such a way as to bring wisdom and poise to the discussion. What I want to think about with you for the next few minutes is one very elemental aspect of textuality, which is the way we relate to digital texts. Is the equilibrium or relationship between text and reader really so different in digital? Is the capacity of texts to "read us" even as we think we are reading them somehow shifted when we move from print to digital? Does the reader's capacity to edit the text, or to follow hyperlinks, somehow compromise the whole process, which, let's face it, is so foundational to the scholarly environment?

What does reading look like?

A couple of personal vignettes: I had the great advantage of having a father whose specialty in a faculty of education was helping aspiring teachers inculcate reading skills in their students. He used to bring home newly published curricula and try them out on my siblings and me. Nothing my dad ever asked of me was easier to fulfill.

More recently, as a parent myself, I think of an unforgettable visit to Prince Edward Island and the "shrine" of Green Gables, where so many of Lucy Maud Montgomery's stories were set. I have a photo someplace of my eldest daughter sitting on a grassy slope reading one of those books, completely captivated as she read, almost oblivious to the "real world" setting of the stories themselves. This is by way of considering how reading changes over time, and by situation, and how it's changing (or at least how we think it's changing) in our day. I'll conclude with some thoughts on how we can navigate our own way and guide others on their way through this. Not everybody reads the same way, or with the same amount of investment in what they are reading. We can, almost without effort, call plenty of scattered examples to mind:

- In the eighth chapter of the *Book of Acts* there's that memorable account of Philip questioning the stranger from Ethiopia, who is reading from the Prophet Isaiah. " Do you understand what you are reading?" Philip asks him—an instance of reading as a pathway to salvation.
- From the early centuries of the church, there's that timeless story from Saint Augustine. Key to his conversion was a childlike voice he heard telling him in a sing-song voice, *tolle*, *lege* ("take up and read"). The text in front of him was from the Apostle Paul.

> So checking the torrent of my tears, I arose; interpreting it to be no other than a command from God to open the book, and read the first chapter I should find. I seized, opened, and in silence read that section on which my eyes first fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, in concupiscence.' No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away.

The Confessions of Saint Augustine—reading as a pathway to enlightenment.

- We can also think of the story of the Celts, popularized a few years ago in Cahill's *How the Irish Saved Civilization,* built around the idea that as the light of learning and culture faltered in one part of the world, it was rescued from oblivion far out on the margins.[1]

- The comparative shortage and inaccessibility of books continued to affect how people read in more recent times. Citing the work of Robert Darnton and others, a recent survey article observes that "from the Middle Ages until sometime after 1750 people read *intensively* . . . Most households kept only a few books: the Bible, an almanac and a prayer book, which members of the family read over and over again, usually aloud and often in groups. But by 1800 many people were reading individually and *extensively,* lending and buying all kinds of material, especially novels, periodicals and newspapers, reading them once and then racing on to the next item."[2]
- The effects of industrialization on working conditions and on leisure time had their own effect—somewhat improbably—on how and what people read. In the case of railway travel, " . . . reading became popular as an alternative at once to the fast disappearing view out of the window and to interaction with other passengers. [One scholar] describes the emergence of book-selling and -lending operations in train stations. He quotes from the minutes of an 1860 French medical congress:

> Practically everybody passes the time reading while traveling on the train. This is so common that one rarely sees members of a certain social class embark on a journey without first purchasing the means by which they can enjoy this pastime.

Wolfgang Schivelbusch quotes an advert from the publisher John Murray: "Literature for the rail—works of information and innocent amusement." And he provides a reference to how the publishing house Hachette aimed to turn the "enforced leisure and boredom of a long trip to the enjoyment and instruction of all" through the introduction of stores in railway stations.[3]

Reflecting on all these modes of reading over the centuries, Lorcan Dempsey observes that reading is now an integral part of travel. All of us are familiar with the serendipitous opportunities for reading while in transit.[4]

These are only a few examples that emerge of "what reading looks like" in different times and places. But they help underscore the point that the relationship between text and reader is not static—*people read in different ways, in different settings, for different reasons.* Not only is it clear that reading has undergone plenty of changes, but it is good that it has, and we don't help ourselves by harkening back to a "golden era" of reading. There probably never was one.

Attempts to Describe How Reading is Changing in a Digital Milieu

We sometimes get the notion that reading is changing, but that somehow this is regrettable or even dangerous. So it is worthwhile for us to take a few minutes to consider some of the attempts to describe or re-label supposedly new modes of reading. Let me give you a few examples:

a. Devices for reading

Kindle users were surveyed recently in a study by researchers at Texas A&M University. Participants of the focus groups responded to the look, feel, size, navigation, and display quality of the device. Summarizing the findings, however, an author observes that while this focus on new form factors may be obvious, at some point all reading technologies have been new, and for coming generations it takes years of practice to internalize the use of dominant reading technologies in society, whether they be clay tablets, scrolls, manuscripts, printed books or computers.[5]

So change is nothing new in this realm, and maybe what we are witnessing isn't so revolutionary after all?

b. Interstitial reading

I have to confess that never in my life have I used the word "interstitial" before: it's always a good precaution when one knows neither what a word means or how to pronounce it. But I can see why Lorcan Dempsey, in a post on his blog this spring (http://orweblog.oclc.org/archives/002081.html), used it to discuss this phenomenon of reading "in between times," in this case the idea of how we read when we are passing the time. We referred earlier to how the rising popularity of rail travel in nineteenth-century Europe prompted the need for new forms of leisure reading, and it's fair to say that the digital environment has offered all sorts of new options.

Devices such as the Amazon Kindle and Apple's iPad intersect almost perfectly with this impulse. At least some people quite relish the flexibility of being able to read anytime, any place, for any length of time. (See Dempsey's essay "Always On" for a survey of the implications for libraries.)

c. Extractive reading

Even if the term is new to us, we librarians know instinctively what is meant here: reading where search, find, and quick read are the primary means of interacting with the content, as in the use of encyclopedias and reference works, directories, etc.

One recent observer (Evan Schnittman, in his excellent blog "Black Plastic Glasses: Musings on Publishing and Life in the Digital Age," http://blackplasticglasses.com/2010/03/23/digital-reading) proposes that "extractive reading is, by far, the dominant form of digital reading today, as the vast cloud of content that is the Internet is primarily a cloud of extractive reading." Context may be of less interest to an "extractive" reader than the quick discovery or verification of specific information.

d. Immersive reading

In sharp contrast to extractive reading, immersive reading entails a greater attention to context and characteristically requires more time and concentration. Over the past decade or more, this form of reading has been largely stymied by the inadequacies of display devices. Even while digital content has grown exponentially, actual sustained use (as opposed to simple keyword searching) of this resource has been largely thwarted.

Before November 19, 2007 (Kindle launch date), digital immersive reading was a wee tiny fraction of a fraction of print-based reading. However, within a year of the Kindle launch, we saw for the first time true scale being achieved with e-books (Schnittman). Marrying Amazon's retail expertise with technology that mimics black ink on white paper, and topping it off with free, seamless, ubiquitous, untethered wireless connectivity is an unbeatable combination. Digital immersive reading and e-books suddenly made sense as immersive reading found a digital platform (e-books on an e-ink screen) that was widely accepted by the average person.

e. Pedagogic reading

Pedagogic reading serves the purpose of explicitly training the brain using building blocks of information that can be recalled and applied to do higher levels of thinking and learning. Many would say it is the most basic form, preliminary to immersive or extractive, yet it is here that digital reading has made the least progress (Schnittman). Possible explanations vary:

- Some feel there haven't yet been the right devices on the market.
- Others ascribe the problem to textbook publishers and their inability to innovate.
- Still others see it as generational, and when most educators are "born digital," the system will change.

Some aspects of pedagogic reading are extractive (such as objectives and review) and some aspects are immersive (such as the lessons), and put together they produce an unwieldy blend.

f. "Power browsing"

Most of us have, of necessity, become sort of "amphibious" in the way we read. We're moving regularly back and forth between print and digital and (whether consciously or not) adapting how we read in one environment to the other, and vice versa. Some studies suggest that when we read from a screen our attention jumps around more—scanning, spotting keywords—and are perhaps more selective in what we actually take in. David Nicholas, Ian Rowlands, and their associates describe viewing and reading habits. The term "squirreling" has been coined to describe this cognitive process: "an energetic search for treasures that are downloaded for later consumption."[6]

Summary

Every understanding of textuality is dependent on whatever capacities we possess to engage the text(s) at hand. Reading is at the very heart of such encounters, and thus it is vital, especially for a community of librarians like ourselves, to understand how reading may be changing. In an interview in *The Atlantic Online* just a few months ago, one well-known humanities scholar said, *a propos* of the hybrid reading environment most of us are in:

> Complaining about links in digital text is like complaining about the absence of them in printed books. Hypertext is for hyperlinks, in some fundamental sense, so when we're reading online we do well to embrace its many benefits. And as one of my commenters on *Text Patterns* noted the other day, most of us have gotten pretty good at knowing when a link is worth clicking on and when it may safely be ignored.[7]

Nick Carr, author of the just-published *The Shallows: What the Internet is Doing to Our Brains,*[8] writes that he "misses his old brain." To respond to this as librarians with wistful nostalgia or the wrong sort of anxiety is to let our selves off too easily. Better to approach this transitional period with an eye to understanding and discovering new potential for learning, while affirming what has always worked well.

Another anecdote, in closing: I have been keeping a journal with some degree of discipline since just before my eldest child was born. It's been a rewarding habit to get in to. Tony Benn, the British politician, said he kept his journal "in order to experience everything three times, once as lived, once in the writing down, and once in the later reading of what has been written," and that makes a lot of sense to me.

But not long ago I had a strange and funny experience while making an entry one morning. In my haste I spelled something wrong, and it almost reflexively crossed my mind to ask "Why isn't there a red squiggly line beneath that typo?" So it is, one way or another, for most of us who step countless times every day across the line from print to digital and back again.

Endnotes

[1] Cahill, Thomas. *How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe.* (New York, Random House, 1995.)

[2] Hillesund, Terje. "Digital reading spaces: How expert readers handle books, the Web and electronic paper," *First Monday* [Online], Volume 15 Number 4 (11 April 2010)

[3] Cited in Hilleslund

[4] For a discussion of the implications of this trend for libraries, see Dempsey, Lorcan. "Always On: Libraries in a World of Permanent Connectivity," *First Monday* [Online], Volume 14 Number 1 (30 December 2008)

[5] Clark, Dennis T., Susan P. Goodwin, Todd Samuelson, Catherine Coker, (2008) "A Qualitative Assessment of the Kindle e-book Reader: Results From Initial Focus Groups," *Performance Measurement and Metrics*, Vol. 9 Iss: 2, pp.118 - 129

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[7] Conor Friedersdorf, "Reading, Writing, and Thinking Online: An Interview with Alan Jacobs." *The Atlantic,* June 8, 2010. http://www.theatlantic.com/special-report/ideas/archive/2010/06/reading-writing-and-thinking-online-an-interview-with-alan-jacobs/57807/

[8] Carr, Nick. *The Shallows: What the Internet is Doing to Our Brains* (New York: Norton, 2010)

Tips and Tricks to a Multi-Campus Theological Library System (Panel Discussion)

Presenters: Kelly Campbell, Janet Reese, and Patsy Yang, Golden Gate Baptist Theological Seminary

Southern Baptists have six theological seminaries spread across the United States. Golden Gate is the only one west of the Colorado Rockies. Golden Gate Seminary is a system of five campuses situated near urban cities of the western region of the United States. In order to serve all states in the region, Golden Gate covers twelve western states including Hawaii and Alaska. The student profile includes 1,812 students and over 7,000 graduates serving on every continent. Golden Gate is the tenth largest seminary in the United States, and the student body is 55 percent non-Anglo. Degrees offered include two doctoral programs (DMin and PhD), six Master's programs (MDIV, MDIV—Advanced Track, Masters of Missiology, MTS, MAEL, and ThM), and Global Studies Partnership in conjunction with Union University in Tennessee.

Golden Gate's organizational structure includes one president, a cabinet consisting of the president and three vice-presidents, a strategic leadership team, four regional campus directors, and faculty and library staff located at all five campuses. The library is placed in the academic area, and the Director of Library Services reports to the Vice President of Academic Affairs. Regional campus library staff technically report to the Director of Library Services while they are daily supervised by the Regional Campus Director.

Collection Development Tips and Tricks

The collection development policy deals with the current curriculum. When significant changes occur, the policy must be updated to reflect the curriculum needs.

Golden Gate has one cataloger for the entire system who handles original cataloging if there are no records or record problems for specific titles. She also handles any issues with the processed orders when they come in. There is one acquisitions librarian for the entire system who does all the purchasing as well as copy cataloging. The catalog has local holdings, and the holdings for each campus are listed under each title.

Individual campus needs help determine the budget development. The regional librarians are trained to add volumes to records when a record and one copy are already in place. They can also add items to records that were downloaded when ordered once the book has arrived. Each campus receives gifts. The librarians search their holdings to see if the gifts are needed. A general policy is available for accepting and acknowledging all gifts.

The cataloging librarian is responsible for the quality of the record and name authority as well as other database maintenance. As much as possible, records are found on OCLC and downloaded—usually by the acquisitions librarian. When no record is available, a short bib is entered and used when the book arrives, for original cataloging purposes. If a record has become available, the short bib is then overlaid with that record. When regional campuses receive gift books, versos are sent to the cataloging librarian who catalogs them as needed. In determining where certain books go, the campus must be considered. Reference books are not widely used in smaller campuses. The regional librarian is consulted as to where the title will receive the best use, reference or main. Bulk imports for our digital collection arrive every month and are downloaded by the cataloging librarian. Our processed order records are also downloaded by her.

Fifty percent of our collection arrives shelf-ready and with records. The books for each campus are shipped directly to that campus. YBP is the primary source for direct orders that are shelf-ready orders. Separate accounts exist at YBP for each campus. Each librarian places selections online at YBP in their individual accounts using the fund codes provided. They notify the acquisitions librarian when they have placed selections in their accounts. The acquisitions librarian orders the books for them. These books are mailed directly to the requesting campus.

The second source for ordering is the Lifeway campus bookstore at the NCC campus. This is used mostly for reserves for any campus and special academic titles that can be ordered through Lifeway. The third choice, Amazon, is used when the item is not available through UBP or Lifeway. Amazon may also be used to take advantage of lower prices. The account is now set up so that any title requested by a regional campus can be mailed directly to them. Other direct orders are transacted via slips from conferences or through specific publishers when that is the only way to obtain the title. If the title is for a regional campus, the vendor is asked to mail it to that campus if possible. However, they are not always able to do that.

Standing Orders/Continuations are set up to come to the NCC campus. The accounts at the publishers reflect how many copies are desired of the individual titles. Copies for other campuses are mailed to the campus from NCC.

The majority of print journals are ordered through EBSCO. Each campus has its individual account. There are very few direct orders that are paid orders.

A large part of the library's digital collection is through consortiums, primarily SCELC and WALDO.

Another consideration for ordering a title is its availability in e-book format. When a book is available in that format, the acquisitions librarian looks at the current digital collections to see if it is available through one of them. Digital ordering allows for the book to be easily available to all campuses at once.

For reserves, the intention is to have a copy of each required text at the specific campus where the course is offered. The texts for many classes are already owned by the individual libraries. Only new titles need to be purchased.

Any suggestions for new titles that come via the web page are printed and placed with the upcoming orders. These requests arrive via e-mail to the acquisitions librarian. Some professors bring a marked catalog to the acquisitions librarian (i.e., Dr. Durst, Dr. Arbino, Dr. Chun). New faculty are encouraged to provide the library with new titles in their specific area of study. All library staff may recommend titles for purchase as well. Use of Amazon and YBP allows the library staff to build carts with titles to help with the order process. Requests for multiple locations are made through Amazon and YBP, or via correspondence with the vendor.

Multiple ILL requests for the same titles are also placed in upcoming orders. If students need the title, especially PhD and ThM students, it is tracked down and ordered when possible. When an older book is not available at the time it is requested it is kept on the order list until it does become available.

When a title that a patron requested arrives, the acquisitions librarian sends a note letting the person know it's in. The system has a blank for the requestor's name. That is why it is important to know who requested the title. When a professor brings a catalog with suggestions, the name is attached for that purpose.

The library just finished setting up the new ledger for the 2010-2011 budget year which starts August 1, 2010. The money totals had to be checked for the new budget year for each campus, each program, and each subject area. The fund codes needed updating for our processed orders and the records we receive. Since many series titles are cataloged as individual titles, we can split with other campuses rather than keep them all at The Northern California Campus. This provides a variety of titles throughout the libraries. One standing order is set up to split between campuses as well.

Reference Services Tips and Tricks

Reference is a system-wide service which helps encourage information literacy. There is one system-wide reference librarian who focuses on making reference service seamless for the wide variety of students. All regional campus librarians help with reference services. For new student orientations, there is a library section depending on the campus. Circulation policies are system wide. However, there are processes that can be adapted for local campuses to add their own modifications and to accommodate the variety of staff personalities. Each local campus has individual strengths in its services and collections. Library cards are an example of allowing diversity while maintaining consistent policies across the system. The e-campus has an embedded librarian in most courses requiring library resources. Language classes are unique, and librarian staff does not attend. Faculty utilize library staff in a variety of ways—short introduction sessions, one-on-one required sessions for all students, giving librarians whole class periods, co-teaching activities, etc. Instructional and reference materials are developed system wide, through methods such as database instructions or subject bibliographies. Doctoral programs take advantage of library staff for unique orientations sessions and research methods seminars. All students have access to reference services through an online service called Ask Dr. Fred.

Circulation Tips and Tricks

One full-time position, the Circulation Supervisor, is the lead staff member in this area. Other library staff helps with certain processes such as intercampus loan and reserve functions. The entire collection circulates between all campuses with the intercampus loan functions. Circulation policies are set system wide and determined by all library staff. Each campus helps with maintaining the patron database.

Regional Campus Tips and Tricks

Each regional campus librarian works a different number of hours, ranging from 15 to 40 per week. In addition, each regional campus has one or more circulation workers for 5 to 20 hours per week. The circulation workers' hours are on class days only. Regional campuses focus on circulation and reference, with some collection development and copy cataloging.

Most regional campus students commute at least one hour in each direction. Most classes are held on a weekly or biweekly basis, or as an intensive seminar. Students want to accomplish as much library work as possible while on campus, so circulation and reference transactions are usually frequent on class days, especially between classes.

Classes at the Pacific Northwest Campus are on Mondays and Tuesdays, so on Wednesday through Friday there are usually only one or two students in the library, if that. This results in alternating days of busy or quiet time, depending on what day of the week it is.

Since regional library staff cannot cover all hours the libraries need to be open, most allow self-checkout when staff is not available. The next time the librarian is on campus, the books are officially checked out and an e-mail including the due date is sent to the patron.

Here are some suggestions for schools considering multiple campuses with onsite libraries:

- Assume that very little "backroom" work will be accomplished on the days there are classes. The librarian at the Pacific Northwest Campus organizes her schedule to work on larger projects Wednesday through Friday. She uses Monday and Tuesday to work on brief or simple tasks that she can easily walk away from to help a patron.
- Offer general library training for new students near the beginning of the semester and focus on reference questions in the middle of the semester, as students are researching for papers. Plan on dealing with formatting and style issues the last few weeks of the semester.
- Offer a few brief seminars over the semester, each with a different emphasis. Offer each seminar every day of the week that there are classes, as the student body may be completely different from day to day. At the Pacific Northwest campus, seminars are offered during the 45-minute lunch break. Students bring their lunch to the library, where cookies are provided. The seminars are usually 20 to 30 minutes long. Students who don't have a class following lunch often stay longer to ask questions. During Theological Libraries Month, a guest speaker and lunch comprise one of our seminars, which allows a bit more time, as students just go through a line instead of having to prep or purchase their lunches.
- Cultivate relationships with your regional campus faculty. Because the campuses are smaller and self-contained, this is often easier to do than at a larger institution. Ask them questions about current research interests, what they expect from their students as far as research papers go, etc.
- Work on major projects during semester breaks or the summer. At the Pacific Northwest Campus, the circulation worker just finished relabeling all of the periodical PAM boxes. That's not easy to do during the semester, as you never know when someone will need help.

Regional campus librarians are the first point of library service for the students, faculty, and staff at that campus. Intercampus loan requests are made through our ILS, and each campus covers its own request queue. In addition, each campus is responsible for covering other queues one or two days a week for libraries that are not staffed on those days. Requests in those uncovered queues are reassigned to a library with staff on that day, so the items can be placed in the mail on the same day. Upon return of ICL books by a patron, they are returned to the owning library.

Regional campus staffs are very small, between two to five faculty and two to eight staff members, some of whom are part-time. When a campus-wide event is taking place, library staff are expected to help with it. Occasionally campus directors will request help in another area from library staff. The Director of Library Services also gives staff special projects occasionally, anything from proofreading a document to investigating and creating a process for a particular task. Such projects usually have long deadlines to provide plenty of time to fit them into the schedules. For instance, a few years ago the Pacific Northwest Campus librarian worked with another staff member to automate the Intercampus Loan process using the ILS.

Being an embedded librarian for an e-campus course allows librarians to interact with a professor from another campus and to work with students who might never set foot on a physical Golden Gate campus. This has broadened the knowledge of our student body and helped the librarians understand research needs of pure e-campus students better.

In the process of preparing notes, the Pacific Northwest Campus librarian communicated with all of our regional librarians via e-mail for information. All have free oovoo accounts (online video chat) and use them for one-on-one meetings. The library has a multi-seat paid account which is used for staff meetings. Using oovoo has improved communication, as it was quite expensive to have a staff meeting that included five locations via phone. The phone is used as needed as a communication tool. All library staff can access documents on a drive at the Northern California Campus, which helps us keep organized as a system.

Digital Services

The Digital Services Librarian has several responsibilities, including customizing the ILS, maintaining the library server, customizing and organizing online resources and statistics, and webpage creation. The ILS server is located at the Northern California Campus. All patrons except those in the physical library at NCC are connected to the OPAC via their web browsers. Library staff at the other four campuses have to use different methods to connect to the ILS staff modules, depending on the settings on the local campus server, how each campus connects to the Internet, the IP addresses, and the preferences of the IT person at that location. Most campuses have no control over server settings, and few have full-time onsite IT personnel. Having detailed information about server and Internet access at the local level is necessary for troubleshooting.

Access to online resources has to work the same way at each library. Because students are allowed to take classes anywhere, they might do a one-week intensive at one campus even though they are located at another. EzProxy is used for one-stop authentication of all e-resources, with IP recognition on each campus and a generic login for all off-campus access. Currently the system has an authentication issue with one database at two campuses, but it works fine at the other three.

With five campuses and personnel aged from the mid-20s to 60-plus, there is a wide range of technology comfort levels within the permanent staff. The library's Facebook account was originally set up years ago by the Digital Services Librarian, but a much younger staff member recreated it last fall with much success. Sometimes different answers to the same troubleshooting question are received, even though the individuals are having the same experience.

Each regional campus librarian is responsible for keeping the webpage for that library updated on a regular basis. Information on hours of operation, cooperative libraries, and library staff is given, as well as links to the catalog, policies, and other library resources. These webpages are not located on the library server but on the main seminary website.

Since IT personnel aren't full-time at most campuses, changes in IP addresses can be missed if not updated regularly. Keeping a list of these and updating it twice a year is necessary. Being able to contact the IT person for each campus directly is also key to keeping digital services running smoothly throughout the system.

Just because one campus is having a digital-services-related problem, it does not mean everyone else is. Recently, an issue came up when anyone using a computer in the physical library at one campus had to login separately for each online resource. First, it had to be determined if it was a campus or system problem. Upon finding it was campus-specific, the library worked through different scenarios before discovering that the library IP address was not on the official IP list for the system. Once the correct IP address was obtained, it had to be added to EzProxy and to each online resource's authentication list.

Conclusion

Here are some successes the library has experienced and wants to share:

1) Work as a system with flexibility for local input.
2) Have a seamless interface for the wide variety of students.
3) A system provides higher quality and quantity of services and collections.
4) Open communication and discussion is essential, especially when defining policies versus processes.
5) Good communication is vital to a successful multi-campus setting.

Golden Gate has experienced problems with communication (at times), maintaining 24/7 service, a failure to understand various perspectives and needs, and the constant challenge of keeping everyone moving in the same direction at the same time.

As far as communication, Golden Gate has certain processes in place to make sure that it is regularly established. The Director of Library Services makes an annual trip to all campuses. There is an annual seminary staff meeting which includes library staff training time and sessions. Hosting quarterly, or more frequent, oovoo regional campus meetings and semi-monthly NCC library staff meetings helps with communication. Various communication forms are utilized including e-mail, phone, and written communication. Local library staff attend local faculty meetings and local staff meetings. The Director of Library Services and the Reference Librarian attend plenary faculty meetings. The E-campus Director meets with the Digital Services Librarian. The Director of Library Services attends the Academic Council and is part of the Curriculum Committee and Accreditation Teams.

Where's the Data? Setting a Research Agenda for Next Gen Catalogs in Theological Libraries
by
Lisa Gonzalez, Catholic Theological Union

Introduction

My intention is to give a very selective overview of research studies that will be helpful in designing a research agenda for improving the function of next generation catalogs for patrons in theological libraries. My focus will be primarily on studies that either need to be replicated or used as a basis for further research in order to provide some concrete data for decision making. I will be focusing on next generation catalogs in general, and also on two next generation catalogs that we have available to our patrons at Catholic Theological Union, VuFind and WorldCat Local. An important part of our discussion is how the usability testing at CTU informed my own thinking about what is next on the research agenda for CTU and by extension, other theological libraries.

The Intersection Between OPAC Design and Cataloging Research

For me, reading Christine Borgman's much cited article, "Why are Online Catalogs Still Hard to Use?," a 1996 follow up to 1986 study, was an eye opening experience. She summarizes very well a basic problem many other authors have noted about OPACs—that OPAC design is based on card catalog design, which in turn is based on library practices that were developed over 100 years ago.[1] Many articles in the literature continue to make reference to Cutter's *Rules for a Dictionary Catalog* from 1876.

Now this is not necessarily a bad thing. I think Cutter's user tasks are still relevant to our users, and many studies point out that known item searching and subject searching are still important; however, many catalogers themselves have noted that library OPACs are in danger of becoming obsolete and irrelevant to users as a discovery tool for quality information.

When it comes to the relationship between cataloging and OPACs, cataloging research in cataloging journals tends to view problems with OPACs as either stemming from archaic cataloging rules that should be changed or from poorly designed OPACs that don't take advantage of all the information provided in the catalog record.[2] Cataloging research tends to focus on OPAC design starting with standards for the cataloging record, either AACR2 or MARC, and then moves on to how these standards address users' needs. In an article in a recent special issue on ethics in *Cataloging and Classification Quarterly*, Gretchen Hoffman's "Meeting Users Needs in Cataloging: What is the Right Thing to Do?," the author notes that the assumption that cataloging standards address actual users' needs is exactly that, an assumption.[3]

In general, cataloging research tends to rely on the expert opinions of catalogers to establish criteria for what constitutes quality cataloging that serves end users' needs. A notable exception is Hider and Tan's study, "Constructing Record Quality Measures Based on Catalog Use." This study describes a method for ranking quality measures by asking users what was most important in a record in order to perform two basic tasks, selection and identification.[4] I'll revisit these two tasks when I talk about usability testing at CTU, but it is important to note that Hider and Tan claim that this is the only quality measure of cataloging that they know of that is based on actual user needs.

OPAC Research in General

When it comes to the literature specifically on OPACs, there is an extensive literature going back 30 years; for this reason, I am going to focus on literature reviews. The major OPAC literature review most often cited by researchers is Large and Beheshti's 1997 study.[5] However, two more recent reviews have been published: Ondrusek's 2004 comprehensive review of end user studies, which included both OPACs and other library databases, but not web searching, and Markey's 2007 review of end user studies.[6] Markey focused exclusively on transaction log analysis, since she believes that understanding what end users do when they are not being observed is vital to good OPAC design. I'll be focusing on Ondrusek's review, both because it is extensive, and because she provides some concrete parameters that will be helpful for designing our own research.

Ondrusek points out the astonishing fact that the number of research participants from all of these studies numbers in the millions; this is due to the number of quantitative studies such as surveys or transaction log analyses, which can collect information from a much larger sample of users than qualitative studies.[7] Given the large amount of literature Ondrusek covers, she tries to organize these studies in a variety of ways. She characterizes the studies as conforming in some manner to two basic constructs, user satisfaction and search success, and proposes that these constructs can be built on for further research.[8]

Most of this research has been focused on academic library patrons, and studies that focus exclusively on graduate students match the number of exclusively undergraduate studies.[9] This is particularly interesting for our discussion today, since some of the recent more prominent studies, like OCLC's 2009 report "Online Catalogs: What Users and Librarians Want," weren't focused on our user population, and sometimes we may assume that there is not much research on our user population.[10]

In general, the key components of research conducted between 1990 and 2000 concerned relevancy and user satisfaction.[11] Search success was another key component of research studies, and measures of search success included such things as number of hits, time on task, precision and recall.[12] Over 40 percent of the studies required participants to perform actual searches, and the search questions in these studies included both correct answer questions and open-ended questions, as well as studies where participants brought their own research questions to the search session.[13] Many of the questions focused on both known item searching and subject searching.[14]

While I would like to be able to tell you that Ondrusek's vast literature review provided a clear distinction between the features of OPACs that graduate students need versus any other user population, it is difficult to draw such a conclusion from the literature. Librarians are very pragmatic, and design research for their specific situation; as a result, it is hard to find studies that replicate others in all or even most of the variables Ondrusek identifies.[15]

OPAC Research Pertaining to Specific User Populations

While it is difficult to design an OPAC that will meet all of our students' needs based solely on the results of other OPAC studies that have been done on graduate students, I want to highlight a few OPAC studies that have been done that can provide an outline of what kind of research we can conduct ourselves to build next-generation catalogs that meet our users' needs.

The most significant research we should be aware of as far as next generation-catalogs is research that has been done on actual production OPACs. A number of studies have been published about North Carolina's Endeca catalog, which are potentially helpful for theological libraries, since a major concern in the development and improvement of Endeca has been relevance.[16]

The Project Blacklight catalog developers claim that the purpose of their OPAC is to allow libraries to create various interfaces for specific populations, so examining this catalog has the potential to be helpful for our user population as well. Bess Sadler provides a particularly useful example of a customized catalog for a music library that has the potential to be applied to a theological library situation. Bess Sadler notes that elements that have been treated as merely descriptive can actually be opened up as an access point—a facet for musical instruments included in a piece is a particularly salient example.[17]

Olson's study of an experimental faceted catalog interface at the University of Chicago focuses on whether graduate students, doctoral students in particular, are able to find items relevant to their research in a faceted catalog. He focused on novelty recall as the main criteria of relevancy; most of the doctoral students found items they judged to be relevant to their research that they hadn't found before by using the faceted catalog interface.[18]

Another study I would like to mention is Penner's study of the information-seeking behavior of theology graduate students. She included many questions about information-seeking behavior in her survey, but the most significant observations from her study that may be relevant to OPAC research were that graduate students' strategies for sorting through too many search results included selecting specific authors from the results, trying different search terms, or trying to limit the search in some way.[19] This behavior correlates in some way with the behavior of graduate students in OCLC's usability testing of WorldCat Local, which noted that graduate students and faculty included the author's reputation as an important factor in judging the relevancy of results in their search.[20] A greater awareness of which search behaviors are specific to our user population and which are shared with the larger body of end users can be helpful when we are designing our own studies.

OPAC Usability Testing at CTU

The purpose of usability testing is to test whether a particular website is functional for end users, and whether they are able to successfully perform the tasks the website was designed to allow. Usability testing at CTU developed out of the usability testing group for the I-Share group catalog in Illinois. The I-Share group had previously done a usability study in 2005 with 46 participants at four institutions.[21] In the fall of 2009, the I-OPAC team of the I-Share group updated the usability testing reading list on the I-Share website, asked if member libraries wanted to participate in usability testing, and set up a listserv for the usability testing group. In the spring of 2010, the team hosted a webinar on usability testing with a couple of presenters from within the I-Share group of libraries to talk about their own experiences with usability testing.

After I reviewed the reading list and attended the webinar, I also reviewed the usability testing questions that had been used in 2005. Based on the reading I had done about usability, I tried to write briefer user task scenarios to avoid the temptation of trying to coach the participants on to a particular answer through the scenario. I also tried to use generic terminology, rather than terminology that was specific to the interface—remember, we were trying to test the interface, and not the user's knowledge of library terminology.

Based on the reading I was doing for this presentation, I was also trying to focus the questions on the main concerns of end users—that is, both known item searching, usually a specific title, and subject searching. The I-OPAC team also had some questions they wanted addressed that matched our own concerns that were specific to the VuFind interface as it was implemented in our consortium—mainly the question of whether it was confusing to navigate back and forth from our local catalog to the I-Share shared catalog. This became particularly relevant when the VuFind interface became the default catalog for the entire consortium; Voyager's WebVoyage catalog is no longer available as an interface for the shared catalog. Due to the switch from WebVoyage to the VuFind interface for the consortial catalog, the interface for the local catalog changed as well during the course of the usability testing.

My methodology for usability testing included aspects of retrospective protocol, since I conducted a brief interview after the participants performed the user tasks and made their own notes about each task. My interview questions addressed the general concerns of user satisfaction, previous experience with the interface and relevancy judgment. Specifically, both I and the I-OPAC team were interested in whether either the facets or the advanced search features of the catalog were useful.

In general, users found the VuFind interface easy to use; known item searching was easily achieved, often without the need for either the facets or the advanced search. Users were willing to try either the facets or the advanced search, if the simple search box was not adequate, and recognized that both of these features could be useful in other search scenarios. After the testing I realized I could have used more scenarios involving subject searching to test if some topics were more difficult to find using VuFind than others. However, users did easily found a commentary on a book of the Bible, a task which can be difficult for users who don't understand the structure of LCSH headings for books of the Bible.

The main difficulty users had performing the user tasks successfully were navigating between the local catalog and the consortial catalog, and finding a thesis on a particular topic. The question of navigating between the local and consortial catalogs was particular to our consortium's implementation of the VuFind interface, and my conclusion was that we needed to make navigation between the two clearer to the end user.

The difficulty users had finding a thesis stemmed from the fact that they were unfamiliar with the format designation of manuscript for theses. They also did not always navigate to the full record and then drill down to a tab labeled "more details," which contained additional bibliographic information, including a thesis note. While the VuFind interface does not have a content designation on either the facets or the advanced search, WorldCat Local, another catalog interface available in our library, does include a content designation on both the facets and the advanced search. While the purpose of usability testing is to determine whether users can perform the tasks you want them to be able to perform on your website, and does not necessarily indicate exactly how to fix navigation problems, it seemed clear that the addition of a content facet to VuFind would make the task of finding a thesis much easier for the user.

Based on usability testing, it seemed clear to us, or to me anyway, that our users would like to be able to use some of the same features other user groups would like to see, such as book covers, tables of contents, reviews, and summaries, and that other catalog features already in existence, the content designation in WorldCat Local for instance, would be helpful for our user population as well.

Based on this research, I would like to do some follow-up research using retrospective protocol, card sorting and transaction log analysis. I didn't make full use of the retrospective protocol, so I hope that with more experience I will feel comfortable with this method; the reason I didn't use verbal protocol was my concern that this would be difficult for international students, who I would like to target for future testing.[22] The I-Share group has focused on verbal protocol as the methodology for usability testing, but it seemed that a card sorting exercise would be more useful in eliciting the information we wanted from our users, particularly concerns about how to present information in the various catalog displays.

As a quantitative method, transaction log analysis has the advantage of allowing you to gather information on a larger number of end users than any of the qualitative methods. I am hopeful that transaction log analysis can be used to identify any aspects of searching that are particular to end users in theological libraries, so that we can make recommendations to our consortium about features we want to see in future OPACs. Including CTU, there are five ATS schools in the I-Share consortium—these five schools are CTU, North Park University, Trinity International University, Lincoln Christian University, and Northern Baptist. In addition, there are four CATLA schools that are not ATS schools, but do participate in the I-Share consortium—Judson University, Concordia University, St. Xavier's University, and Wheaton College.

Expanding the Usability Agenda into a General Research Agenda

I've identified some methods I would like to see used for conducting research on next-generation catalogs in theological libraries. Now I would like to suggest specific studies to replicate, following Ondrusek's recommendation to replicate studies using the same variables, while changing the collections and systems.[23] For theological libraries, for instance, a study that uses the same user group and the same system would be a usability study of the VuFind interface across several libraries using graduate students as the study participants. A study that uses the same user group and the same collection would be a study of the VuFind interface in comparison with the WorldCat Local interface at one library using graduate students.

I thought usability testing would be the easiest kind of study for most of us to start with, and it can help us determine which features are helpful and easy to use in the OPACs that are already available. For WorldCat Local, usability studies were conducted at MIT in 2008, and OCLC's usability testing with academic libraries included the University of Washington, the University of California, and Ohio State University; OCLC's usability testing results for the libraries at Northeastern Illinois University and the University of Springfield, Illinois have not been released yet.[24] It would be helpful to be able to get more detailed information from OCLC about their usability testing, since they specifically tested graduate students, and it is important to replicate studies to see if we reach the same conclusions as OCLC did with their usability testing.

Other usability tests that have been conducted on VuFind include a University of Michigan study from 2008 and a Yale University study from 2009.[25] The 2008 University of Michigan card sorting test of VuFind and North Carolina's testing of its Endeca catalog noted that the preferred order of the facets was not consistent within the testing group, and both recommended more transaction log analysis in the future in order to determine if one default facet order would be preferable to another.[26] Theological librarians could address the issue of facet order in their own catalogs by replicating these studies using transaction log analysis. Perhaps transaction log analysis could also be helpful if studies were designed around various aspects of user behavior, such as successive search queries that appear to be queries about the same topic.

Besides specific features of OPACs, another aspect of next generation catalogs that is mentioned frequently in the literature is relevancy. Much of the literature dealing solely with the issue of relevancy is very technical and often theoretical, approaching the issue from a computer science point of view. Since this research is generally theoretical, it is not focused specifically on OPACs. The few articles specifically on relevance in OPACs have little interaction with this highly technical literature. For our purposes, the most basic meaning of relevance is specific to the context of the end user; end users know what is relevant when they see it. Another way of talking about relevancy in a clear manner is that it is simply the aboutness of something.

One study addressing relevancy that we could replicate is North Carolina's follow-up study of its transaction log analysis studies.[27] Researchers chose queries from their own search logs and then coded the top five hits in each result set for relevancy. This study was based on a method for determining relevancy developed by Janes, who argued that it was possible to predict what might be relevant for other people by examining search results according to a set of criteria.[28]

Some of the cataloging research also has the potential to be converted into studies with end users that focus on relevancy. For instance, we could convert questions used by cataloging experts to examine the attributes of sample records to questions for our end users. For example, the questions about the usefulness of particular subject headings from Quiang Jin's article "Is FAST the Right Direction for a New System of Subject Cataloging and Metadata?" could be converted to questions for end users to answer when performing searches.[29] FAST headings are beginning to make an appearance in the Worldcat.org catalog, so it is important to gauge their usefulness to end users in their determination of relevancy.[30] The FAST headings themselves could be used in a study to determine users' perceptions of the meaning of the headings; perhaps a card sorting exercise might be useful here.

Another study to replicate from the cataloging literature is Hider and Tan's study on quality cataloging measures based on user needs. This was a questionnaire administered to over 2000 respondents, which asked them to rate the usefulness of specific record elements for both identification and selection.[31] Title, author, summary and contents received high ratings, which indicated to Hider and Tan that the focus of cataloging quality measures should be on fixing errors in these areas. Replicating this survey with our users would help us construct a quality measure for our own cataloging records, which is exactly what Hider and Tan recommend every library do.

What is Stalling Development of Next-Generation OPACS?

Now that I have reviewed just some of the possibilities for research on OPACs for theological libraries, I would like to briefly review the status of some of the next generation catalogs I mentioned. It should be noted that both Blacklight and VuFind development have faced delays because of a lack of dedicated staff.[32] It is frustrating that even libraries who say they are committed to the open source model, and seem large enough to be able to employ at least one dedicated developer, still aren't willing to commit the necessary resources to these projects. Our consortial VuFind development stalled because we were waiting for development to proceed again at Villanova, and then we stopped development when we were preparing to move to Voyager's Tomcat catalog, which was ultimately unsuccessful. Even now, our consortium of 76 libraries has one developer, who is focused mainly on the eXtensible Catalog project. The developer has limited time for VuFind, which is our current production catalog for the consortium, and which we anticipate will be the catalog for the next two years.

It would be helpful if these and other open source catalog projects adopted a development timeline more in line with website development. Timelines of two years or more would be considered an eternity in terms of web development, yet it seems some of the open source projects are in danger of following the example of ILS vendors, whose model of OPAC development still seems to assume timelines in keeping with older models of software development, in which waiting several years for a new version was deemed acceptable.

Conclusion

I hope that this brief presentation on a future research agenda for OPACs will encourage some of you to begin some research of your own, but, more importantly, it is my hope that examining the research that has been done on OPACs will inspire you to focus even more on the needs of end users as part of the decision-making process at your library. I believe that conducting more research on OPACs with our user group will both raise awareness of the features of next-generation OPACs and garner some enthusiasm to see these projects become widely adopted production catalogs for all of us.

I acknowledge that the difficulty facing many theological libraries is that our small size may make it seem impossible to conduct this kind of research. Yet we may also find ourselves lamenting the lack of information about how advanced users use OPACs for research, and we may complain about our inability to affect change in the design of OPACs in a way that is helpful for our particular user population. I chose to focus this research agenda on relevancy and subject searching, since this seems to be a fruitful area for a user group like our own, which is focused on particular topics. However, there are many areas of research in OPAC design that could be fruitful in a theological library environment, such as social media features of catalogs such as tagging.[33] Any effort we can make to better understand the needs and behaviors of our users will be helpful as we move forward with the task of discerning better ways of providing access to our libraries' collections.

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[32] Bess Sadler, "Project Blacklight," 67.

[33] Penner notes the social nature of the research behavior of both faculty and graduate students, who consult with others to a greater extent than other researchers in the humanities. Penner, "Information Needs and Behaviours of Theology Students at the International Baptist Theological Seminary," 71.

William Ladd Ropes: Prototype Theological Librarian
by
Douglas M. Campbell, University of Texas at Dallas

"So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'" – Luke 17:10 (KJV)

Introduction

In 1866, William Ladd Ropes was hired as the first full-time librarian at Andover Theological Seminary. He also holds the distinction of being the first full-time librarian at any United States Protestant seminary.[1] While this is an interesting fact, it is not the focus of this paper. "First of its kind" is not the phrase to describe the reason that I chose the adjective "prototype" to modify Ropes' role as a theological librarian. I confess that I had hoped to find something unique, even provocative or profound, about his life and career, especially in the transition between his fifteen years of formal ministry, beginning in 1852, and becoming a theological librarian in 1866. I wanted to know why he left his career as a pastor in Boston-area Congregational churches and took on the role as a librarian at Andover Seminary. I had hoped to find that he had considered his career as a theological librarian a vocation or a calling as much as he surely considered the pastorate a ministerial calling. I had hoped to find evidence that Ropes considered his career as librarian of Andover Seminary much the same as Dr. Raymond P. Morris, former librarian of Yale Divinity School, did of his, "Theological librarianship is at its best a ministry."[2] I did not discover such evidence in my research.

However, I discovered sources that revealed a man who on more than one occasion was described as "faithful" in regard to his role as a theological librarian. The archival and primary sources revealed to me a man who was a faithful library professional, serving and collaborating with the constituents of Andover Theological Seminary, library patrons outside of Andover, and other professional librarians on regional, national, and international levels. I chose the term "prototype" to modify Ropes' career as a theological librarian to suggest that he was an exemplary model to admire, if not imitate.

Sources

There are few, if any, published secondary sources dedicated to William Ladd Ropes as their primary subject. There are no published biographical articles like the excellent ones of other pioneer theological librarians such as Calvin Ellis Stowe of Lane Seminary, or of the early history of Andover's library like there is of the libraries of Princeton Theological Seminary and Union Theological Seminary in New York.[3]

Interestingly, Ropes is mentioned in only one of the three major published works of the history of Andover Theological Seminary.[4] Henry K. Rowe's *History of Andover Theological Seminary* (1933) mentions that "[i]t is with William Ladd Ropes that the modern history of the [Andover Theological Seminary] Library really begins."[5]

Norman J. Kansfield's master's thesis and doctoral dissertation are excellent sources of the history of theological libraries in nineteenth-century America. Kansfield briefly makes reference to Ropes. "Although in many senses he was not as dynamic or aggressive as [Edward Cushing] Mitchell [of the Baptist Union Theological Seminary in Chicago] or [Charles Augustus] Briggs [of Union Theological Seminary in New York City], William Ladd Ropes (1825-1912) has the distinction of having been the first full-time librarian appointed by an American Protestant Seminary. Andover named him Librarian in 1866 and a decade later he was still the only full-time seminary librarian in the nation."[6]

The bulk of my research derived from visits in January 2010 to the archival collections at the Franklin Trask Library on the campus of the Andover Newton Theological School in Newton Centre, Massachusetts, and the Massachusetts Historical Society in Boston. I had the privilege of reading the contents of the general catalogues of Andover Theological Seminary throughout much of the nineteenth and early twentieth centuries, as well as a few letters involving Ropes, and other miscellanea. At the Massachusetts Historical Society, I read four journals penned by Ropes for the years 1870, 1871, 1873, and 1910. The first three were from the early stages of his career as a librarian, and the last one five years after his retirement.

Andover Seminary Librarians Before Ropes

Andover Theological Seminary's charter was granted on June 19, 1807. Its constitution was established on September 2, 1807, and it opened its doors for instruction to its first students on September 28, 1808, on the campus of Phillips Academy, a premier preparatory school in Andover, Massachusetts.

Samuel Farrar, a Trustee of Andover Seminary and president of Andover Bank, was librarian of the seminary from 1808 to 1830. Seminary students used the collection of Phillips Academy until 1818 when Bartlet Chapel was built. The library was installed on the second floor. By the request of the faculty, the library issued its first library catalogue in 1819, a 160-page document that "included details of the contents of certain volumes of collections."[7]

In 1830, Edward Robinson, class of 1825, who was instructor of Sacred Literature, assumed the additional duties of librarian until 1833 when he retired from an illness. Andover Seminary did not have a formal librarian for eleven years, but resident licentiate and instructor of Sacred Literature Oliver A. Taylor filled in during part of those years. He was primarily responsible for the second library catalogue, published in 1838.

Rensselaer David Chancerford Robbins, class of 1841, was hired as librarian in 1844. He remained until 1848. Edward Robie, class of 1843, was instructor of Sacred Literature, and was librarian from 1848-1851. It was during his tenure that Andover Seminary published a supplement to the library catalogue in 1849.

In 1851, Samuel Harvey Taylor, class of 1837, became librarian until 1866. He was also associate editor of the theological journal *Bibliotheca Sacra* that was produced at Andover Seminary.

"For nearly sixty years the Library was in the care of one of the Trustees or professors, with one of the students as acting librarian. The salary in 1810 was fixed at one hundred and fifty dollars."[8]

William Ladd Ropes: Early Years

William Ladd Ropes was born on July 19, 1825, in Newton, Massachusetts, to parents Hardy and Mary (Ladd) Ropes. He attended the Boston Latin School from 1838-1842, then attended Harvard College, graduating in 1846 with an A.B. and receiving an A.M. degree in 1849. He taught at the Boston Latin School from 1846-1848. He entered Andover Theological

Seminary as a student in 1848, graduating in 1852. I have found no evidence to date that suggests he worked in the libraries of Harvard or Andover as a student.

William Ladd Ropes: Ministry Years

In 1852, Ropes was licensed to preach by the Andover Association (Congregational) at North Andover. He was ordained at Wrentham, Massachusetts, on September 14, 1853. As an aside, and, coincidentally, the first national convention of librarians met the next day in New York City from September 15-17 on the campus of the City College of New York. Ironically, the conference was partly organized and presided over by fellow Andover Seminary alumnus Charles Coffin Jewett, who was librarian at Brown University, was the first librarian of the Smithsonian Institution (1848-1854), and later was superintendent of the Boston Public Library until his death in 1868. A few of the eighty-two attendants of the conference were seminary graduates.[9]

Ropes served as pastor in the Congregational church in Wrentham until 1862 when he moved to Cambridge without a pastorate. However, he filled in at the Crombie Street Church in Salem from 1862-1863, while its pastor, J. Henry Thayer, served in the Civil War. In 1865, he was acting pastor in South Hadley, Massachusetts, and in 1866 in Windsor Locks, Connecticut.

On September 5, 1865, Ropes married Harriet Lawrence Peirson of Salem. They had their only child, James Hardy Ropes, on September 3, 1866.

William Ladd Ropes: Librarian Years

In 1866, "[i]t become possible [for Andover] to secure the services of a skilled librarian, and Reverend William L. Ropes commenced a service of almost forty years to the Seminary."[10] While I have yet to find evidence of Ropes' experience as a librarian before coming to Andover, he had a reputation as a scholar with a expert knowledge of books.

> He went to Andover from the pastorate, but he was a graduate of both Harvard College and Andover Seminary, and he knew books. It was he who had the satisfaction of seeing the Library house in Brechin Hall, and proceeded at once to modernize the catalogue with author and title indexes and an accession book. He made reports to the Trustees, purchased and catalogued new books, and assisted the students in their search for bibliographical material. He put in nearly forty years of faithful service before he was retired in 1905.[11]

That year also marked an enrollment of one hundred students at Andover after a decline during the Civil War. The new library was relocated to the newly constructed Brechin Hall. "This was completed . . . at an expense of more than forty thousand dollars. It was constructed of stone, with a tower ninety-three feet high, giving a wide prospect over the surrounding country. The main part of the building was seventy by forty-three feet. [T]he new structure furnished welcome relief from the pressure upon the limited quarters of Bartlet Chapel."[12]

An August 4, 1866 article in the *New York Times* describes the dedication of the new library without mentioning William Ladd Ropes.

> Brechin Hall, the new Library Building of the Theological Seminary, Andover, has been so named by the donors … in honor of their native place, Brechin, Scotland.

> The Trustees, fully conscious of the fact that man's animal nature so much preponderates over his intellectual that it always claims to be gratified first, had made provisions for a bountiful collation. It was a comical sight to see this building, consecrated to learned tomes and antiquarian lore, so entirely given up, for the moment, to such practical realities as hot coffee, cold tongue, sandwiches and the et cetera common on such occasions. The lunch was flavored by the sweet smiles of some of Andover's choicest girls, who condescended to make themselves useful on the occasion.[13]

After Ropes' hiring in 1866, the seminary's enrollment again experienced significant decline over the next decade. "The fluctuation in attendance was occasioned by a number of factors. A partial cause of the occasional dearth of students was the decrease in the number of college students entering the ministry. The rise of Hartford and Yale stiffened competition."[14] Most likely, another significant factor was the "Panic of 1873," an international economic depression lasting until 1879.

According to the 1866-1867 General Catalogue of Andover Seminary, the total number of volumes in the library numbered about 28,000 volumes. The number grew to 30,000 volumes in 1868, but remained stagnant for the next ten years when it grew to 33,000 volumes, according to the 1878-1879 General Catalogue. The seminary's library collection grew steadily to 56,000 volumes over the next twenty-five years until Ropes' retirement in 1905.

In 1876, the American Library Association was formed in Philadelphia. However, Ropes was not a charter member. He was the 106th member, joining the next year. He attended three annual conferences of the ALA: 1879 in Boston, 1886 in Milwaukee, and 1902 in Boston and Magnolia. He also attended the international conference of librarians in London in 1877, which established the Library Association, England's national library society.

In his 1870 journal, Ropes mentions preaching at area churches on occasion, but does not mention it in the 1871 or 1872 journals.[15] The 1870-1872 journals mention a few facts of note about the library. Regular faculty meetings were held in the library. A "dusting" of the library took place just before the commencement of the fall term. Ropes noted the use of catalog cards in the 1872 journal.[16] A Mr. Livermore, probably a student, perhaps was transferring data from the printed catalogues to a card system. A Mr. W. H. Foster's daughter began working in the library. The large annual dusting of the library took place in July 1872 by a couple of library student workers. The practice of dusting the library is confirmed by Rowe. He writes that a "very sensible regulation in harmony with the rules of hygiene that were taught in class prescribed a thorough airing of the room once a week, if the weather permitted, and sweeping and dusting once a month. Before the annual inspection the books on each shelf were to be taken down and carefully dusted and the shelf well brushed. The maker of the Library rules must have had a wholesome respect for the ritual of housecleaning." [17]

According to Ropes' journals, his wife, Harriet, would occasionally open or close the library, sometimes staying at the library in his place if he was out of town or unable to staff the library for other reasons.[18]

Ropes wrote to the *Library Journal* in 1885 with a concern about "disappearing" ink on the labels he had recently affixed to the library books. The concerned letter received a response from Melvil Dewey. It also reveals some facts of note about the library such as temperatures not rising above 40 or 50 degrees during the winter.[19]

In 1895, Ropes was made Treasurer of the Andover Theological Seminary Alumni Association. He held that position until 1901. In 1896, he was Secretary of the Faculty. In the same year, a letter was sent by an alumnus, presumably of Phillips Academy, to C. F. P. Bancroft, Principal of Phillips. The alumnus, Mr. McClenahan, was charged for a missing book, but McClenahan disputed the charge.[20]

Ropes responded to a request by a joint committee of the American Library Association that sought cooperation from theological libraries to lend their periodicals for the creation of an Index to Theological Periodicals.[21]

In 1901, Ropes corresponded with a minister in Oregon, with Ropes sending him books from his personal collection.[22] After Ropes' retirement a fund was established that "made possible the circulation of books among the Congregational ministers free of charge … outside the walls of the institution."[23] Ropes certainly went the extra mile to see that this minister had access to needed works for his ministry.

In 1903, Ropes was accepted as a member into the American Historical Association, suggesting that Ropes remained interested in scholarship even late into his career.[24] In the same year, he received a letter from Horace G. Wadlin who agreed to lend rare volumes of works by Jonathan Edwards for an October exhibit at Andover Seminary, suggesting that Ropes had established and maintained cooperative networks among librarians in the area.[25]

In 1904, James Hardy Ropes dedicates his book *The Apostolic Age in the Light of Modern Criticism* "TO MY FATHER WILLIAM LADD ROPES," acknowledging the personal and academic influence Ropes had on his son. [26]

William Ladd Ropes retired as Librarian of Andover Theological Seminary in 1905, thereafter becoming Librarian Emeritus. He was replaced by Dr. Owen H. Gates who was hired by Andover in 1903 as professor of Old Testament and Assistant Librarian. Ropes had three years to train Gates in the larger and more complex library that Ropes entered in 1866.

In 1908, three years after Gates became Librarian, and one hundred years after its establishment, Andover Seminary merged with Harvard Divinity School, relocating to Cambridge. Gates supervised the transfer of over 60,000 volumes of the Andover Library to Cambridge, where it resides today as the Andover-Harvard Library in Andover Hall.

Ropes' journal from 1910 reveals a less active Ropes. However, he still found time to visit the Andover-Harvard Library in Cambridge, as well as visiting with his son, James, who was a professor of New Testament at the Harvard Divinity School. He also visited the Boston Athenaeum, went into town (Andover), and watched a baseball game between the Phillips Academies of Andover and Exeter. "The Andover boys won the game (5 to 4)." He also attended their annual football game in November. Again, Andover was victorious against their rival. Not satisfied with his high school alma mater, Ropes attended the football game between Harvard and Yale a couple of weeks later. "Result: nothing to nothing."[27]

On October 14, 1912, after a brief illness, William Ladd Ropes died. He provided in his will a legacy of $1200 "to the Trustees of Andover Theological Seminary to be kept as a permanent fund, the income to be expended from time to time for the benefit of the Seminary Library or for such other purposes as may be thought desirable by the Trustees."[28]

The Faculty of Andover adopted a minute during their meeting commemorating Ropes.

> During the thirty-nine years of his service as Librarian, Mr. Ropes discharged the duties of that office with a faithfulness which plainly expressed his deep interest in the work of the Seminary. The most scrupulous attention was given to the care of the Library, and the help needed by the Faculty and the students was given with patient kindness and refined courtesy. We see in the excellence of Mr. Ropes' professional courtesy an expression of the beauty of his character, and we cherish his memory as that of a beloved associate.[29]

Conclusion

Most theological librarian positions today require not only a master of library science, but usually require a graduate degree in theological or religious studies as well. Probably many of you have both. William Ladd Ropes had the latter, but the former was not yet available. In spite of a lack of formal training in librarianship, he served his constituents and colleagues not only faithfully, but he served them competently. For reasons yet unknown, Ropes left the pastorate and entered into the field of library work. Perhaps he viewed his new career as a continuation of his ministry. Perhaps it was simply a matter of a steady income for a newlywed with a newborn son. The evidence is ambiguous. However, the evidence is clear that he was a faithful servant in what he was hired, or called, to do as a librarian at Andover Theological Seminary. He can serve as a prototypical model to renew our calling as librarians to serve those we were hired, or called, to serve. For those of you who have graduate degrees in theology and library science, maybe you attended seminary or theology school with the goal of eventually becoming a theological librarian. Maybe you entered and later left the ministry to become a theological librarian for one reason or another, or perhaps you never left the ministry at all, choosing to work at the exceptional level of library service for which you are called. Because of faithful theological librarians of the nineteenth century like William Ladd Ropes, we can proclaim with theological librarians of the last century like Raymond P. Morris that "theological librarianship is at its best a ministry" for our own twenty-first century.

Appendix I[30]

Letter to Rev Wm Ladd Ropes, Librarian and Sec.,

> March 4, 1896
> Greenville, S.C.
>
> My dear Sir:
> The post office clerks have sent to my office a catalogue of your institution addressed, "Library Southern Baptist [Theol] Seminary Greenville, S.C." I presume they did not know what else to do with it, in as much as there is no such institution in this city, and has not been for nearly twenty years. In the summer of 1877 the So Baptist Theo'l Seminary was removed to Louisville, Ky., where it is now in successful operation, with the largest enrollment of any Theological school in the U.S. Dr. W.H. Whitsitt, is the President and no doubt he will be pleased to exchange courtesies. I am surprised that any of the Andover officers should be so far behind the times as not to know of

the present location of the So Bap Theo Seminary, and I count it a privelege (sic) to enlighten you. With best wishes, I beg to remain,
Yours truly,
Office of *The Baptist Courier*, Keys & Thomas, Proprietors 1896

I have forward the catalogue to Louisville, Ky. [hand written]

Appendix II

Letter to C. F. P. Bancroft, Principal of Phillips Academy

Asyut College - Asyut, Egypt
Ramleh, near Alexandria
July 3, 1899

Rev. C. F. P. Bancroft,
Andover.

Dear Doctor Bancroft,

I hope that you will pardon my delay in answering your recent letter concerning the copy of "Mackay of Uganda" which the Librarian at the Seminary asked you to inform me was still charged against me. Your letter found me in the midst of our examinations and closing up the term at Asyut, and then we came down here for our annual Summer rest during the intensely hot season for the recuperation by the sea side, and there have been a multitude of duties at me ever since.

I am sorry indeed that the copy of Mackay is still missing. If I am not mistaken I received a communication from the Librarian when I was in the West after leaving Andover, and I replied then just as I must do now, that I returned the copy just before the Spring term closed in '97, and that it was to a young man in the Library that I delivered it. The Librarian was not present, and it was in the evening, rather the afternoon, that I returned it. I remember the matter perfectly, because it was the only book I took from the Seminary Library all that year. I hope indeed that it will be found, or that they will be able to learn who has taken it since then.

R. S. McClenahan

[replaced by 50,443] [hand-written note by Ropes?]

Appendix III

September 12, 1901
Corvallis, Oregon

My dear Mr. Ropes,

Many thanks for your favors in reply to my note of inquiry. Looking more closely into the Preface to Moses Stuart's Commentary on Daniel I find that Prof. Hackett's translation of [?] Chaldea Grammar is what I chiefly need as a companion to the

Commentary. I have Rodger's Genesis (?) by Corraut (?) with which I am fairly familiar.

It will be a pleasure to me to reimburse your expenses in looking for these books. If you think Stuart's Ed. Of Genesis (?) would be more helpful in Studying Daniel with his Commentary than Corraut's (?) kindly send it at my expense as well as Hackett's Chaldee – i.e. if I cannot secure a new copy.

Sincerely yours,
C. Mac Leau (?)

September 17, 1901
Corvallis, Oregon

My dear Mr. Ropes,
The Gram[mar] reached me. Kindly accept my thanks. It is the convenience in the study of the Heb. Portions of Daniel with the aid of Mr. Stuart's Commentary that I thought it would be. Now, if I had Hackett's Winer (?) for the Chaldee portion I would be well equipped.
I am an Honor Graduate in Oriental Studies; but the extreme pressure of missionary duties on the frontier for some years prevented me from following up my advantage (?).
Last winter I devoted to Greek Literature – Homeric and New Testament; this I purpose devoting chiefly to Hebrew and Chaldee.
Judging from the date on the fly leaf of your Gram[mar] you have been reading Heb. almost as long as I have been in the world. I have been in this life since May 27, 1847. You have been reading Heb. since "Oct. 28, 1848."
The Lord bless you, and make His face to shine upon you now and for ever.

Very sincerely,
C. Mac Leau (?)

Appendix IV

[Copy of answer to the foregoing circular mailed May 31, 1900]

Andover, Mass.
May 31, 1900

My dear Mr. Richardson,

I hope that the proposed Index to Theological Periodicals will be undertaken.
As to "quantity", I cannot promise much, personally, but should be disposed to join in this to the extent of fifteen dollars, in ordering one copy of the catalogue.
I would venture to suggest earnestly that Scandinavian and Dutch magazines "of recognized standing", be included with the "English, German, French, & Italian", in your "first circle". There are not many of the Scandinavian and Dutch, I think, but some of them are important.

I think that the Professors in our Seminary would be glad to cooperate in the plan so far as possible, and would be willing to lend such volumes of periodicals as ought [?] be needed by the editors.

Very truly yours,
W. L. Ropes
Librarian of Andover Theol. Seminary

A. L. A. CO-OPERATION COMMITTEE.
E. C. Richardson, University Library, Princeton, N. J., Chairman.
W. C. Lane, Harvard University Library, Cambridge, Mass.
C. W. Andrews, John Crerar Library, Chicago, Ill.
Thorvald Solberg, Library of Congress, Washington, D. C.
Alice B. Kroeger, Drexel Institute Library, Philadelphia, Pa.

Proposed Index to Theological Periodicals
At a meeting of the Co-operation Committee of the American Library Association held in New York on March 9th, among other business considered was a note from the Rev. Owen H. Gates, to Mr. Lane, setting forth the need of a co-operative index to Theological Periodicals. This being a matter which had frequently been mooted, the chairman of the committee, who had himself made some extensive collections in this line, was requested to sound the libraries, especially those of Theological Seminaries, as to the need of such an index, and how far they would be willing to support it.

Very truly yours,
Ernest C. Richardson, Chairman
University Library, Princeton, New Jersey, May 14, 1900.

Appendix V

Timeline

1777–Phillips Academy (Andover, Mass.) founded

1807 (June 19)–Charter granted for Andover Theological Seminary

1808 (September 28)–ATS opens for instruction on campus of Phillips Academy

1808–Samuel Farrar, librarian of ATS (1808-1830)

1816–Harvard Divinity School established

1819–first ATS library catalogue

1825 (July 19)-William Ladd Ropes (WLR) is born to parents, Hardy and Mary (Ladd) Ropes

1830–Edward Robinson, librarian of ATS (1830-1833)

1833–Oliver A. Taylor, librarian of ATS

1838–second ATS library catalogue

1842–WLR graduates from Boston Latin School

1846–WLR graduates from Harvard College

1846-1848–WLR teaches at Boston Latin School

1848–WLR enrolls in ATS

1849–Edward Robie, librarian of ATS (1848-1851)

1849–supplement to ATS library catalogue printed

1852–WLR graduates from ATS

1852–WLR licensed to preach by the Andover Association (Congregational) at North Andover, Mass.

1853 (September 14)–WLR ordained in the Congregational Church, with installation, at Wrentham, Mass., serving as pastor until 1862

1853 (September 15-17)–first national librarians' convention meets in New York City

1862-1865–WLR lives in Cambridge, Mass.

1862-1863–WLR was stated supply at the Crombie St. church, Salem, Mass., during the absence of the pastor, J. Henry Thayer, in the war

1865–WLR was acting pastor in South Hadley, Mass.

1865 (September 5)–WLR marries Harriet Lawrence Peirson, daughter of Abel Lawrence Peirson, M.D., and Harriet Lawrence Peirson

1866–WLR was acting pastor in Windsor Locks, Conn.

1866–WLR becomes first full-time librarian at ATS, he commences an accession catalogue

1866–Brechin Hall opens, new home of ATS library, moved from Bartlet Chapel

1866 (September 3)–James Hardy Ropes (JHR) born to parents William Ladd and Harriet Lawson Peirson Ropes

1871–James Jennison becomes full-time librarian of Harvard Divinity School

1876 (October 4-6)–American Library Association is established

1877–William Henry Roberts becomes first full-time librarian at Princeton Theological Seminary

1880 (June 7)–Harriet Lawrence Peirson Ropes, wife of WLR, dies

1883–Charles Ripley Gillett becomes first full-time librarian at Union Theological Seminary in New York

1885–JHR graduates from Phillips Academy

1886–Reference library opens in Brechin Hall

1889–JHR graduates from Harvard College, *summa cum laude*

1893–JHR graduates from ATS

1895–JHR becomes an instructor at Harvard College

1895-1901–WLR is Treasurer of the ATS Alumni Association

1896–WLR becomes Secretary of the Faculty

1901–JHR was ordained a minister in the Congregational Church

1903–JHR obtains full professorship and Bussey Professor of the New Testament

1903–Owen H. Gates hired as assistant librarian at ATS, also teaches OT studies

1903 (April)–WLR is accepted as member into the American Historical Association

1903 (October 5)–Jonathan Edwards exhibit at ATS. WLR secured rare works by Edwards from Horace G. Wadlin of Boston Public Library

1904–JHR publishes *The Apostolic Age in the Light of Modern Criticism*, dedication to WLR

1905–WLR retires as ATS librarian. Owen H. Gates succeeds WLR as full-time librarian at ATS

1906–WLR becomes ATS Librarian Emeritus

1908–ATS moves to Cambridge, Mass., joining with Harvard Divinity School. Owen H. Gates oversees move of 60,000 volumes of the ATS collection, forming the Andover-Harvard Library. The collection resides there today in Andover Hall.

1910–JHR obtains Hollis Professorship of Divinity

1912 (October 14)–WLR dies after brief illness. He provided legacy in his will of $1200 "to the Trustees of Andover Theological Seminary to be kept as a permanent fund, the income to be expended from time to time for the benefit of the Seminary Library or for such other purposes as may be thought desirable by the Trustees."

1913 (March 18)–The full amount of the legacy and the trust was accepted at a meeting of the Trustees

1921–JHR becomes editor of *Harvard Theological Review*

1933 (January 7)–JHR dies

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Endnotes

[1] Norman Kansfield, "'Study the Most Approved Authors'" (1981), 222. See also Michael J. Paulus, Jr., "Beyond 'Pabulum for the Undergraduates'" (2007), 248.

[2] Raymond P. Morris, "Theological Librarianship as Ministry," (1953), 31.

[3] See Earle Hilgert's "Calvin Ellis Stowe: Pioneer Librarian of the Old West" (1980); Michael J. Paulus, Jr.'s "Beyond 'Pabulum for the Undergraduates': The Development of the Princeton Theological Seminary Library in the Nineteenth Century" (2007); and Thomas P. Slavens' "The Development of the Library of Union Theological Seminary in the City of New York" (1974).

[4] See Leonard Woods' *History of the Andover Theological Seminary* (1885); Henry K. Rowe's *History of Andover Theological Seminary* (1933); and Margaret L. Bendroth's *A School of the Church: Andover Newton Across Two Centuries* (2008). See also Norman Kansfield's "The Origins of Protestant Theological Seminary Libraries in the United States," chapter 5, "Andover Theological Seminary: the Development of a Normative Model for American Denominational Seminaries, 1808 –" (1970), 146-166. For an excellent analysis of the development of the library and its collection at Andover, see the last half of chapter 5, "The Shape of the Theological Library at Andover Theological Seminary," 166-182.

[5] Rowe, 150.

[6] Kansfield, "'Study the Most Approved Authors'" (1980), 222.

[7] Rowe, 146.

[8] Rowe, 143.

[9] See George B. Utley, *The Librarians' Conference of 1853: A Chapter in American Library History* (1951) and Michael H. Harris, ed., *The Age of Jewett: Charles Coffin Jewett and American Librarianship, 1841-1868* (1975).

[10] Rowe, 84

[11] Rowe, 150.

[12] Rowe, 83.

[13] "Commencements, Andover Theological Seminary," *New York Times* (August 4, 1866): 5.

[14] Rowe, 80.
[15] William Ladd Ropes Diary, 1870, Ropes family papers, Massachusetts Historical Society.
[16] William Ladd Ropes Diary, 1872, Ropes family papers, Massachusetts Historical Society.
[17] Rowe, 147.
[18] William Ladd Ropes Diary, 1871, Ropes family papers, Massachusetts Historical Society.
[19] Melvil Dewey and William Ladd Ropes. "Evaporation," 104-105.
[20] R. S. McClenahan to C. F. P. Bancroft, 3 July 1899, Andover Newton Theological School Archives, Franklin Trask Library. (See Appendix II)
[21] W. L. Ropes to E. C. Richardson, 31 May 1900, Andover Newton Theological School Archives, Franklin Trask Library. (See Appendix IV)
[22] C. Mac Leau to William Ladd Ropes, 12 & 17 September 1901, Andover Newton Theological School Archives, Franklin Trask Library. (See Appendix III)
[23] Rowe, 151.
[24] American Historical Association to William Ladd Ropes, April 1903, Andover Newton Theological School Archives, Franklin Trask Library.
[25] Horace G. Wadlin to William Ladd Ropes, 25 September 1903, Andover Newton Theological School Archives, Franklin Trask Library.
[26] James Hardy Ropes, *The Apostolic Age in the Light of Modern Criticism*, vi.
[27] William Ladd Ropes Diary, 1910, Ropes family papers, Massachusetts Historical Society.
[28] Additions and Modifications of Part I. First Supplement. William Ropes Fund, 38.
[29] Andover Theological Seminary. *Necrology, 1911-1914*, 9-10.
[30] Baptist Courier to Rev Wm Ladd Ropes, 4 March 1896, Andover Newton Theological School Archives, Franklin Trask Library.

Writing and Publishing, The Librarian's Handbook (Panel Discussion)

Panelists: David R. Stewart, Bethel University, Beth M. Sheppard, Garrett-Evangelical Theological Seminary, Andrew Keck, Divinity School Library at Duke University, and Melody Layton McMahon, Catholic Theological Union

David R. Stewart, one of the two managing editors of *Theological Librarianship*, introduced himself and the other panelists (the editorial board of *Theological Librarianship* sponsored this session). Apologies were tendered on behalf of Ron Crown, the other co-editor, who was traveling and unable to be present.

The discussion took as its starting point a recent book edited by Carol Smallwood, *Writing and Publishing: The Librarian's Handbook*. Chicago: American Library Association, 2010.

1. Writing and Theological Librarians

The activity of writing as essential to who we are individually as librarians and to the profession of theological librarianship at large was discussed by Melody Layton McMahon and Andy Keck.

a) When Melody began writing, it was with the thought that she was writing for tenure and promotion, but in the process of writing, while that remained a motivation, her feelings changed. She began to enjoy writing. In fact, she confessed that she prefers writing to presenting. When she first began writing, she thought that ideas would be difficult to find, but now ideas are plentiful. It is almost as though one learns how to "look" for and "see" ideas everywhere. Melody also believes that writing is part of her vocation. To write about what is important to librarianship is something she conceives of being a key component of how she expresses herself. She also writes to learn. And, finally, she writes as a service for others.

b) Andy conceives of himself as being a writer. "Librarians might be described as readers or researchers, yet writing is a normative activity in our everyday activities"—from signs, to requests, to bibliographies for students. Also, being a theological librarian means we are part of a profession. What literary legacy might be left for the theological librarians of the future? Also, writing can be a way to organize one's own thoughts. Andy's first exercise in writing for the field occurred because he was struggling with his sense of vocation—librarian and minister. That struggle resulted in some research and publications that could be shared with a broader audience.

2. Overview of Smallwood, Carol, ed. *Writing and Publishing: The Librarian's Handbook*. Chicago: American Library Association, 2010

Beth Sheppard gave a brief review of the Smallwood book.

This "how to" book is designed as a text both to inspire and give practical advice to librarians who wish to write and publish. It incorporates 92 short articles averaging 2,000 words, or approximately two pages each. The book reads somewhat like a themed issue of a journal rather than an edited monograph, largely due to how it was conceived and compiled. In essence, Smallwood envisioned the overarching topic, determined the word length for the submissions, and then issued a broad "call for contributions." Those who responded to the call were asked to submit potential topics of their own choice and interest, which Smallwood either approved or denied. In essence, then, the scope of content came from the library community rather than from Smallwood herself.

Regarding audience, the book is intended to consist of sage advice from published librarians to those wishing to break into writing. Because there are many types of publishing projects represented in the book, however, it might be a good starting point for anyone seeking to delve into a new type of writing endeavor, even if the individual has experience with getting other types of projects in print. The brevity of the articles means they are merely introductory expositions of each type of writing or publishing rather than programmatic outlines or full training manuals.

Although the call for contributions went out to librarians serving all types of libraries, the vast majority of the 47 project contributors are employed at college or university libraries with only a small smattering representing library systems, public libraries, faculty at schools of library science, and special libraries. There was, perhaps, only one school librarian. Thus, since theological libraries are in the stream and tradition of academic libraries, there is much in this book that would be relevant and very little that is not directly of use.

Smallwood herself has made no effort to present an extensive introduction that attempts to unify or trace overarching themes. In fact, the "introduction" on page xi is very brief. Likewise, the afterword written by Wayne Jones is superficial, concluding that if one thing might be learned it is that despite busy lives, the activity of writing is nonetheless possible. While neither the introduction nor the afterword present any sort of programmatic overview, there is a sense of structure to the book. Smallwood attempts to unify the contributions by arranging the individual articles by topic. She has devised five categories including "Why Write?," "Education of a Writer," "Finding Your Niche in Print," "Finding Your Niche Online," and "Maximizing Opportunities." Within these larger categories, she has also, in some instances, grouped submissions by subtopics. As with any attempt to categorize materials, some articles might conceivably fit within more than one category. For instance, there is a subtopic "reviewing" under the category "Finding Your Niche in Print," yet the process of reviewing items for Amazon.com, which appears in an article by Corinne H. Smith (145-147), despite also relating to the activity of evaluating published materials, is found, due to the electronic format of Amazon, under the category of "Finding Your Niche Online." It would be difficult to know in what category she would have placed an article on our ATLA journal *Theological Librarianship*, had one been submitted, as it is both a professional journal (there are seven articles within that sub-category of "Finding Your Niche in Print") and a fully online publication.

With any project conceived and executed like this, there are, of course, topics that might not be adequately covered. For instance, it is odd that a book on publishing does not contain a single article on topics like copyright, rights of publication vs. rights of authorship, digital commons, or contracts and publishing agreements. Information on some of these topics, though not all, may be found by recourse to the very thorough and excellent index. Nevertheless, since this book was intended for first-time writers, an article that is upfront about some of these topics, not to mention the "myth of getting rich on royalties and remuneration" (for instance, contributors to Smallwood's work received a copy of the book from ALA, a typical type of "payment" for publishing) would not have been remiss.

There is also very little acknowledgment of the idea that librarians at specialty libraries such as our own may have dual degrees and end up researching and publishing not only in the field of library science but also in theological disciplines as well.

Is the book nonetheless worthwhile reading? For anyone who is thinking of writing and is looking for inspiration or encouragement, that answer is "yes." Though not specific to theological librarians, the vast majority of the articles and advice are on general types of writing and projects that we, too, in our specialty libraries may someday be called upon to generate written words about.

3. The Intersection of Smallwood's Book with the Various Sections of *Theological Librarianship*

Each of the individual section editors had a few words regarding how specific sections of *Writing and Publishing* related to their specific departments within *Theological Librarianship.*

a) Peer Reviewed Articles and Essays—David R. Stewart

In the absence of peer review editor Ron Crown, David Stewart made a few comments relating to that type of submission. He referred to the presentation "Parchment, Paper, PDF," which he presented at Portland in 2003. He commented on how the resources, audience, and opportunities for publishing in our discipline have changed in the intervening years.

David highlighted an article on peer review in the Smallwood book, which he wryly noted immediately precedes an article on restaurant reviews, thus indicating the breadth of content within *Writing and Publishing*. He commented that a key to peer review in academic fields such as ours is that peer reviewers must know something about the subject matter treated in the manuscript submission that they are reviewing so that it might be adequately evaluated. In short, there should be a "match" between the reviewer's interest/expertise and that of the article being evaluated.

Peer review is to be rigorous, yet an author should not fear feedback, but value it. Often peer review will result in the need for revision of the essay. This is normal.

When submitting a piece for peer review, the assumption is that the author is intending to enter into conversation with his or her peers. The reviewer is merely one of the first interlocutors.

David himself edits the area of essays, and discussion was turned to that topic. The Smallwood book has several articles on essays that are very helpful. To help distinguish between what constitutes a peer reviewed work and an essay, David remarked that essays may be more topical and thus are a bit different in "feel" than peer reviewed articles. Essays are expected to cover a broad range of topics. The content may be of direct interest to theological librarians or explore topics that are slightly further afield.

David remarked that in the intervening years since 2003, the publishing landscape has changed with the advent of online publications and even the launch of *Theological*

Librarianship which provides for more opportunities both to write and to discuss issues of interest to our discipline.

b) Bibliographic Essays–Beth M. Sheppard

There are two articles in the Smallwood book that might be of use to those thinking of writing either essay-length bibliographies or book-length treatments. Regarding the first, Sheppard's own article, *Crafting a Compelling Bibliographic Essay*, makes use of the extended metaphor of a jeweler creating a piece of jewelry to take a "diamond in the rough" (specifically any list of titles that we as reference librarians might supply to patrons as a part of reference services) and turn it into a polished bibliographic essay. Throughout the course of the article, one is guided through seven steps that result in a piece suitable for submission to a journal like *Theological Librarianship.*

The second article in Smallwood's book that is relevant for book-length bibliographies was written by John R. Burch Jr. and is entitled *Tips for Compiling a Publishable Bibliography.* Burch tells of his experience compiling a bibliography of more than 4,700 references for a monograph-length bibliography of Appalachia. Key elements in his article include the idea that an author should be willing to compromise and work with the publisher who will guide the project. He also gives sage advice about first compiling the list in straight alphabetical form before breaking it into categories so that entries could be de-duplicated and/or cross listed appropriately in the final project. If one is looking outside of the book *Writing and Publishing: The Librarian's Handbook*, issue 3.1 (the June issue) of *Theological Librarianship* contains an essay written by Meir and Edith Lubetsky on their experience of writing their book-length bibliography on the *Book of Esther* for Sheffield Phoenix Press. It contains a much more detailed treatment on thinking through methodological considerations related to scope and content of a book-length project.

c) Columns–Andy Keck

Andy mentioned that there are three columns in the journal *Theological Librarianship* which deal with the topics of Technology, Web Reviews, and Information Literacy, respectively. He aims at the 1500-2000 word length and may have guest authors for the columns. He remarked that the biggest challenge with this type of writing is actually boiling larger topics down into a digestible and cogent exposition that fits within the word length of a column. Andy observed that he likes to summarize things, so just as Smallwood's book adjures its readers to "find one's niche," the column concept works well for him.

Andy also spoke about the action of being an editor. "It is like being a midwife who brings a project to full term," he commented. He also had another metaphor drawn from popular culture: In the movie *Toy Story 3*, the Slinky dog character takes significant steps forward followed by a period of patience waiting for the project to come to fruition, echoed in how the Slinky dog must wait for the remainder of its body to "catch up."

d) Critical Reviews–Melody Layton McMahon

TL focuses primarily on reference works that would be appropriate for theological libraries. There were a few pieces on reviewing books in the Smallwood book of interest. One included the anecdotal experiences of a man who wrote for several different publications. In that article, he pointed out how what is expected for each type of publication differs from publication to publication in terms of length and the philosophy or aim of what the review is to accomplish. This means that there is not necessarily a single formulaic way to do reviews. Melody also found the article in Smallwood's book on the reviewer/editor relationship very helpful.

David Stewart started the open discussion portion of the panel with a quote from Ron Crown: "Many good people think they want to write, when what they really want is *to have written."*

- One of the requirements for being a writer is to have or cultivate confidence. In a way, the act of being an author is an act of audacity—because one must believe that what is being written is in fact worth reading. The editorial team of *TL* can tell you if something is worthwhile and help you craft something of which you can be proud.
- Another barrier to writing is time. We often have to "write in the margins" around our other everyday tasks.
- Sometimes coming up with "ideas" is difficult. Someone may want to write, but not have a good idea. David was able to throw out ideas for possible topics for articles in *Theological Librarianship* including 1) Histories of individual libraries. 2) More biographies. We do not have very many biographies of some of the leading theological librarians of (apart from St. Jerome) the last 100 years. 3) Ghost libraries—theological libraries that used to exist but now don't exist because they merged with other libraries, etc. 4) Theological librarianship from the perspective and practice of other libraries. 5) Classification systems which, while no longer in use, were designed specifically for theological collections.

The panel closed with comments and questions from the audience.

ROUNDTABLES

An ATLA Roundtable of Science and Religion—Testing the Waters

Facilitatior: Iren L. Snavely (American Philosophical Society)

On Friday, June 18 from 10:30-11:30 a.m., a group of about twenty-three ATLA members met to "Test the Waters" and explore interest in an ATLA roundtable (and possibly an interest group) on science and religion. Presenter Dr. Iren Snavely, an ATLA member and archivist at the American Philosophical Society in Philadelphia, laid out the case for establishing such a forum within ATLA. His primary goal was to begin a discussion about ways in which particular issues of science and religion, and the relationship of science and religion generally, impact teaching, learning, and scholarship within theological institutions. He also hoped to spark an awareness of how profoundly science and religion topics figure among the concerns of our students—future ministers, lay leaders, and religious professionals. Finally, he emphasized how important it is for theological and academic librarians, who select and develop the bibliographic tools and resources supporting theological education, to be aware of the new questions, ideas, issues, and concerns related to science and religion that engage the students and faculty within our institutions. In addition to these goals he emphasized the importance of fostering the values of humility, wonder, and open-mindedness, and maintaining an atmosphere of mutual respect in order to provide safe and secure learning environments.

The consensus of the group was that it would be premature to seek interest group status within ATLA at the present time, but that the group wished to meet again next year as a roundtable at the 2011 ATLA annual meeting in Chicago. The matters of greatest concern to the group were 1) to provide bibliographic coverage and, perhaps, a literature review of recent publications on science and religion topics, and 2) to engender a greater awareness among theological librarians of current scientific topics that impact our faith, practice, and fellowship.

The ATLA/Scarecrow Press Books Series

Facilitators: Justin Travis (ATLA) and April Snider (Scarecrow Press)

This roundtable enabled members of the association to meet with representatives of the ATLA/Scarecrow Book Series to discuss ideas and concerns regarding the future of the series. Current and prospective authors discussed new projects and received information on how to submit proposals for the ATLA Annotated Bibliography, Monograph, and Theological Librarianship book series.

ATLA's long-running series of annotated bibliographies on religion received particular attention as a discussion arose regarding the place of annotated bibliographies within theological library reference collections in an age of both print and electronic resources. Librarians from various institutions offered suggestions to the series editors on developing the series into a resource congruent with the mission and needs of academic libraries.

Comparing Online Public Catalogs

Facilitator: Jeff Siemon (Fuller Theological Seminary)

About 50 ATLA members gathered and discussed features of public catalogs. The features mentioned included browse search, uses for authority records, cross-references, relevance ranking, relevance formula is customizable by the library, fuzzy matching, synonyms, "did you mean?," pre-search limits, faceted refining of results (post-search limits), facets are customizable by the library, sorting of results, tag cloud, patron may add tags (subjects), patron may add reviews, social media connections (e.g., share record or lists on Facebook, Digg, Del.icio.us, etc.), e-mail citations, persistent scheduled searches, export citation to EndNoteWeb, Refworks, etc., federated search of databases, unified/central index of databases, display real-time availability of circulating materials, unified authentication for student/faculty users, and provision of usage statistics.

Discussion focused on what participants thought users like and dislike about their current OPACs. Participants were asked which OPAC their libraries provided; approximately equal numbers were offering Ex Libris Aleph, Ex Libris Voyager, Innovative Interfaces Inc. Millennium, Sirsi/Dynix Horizon, and Sirsi/Dynix Symphony (Unicorn). One offered Koha.

The discussion moved to discovery services, which have a central index for metadata for books and articles, often with federated search for databases not in the central index. Regarding discovery services, one library each was offering Ex Libris Primo Central, OCLC WorldCat Local, Serials Solutions Summon, EBSCO Discovery Service, Blacklight, Open Library Environment (OLE) project, and the eXtensible catalog.

WorldCat Local has the advantage of the WorldCat database of bibliographic records, which can be used for interlibrary loan and consortial borrowing. EBSCO Discovery service has the advantage of a familiar user interface and many citation and full-text databases in its central index. Ex Libris Primo Central has excellent indexing, and is the only one that uses authority record cross references. Summon has been in production release longer.

The group fruitfully shared their knowledge of these tools and all realized they have more to learn.

CONSER Roundtable

Facilitator: Judy Knop (ATLA)

Participants in the CONSER roundtable represented a mixture of current and potential members of CONSER. Discussion centered around decisions about changes to CONSER practices made at the CONSER Operations Committee meeting in May 2010. Possible uses of the CONSER site in the Members' SharePoint website were also discussed. Potential members were informed of requirements for participation and encouraged to join. Training opportunities for potential members will be explored.

Contemporary Religious Literature

Facilitators: Jennifer Ulrich (Eastern Mennonite University) and Donna Wells (Southeastern Baptist Theological Seminary)

A nice-sized group met to talk about books they had been reading over the past year. There was some discussion of using LibraryThing (librarything.com) to keep track of the books read. One person found it very helpful for bringing items to this group.

One participant suggested others might enjoy the webcast via *Library Journal* entitled *Christian Literature Book Buzz 2010*. This event happened on June 21, 2010, and one can view the webcast at www.libraryjournal.com/christianfictionsummer2010. Registration is required.

Below is the list books we discussed (please note that this report provides several titles for authors who are mentioned in relation to a series). Enjoy.

Brooks, Geraldine. *People of the Book: A Novel*. New York: Viking, 2008.

Butcher, Jim. *Storm Front*. New York: ROC/New American Library, 2000.

___. *Changes: A Novel of the Dresden Files*. New York: ROC/New American Library, 2010.

Daniel, Lillian. *This Odd and Wondrous Calling: The Public and Private Lives of Two Ministers*. Grand Rapids, MI: William B. Eerdmans Pub. Co., 2009.

Genova, Lisa. *Still Alice: A Novel*. New York: Pocket Books, 2009.

Hagerty, Barbara. *Fingerprints of God: The Search for the Science of Spirituality*. New York: Riverhead Books, 2009.

Jacobs, Laura. *Women About Town*. New York: Viking, 2002.

___. *The Bird Catcher*. 1st ed. New York: St. Martin's Press, 2009.

Janzen, Rhoda. *Mennonite in a Little Black Dress: A Memoir of Going Home*. 1st ed. New York: Henry Holt and Co., 2009.

Kelley, Rhonda. *Raising Moms: Daughters Caring for Mothers in Their Later Years*. Birmingham, AL: New Hope Publishers, 2006.

Mantel, Hilary. *Wolf Hall: A Novel*. 1st ed. New York: Henry Holt and Co., 2009.

___. *Tea Time for the Traditionally Built*. 1st ed. New York: Pantheon Books, 2009.

McHugh, Adam. *Introverts in the Church: Finding Our Place in an Extroverted Culture*. Downers Grove, IL: IVP Books, 2009.

Mooney, Margarita. *Faith Makes Us Live: Surviving and Thriving in the Haitian Diaspora*. Berkeley: University of California Press, 2009.

Ogawa, Yōko. *The Housekeeper and the Professor*. 1st ed. New York: Picador, 2009.

Penny, Louise. *Still Life*. 1st ed. New York: St. Martin's Minotaur, 2006.

___. *The Cruelest Month: a Three Pines Mystery*. 1st ed. New York: St. Martin's Minotaur, 2008.

Roose, Kevin. *The Unlikely Disciple: A Sinner's Semester at America's Holiest University*. 1st ed. New York: Grand Central Pub., 2009.

Rosin, Hanna. *God's Harvard: A Christian College on a Mission to Save America*. 1st ed. Orlando: Harcourt, 2007.

Schaeffer, Frank. *Crazy for God : How I Grew Up as One of the Elect, Helped Found the Religious Right, and Lived to Take All (or Almost All) of it Back*. 1st ed. New York: Carroll & Graf, 2007.

Smith, Alexander McCall. *The Sunday Philosophy Club*. 1st ed. New York: Random House, 2004.

Steinbeck, John. *East of Eden*. 1902nd ed. New York: Penguin Books, 2002.

Stockett, Kathryn. *The Help*. New York: Amy Einhorn Books, G.P. Putnam's Sons, 2009.

Sullender, R. *Losses in Later Life: A New Way of Walking with God*. 2nd ed. New York: Haworth Pastoral Press, 1999.

Tickle, Phyllis. *The Shaping of a Life: A Spiritual Landscape*. 1st ed. New York: Doubleday, 2001.

Todd, Charles. *A Test of Wills: The First Inspector Ian Rutledge Novel*. 1st ed. New York: Harper, 2007.

___. *The Red Door*. 1st ed. New York: William Morrow, 2010.

Udall, Brady. *The Miracle Life of Edgar Mint: A Novel*. 1st ed. New York: Norton, 2001.

Vijayaraghavan, Vineeta. *Motherland.* New York: Soho, 2001.

Westerson, Jeri. *Serpent in the Thorns: A Crispin Guest Medieval Noir*. 1st ed. New York: Minotaur Books, 2009.

Williams, Tony. *The Pox and the Covenant: Mather, Franklin, and the Epidemic That Changed America's Destiny*. Naperville, IL: Sourcebooks, 2010.

ICC Grants – Reports from Past Recipients and Ideas for Future Projects

Facilitator: Paul Stuehrenberg (Yale Divinity School)

The International Collaboration Committee (ICC) roundtable program focused on the collaboration grants offered by the committee. ICC has been offering grants to encourage and support collaboration between ATLA members and international colleagues and institutions since 2006. Making presentations were the 2009 ICC grant recipients, Fang-Lan Hsieh and Andrew Keck, who each received $1500.00 to assist with their projects.

Fang-Lan Hsieh, Associate Dean of Libraries/Music Librarian of Southwestern Baptist Theological Seminary, developed a project entitled "Training Library Staff in Music Cataloging and Church Music Collection Management" in collaboration with Singapore Bible College, where a library staff with limited knowledge of music librarianship in general and music cataloging in particular needed assistance. Fang-Lan Hsieh's years of experience working at Southwestern Baptist Theological Seminary, as well as a recent research project in Chinese hymnody, benefited the library and institution for training the para-professionals as well as teaching the music cataloger how to train future workers in the necessary areas.

Andrew Keck, Associate Director, Duke University Divinity School Library, supervises a project entitled "Duke Divinity School and ISTHA, a Theological School of the United Methodist Church in Côte d'Ivoire: Developing and Sharing a Set of Common Core Resources." He shared about the partnership with Institut superieur de theologie d'Abadjin-Doume that involves digitization of materials in Duke to support Abadgjin-Doume, and materials in Africa to support Duke. The grant also helped fund the purchase of eBook readers and materials. This partnership is an ongoing relationship.

Several other past recipients also gave brief follow-ups on their projects. The ICC grants have funded education and training projects, collection development, digitization projects, and other collaborative efforts. A discussion ensued about grant possibilities. Roundtable attendees were encouraged to consider possible collaborative efforts and to make application for the 2010 grant.

Submitted by Margaret Tarpley, Chair, ATLA International Collaboration Committee

Keeping the Balance in Small Libraries

Facilitators: Susan Ebertz (Wartburg Theological Seminary) and Carrie Hackney (Howard University School of Divinity Library)

Introduction

The two facilitators introduced themselves and briefly shared information about their schools, libraries, and responsibilities. The introductions helped to ground ensuing comments. Susan Ebertz is at a stand-alone seminary. Her institution has 175 FTE students and 1.8 FTE library staff. They are seeking ATS approval for two online programs. Ebertz is a faculty member and teaches a class each semester, has advisees, and participates in faculty committees. The library is responsible for media services and archives. Carrie Hackney is the librarian at a small branch library connected to a medium-sized historically Black university. The student body in the School of Divinity consists of about 145 FTE and three library staff. Hackney is also responsible for the supervision of the Social Work and Business libraries.

Goal

The goal for the Roundtable was to brainstorm ideas on how participants can keep the balance in their libraries with shrinking budgets, smaller staffs, and increased services.

Small Group Discussion

Small groups were formed and asked to discuss the following.

1) Introductions
    - What kind of library: stand-alone or with university?
    - How many library staff?
    - How many students (FTE)?

- Do you have online programs?
- Do you wear other hats outside of library?

2) What do you see as the key functions of your library? What do you make sure gets done? What are the secondary functions that you try to get done? How do you set priorities on your time?
3) How do you spend your money? Do you see trends for where you are cutting or increasing?
4) What are some of the work-arounds you use in order to continue to provide services and/or increase services?
5) Best practices for small libraries:
    - Public services
    - Technical services
    - Services for online students

Reports to the Group

After about half an hour in small groups, the participants reconvened and reported the highlights of their discussions.

Key Functions

- Supporting the curriculum
- Providing access to resources, including reserves
- Reference services
- Instruction, training components, information literacy
- Public services, circulation desk coverage important
- Computers are vital/computer access
    - For one inner-city seminary, many students have no computer access at home
- Maintain the public face of the library, maintaining a presence, educate about the library's place in the community
- Library space as community, library as place—study and research, provide gathering space
- Technical services, cataloging, and acquisitions
- Mail books to students
- Support faculty research
- Create lifelong learners
- Ready for the unexpected

Money

- Increase spending on online databases
- Increase ebooks
- Cut print periodicals and serials
    - Cut the journals that are on ATLASerials
    - Print serials are not being used so not renewing; depend on online serials
- Cut standing orders
- Cut book budget
- General trimming back

Work-Arounds

- Use an open source ILS and other software
- Build relationships
- Creative staff assistance
- Cross-train staff
- Grad students
- Volunteers for covering shifts
- Rely on student workers, even for paraprofessional tasks
- Faculty help with information literacy
- Consortiums
- Union catalog with other libraries
- Regional consortium for purchases, professional development
- For those in Ohio: link to OhioLINK
- Subscribe to full-text journals through consortiums
- Planned power outages

Services Cut

- No reference desk; reference services provided as needed
- No original cataloging
- No ILL except to ATLA and consortium libraries
- Limited book repair
- No more recon (retrospective conversion) cataloging
- Online resources may mean not as many students come in the library
- Not involved with social networking
- Web presence important but the blog was let go; needed to simplify web presence
- No longer accept book donations
- No longer weed
- No systematic collection development
- No outreach activities

Other Questions

One of the other questions brought up dealt with writing ability of the students. It was noted that many entering students have little or no experience in writing. In one library, as proposals came in, the librarian reviewed the proposals carefully and helped with a bibliography. Students having difficulty were asked to see a librarian for help. One school offers a year-long for-credit class to entering students and to any student who gets a bad grade on a paper. Faculty are working on the issue with the library. Should there be a required class for writing? Should online help be available? How do we fit this service in with our limited time?

Follow Up

The session concluded with suggestions that next year's roundtable focus on best practices for small libraries and the question of how we deal with Library 2.0. Participants were encouraged to sign up for the Small Libraries listserv.

Library of Congress Genre Form Project in Religion

Facilitators: Janis Young (Policy & Standards Division, Library of Congress), Cameron Campbell (ATLA)

LC Genre/Form Terms: Projects and Principles

In 2007, the Library of Congress' Policy and Standards Division embarked on a project to develop a thesaurus of genre/form headings. Genre/form headings describe what a work is rather than what it is about. For example, *Short Sermons for Preachers on the Run* by Walter J. Burghardt is a book of sermons; "sermons" is the genre or form. *Deep Preaching: Creating Sermons that Go Beyond the Superficial* by J. Kent Edwards is a book on how to write sermons; "sermons" is the subject, not the genre.

Genre/form headings have been used by the Library of Congress for years, but the current genre/form project is LC's first attempt to develop a multi-disciplinary, comprehensive thesaurus consisting solely of genre/form terms. LC is collaborating with various institutions and associations that have an interest in genre/form headings. For example, the American Association of Law Libraries is developing a thesaurus of law terms that will be incorporated into LC's broader thesaurus, and the Music Library Association is assisting with terms and policies for the field of music.

ATLA has agreed to assist by creating a thesaurus of terms in the field of religion and will also serve as a conduit for other associations, such as the Catholic Library Association, who also want to be involved.

Some information on the scope and nature of the thesaurus, entitled *Library of Congress Genre/Form Terms for Library and Archival Materials* (*LCGFT*), follows.

LCGFT headings may be based on existing LC subject headings, terminology used in other heading lists such as that used in ATLA's Department of Indexes, or other subject-specific reference sources. The thesaurus does not have to be exhaustive at its inception since it can be updated on a weekly basis.

Genre/form terms are intended to reflect the expression of works, not the manifestation (i.e., the intellectual content, not the carrier), and should not repeat information found elsewhere in the record. For example, genre/form terms do not include an indication of the language of the work because it is already present in the record in MARC 21 fields 008, 130, 240, and 546. Place of production is likewise available in the 008, 257, and/or 260 fields, and the uniform title is in the 130 and 240 fields. Additionally, genre/form terms do not include ethnicity, geography, or nationality.

LCGFT is a faceted system wherein multiple headings are postcoordinated to bring out multiple genres and forms. Therefore, the headings are not subdivided. For example, the television program *Sesame Street* might be assigned the following array of headings:

655 -0 $a Animated television programs.
655 -0 $a Children's television programs.
655 -0 $a Educational television programs.
655 -0 $a Nonfiction television programs.

LCGFT is also symbiotic with *LCSH*, and subject headings should be assigned along with genre/form headings where appropriate:

245 00 $a Ken Burns' The Civil War.
651 -0 $a United States $x History $y Civil War, 1861-1865.
655 -0 $a Documentary television programs.
655 -0 $a Nonfiction television programs.

[The genre/form heading **War television programs** would not be assigned, since this *is* a documentary *about* war, and not a war television program.]

Genre/form authority records are available through the MARC Distribution Service, the Authorities & Vocabularies SKOS web site (http://id.loc.gov/), and LC's authorities web site (http://authorities.loc.gov/). They can also be found in *Classification Web* and the *Supplementary Vocabularies* volume of *LCSH*.

More information on the genre/form projects, including an extensive FAQ, announcements, and discussion papers, can be found on LC's genre/form web page, http://www.loc.gov/catdir/cpso/genreformgeneral.html.

The Policy and Standards Division is looking forward to a successful collaboration with ATLA as we work to develop genre/form headings for religious materials.

Please note: A related PowerPoint presentation for this roundtable is available at http://www.atla.com/community under the member publications section.

Library Research: Technology Techniques that are Supplementing Face-to-Face Research Support

Facilitators: Paul A. Tippey and Jay Endicott (Asbury Theological Seminary)

The description of the roundtable was as follows: How many times have you as a research librarian, providing research assistance to distant users over the phone, wished the person was in the library? This roundtable session will feature three library-related technologies available for librarians to provide research users an opportunity to have simulated face-to-face contact. These technologies allow the users to create, organize, and exploit the resources of the research librarian, just as face-to-face users would have at their disposal. Learn and discuss how to use these alternative technologies to encourage research within your distant users.

We provided a brief overview of why technology is important to librarians to provide research users an opportunity to have simulated face-to-face contact. Technologies empower research libraries to 1) build community and engage twenty-first-century learners, 2) increase scholar-librarian engagement, 3) bring services and office hours on-line, and 4) remove the physical and geographical constraints to learning. To emulate face-to-face support, there are necessary technology components: 1) Internet connection, 2) audio/text chat, 3) video interface, and 4) screen-sharing capability.

We offered a brief review of three systems that Asbury Theological Seminary has used or is currently using to emulate this face-to-face experience. Specifically, we discussed Adobe Connect (http://www.adobe.com/products/acrobatconnectpro); NTR Support (http://ntrsupport.com); and Wimba Collaborative Suite (http://www.wimba.com/solutions/higher-education/wimba_collaboration_suite_for_higher_education/).

The remainder of the session was spent discussing these three systems, the systems others were using, and potential issues that may occur. In conclusion, we mentioned that it is very important to have online tutorial assistance, encouraging users to help themselves with guidance. We also discussed webinars, how a generation gap may dictate different tools, authentication issues (a single sign-on is preferred), remembering to beware of the challenge of different time zones, and, finally, staffing issues—especially concerning cross training. We hope this discussion will inspire much interest and many future discussion on how to use technologies that supplement face-to-face research support.

NACO Roundtable

Facilitator: Judy Knop (ATLA)

Discussion centered around the possible uses for the NACO pages on the Members' Sharepoint website. Work will begin this year with a FAQ of common errors, a listing of participants' denominational familiarity and language expertise, and an annotated bibliography of useful resources. Potential members were informed of requirements and encouraged to join. Training opportunities for potential members will be discovered and announced.

Performance Evaluations: Purpose, Process, and Pitfalls

Facilitator: Sara J. Myers (Columbia Theological Seminary)

Most librarians who supervise other library staff and/or student workers are expected to conduct performance evaluations on a regular basis. Yet it is often the case that both supervisors and supervisees approach these evaluations with reluctance, apprehension, and/or unease. The roundtable was an opportunity to exchange information about 1) the purpose of evaluations—what are the goals, what are the benefits, what are the challenges, 2) the process of evaluations—what methods work best, when should they take place, how should the data be used, and 3) the pitfalls of evaluations—what can go wrong, is it worth the effort? The following outline summarizes the topics that were covered in the introduction to the roundtable.

Although the focus of the roundtable was performance evaluations, it was noted that in order for meaningful reviews to take place, the library should have good and effective job descriptions for all staff. Job descriptions should be clear about staff responsibilities, clear about the criteria that form the basis for the evaluation, and clear about the library's internal reporting structure.

What is the purpose of performance evaluations?

- What are the goals?
    - To assess whether the job responsibilities are being done
    - To determine how well the responsibilities are being carried out
    - To review progress on the goals set during the evaluation performed the prior year
    - To review projects that have been done in the course of the year
    - To provide employees the opportunity to do self-evaluations
    - To examine the job description and make adjustments as necessary

- What are the benefits?
  - To let staff know whether they are performing at an acceptable level
  - To provide an opportunity to discuss with staff how they can improve their performance, if necessary
  - To give staff a chance to help shape their own jobs by discussing new goals and potential special projects
- What are the challenges?
  - Overcoming staff anxiety about being reviewed
  - Being honest if things are not going well
  - Remaining impartial, if staff friendships between supervisor and supervisee exist
  - Making sure the evaluation is based on the job description, not other things the staff member may do well outside the library

What is the process of evaluations?

- When should they take place?
  - One option—The same time every year for all staff
  - Another option—On the anniversary date that the staff member began work
- What methods work best?
  - The immediate supervisor is the most appropriate person to conduct the evaluation, in consultation with the library director if he/she is not the immediate supervisor
  - One method—The supervisor and the staff person separately fill out identical evaluation forms; they meet to discuss the forms and make adjustments as necessary; both sign the final form and send it to the human resources department for the permanent file
    - More collaborative than if only the supervisor fills out the form
    - Burden of evaluation is shared by supervisor and staff member
    - Staff take more responsibility for their work
  - Important to keep track of staff activities throughout the year so the evaluation does not reflect only recent events that are easier to remember
- How are the data used?
  - Permanent record of a staff member's work at an institution
  - Reference point for evaluations and goals set in previous years
  - Review of what has been accomplished, projects finished, etc.
  - Use for letters of recommendation
  - For a supervisor, used to justify actions, e.g., salary adjustments, changes in responsibilities, evidence to dismiss someone

What are the pitfalls of evaluations?

- What can go wrong?
  - From the supervisor's perspective:
    - Waiting too long to address problems
    - Not giving immediate feedback when there is a problem
    - Being too positive in a review
  - From the staff perspective:

    - Anger or denial about a negative evaluation
    - May take a negative evaluation personally rather than as an indication of job performance
- Are evaluations worth the effort?
  - Worst case scenario:
    - Help document problems
    - Result in changed staff behavior
    - Document the need to dismiss a staff member
  - Best case scenario:
    - Opportunity to encourage and compliment staff in an official way
    - Encourage staff to participate in planning for the future of the library

The Writing Center in the Library: Alliance and Collaboration

Facilitators: S. Brady Shuman and Steve Jamieson (Covenant Theological Seminary)

Writing centers and libraries are natural collaborators, as both seek to support and promote reading, writing, and research projects by patrons. Approximately 25 people met for an overview and discussion of how a library can establish a new writing center or support an institution's existing writing center.

Brady Shuman began the session by outlining the increasing need for writing center services at seminaries and graduate institutes of religion. Writing assignments make up the bulk of work required of students, and many incoming students are unfamiliar with academic or theological writing. Many graduate students are also approaching ministry as a second or third career and have been out of an academic environment for some time. In addition, increasing enrollment of international students offers new challenges and different needs.

Steve Jamieson then detailed some reasons why the library and the writing center are natural collaborators. Practically, the library is a familiar space to many students, and is often open longer hours than other campus buildings or offices. A writing center housed in or near the library provides easy access to reference services if those are needed by a student writer. Pedagogically, libraries and writing centers both operate in a culture of reading and writing and try to encourage students to learn to communicate effectively.

The roundtable continued with an overview of the history of the Scribe, the Writing Center at Covenant Theological Seminary's Buswell Library. This overview included a description of the library's current oversight of the Scribe, the use of the library's Tait Rare Book Room as a location for the Scribe, and the hiring, duties, and training of Scribe writing consultants. Handouts prepared for use at the Scribe were distributed. These included both handouts prepared as student resources and forms for record-keeping within the Scribe.

Roundtable conversation then turned to starting and maintaining a writing center, and included discussion on creating a strategic plan for library directors and other administrators, finding space, funding, and staff for writing centers, and advertising to faculty and students. Participants discussed formulating a strategic plan for a writing center that supports the strategic plan or mission statement of both the library and the parent institution, ideas for finding or re-appropriating funding, repurposing library locations from closets to study rooms for writing center use, and finding and training staff for the writing center. Roundtable facilitator Shuman emphasized the success that Covenant's Scribe has found with a peer-tutoring model, hiring competent student workers (often with undergraduate degrees in English) as writing center consultants and then training these consultants in tutoring for the seminary context.

The roundtable concluded with a brief reiteration of the importance of writing centers to graduate students, and the advantages to library involvement.

Selected Bibliography of Writing Center Resources

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Murphy, Christina and Byron L. Stay, eds. *The Writing Center Director's Resource Book*. Mahwah, NJ: Lawrence Erlbaum, 2006.

Myers, Sharon. "Reassessing the 'Proofreading Trap': ESL Tutoring and Writing Instruction." *The Writing Center Journal* 24, n.1 (2003): 51-70.

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Williams, Joseph M. and Gregory C. Colomb. *Style: Toward Clarity and Grace.* Chicago: The University of Chicago Press, 1990.

Yaghjian, Lucretia Bailey. "Writing Practice and Pedagogy Across the Theological Curriculum: Teaching Writing in a Theological Context." *Theological Education* 33, n.2 (1997): 39-68.

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IN-CONFERENCE WORKSHOP

Kiss Your Handouts Goodbye: How LibGuides Can Revolutionize Your Instruction by Michelle Spomer, Azusa Pacific University

This conference session was presented through a LibGuide which is available at the following URL: http://apu.libguides.com/kisslibguides.

LibGuides: An Overview

LibGuides are used to create online multimedia guides in order to promote library resources, provide research instruction, and share knowledge and information in general. They consist of several different customizable boxes (widgets) that can incorporate many of the current Web 2.0 technologies (RSS feeds, del.icio.us link clouds, videos from YouTube, etc.).

Quick Facts

- 1200+ libraries in 25 countries use LibGuides
- 18,000+ librarians have created 82,000+ guides
- 2,000,000 visitors and 30,000,000 page views per month

In addition to subject guides, LibGuides have been used for library websites, new faculty library orientation, presentations, and more. To see examples of these uses, see the "LibGuide Examples" section of the "Resources" page at http://apu.libguides.com/content.php?pid=117312&sid=1011681.

How Much?

LibGuides are not free. Pricing is based on institutional FTE. The cost includes hosting, usage statistics, customer support, LibGuide community forums, LibGuide tutorials, automatic link checking, and more. Pricing is as follows (annual cost):

- <5,000 FTE: $899
- 5,001-10,000 FTE: $1,199
- 10,001-15,000 FTE: $1,499
- 15,001-20,000 FTE: $1,999
- 20,001-25,000 FTE: $2,499
- >25,000 FTE: $2,999

This pricing is the retail cost. However, due to the new partnership with SCELC (Statewide California Electronic Library Consortium), ATLA member institutions will be able to subscribe to LibGuides at discounted rates. See http://scelc.org/atla for more information.

What Else Is There?

There is definitely free open source software out there with which to create online guides. Some are more similar to LibGuides than others. The following list is not exhaustive, but includes many of the most commonly used software titles for online subject guides. In an attempt to provide software that is most similar to LibGuides, database-driven subject guide software was not included in this list.

- Drupal (http://drupal.org/)
  A free open source content management platform (mostly used to create websites)
- Library a la Carte (http://alacarte.library.oregonstate.edu/)
  Free open source software (mostly used for subject guides)
- MediaWiki (http://www.mediawiki.org/wiki/MediaWiki)
  Free open source wiki software (used to create wikis)
- Netvibes (http://about.netvibes.com/)
  Free open source web-based “dashboard” software (mostly used to create personal pages)
- Pageflakes (http://www.pageflakes.com/)
  Free web-based “dashboard” software (mostly used to create personal pages)
- SubjectsPlus (http://www.subjectsplus.com/)
  Free open source software (used for subject guides)
- WordPress (http://wordpress.org/)
  A free open source publishing platform (mostly used for blogging)

For examples of online guides created by libraries using the previously listed software, go to http://apu.libguides.com/content.php?pid=117312&sid=1011681#software.

Why Choose LibGuides?

Azusa Pacific University librarians decided to go with LibGuides, rather than one of the free open source options, for the following reasons:

- The IT staff person responsible for library technology is really only part time, and doesn’t have the time it would take to implement and maintain open source software. LibGuides are hosted by Springshare, so they take care of server issues, infrastructure, backups, etc.
- In addition to the previous point, no real technical skill is required to set up the system or create guides. Software such as Drupal and WordPress require much more expertise to use (both as an administrator and as a guide creator).
- LibGuides are easily shared and updated. Not only is it easy to borrow LibGuide boxes (widgets) from co-workers’ guides, but it's also easy to borrow from another institution’s guides (of course, getting permission to borrow is expected).
- LibGuides developers add new features regularly based on user input, and those features are pushed out automatically (no need to upgrade or install anything). With open source products, a manual upgrade is usually necessary whenever new versions come out.
- There are many other features that are included in the cost that aren’t usually included with open source software, such as broken link analysis, usage statistics, customer support, and a community website where LibGuides users can share tips, best practices, etc.

- While LibGuides software isn't free, we thought that the cost was quite minimal in comparison to the benefits, features, and convenience (not to mention when compared to how much we spend on journal article databases every year).

LibGuide Boxes

There are several LibGuide boxes (widgets) that are available and are easy to use. Most boxes are set up so that guide creators can simply enter in various bits of information. For those who are familiar with basic HTML coding, the Rich Text/Dynamic Content/Scripts box is the most flexible type of box, and can be used to embed code, insert graphics, and just about anything else a guide creator can imagine. The following is a list of all available LibGuide boxes (as of July, 2010):

- User Profile Box—Put your photo, chat widget, contact information, and a few other things anywhere in your guide.
- Rich Text/Dynamic Content/Scripts Box—Add text, images, tables, JavaScript, etc. Anything you can do in HTML you can do in this box.
- Books from the Catalog Box—Create lists of books from your catalog, complete with graphics of the book covers (for most titles).
- Simple Web Links Box—Create simple lists of links. If you add a description, it appears when the user hovers over the link.
- Links and Lists Box—A "Links and Lists" box allows you to add more content than the "Simple Web Links" box. You can add a description to the page in addition to a "more information" popup. This box also allows users to rate links (star rating system).
- RSS Feed Box—Display feeds from blogs, online journals, saved searches in online databases, and just about anything else that offers an RSS feed.
- Podcast Feed Box—Display feeds from podcasts.
- Embedded Video/Audio Box—Embed code that you can get from sites such as YouTube or divShare.
- Del.icio.us Cloud Tag Box—This box will display a cloud of all of the tags in your account. With some tweaking, you can also limit it to only certain tags (rather than all of them).
- Documents and Files Box—Upload various documents to your guide, including Word documents, PDFs, PowerPoints, etc.
- Dates and Events Box—Post events (including dates and descriptions) by using this box.
- Interactive Poll Box—Create simple polls to add to your guides.
- Feedback Box—Get feedback from your users directly from your guide. The options in this box can't be modified—what you see is what you get.
- Google Web Search Box—Save specific Google searches and display the results.

- Google Books Search Box—Save specific Google Books searches and display the results.
- Google Scholar Search Box—Save specific Google Scholar searches—results will display in a new window.
- User Link Submission Box—Users can submit URLs and a description of the Web page. You can then review it before it goes "live" in the guide.
- Links to Guides Box—List other guides you want your users to know about. Guides can be chosen by subject, popularity, author, and most recent. You can also manually select whichever ones you want.
- Remote Script Box—Embed external content inside a LibGuides box. Write scripts on your own server (in any programming language) to display any type of data from any system.
- LibAnswers Box—The LibAnswers box connects LibGuides users to LibAnswers content. You must also subscribe to LibAnswers in order to use this box.

To see examples of these boxes, go to http://apu.libguides.com/content.php?pid=117312&sid=1021940.

LibGuides: Designing for Instruction

LibGuides can certainly be used to provide students and faculty with more dynamic bibliographies for particular subjects. However, LibGuides can be used for so much more than that. In particular, they can be used in place of slideshows and handouts for in-class instruction. They can also contain information that is pertinent to the class, but may not fit within the time constraints of the actual instruction session. And lastly, LibGuides can be used for all the classes that don't request any sort of research orientation from a librarian. In other words, LibGuides can be a way for librarians to do instruction in classes whether the professors request them or not.

First Steps

Before plunging into creating a guide, it's a good idea to do some planning:

- Think about collaborating with faculty. While you may or may not want to give faculty editing privileges (which is possible), you certainly want to ask them for ideas about which courses they feel could benefit most, which resources they emphasize in their courses, how best to "market" the guides, etc. Try to get faculty buy-in and enthusiasm.
- Standardization is something to determine early on, especially if there will be multiple editors. Do you want all the guides to have the same general look and feel? What colors will you use? Do you want the guides to have the same basic pages? Will you have "how to" guides, and, if so, what subject can you create that will be most descriptive? Will you have both subject and course guides, and, if so, will you use the same format for the course guide titles?
- Use your classroom instruction sessions as templates for your guide. Think through the flow of your instruction sessions. What do you always include in every class? What is more course-specific information to include?

- Think about the handouts you use and incorporate them into a guide, or create new ones from them. The idea here is to be as paperless as possible, and to have a somewhat permanent resource for students when they lose your handouts.
- For course guides, gather the syllabi for the courses and mine them for resources. Besides helping you create a better guide, this will go a long way in helping you market your guides (i.e., faculty might include links to your guides in their future syllabi or otherwise encourage students to use your guide).
- Consider the fact that your guide may be your only way to get into the classroom. Most of us know faculty who don't think they can spare a single moment of "content" time for you to come in and show students how to be effective researchers (though I would argue that knowing how to do research in a particular field IS content). Think about how to create your guide as if it were your only contact with students for a particular course or subject.

Adding Instruction to LibGuides

Text is probably the most basic way to teach and can be included in all of the LibGuides boxes. This provides guide creators with an almost endless variety of possibilities for inserting instruction and enhancing things like graphics, videos, and RSS feeds. Some ideas for using text in LibGuides for instruction include the following:

- Text and Graphics
  Sometimes, a picture can say a thousand words. However, a picture enhanced by text can be an excellent way to teach something without any face-to-face interaction. For example, think of how you might describe a concordance to someone who has never used one. Instead of writing a lengthy paragraph, why not include a graphic of a concordance entry with some minimal text for clarification? Most LibGuides boxes allow the use of text (and HTML). If you want only text and graphics, then the Rich Text/Dynamic Content/Scripts box is the best one to use. If you aren't paying Springshare to host images, use a free image hosting site such as Photobucket (http://photobucket.com/).

- Text and Documents
  In some situations, text used for instruction can become too lengthy. Adding documents or PowerPoints can provide users with more information without taking up a lot of space. There can be instances where a user would like to be able to print something in order to use information more easily. I've added a PDF version of my "How to Do a Word Study Without Knowing Hebrew or Greek" guide so that students can use it while in the reference book section. Adding Word documents or PDFs can also be stopgap measures until LibGuides can be created.

- Text and Links
  Links to online resources can be a great way to enhance any sort of textual instruction. Instead of having to describe something, provide a link that will take them to it.

- Videos, Slideshows, and Prezis
  Showing a student how to do something can be the best and/or most efficient way for him/her to learn. You can create videos (and screenshots) for free by using Jing or you

can decide not to reinvent the wheel and use a video from a free site like YouTube or Vimeo. Web-based slideshow sites, like Slideshare, can also be used to teach visually (see the next section for links to all of these resources). These types of resources can make learning a lot more interesting than a big block of text.

Examples of these techniques can be found at http://apu.libguides.com/content.php?pid=117312&sid=1034251.

Enhance LibGuides with Free Media

There is a lot of free media software available that will add interest and clarity to your guides. The following list is certainly not exhaustive but should give you an idea of what is available:

- Google Docs (http://docs.google.com/)
  Create slideshows and embed them into LibGuide boxes.
- Jing (http://www.jingproject.com/)
  Create free five-minute videos that can be embedded in your guides.
- Prezi (http://prezi.com/profile/welcome/)
  An innovative alternative to slideshows.
- ProProfs Quiz Maker (http://www.proprofs.com/quiz-school/)
  Create free quizzes for your guides.
- Slideshare (http://www.slideshare.net/)
  Free tool that allows you to embed your PowerPoint presentations, Word and PDF documents, and videos.
- YouTube (http://www.youtube.com/)
  Embed videos into your guides.
- Photobucket (http://photobucket.com/)
  A free image hosting site that easily allows you to add images to your guides.
- Pics4Learning (http://pics.tech4learning.com/)
  Collection of free “copyright-friendly” images.
- Vimeo (http://vimeo.com/)
  Embed videos into your guides.
- Wikimedia Commons (http://commons.wikimedia.org/wiki/Main_Page)
  Hundreds of free images.

Get Started!

Whether you decide to get LibGuides or go a different route with your online guides, hopefully you’ve discovered some useful ideas and resources to help you along the way. Be sure to visit the LibGuide used for this conference session (http://apu.libguides.com/kisslibguides). It contains all the information included in the presentation as well as an extensive list of resources (http://apu.libguides.com/content.php?pid=117312&sid=1011681).

POSTER SESSIONS

Accessing Local Church History: A Digital Project
Presented by Claudette Newhall, Associate Librarian, Congregational Library

The poster included planning documents, a description of the process, and progress details. It included screen shots and online access via a laptop to the project web site and related digital documents.

Along Came a Spider: Google Search and Special Collections Access
Presented by Christopher J. Anderson, Methodist Librarian and Coordinator of Special Collections, Drew University

Librarians often have a contentious relationship with Google. Critics of the search engine argue the tool is inefficient for deep searching or for finding quality information in a timely manner. Others argue that researchers tend to use Google Search instead of accessing standardized library catalogs for research-related materials. While these concerns are certainly legitimate, the search tool can also put scholars, students, and web-users in touch with special collections and archival materials they might never locate through a library catalog or electronic database. This poster session provided a brief overview of how Google Search spiders function, and, more importantly, how the tool can be used to promote and provide access to special collections and archival materials under basic bibliographic control. The presenter provided commentary and examples on how both library catalogs and Google Search actually work side-by-side to provide users with much greater access to rare and special collections materials.

ATLAS® for Alums

ATLA's new, broad-reaching ATLAS for Alums program offers a way for seminary presidents, deans, alumni relations, institutional advancement/development officers and librarians to partner together to offer lifelong research tools to their alumni/ae. This poster described the purpose of the program, and highlighted the stories of those who have participated.

Can You Help Me? Training Students To Do Basic Reference
Presented by Karen Alexander, Circulation/ILL Coordinator, Luther Seminary; Jennifer Bartholomew, Electronic Services Librarian, Luther Seminary

Need for Training

Our student workers are well trained for basic circulation procedures. At Luther, the professional librarians and Computer Services staff rarely work weekends and evenings. The library has a study space with 16 computers. After-hours technical assistance is required for software and/or printing issues. We thought additional training was needed for: software

(Endnote, Bibleworks); database searches: *ATLAS*® interface & features; OPAC searches: understanding controlled vocabulary; tech issues: wireless signal, printer drivers, "How do I print this PDF?" "Where are the reserve readings for my class?"

Training Method

We read two articles looking for good ideas and a training method that would adapt well to our library. Sources consulted:

Boone, M. D., Yee, S. G., & Bullard, R. (1991). *Training student library assistants.* Chicago: American Library Association.

Kathman, J. M. & Kathman, M. D. (2000). Training student employees for quality service. *Journal of Academic Librarianship 26,* 176-182.

We knew that we wanted hands-on, experience-based learning with a focus on skill development. The process needed to be completed during regularly scheduled work shifts (no extra pressure on the budget).

We developed a series of weekly topical worksheets. Each one was designed to take about 20 minutes. The workers were introduced individually (or in pairs) to each topic/worksheet. We followed up individually so we could support training with timely feedback. We asked students to demonstrate their knowledge to make sure they could teach someone else.

Worker Profiles

We have a small staff of just seven student workers. They are responsible for evening and weekend hours. They are in one of three programs: MA (two years), M.Div. (four+ years), and Ph.D. (four years). We developed some profiles to understand which challenges to address in training. We weren't sure how familiar the students were with technology. Are they comfortable with computers? Are they willing to troubleshoot? Can they direct students to theological materials? Can students answer basic reference questions?

Worker A has worked in library for four years. Is proficient with circulation procedures, comfortable with computers, learns quickly, a problem-solver: can easily identify issues and respond to the situation.

Worker B is a new hire and has just completed basic circulation training; is not yet proficient in basic circulation procedures.

Worker C has worked in the library for one year and is very proficient with circulation procedures. S/he prefers to go "by the book," not to offer help or answer questions if s/he hasn't been trained specifically for that issue.

Student Training Topics

1. Location, location, location: What materials are on each floor of the library (eight floors)?
2. Help students find reserves in the Course Management System
3. Basic & Boolean OPAC searches
4. Library of Congress Subject Headings — LCSH
5. Basic *ATLAS*® searches: scripture, subject, known article
6. How do I find a Bible in the OPAC?
7. Preaching Aids

Possible Future Training Topics

- Citation Styles and Bibliographic Management Software
  - Turabian or Chicago 15A
  - EndNote X.3 or Zotero
  - Thesis and Research Paper Templates & Cite While You Write
- Databases
  - General
  - Religion/Theology
  - Web Resources
- Database Functionality—How to:
  - Access different search interfaces
  - Email search results
  - Export data to Endnote or Zotero libraries
  - Search off-campus (What are the authentication requirements?)
- Software
  - Bibleworks 8 Basics
  - Endnote: tutorials, wiki, connection & output styles
  - Office 2007: Excel, Word, PowerPoint

What We Learned

The training was regarded as helpful by most students, even if they had trouble with the exercises. Some students did not complete the worksheets without prodding from supervisors. They either did not understand how to do them or lacked motivation. Student workers may not be sufficiently engaged in the work of the library to think of areas where they need more training on their own. We realized how important clear communication was. Students needed to know that topic exercises are meant as a teaching tool, not as a test of the student. Topic exercises are part of their ongoing training, and are therefore mandatory.

What We'll Do Differently

We plan to present the worksheet training in a more formal manner. After regular training is over, the atmosphere in the Circulation Department is fairly informal. However, our informal presentation style may have led a couple of students not to take the training seriously. We will ask the students to give a brief demonstration of how they would explain each topic to another student/library patron. We will set up some mentors for newer library staff and work with them to encourage collaboration and peer training. We will give a more formal opportunity for students to offer feedback on the training, such as a separate worksheet devoted to evaluating the library's training. At several points we asked via e-mail for suggestions for topics for additional training or ideas on how to improve training, but got little response.

We will expand the Circulation Wiki to include training topics and give workers a place to go for information. Antioch University has a great example for Training and Support: http://www.seedwiki.com/wiki/antioch_university_new_england_library_staff_training_and_support_wiki/.

Catholic Reference Resources: A Wiki Model for Collaborative Work on a Research Tool Presented by Melody Layton McMahon, Director of the Library, Catholic Theological Union

This presentation included a poster presenting the content of "Catholic Reference Resources," a wiki which updates James McCabe's *A Critical Guide to Catholic Reference Books*, and a description of the collaborative model used by the librarians of the Roman Catholic Denominational Group and how it might be applied to other collaborative efforts.

LEEPing Through Five Years: A Status Report on the ATLA-Sponsored Theological Librarianship Course Presented by Carisse Berryhill, Special Services Librarian, Abilene Christian University

This poster was a report to the members about ATLA's course in Theological Librarianship offered online through the University of Illinois Graduate School of Library and Information Science.

Preparing the Next Generation of Theological Librarians— A Capstone Experience Presented by Jessica Chisholm, Graduate Student, Master of Science in Information Studies, University of Texas School of Information

This poster chronicled the experience of a MLIS student who is learning about academic librarianship, specifically theological librarianship, through an active internship and learning environment. There were three main areas of focus within this project, which describes a one-semester internship at the Austin Graduate School of Theology. The first was improving access to the library's reference collection through a special cataloging project. The second area examined the role of the theological librarian in regards to information literacy, including observing and taking part in teaching exercises as well as assisting the librarian with grading tasks and other aspects of the academic process. The third and final area of emphasis was on assisting in preparations for a 2012 Commission of Colleges of the Southern Association of Colleges and Schools (SACS) accreditation visit by reassessing the strategic plan, developing goals for the 2010-2011 academic year, producing a budget for 2010-2011 academic year, designing and implementing evaluative instruments, and revising policies and procedures. This last served as the largest part of the capstone project.

Theological Libraries Month: Success Stories

The goals and objectives of Theological Libraries Month (TLM) were described and presented alongside highlights from the many creative TLM projects designed and implemented by ATLA's members in support of this annual celebration.

Tracking Reference in Your Library: Beyond Hash Marks
Presented by Stephen Sweeney, Associate Library Director, St. John Vianney Seminary

Your reference desk is busy, and you probably do something to record what's happening (hash marks, anyone?). Want to make those statistics more useful, while keeping them easy to collect? Explore the Colorado State Library's new online reference tracking tool, and find out how libraries in the state are using it to analyze their reference desk traffic. Did I mention it's free?

DENOMINATIONAL MEETINGS

Cambell-Stone

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Ten participants met in the Clubhouse Room of the Louisville Downtown Marriott at 4:30 p.m. on June 18, 2010. Attending were Don Meredith, Evelyn Meredith, Sheila Owen, and Robert Turner of Harding University Graduate School of Religion (HGS); Elizabeth Heffington and John Mark Hicks of Lipscomb University; Clair Powers of Phillips Theological Seminary (Tulsa); Robin Hartman of Hope International University; James Wiser of the Statewide California Electronic Library Consortium (SCELC); and Carisse Berryhill of Abilene Christian University (ACU), convener.

After introductions, we had updates from each school represented. Phillips is renovating its archives area, has added Oxford Online and LibGuides, and has two new faculty. HGS has a new ministry professor and is also hosting an Education graduate program on campus. Bob Turner is beginning study for the MLS through the LEEP program online from The University of Illinois. At Lipscomb, the theological librarian position is vacant, but they have added a new reference librarian. Lipscomb has just begun an Institute of Christian Spirituality. Pepperdine opened the Churches of Christ Heritage Center in May. Seaver College at Pepperdine anticipates a number of new faculty positions over the next five years. Hope International includes Pacific Christian College and the School of Graduate and Professional Studies. They have recently added a doctoral program in counseling. Abilene Christian has a new President, Phil Schubert, as well as new deans in Arts and Sciences and in the Honors College. ACU became the first non-California member of SCELC, and is continuing development of its digital archives. Renovation on the third floor of the ACU library this year will create a digital media work center for faculty and students.

Submitted by Carisse Berryhill

Lutheran Librarians

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The Lutheran Librarians meeting was held Friday, June 18, in the Salon X meeting room of the Louisville Marriott Downtown Hotel. Nineteen librarians representing eleven ATLA institutions attended. Robert Roethemeyer, Concordia Theological Seminary, Ft. Wayne, Indiana, served as convener.

Most of the meeting was taken up with customary round robin reporting by attendees of news and events of interest from their respective institutions. Near the conclusion of the meeting, Dennis Norlin expressed his appreciation for the support, both personal and professional, he had received through the years from the Lutheran group. In turn the group expressed its thanks to Dennis for his tenure as Executive Director and best wishes in his retirement. Robert Roethemeyer will continue as convener for the 2011 meeting in Chicago.

Submitted by Bruce Eldevik

Presbyterian and Reformed Librarians

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Contact Person:	James C. Pakala
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Phone:	314.392.4101
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Twenty members attended the annual meeting which was held on Friday, June 19, 2010, at 4:00 p.m. in the Marriott Downtown, Louisville, Kentucky. President Sara Myers chaired the meeting. Jim Pakala was elected Secretary for 2010-11 (president-elect for 2011-12). In attendance were Donna Campbell, Kyung Cho, Leland Deeds, Erica Durham, Paul Fields, Joanna Hause, Steve Jamieson, Tammy Johnson, David C. Lachman, Pat Lachman, Timothy Lincoln, Ken McMullen, Sara Myers, Denise Pakala, Jim Pakala, Jeff Siemon, Iren Snavely, Sharon Taylor, Christine Wenderoth, and Charles Willard.

Institutional reports constituted most of the meeting. Several mentioned new presidents or other senior administrators. Several are contemplating new or expanded buildings. Fuller found that foot traffic doubled when it opened its new library, although circulation has remained about the same. Two schools mentioned new ties with China. One seminary reported the donation of an $80,000 Torah scroll. Fuller is collapsing twenty Master's degree programs into fewer, which will now have concentrations. McCormick is renovating a building it was not able to sell, and an indirect result is that JKM Library staff will wear miners' hats with lamps to fetch books from unlit closed stacks that will be in space (of the Lutheran School of Theology) that is to have a temperature between 50 in winter and 82 in summer. Union Theological Seminary & Presbyterian School of Christian Education announced a new name, which is Union Presbyterian Seminary. (The use of "UPS" is to be avoided.)

Roman Catholic Librarians

Contact Person:	Lorraine Olley Feehan Memorial Library University of St. Mary of the Lake/Mundelein Seminary 1000 E. Maple Avenue Mundelein, IL 60060
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Attendance:	20

Convener Lorraine Olley called the meeting to order at 4:00 p.m., Friday, June 18.

Catholic Library Association (CLA): Report by Malachy McCarthy (Claretian Missionary USA Archives, Chicago), CLA Representative. An ATLA representative attends CLA and a CLA representative attends ATLA. Malachy is the CLA Representative. He outlined various CLA programs and member benefits, such as:

- *Catholic Periodical and Literature Index* (CPLI): Melody McMahon, Lorraine Olley, and Cecil White are on that Board. Ask any Board member for further information. They are trying to expand the number of journals they are indexing.
- New initiatives: new website; will include reviews from *Catholic Library World*; CLA Reads (Reading Guides Series for groups).
- *Catholic Library World*: New design and printer; new editor—Sigrid Kelsey (Louisiana State)
- Preservation of Catholic Materials: focuses on archives and preservation of American Catholic materials—there will be a conference in the next several years to develop a strategic plan for this organization. Not only a CLA division, but has support from other Catholic organizations such as the American Catholic Historical Society.
- Mentioned the Cyprian Davis Union List of Catholic Materials.
- CLA became an affiliate of ALA two years ago. This year's program at ALA will feature Eric Lease Morgan, John Miller and Pat Lawton.
- Spoke about the Claretian Missionary USA Archives, Chicago.
- **Catholic Research Resources Alliance (CRRA) / aka The Catholic Portal**: report by Alan Krieger from Notre Dame. It provides access to rare, unique and/or uncommon materials in libraries, seminaries, special collections and archives. By electronically bringing together resources in many formats from many collections, the Portal

enables easy, effective and global discovery of Catholic research resources. Originally a collaborative effort initiated by eight Catholic colleges and universities to share their resources electronically with librarians, archivists, researchers, scholars, and the general public, all who are interested in the Catholic experience. The mission of the CRRA is to provide enduring global access to Catholic research resources. Their immediate focus is creating access to those rare, unique and uncommon research materials relating to every aspect of the Catholic experience, which are held by Catholic college, university, and seminary libraries and archives in North America.

- Has expanded beyond original eight schools. Added Villanova, Loyola Chicago, and St. Catherine University. St. Joseph's in Philadelphia has just been invited to join.
- Benefits: greater visibility, ready access to collections, grants opportunities, and helps with your school's Catholic Identity image.
- Friendship with ACCU.
- They use VuFind software, which is MARC-oriented.
- Collection is mostly rare books and finding aids.
- Must join to contribute records but free to search.
- Malachy passed out dues structure, collection development statement, and handouts:
  - Dues: three levels. 1. Original charter members = governing body – they contribute over $5,000 each a year.
  - New Members can join one of next two categories: 2. Full members: $5,000 a year which includes full participation in governance, with voting privileges. 3. Associate Level: $2500 a year. This would be useful if you have special collections in Catholic Studies that would be worthy of including.
  - May be able to negotiate price.

McCabe's *A Critical Guide to Catholic Reference Books* WIKI project: Reported on by Melody Layton McMahon, Director of the Library, Catholic Theological Union.

Website was examined. They are putting ads up on it now and Melody will see about getting that fixed. Background was shared. Melody explained where we are today and led a discussion on what we should do next. We have cleaned up all the old records from the 1989 McCabe.

Next phase: ready to update records with new editions and new reference books not included before. Will also add online resources. Melody showed how she has added new records and the resulting numbering system. Issues discussed included posting editorial standards, guidelines for adding e-resources, and gate-keeping functions. New volunteers should register with Stephen Sweeney. We will divvy up sections again. Melody will publish information regarding this on the listserv.

The meeting adjourned at 5:00 p.m. and members went to see the Archdiocese of Louisville's History Center and attend Evening Prayer at 6:00 p.m.

Submitted by Curt Le May, Recorder (St. Paul Seminary School of Divinity – St. Paul, MN)

ATLA Roman Catholic Denominational Group Meeting Attendees – Louisville – June 18, 2010

Name	School	Email
Tony Amodeo	Loyola Marymount University	Tony.Amodeo@lmu.edu
Fr. Simeon Daly, O.S.B.	St. Meinrad Archabbey	
Clay Edward Dixon	Graduate *Theological Union*	cedixon@gtu.edu
Christina Geuther	Recent graduate Boston University School of Theology	c.m.geuther@gmail.com
Lois Guebert	St. Mary of the Lake Mundelein Seminary	
Carissa Hernandez	Graduate Theological Union	
Dan Kolb	St. Meinrad Seminary	
Alan Krieger	Notre Dame	akrieger@nd.edu
Malachy R. McCarthy	Claretian Missionary USA Archives	MCCARTHYM [@] claretians.org
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Stephen Sweeney	Cardinal Stafford Library	Stephen.Sweeney@archden.org
Cecil R. White	St. Patrick Seminary Melrose Park, CA	

Submitted by Daniel Kolb

United Church of Christ Librarians

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Ten United Church of Christ librarians met late Friday afternoon during the 2010 ATLA annual conference in Louisville, Kentucky. After introducing themselves, each librarian reported on significant events, programs, and projects at their library and institution. A common theme among almost all libraries was the effects of the current economic recession.

Many libraries had cut acquisition budgets. Some libraries are engaged in discussions with libraries at other institutions about ways of cooperation. These discussions have resulted in several new alignments: the sale of the library building at Eden Theological Seminary to Webster University and the consolidation of the two collections in the new library on Webster's campus; the sale of the Chicago Theological Seminary (CTS) buildings to the University of Chicago with the University providing a new building to house CTS and its library; the move of Meadville Lombard to the campus of Andover Newton, including the library; Lancaster Theological Seminary having discussions with Andover Newton and Chicago, with the two Lutheran seminaries in Philadelphia and Gettysburg, and with Franklin & Marshall College located across the street from the seminary. It was noted that these discussions and new alignments are taking place in many other seminaries as the shape of theological education and economic realities are changing.

Amid these ongoing changes, the libraries continue to provide access to the best resources and services for students, faculty, and other constituencies. The Congregational Library in Boston, with help from grants, is continuing its project of digitizing significant resources on the history of Congregationalism and the history of the Christian Connexion, both predecessors of the UCC. Lancaster is digitizing as many of its named lectures as are available in audio and/or video format, some rare books, some resources important to the history of the Reformed Church in the United States, and—in cooperation with the Mercersburg Society—all issues of the *New Mercersburg Review.* Several libraries also house archival collections, and some discussion about areas of collecting interest and activities were shared. The Congregational Library offers courses for local churches on the collecting and preservation of records as well as many other programs that are highlighted on their web site. The Evangelical and Reformed Historical Society, whose collection is housed in the library at Lancaster, is in the process of developing the Center for the Study of the Evangelical and Reformed Heritage to encourage the study of the Evangelical Synod of North America, the Reformed Church in the United States, and the Evangelical and Reformed Church and their ongoing relevancy to contemporary American church life and history.

Participants were encouraged to keep in touch with each other and post duplicate UCC-related materials on the group's listserv. All will look forward to meeting in Chicago in 2011.

Submitted by Richard R. Berg, convener

WORSHIP

Worship in the Mainline Protestant Tradition
Christ Church Cathedral, Louisville, Kentucky
Thursday, June 17, 2010, 7:30 a.m.

Making Disciples

Sermon by Rev. Debra J. Mumford, Ph.D.

It was common in Jesus' day for teachers of religion such as rabbis and philosophers to have disciples. Disciples were people who committed themselves to learning for a period of time from a master teacher. The impetus for becoming a disciple was, of course, respect and admiration for the master teacher and the desire to gain the knowledge he (usually he) possessed.

Though there were undoubtedly rabbis and master teachers who taught their disciples primarily in classrooms or places in the public square, Jesus was not one of them. One of the first lessons that Jesus' disciples learned from Him was to be mobile.

He went into the streets, the synagogues, private homes, highways, and by-ways, spreading the good news. While out doing His work, He listened to and observed the needs of the people. He came to know first-hand the conditions in which they lived, worked, and worshipped and was therefore able to relate to their needs. In the ninth chapter (of Matthew), Jesus was in the city of Nazareth when people brought to Him a man who was paralyzed in a bed. In addition to seeing the man who needed to be healed, He also saw the tremendous faith of the people who carried him on the bed. Jesus also perceived the thoughts of those who observed the healing and thought Jesus was blaspheming by healing in the name of God. Therefore, He was able to address not only the needs of the paralytic, but also the people around Him. I know from my years of being around theological libraries that you all do take it to the streets. I have benefited from sessions and seminars to introduce new resources which were conducted not only inside the library but in classrooms, faculty meetings, board meetings, and one-on-one sessions. You realize that not everyone will come to the library, so you take the knowledge to them. Bravo!

In addition to being mobile, Jesus was creative. In the fourteenth chapter (of Matthew) after Jesus had been healing in a crowd all day, the people were hungry but there was still more healing that needed to be done. The disciples wanted to send the people away so they could buy something to eat for themselves. Jesus said no way. "These people have been with us all day, you find some food for them," Jesus said. The disciples polled the crowd and discovered that one little boy had two fish and fives loaves of bread. The disciples were disheartened about the news and figured that for a crowd of more than five thousand people this would not go very far. Rather than being disheartened, Jesus told the disciples to bring Him the fish and loaves. Jesus blessed the food, broke it, and multiplied it. So, the two fish and five loaves fed the entire crowd with food left over. As librarians, you may not think you too are able to multiply the loaves, but I beg to differ. You multiply loaves every day. Though you have limited resources, thanks to creativity and technology you are able to make those resources available to many. For example, at Louisville Seminary, like all seminaries, I can receive training on the *ATLA Religion Database* in three ways: I can receive instruction from a friendly librarian who comes into my classroom, I can go to the lab at the library, or I can log into an online tutorial. With the online tutorial I can be anywhere in the world with Internet access and learn how to access the resources I need. At the same time I log in, students, staff, and other faculty members can also log in. This is, in effect, multiplying loaves. Use of video, webinars, and PowerPoint and other technology can make few resources go a long way.

Jesus' disciples also learned to speak in language the people could understand while using approaches that were effective for their hearers. For example, in the thirteenth chapter (of Matthew), when Jesus wanted to teach a crowd about how the evil one prevents people from understanding the things of God, He did not give a grand and complicated lecture on the existential merits and pitfalls of good and evil. No. Rather, He spoke to the crowd in parable—using farming terminology that they could all understand. Jesus also demonstrated His patience in teaching when He responded readily to questions raised by the disciples after some of His teaching. They wanted to know why He taught in parables and what some of the parables meant. He answered their questions without being condescending. When I was a student at the GTU, I used to sign up for any research/database course that Ann Hotta, the reference librarian at the time, taught. She covered the breadth of material while using examples and language that I could readily understand. She always equipped us with useful and succinct handouts so I could refer back to key points that I may otherwise have forgotten. I always left eager to put the new knowledge I had gained to work right away.

When Jesus was trying to spread His good news, He encountered some roadblocks. There were those who were in authority who seemed to care more about the rules and process than the end result, to getting information out to the people who needed it. For instance, some of the religious leaders in the twelfth chapter (of Matthew) were upset with Jesus because He healed a man with a withered hand on the Sabbath. They asked Him if healing on the Sabbath was lawful. After all, the Sabbath was supposed to be a day of rest. Jesus fired back at them and said, "If one of you had a sheep who fell into a pit on the Sabbath would you leave it there? How much more valuable is a human being than a sheep. It is lawful to heal on the Sabbath." Jesus' approach to confrontation was an *in your face, calling people out publicly* kind of method. That is one approach. Sometimes that approach does not go over very well. My elders in North Carolina, where I grew up, used to say, "You can catch lot more bees with honey than with vinegar." Though you as librarians may encounter obstacles from administration when you are just trying to do your jobs, just remember that the *in your face, I am right, you are wrong* approach may not always work. In a down economy, wherein even the cooperative administrators just do not have the money, you may need to work cooperatively with members of the administration to apply for outside grants for one or more important library projects or programs.

Jesus also had a deep conviction that what He was teaching and preaching was vital to the spiritual and physical welfare of the people of His day. His conviction came across in His persistence to continue His ministry despite the roadblocks that were thrown in His path, despite having to often explain Himself many times, and despite having to walk thousands of miles to get His message across. He kept His conviction about the importance of His work until well after His earthly mission had been accomplished. It is my hope that at this conference you will be energized. I know you already have conviction, but I hope it gets stirred up. As a faculty member who loves both print resources and technology, I am cheering you on. I hope you leave supercharged and ready to make disciples of a world that is sorely in need of all you have to offer.

Go forth, teaching in the language that people can readily understand. Go forth, ever searching for new and creative ways to let people know about the wealth of resources available to them. Go forth, recognizing that some of the roadblocks you encounter are simply temporary obstacles erected to challenge you to think your way around them. Go forth, secure in your conviction that the work that you are doing is not only worthwhile, but essential to the future of humankind.

Go and make disciples of all nations!

Worship in the Roman Catholic Tradition
Cathedral of the Assumption
Friday, June 18, 2010, 6:00 p.m.

VESPERS

Father William Fichteman presiding

2 Corinthians 9:6-10

First, let me say again how happy we are to host this Evening Prayer in conjunction with St. Meinrad Archabbey. Brother John Mark Falkenhain is with us as cantor and Brother John Glasenopp as organist this evening. It was especially wonderful to have Fr. Simeon Daly proclaim our Scripture reading. He had already been librarian at St. Meinrad for years when I was a student about 30 years ago! I would also like to bring you greetings from Louisville Archbishop Joseph Kurtz, who was invited to preside and preach this evening; but all the U.S. bishops are at their annual Spring meeting this week.

When Dan Kolb suggested the lection from II Corinthians for this evening, he said it was the First Reading from the Feast of St. Lawrence, who is the patron saint of librarians. I had never heard that, so I went scurrying off to the four Lives of Saints books I own; but, nowhere did I find mention of Lawrence as patron saint of librarians. Now this is not a good thing to tell librarians, but I **did** find mention of it by going to Wikipedia.com! But they didn't say **why**. Lawrence was a third-century deacon under Pope Sixtus II. Both were martyred during Emperor Valerian's persecution of Christians. Lawrence was in charge of the Church's material goods as well as the distribution of alms to the poor. Dan Kolb said, when we talked, that librarians have often had to organize finances in their institution. And I'm betting that you have often found yourself asking for more money than you eventually get.

A **legend** about Lawrence, while not backed up with hard evidence, still is a widely held and oft-repeated tradition. The prefect of Rome asked Lawrence to bring a list of the Church's treasure: silver, gold, sacred vessels. Supposedly, the prefect said this to Lawrence: "I am told that the sacred blood is received in silver cups, and that in your nocturnal sacrifices (Evening Prayer!), you have wax tapers fixed in gold candlesticks. Bring out these treasures; the emperor has need of them. Your God brought no money into the world with Him; He only brought words. Give us therefore the money and be rich in words." (So there you have your charge: "Don't fret about money, just be rich in words!") Lawrence asked for a few days to make an inventory. But he had already given much away to the poor. After three days, Lawrence gathered together outside the prefect's house all the poor he had been helping. He put them in rows—the blind, the lame, lepers, orphans. Then he went to the prefect and asked him to come out to see the treasures of the church. The prefect said: "What is this? Where are the treasures?" Lawrence answered, "These **are** the treasures of the Church." For that little trick, Lawrence was placed on a gridiron and grilled to death, but only after asking to be turned over when he felt done on one side. Which is why Catholic grade school kids sometimes draw Lawrence lying between two halves of a hot dog bun!

Interestingly, the reading from Corinthians also has to do with a generous spirit. It was actually one of St. Paul's money talks to the relatively rich community at Corinth. Paul was raising money for the poor Christians in Jerusalem—a first-century development effort! So, when he talks about sowing bountifully and being a cheerful giver, he really is talking money. But, as the legend of Lawrence points out, the real riches in religious institutions are more than money. It seems to me that librarians are in charge indeed of a richness in words. In a sense you are in love with words. Paul said, ideally, we give of what we have "without sadness or compulsion." For those rich in words, that means the energizing force in your lives is not just doing your duty or collecting your probably meager salary. Your energizing force is an internal love for your work. So in love with your work that part of your vocation is sowing the seed of God's word everywhere—to all kinds of searchers for the truth, be they learned or learning; be they sophisticated or simple; be they lifelong learners or instant searchers, who have to complete a paper before eight o'clock in the morning. Being literally in love with sowing the word bountifully is a calling I share with you.

St. Paul's conclusion in that short reading from Corinthians is that sowing widely from an internal passion will result in a bountiful harvest. Listen again to his words: "The one who supplies seed to the sower and bread for food will supply and multiply your seed; [that one, i.e., God, will] increase the harvest of your righteousness." Your own effort of providing effective resources for learning has a large multiplier connected to it. And that learning that is done under your watch also has a cumulative effect: learning, wisdom, is passed along from one generation to the next. The problem, of course, is that, in this endeavor we call ministry, we don't always experience the good fruit of our work at any one moment. But it does happen occasionally.

I was walking down the street a couple weeks ago and encountered a man in his late thirties who recognized me from my first assignment as a priest. I remember Sean as a sixth grader. With **his** two kids in tow, he proceeded to tell them how he respected me as "the priest" when he was growing up. Those incidents help. But, we can't depend on them. What we can depend on, according to St. Paul, is the one who supplies seed to the sower. That one will indeed see to a bountiful harvest.

In an old Chinese story, a wise teacher asks his students to identify the most satisfying thing in life. There were many good answers, such as "a happy marriage," "good health," and "close friends." But the sage said that they all had failed to give the correct answer. "The most satisfying thing in life," he said, "is to see a person confidently walk down the road on his or her own after you have shown him or her the way to go."

The people in our ministry to whom we have shown the way to wisdom and truth will indeed constitute the bountiful harvest we are promised.

Worship in the Presbyterian Tradition
Louisville Presbyterian Theological Seminary, Caldwell Chapel
Saturday, June 19, 2010, 9:00 a.m.

A Word Fitly Spoken • Amy Plantinga Pauw • Text: Proverbs 25:11-13

I am drawing all my sermon texts from the biblical wisdom books these days, and that turns out to be a good thing when preaching to a group of librarians, because nowhere else in the Old Testament canon is there "such extensive reflection on the possibilities and functions of language."[1] The book of Proverbs, from which our text is taken, testifies again and again to the power of words. According to Proverbs, a soft answer is both strong enough to turn away fearsome wrath (15:1), and mighty enough to break bones (25:15). A word fitly spoken has enormous power to delight, to rebuke, to instruct, to encourage and refresh.

The wisdom of Proverbs started out as an oral art form. But eventually the teachings were collected and written down, to make them available to coming generations. The large central section of the book of Proverbs, chapters 10-29, is a bit like library stacks. It consists of small, self-contained units shelved one after another. Every now and again you find a duplicate. Each proverb is worth considering in its own right. But there is also something to be gained from reflecting on several at once.

However, the cataloguing principle behind the collections in the central part of Proverbs is elusive. Sometimes there is a slim thematic connection between one proverb and the next; sometimes there seems to be none at all. It's less like the Library of Congress and more like daily life—concerns about money, family relationships, work, and faith are all mixed up together, not logically ordered. This can be frustrating to the reader of Proverbs, because wisdom on a particular topic is scattered all over the place—it reminds me of my father's frustration years ago in working with a collection at the Bibliothèque Nationale in Paris that had been catalogued by date of acquisition.

Like library collections, proverbs are guardians of tradition, reflecting the foibles and prejudices of their time as well as its enduring insights. And, like library collections, proverbs are not an end in themselves. They exist to be used, and used wisely. It is a long way from "it is written" to "a word fitly spoken." Any fool can spout proverbs, but only a wise person knows how to draw on the great human treasury of words to find the one that is fitly spoken on a given occasion. A word fitly spoken—the Hebrew means something like "a word on wheels." Wise persons recognize the power of words and are discerning in what to say and when to say it. Even our common English proverbs highlight the need for this discernment. Confronted with a particular situation, do we say "many hands make light work," or "too many cooks spoil the broth"? Do we say "look before you leap" or "the one who hesitates is lost"? How do we acquire the wisdom needed to recognize and rejoice in a word fitly spoken?

In one of his charming theological speculations, Augustine suggested that God could have taught all persons individually and immediately by means of angels. Had God so chosen, all the wisdom every human being needed could have been obtained directly and effortlessly. I don't suppose we would have needed theological libraries if God had gone the angelic route.

[1] Jutta Hausmann, *Studien zum Menschenbild der älteren Weisheit* (Tübingen: J.C.B. Mohr, 1995), 186 (my translation).

But instead, according to Augustine, God's good plan was for us humans to learn wisdom from each other, because, he says, it makes a "way for love, which ties people together in the bonds of unity, [and] make[s] souls overflow and as it were intermingle with each other."[2] It's something to think about in long staff meetings, or the next time that difficult patron shows up. God has bound us together in this laborious and precarious enterprise of seeking wisdom so that we will learn at the same time to love each other.

The complex, intergenerational workings of a theological library highlight our deep dependence on each other for obtaining wisdom. As a frequent patron of such libraries, I have an obvious dependence on the acquisitions and cataloguing folks, on the harried student working the circulation desk. But the library is also of course my connection with a host of other people—writers, editors, publishers—most of whom I've never met in person, many long dead. The library binds me to them, makes me both their friend and their debtor in my search for wisdom. It is because of the labor of an untold number of fellow human beings that I can delight in verbal artistry as beautiful as apples of gold in a setting of silver, that I can receive words of wise rebuke or refreshing encouragement.

This may all seem very mundane and not very theological, like much of the book of Proverbs itself. But in Proverbs, chapter eight, we get a glimpse of an immensely bigger picture. It is as if a light shone briefly from behind an opaque scrim, illuminating what is generally hidden from view, and setting a new frame around all the prosaic teachings about wealth and poverty, speech, hard work, married life, and so on, that make up the bulk of the book of Proverbs. In the eighth chapter we catch a glimpse of the ceaseless, delighted work of God, the source of all wisdom, whose loving energy is behind every manifestation of life. We see Woman Wisdom, God's wisdom, at work from before the beginning of the earth, before the fountains of the deep, before the mountains and hills, before there were any human beings to seek wisdom at all. True, life-giving wisdom properly belongs to God, not to books or proverbs. Wisdom belongs to God and we're all borrowers. The vast, complex, interrelated enterprise of acquiring and sharing wisdom is not just a self-contained human project. It's not simply a way to earn a degree, make a living, or build a scholarly reputation. Our attempts to acquire wisdom reflect, however dimly, the purposes of Woman Wisdom, whom the Wisdom of Solomon describes as the gentle, keen, intelligent spirit pervading the universe, and seeking a home in human minds and hearts. The aim of Wisdom does not culminate in a word fitly spoken. Wisdom's ultimate aim is much grander: to make us friends of God and prophets, wise lovers of God and neighbor.[3]

Acquiring this wisdom is a collaborative, life-long task. Seeking this wisdom binds us together, requires us to depend on each other, to work together, to learn from each other. And it calls us regularly to put down our work and come together and praise the Lord who made and sustains each of us, who sent us Christ Jesus, Wisdom made flesh, and who calls us to live as friends of God and of each other.

Thanks be to this God forever and ever.

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[2] Augustine, *De Doctrina Christiana*, trans. R.P.H. Green (Oxford: Clarendon Press, 1995), 7, 9.

[3] Wis. 7:22-27.

MEMORIAL TRIBUTES

Opening Prayer

"We Seek Your Face"
Eternal Light, shine in our hearts. Eternal Goodness, deliver us from evil.
Eternal Power, be our support. Eternal Wisdom, scatter the darkness of our ignorance.
Eternal Pity, have mercy upon us, That with all our heart and mind
and soul and strength we may seek thy face, and be brought by thine
infinite goodness into thy holy presence.
Amen

(Alcuin of York, 735-804)

In memoriam

Rev. Tim Browning (Sharon Taylor)
Howertine Farrell Duncan (William Faupel)

Closing Prayer

Bring us, O Lord our God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house, where there shall be no darkness or dazzling, but one equal light; no noise or silence, but one equal music; no fears or hopes, but one equal possession; no ends or beginnings, but one equal eternity; in the habitations of thy glory and dominion, world without end.
Amen

(John Donne, 1572-1631)

Kontakian of the Dead: "Give Rest"

Kiev Melody
Give rest, O Christ, to your servants with your saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.
You only are immortal,
the creator and maker of mankind,
and we are mortal, formed of the earth,
and to earth shall we return.
For so you did ordain when you created me, saying:
"You are dust, and unto dust shall you return."
All we go down to the dust,
yet even at the grave we make our song:
Alleluia, alleluia, alleluia!
Give rest, O Christ, to Your servants with Your saints,
where sorrow and pain are no more,
neither sighing, but life everlasting!

Rev. Tim Browning (1960–2010)
by Sharon Taylor, Pittsburgh Seminary

The Rev. Tim Browning passed away suddenly on Tuesday, January 26, 2010 in Pittsburgh, Pennsylvania. He was born October 15, 1960 in Ft. Thomas, Kentucky, to Dr. John R. and Janice Browning. Tim graduated from Rocky Mount High School, earned his Bachelor's degree from Atlantic Christian College, a Master of Divinity from Lexington Theological Seminary, and a Master of Library Sciences from the University of North Carolina, Chapel Hill. Over the years, he worked as the Head of Technical Services in the library at the College of Mount St. Joseph in Cincinnati, Ohio, Head Director of the library both at Columbia Theological Seminary, Decatur, Georgia, and Lexington Theological Seminary in Lexington, Kentucky. He was currently on the staff at Pittsburgh Theological Seminary (PTS) as Head of Technical Services and Lead Cataloger, since August 2008.

An ordained Disciples of Christ minister and theologian, Tim served several churches, among them Broad Street Christian Church, New Bern, North Carolina, Westview Christian Church, Wilson, North Carolina, and Hillyer Memorial Christian Church, Raleigh, North Carolina. Tim's ministry also included work at Camp Caroline, Arapahoe, North Carolina, and missionary work in Nairobi, Kenya. He was currently writing a book updating the history of the Disciples of Christ in North Carolina. Tim had a deep faith and compassion for humankind. He used his gift of unique intelligence and gentleness to serve his Lord. In addition to his parents, he is survived by his loving wife of 29 years, Sarah Drane Browning, his son, Nathan Timothy Browning, and his daughter, Rachel Virginia Browning. In addition to the funeral service in Lexington, Kentucky, memorial services were held in Rock Mount, North Carolina, and at Pittsburgh Theological Seminary.

Those are the facts about Tim that the world learned from his obituary. I would like to tell you about the Tim that I knew. I first met Tim several years ago at an ATLA annual conference. I was struck right away by his quiet demeanor, his wonderful smile, and a great sense of humor. He was the quintessential polite southern boy who loved southern witticisms. I recall a conversation one summer with several ATLA colleagues who had been transplanted to the North—reminiscing on what we missed most about the South. I remember that sweet tea was frequently mentioned. A pitcher of sweet tea would quench a mighty thirst on a hot afternoon. And that's one of my pictures of Tim—the sweet tea of life. He was refreshing to be around. I never heard him speak crudely or negatively about anyone. He was gentle-spirited and kind, trying to make life a little better wherever he was.

Tim had been a successful director of two seminary libraries. For personal reasons he chose to take a non-director's position, to leave his family and home in Lexington and come to work in our library. He had a great impact on many of the staff in his former positions. Several contacted me when they heard of his death to recall how he had helped them and cared for them. Though he had been gone for several years they still had deep respect and regard for his work and ministry—and especially for just being himself. Even before Tim arrived to begin work in Pittsburgh, we had several discussions about what the change might mean for him, especially not to be the boss anymore. He was always realistic about it. And, though I am sure there must have been stressful moments for him trying to work with me, he always gave me his full support, his gracious and hearty encouragement—and his tactful advice. I always appreciated that he never waited, but came to me at once when he had an issue or question or a differing opinion about something. He was able to defuse any tension by stepping out first. His humility was genuine and sweet.

Those of us who knew Tim recognized that he was a man who had unbounded love for his family. He called home sometimes several times a day; his desk was covered with photos. If you know Tim at all you couldn't miss his deep love and affection for his wife Sarah and the pleasure and pride he had in being a dad to Nathan and Rachel. He was the kind of man who drove 12 hours round-trip just to hear his daughter's piano recital. He kept up with all their daily adventures and their dreams and yearned for the day when they would all be here in Pittsburgh in a new home.

Tim was also a member of the seminary choir. He had been a church musician and led choirs—but at PTS he was content to be a member of the bass section, willing to use his experience and gifts in a different way. He loved all kinds of music, I suspect, even country music. He denied that once, but I do know that he seemed to know the words to a lot of country hits. He was raised in church and knew many hymns by heart. He also had a special appreciation for African-American spirituals. That fact reminded me of another essential part of Tim: his love for all kinds of people. He was a pastor in the depths of his heart and he had a concern for the poor and homeless and disenfranchised, people in our city and on our campus. He had a true social gospel heart. In the year and a few months that he spent in Pittsburgh, he knew the names and stories of many people—the homeless men who hung out down in East Liberty, the single student who was going through severe depression, the young international couple who needed some family advice. He was a peace-loving and thoughtful man and he instinctively knew how to counsel people in crisis and to de-escalate tense situations. He was a man after God's own heart.

Many of you knew Tim thorough his years in ATLA. I wish you all could have known him while he was here with us. You could have appreciated his gentleness, his sense of humor, his good nature and warm smile. I rejoice that I will someday see him in his new home, praising the God he loved. I hope you get to know him there as well.

Howertine Farrell Duncan (1945-2009)
by William Faupel, Wesley Theological Seminary

Howertine Farrell Duncan was born in Omaha, Nebraska, on September 29, 1945 to Howard and Esther Farrell. She was the oldest of three children. She received a B.A. from Omaha University (now University of Nebraska at Omaha); a M.S. in L.S. from the University of Oklahoma and a M.Div. from Wesley Theological Seminary.

She married Malvin Duncan on August 3, 1968. The couple had two children, a son Nolen and a daughter Shannon. Shortly after their wedding, Malvin and Howertine moved to Bethesda, Maryland where she took a position as a Reference Librarian at the National Library of Medicine. After working there 10 years she accepted the position of Reference Supervisor at the Howard University Medical Library in Washington, D.C., a position she held for the next 12 years. On August 1, 1991 she accepted Allen Mueller's invitation to become the founding

Reference Librarian at Wesley Theological Seminary. Later she added Periodicals Librarian to her list of responsibilities.

A life-long Baptist, Howertine was very active in her church, teaching Sunday School, serving on numerous boards, and singing in the choir. After receiving her M.Div. in 2005, Howertine entered the ordination process, serving as an unpaid minister assistant at Viers Mills Baptist Church in Silver Spring, Maryland.

Howertine quickly became an institution at Wesley and embodied its institutional memory. Her delightful laughter often broke the silence she tried to instill in the Reference room! Students, faculty, and, yes, the library staff all came to depend upon her.

She was a faithful member of the ATLA annual conference, serving two terms on the program committee. She was appointed to the Board of Directors in 2004 to fill out an unexpired term. She often commented that this was one of the highlights of her library career.

Somehow, Howertine seemed to be able to hold down three full-time jobs: devoted mother and spouse; working in the church; and, of course, always working overtime at the library. She did so without complaint, and was always prepared for whatever situation she encountered. Her pastor commented at her memorial service that his image of Howertine was that of a person with her handbag held firmly in one hand and an armful of books in the other, flying down the hall as she passed him saying, "I'll be back tomorrow, but right now I have to get to the Wesley library."

After attending ATLA last summer, Howertine retuned to Washington, complaining of feeling tired. Finally in mid-July, she was persuaded to see her doctor. After his initial examination, he had her flown immediately by helicopter to Johns Hopkins in Baltimore. There she was diagnosed as having leukemia. She never left the hospital. She died peacefully in her sleep on August 17, 2009. Her abiding presence will be felt at Wesley for years to come. We deeply miss her.

APPENDICES

Appendix I: Annual Reports

Professional Development Committee
Annual Report 2009-2010

PDC members for 2009-2010 were Ellen Frost, Christiana Torbert, Seth Kasten, and Timothy Lincoln (chair). The committee had three foci last year. First, regarding support for authority control of records related to religion, the committee approved support for members to take CONSER training. Five members (Michael Bradford, Hae-Sook Kim, Richard Lammert, Lisa Miller, and Catherine Eilers) have begun training.

Second, the committee continued work for an online reference module to support the growth in skills for ATLA members providing reference services. Thanks to the work of a taskforce under the leadership of Jim Skypeck, there is now a workable framework for the module focusing on ready reference materials and tutorials. Work will continue on the module in the coming year.

Third, the committee approved five grants from regional groups to support continuing education events:

- Chicago Area Theological Library Association, "A Fresh Look at Library Services" presented by CATLA members, Chicago, October 2, 2009
- Minnesota Theological Library Association, "Assessment and Theological Libraries" presented by Timothy D. Lincoln, St. Paul, November 12, 2009
- Tennessee Theological Library Association, "The Future of Theological Librarianship, and Your Part in It" presented by David Stewart April 16, 2010, Nashville TN
- CATLA, "Dead Sea Scrolls Exhibit," April 23, 2010 at University of Wisconsin—Milwaukee Libraries, Milwaukee WI
- South East Pennsylvania Library Association "Your Future in Theological Librarianship" presented by David Stewart May 20, 1010, Philadelphia PA

Mr. Kasten completed his term of service on the committee, with thanks.

Respectfully submitted,
Timothy D. Lincoln, chair
August 23, 2010

Publications Committee
Annual Report 2009-2010
by Beth A. Bidlack, University of Chicago Library

The 2009-2010 Committee members, along with their terms, were Beth Bidlack (2007-10), Michelle Spomer (2008-2011), and Amy Limpitlaw (2009-2012). Beth served as chair during 2009-2010. In addition to brief lunch meetings at the 2009 and 2010 annual conferences, the Publications Committee met in person once this year (in October) at the ATLA offices in Chicago and once via web conference (in February). The charge of the Committee is two-fold: 1) to promote professional and scholarly publication by ATLA members through publication grants, programming at the annual conference, and other professional development opportunities; and 2) to foster and oversee publication of critical tools (such as the journal, *Theological Librarianship*, the ATLA/Scarecrow book series, and various member publications) for use by members of the profession.

This year the Committee fulfilled its charge in several ways:

1) Thanks to the hard work and dedication of the *Theological Librarianship* Editorial Board, five issues of the online journal have been published to date. We encourage anyone interested in writing for the journal to contact one of the members of the Editorial Board—David Stewart, Ron Crown, Melody McMahon, Beth Sheppard, Andy Keck. Their contact information is on the ATLA website.
2) The Committee awarded one grant this year: $4,000 to Timothy Lincoln, Associate Dean for Seminary Effectiveness & Director of the David L. and Jane Stiff Library at Austin Presbyterian Theological Seminary, for the project "Theological Students at Work: A Phenomenological Study." If you need funding to assist you in a writing project, especially one that can be published in *Theological Librarianship* or the Scarecrow series, we encourage you to apply for a grant in early 2011.
3) The Committee worked with ATLA Member Services to produce a salary survey, the first in a new series of ATLA research publications. We hope this survey, which attempts to benchmark compensation in the field of theological librarianship, will be valuable in your budgeting and planning. Login to the member publications section of the SharePoint Communities site to find a summary of the results.

The Committee's goals for next year include working with Member Services on the redesign of the ATLA website and the next installment in the ATLA research publications series. Dan Kolb will join the Committee as of July 1, 2010. Two meetings are planned for next year—one in person in October 2010 and one via web conferencing in February 2011.

Special Committee of the Association for International Collaboration Annual Report 2009-2010

International Collaboration Committee Charge

- Serve as liaison to international sister organizations
- Represent ATLA at international meetings
- Plan International programs and events for the ATLA Annual Conference

International Collaboration Activities and Members—2009-2010

- Represented ATLA at 5 international meetings
- Kept abreast of the Jay Jordan IFLA/OCLC Early Career Development Fellowship Program, a joint initiative with the American Theological Association (ATLA) and the International Federation of Library Associations and Institutions (IFLA) wherein one theological librarian is among the six chosen annually.

- Awarded collaboration grants:
- Fang-Lan Hsieh, Associate Dean of Libraries/Music Librarian of Southwestern Baptist Theological Seminary, for "Training Library Staff in Music Cataloging and Church Music Collection Management" in collaboration with Singapore Bible College
- Andrew Keck, Associate Director, Duke University Divinity School Library, for "Duke Divinity School and Institut superieur de theologie d'Abadjin-Doume (ISTHA), a Theological School of the United Methodist Church in Côte d'Ivoire: Developing and Sharing a Set of Common Core Resources."
- Planned events for 2010 annual conference
- Participated in volunteer collaborative efforts with international theological libraries in various stages of development
- Committee Members: Paul Stuehrenberg (Asian Representative), Elizabeth Johnson (Latin American Representative), Terry Robertson (European Representative), Margaret Tarpley (African Representative), Eileen Crawford (Board Liaison), and Dennis Norlin (ATLA Staff Liaison)

International Collaboration Committee Plans and Members—2010-2011

- Continue development of web resources
- Survey of ATLA members' international involvement
- Award 2010 International Collaboration Grants
- Plan programs for 2011 annual conference
- Committee Members for 2010-11: Paul Stuehrenberg (Asian Representative), Terry Robertson (European Representative), Mariel Deluca Voth (Latin American Representative), Christopher Anderson (African Representative), Eileen Crawford (Board Liaison), and Barbara Kemmis (ATLA Staff Liaison)

Respectfully submitted,
Margaret Tarpley
August 6, 2010

Special Committee of the Association for Diversity Annual Report 2009-2010

The 2009-2010 Committee members were Diana Brice, JKM Library, (chair, 2008-2011), Susan Ebertz, Wartburg Theological Seminary (2008-2011), Mayra Picos-Lee, Palmer Theological Seminary (2008-2011), Cait Kokolus, St. Charles Borromeo Seminary (2009-2011), and Jim Pakala, Covenant Theological Seminary, board liaison (2009-2010). Dennis Norlin was staff liaison. The charge of the committee is (1) to promote ethnic diversity in the Association by offering scholarships annually for a member of the Association who is identified as an ethnic minority to take the Theological Librarianship course at the University of Illinois, (2) representing the Association at meetings of ALA Affiliates organizations, (3) gathering information about the diversity efforts of other associations and explore possibilities for collaboration, (4) investigating potential connections between racial diversity and other forms of diversity within the association, (5) developing programs that welcome new members into the Association and assist them in becoming new members, (6) and reporting of the committee efforts to the ATLA Board of Directors and members through official reports, newsletter and web articles, and sessions at the ATLA Annual conference.

The Committee met on October 2, 2009 and February 26, 2010. At the October meeting we discussed the programs the committee sponsored at the 2009 conference, planned programs for the 2010 conference, discussed and evaluated the scholarship guidelines and ways to promote the scholarship, reported on contacts with ALA affiliates and talked about ways to encourage participation in the diversity listserv. The February meeting was used to firm up plans for the 2010 conference, agreeing to increase the amount of the scholarship to $1200 for tuition and books and offer three scholarships per year. The committee also discussed the future of the committee.

Two scholarships were awarded to attend the 2009 Theological Librarianship course. The committee sponsored a panel discussion, "Racial Diversity in the Library Staff: A Conversation on Recruiting, Supporting, and Savoring its Gifts". Cait Kokolus, Sharon Taylor and M. Patrick Graham were panelists. The committee also sponsored a reception at the conference for anyone interested in diversity issues, a dinner for members of the Diversity Listserv, and served as greeters for newcomers to the conference. During the year members of the committee monitored the activities of the ALA affiliates (REFORMA, CALA, APALA, AILA and the Black Caucus) and shared information on job openings, upcoming conferences and other items of interest with the committee and members of the Diversity Listserv.

Upcoming plans for 2010-2011 are to sponsor another panel discussion at the 2010 conference, have a Movie Night to discuss a movie in terms of the diversity issues presented, to continue to promote the scholarship and the Diversity List.

Respectfully submitted,
Diana Brice, Chair
September 1, 2010

Appendix II: Annual Conferences (1947–2010)

Year	Place	Host
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary & Capital University
1951	Rochester, New York	Colgate-Rochester Divinity School
1952	Louisville, Kentucky	Southern Baptist Theological Seminary
1953	Evanston, Illinois	Garrett Biblical Institute
1954	Chicago, Illinois	Chicago Theological Seminary
1955	New York, New York	Union Theological Seminary
1956	Berkeley, California	Pacific School of Religion
1957	Fort Worth, Texas	Southwestern Baptist Theological Seminary
1958	Boston, Massachusetts	Boston University School of Theology
1959	Toronto, Ontario	Knox College
1960	St. Paul, Minnesota	Bethel College and Seminary
1961	Washington, D.C.	Wesley Theological Seminary
1962	Hartford, Connecticut	Hartford Seminary Foundation
1963	Mill Valley, California	Golden Gate Baptist Theological Seminary
1964	Kansas City, Missouri	St. Paul School of Theology
1965	New York City, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Seminary
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College
1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary—Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University

Year	Place	Host
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary & Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, & Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, & Carey Theological College
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, & Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University & Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology
1997	Boston, Massachusetts	Boston University & Boston Theological Institute
1998	Leesburg, Virginia	Virginia Theological Seminary & Washington Theological Consortium
1999	Chicago, Illinois	ATLA & Association of Chicago Theological Schools (ACTS)
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University
2002	Saint Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey George Fox Seminary Multnomah Biblical Seminary Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff
2007	Philadelphia, Pennsylvania	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, Ontario	Saint Paul University
2009	St. Louis, Missouri	St. Louis Theological Consortium Libraries
2010	Louisville, Kentucky	The Theological Education Association of Mid-America (TEAM-A)

Appendix III: Officers of ATLA (1947–2010)

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1947–48	L.R. Elliott	Charles P. Johnson	Robert F. Beach	Ernest M. White
1948–49	L.R. Elliott	Lucy W. Markley	Robert F. Beach	J. Stillson Judah
1949–50	Jannette Newhall	Kenneth S. Gapp	Robert F. Beach	E.F. George
1950–51	Jannette Newhall	O. Gerald Lawson	Evah Ostrander	E.F. George
1951–52	Raymond P. Morris	Margaret Hort	Evah Kincheloe	Calvin Schmitt
1952–53	Raymond P. Morris	Henry M. Brimm	Esther George	Calvin Schmitt
1953–54	Henry M. Brimm	Robert F. Beach	Esther George	Calvin Schmitt
1954–55	Robert F. Beach	Evah Kincheloe	Alice Dagan	Ernest M. White
1955–56	Robert F. Beach	Helen Uhrlich	Alice Dagan	Ernest M. White
1956–57	Helen B. Uhrlich	Calvin Schmitt	Alice Dagan	Harold B. Prince
1957–58	Calvin Schmitt	Decherd Turner	Alice Dagan	Harold B. Prince
1958–59	Decherd Turner	Pamela Quiers	Frederick Chenery	Harold B. Prince
1959–60	Pamela Quiers	Kenneth Quiers	Frederick Chenery	Harold B. Prince
1960–61	Kenneth Gapp	Conolly Gamble	Frederick Chenery	Harold B. Prince
1961–62	Conolly Gamble	Donn M. Farris	Frederick Chenery	Harold B. Prince
1962–63	Donn M. Farris	Jay S. Judah	Frederick Chenery	Harold B. Prince
1963–64	Jay S. Judah	Charles Johnson	Frederick Chenery	Harold B. Prince
1964–65	Charles Johnson	George H. Bricker	Frederick Chenery	Peter VandenBerge
1965–66	George H. Bricker	Roscoe M. Pierson	Thomas E. Camp	Peter VandenBerge
1966–67	Roscoe Pierson	Arthur E. Jones	Thomas E. Camp	Peter VandenBerge
1967–68	Arthur E. Jones	Maria Grossmann	Susan A. Schultz	David Guston
1968–69	Maria Grossmann	Harold B. Prince	Susan A. Schultz	David Guston
1969–70	Harold B. Prince	Henry Scherer	Susan A. Schultz	David Guston
1970–71	Henry Scherer	Genevieve Kelly	Susan A. Schultz	David Guston
1971–72	Genevieve Kelly	Peter VandenBerge	David J. Wartluft	Warren Mehl
1972–73	Peter VandenBerge	John D. Batsel	David J. Wartluft	Warren Mehl
1973–74	John D. Batsel	Oscar C. Burdick	David J. Wartluft	Warren Mehl
1974–75	Oscar C. Burdick	Roland E. Kircher	David J. Wartluft	Robert A. Olsen, Jr.
1975–76	Roland E. Kircher	Erich Schultz	David J. Wartluft	Robert A. Olsen, Jr.
1976–77	Erich R.W. Schultz	John B. Trotti	David J. Wartluft	Robert A. Olsen, Jr.
1977–78	John B. Trotti	Elmer J. O'Brien	David J. Wartluft	Robert A. Olsen, Jr.
1978–79	Elmer J. O'Brien	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1979–80	Simeon Daly	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1980–81	Simeon Daly	Jerry Campbell	David J. Wartluft	Robert A. Olsen, Jr.
1981–82	Jerry Campbell	Robert Dvorak	Albert Hurd	Robert A. Olsen, Jr.
1982–83	Robert Dvorak	Martha Aycock	Albert Hurd	Robert A. Olsen, Jr.
1983–84	Martha Aycock	Ronald Deering	Albert Hurd	Robert A. Olsen, Jr.
1984–85	Ronald Deering	Sara Mobley	Albert Hurd	Robert A. Olsen, Jr.
1985–86	Sara Myers	Stephen Peterson	Simeon Daly	Robert A. Olsen, Jr.
1986–87	Stephen Peterson	Rosalyn Lewis	Simeon Daly	Robert A. Olsen, Jr.
1987–88	Rosalyn Lewis	Channing Jeschke	Simeon Daly	Robert A. Olsen, Jr.
1988–89	Channing Jeschke	H. Eugene McLeod	Simeon Daly	Robert A. Olsen, Jr.

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1989–90	H. Eugene McLeod	James Dunkly	Simeon Daly	Robert A. Olsen, Jr.
1990–91	James Dunkly	Mary Bischoff		
1991–92	James Dunkly	Mary Bischoff		
1992–93	Mary Bischoff	Linda Corman		
1993–94	Roger Loyd	Linda Corman		
1994–95	Roger Loyd	Linda Corman		
1995–96	Linda Corman	M. Patrick Graham		
1996–97	M. Patrick Graham	Sharon A. Taylor		
1997–98	M. Patrick Graham	Dorothy G. Thomason		
1998–99	Milton J (Joe) Coalter	Dorothy G. Thomason		
1999–2000	Milton J (Joe) Coalter	William Hook		
2000–01	William Hook	Sharon Taylor		
2001–02	Sharon Taylor	Eileen Saner		
2002–03	Eileen Saner	Paul Schrodt		
2003–04	Paul Schrodt	Paul Stuehrenberg		
2004–05	Paul Stuehrenberg	Christine Wenderoth		
2005–06	Christine Wenderoth	Duane Harbin		
2006–07	Duane Harbin	Martha Lund Smalley		
2007–08	Martha Lund Smalley	David R. Stewart		
2008–09	David R. Stewart	Roberta A. Schaafsma		
2009–10	David R. Stewart	Roberta A. Schaafsma		

* This officer was called Secretary until 1956–57, when the title was changed to Executive Secretary. When ATLA was reorganized in 1991, the Executive Secretary became a paid ATLA staff position. In 1993, this position became Director of Member Services.

Appendix IV: 2010 Annual Conference Hosts

ATLA gratefully acknowledges the local hosts for their hospitality and hard work to make the 2009 Annual Conference possible.

"Home is the place where, when you have to go there/
They have to take you in." [Warren]

"I should have called it something you/
Somehow haven't to deserve." [Mary]

—from *The Death of the Hired Man*
Robert Frost. *North of Boston*. 1915

Left to right, above—Bruce Kiesling (The Southern Baptist Theological Seminary), Barbara Pfeifle (Lexington Theological Seminary), Ken Boyd (Asbury Theological Seminary), Dan Kolb (Saint Meinrad School of Theology), and Doug Gragg (Louisville Presbyterian Theological Seminary)

The Theological Education Association of Mid-America (TEAM-A)
Asbury Theological Seminary, Lexington Theological Seminary, Louisville Presbyterian Theological Seminary, Saint Meinrad School of Theology, The Southern Baptist Theological Seminary

In June of 1947, over fifty librarians came to Louisville for the "Louisville Conference," and during that meeting ATLA was born. New things happen in Louisville. Your local hosts for this, the sixty-fourth annual meeting of the association, are happy to "take you in" and promise that new things will happen this year, too. Those post-war years were full of opportunities and challenges for the librarians who met here in 1947. We meet in similarly challenging and exciting times. We hope that as you return to ATLA's birthplace you will experience the conference in a new way and find fresh ideas and inspiration for your work.

The rich cultural and historical heritage of Louisville, Kentucky and the Bluegrass State await you. We've shown you some of our "greatest" in our welcome video. We'll offer a range of hosted excursions that we know you'll appreciate. The conference hotel (the Louisville Marriott Downtown) is very conveniently located near Louisville's new entertainment district and Waterfront Park. There are also many cultural attractions within walking distance of the hotel (Slugger Museum, Muhammad Ali Center, Kentucky Center for the Performing Arts, etc.). There is much to do and to see in Louisville.

We hope that you'll feel at home in Louisville. So that you'll be familiar with our city, you won't want to miss our ongoing series of video and photographic introductions. Look for atla louisville 2.0 on YouTube and Facebook. You can also receive info by following us on Twitter @ atla2pt0. The Facebook event already has photos of some of Louisville's "originals" including Colonel Sanders and Lynn's Paradise Café, which is famous for its annual ugly lampshade contest and macaroni and cheese (the best in the USA according to Oprah).

T.S. Eliot, in his poem *East Coker*, said, "Home is where one starts from." We welcome you home to find inspiration from the past and anticipation for the future.

—Local Host Committee, 2010 ATLA Annual Conference

Appendix V: 2010 Annual Conference Institutional and Affiliate Institutional Member Representatives

Institutional Member Representative Attendees

Anthony J. Amodeo
H.D. Sandy Ayer
Charles Bellinger
Richard R. Berg
Sarah D. Brooks Blair
Mary Lou Bradbury
Mitzi J. Budde
Claire H. Buettner
Paul Burnam
Kelly Campbell
Linda Corman
Deborah B. Creamer
James W. Dunkly
Susan K. Ebbers
Susan Ebertz
Bruce Eldevik
Teresa Cardin Ellis
D. William Faupel
Lynn A. Feider
Cheryl A. Felmlee
Jennifer Foucher
John Michael Garrett
Neil W. Gerdes
Douglas L. Gragg
M. Patrick Graham
Jeffery Griffin
Kevin Enns-Rempel
Susanah Hanson
Joanna Hause
Terry Heisey
Julie Hines
William J. Hook
Marvin T. Hunn
Donald E. Keeney
Bruce L. Keisling
Mary Anne Knefel
Daniel Kolb
Alan D. Krieger
Neil Curtis Le May
Timothy D. Lincoln
Sylvia L. Locher
Roger L. Loyd
Robert J. Mayer
David Mayo
Melody Mazuk
Kaeley McMahan
Melody Layton McMahon
Kenneth J. McMullen
Lorraine McQuarrie
Don L. Meredith
Sara J. Myers
Claudette Newhall
Laura P. Olejnik
Lorraine H. Olley
Ray A. Olson
Philip M. O'Neill
Sandra Oslund
Paul Osmanski
James C. Pakala
André Paris
Stephen Zenas Perisho
Beth Perry
Barbara E. Pfeifle
Jared L. Porter
Thomas Raszewski
Terry Robertson
Robert V. Roethemeyer
Ernest Rubinstein
Eileen K. Saner
Roberta A. Schaafsma
Lugene Schemper
Mary Linden Sepulveda
Sandy Shapoval
Beth M. Sheppard
Lorna A. Shoemaker
James R. Skypeck
Donald D. Smeeton
Stephen V. Sweeney
Sharon A. Taylor
Dianne Van Marter
Steven Vanderhill
Blake Walter
John B. Weaver
Christine Wenderoth
Cecil R. White
Laura C. Wood
Patricia J. Yang
Diana Yount

Affiliate Member Representative Attendee

Robin Hartman
Gerald L. Truman

Appendix VI: 2010 Annual Conference Non-Member Presenters, On-Site Staff, and Non-Member Attendees

Non-Member Presenters

David Bundy
Rick Burke
Carolyn Cardwell
Father Cyprian Davis
Jay Endicott
Dr. Susan R Garrett
Johnathan Helmke
John Mark Hicks
Mary Ann Knefel
Michael Kuykendall
Terry Muck
Claudette Newhall
Paul M. Pearson
April Snider
Melinda Thompson
Dr. Barbara B. Tillett
James Wiser
Janis Young

On-Site Staff

Audra V. Adomenas
James J. Butler
Cameron J. Campbell
Lavonne V. Cohen
Sara L. Corkery
Marie Jacobsen
Barbara J. Kemmis
Judy Knop
Tami Luedtke
Margot J. Lyon
Denise A.M. McFarlin
Dennis A. Norlin
Mairita Smiltars (consultant)
Patricia Tobin
Justin Travis
Laura Wrzesinski

Non-Member Attendees

Christopher Anderson
Yuh-Fen Benda
Bobi Bilz
Patricia Burke
Nina Chace
Wai Chan
Joseph Cox
Paul Daniels
Joanna DeYoung
Odile DuPont
Dror Faust
Kim Fields
Paul Fields
Jason Fowler
Penelope Hall
Jessica Hayden
Thad Horner
Pamela Jervis
Gregory Morrison
Caryn Noel
Martha Powell
Regie Powell
Timothy Senapatiratne
Shelley Sii
Robert Smith
Bradley Wiltfang
Ben Wyatt
Grace Yoder

Appendix VII: 2010 Annual Conference Exhibitors and Sponsors

Exhibitors and Advertisers

Abingdon Press

Association of Christian Librarians/ Christian Periodical Index

*ATLA Products and Services

Backstage Library Works

Baker Publishing Group

Baylor University Press

*BRILL

Casalini Libri

Christian Focus Publications

Copyright Clearance Center

David C. Lachman

De Gruyter NY

Digital Commons

*EBSCO Publishing

Editorial Verbo Divino

Eisenbrauns

Fortress Press

Gorgias Press LLC

IVP Academic

John Wiley & Sons, Inc.

Mohr Siebeck

Moody Publishers

* OCLC

Oxford University Press

Preservation Technologies

Puvill Libros

Scarecrow Press

The Scholar's Choice

SIL International

Stroud Booksellers

Theological Book Network

The Text This Week

USAMadrid Books

Westminster John Knox

Windows Booksellers: Wipf and Stock Publishers

Zondervan Academic

*Sponsor and Exhibitor

Conference Sponsors

ATLA Products and Services

BRILL

CBIZ

EBSCO

First Bank and Trust

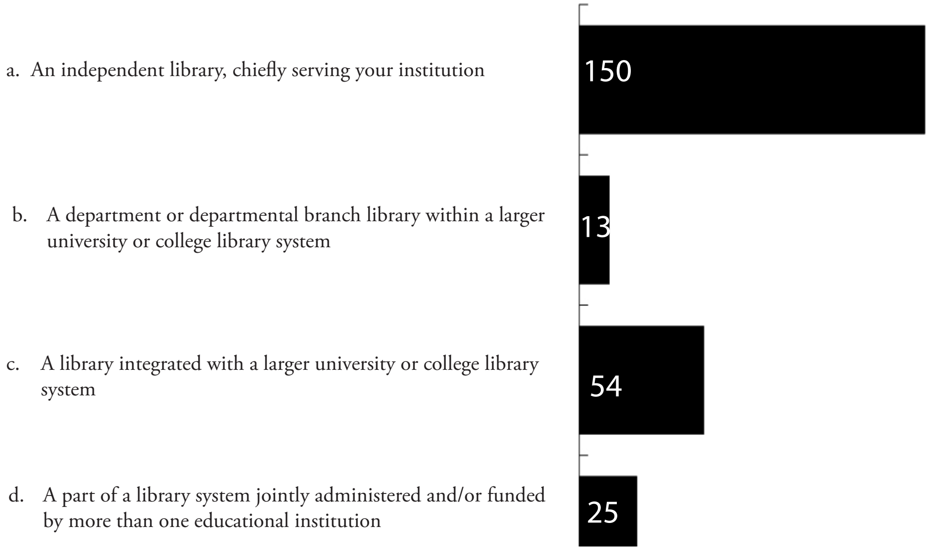
OCLC Online Computer Library Center

Appendix VIII: Library Statistics (2008–2009)

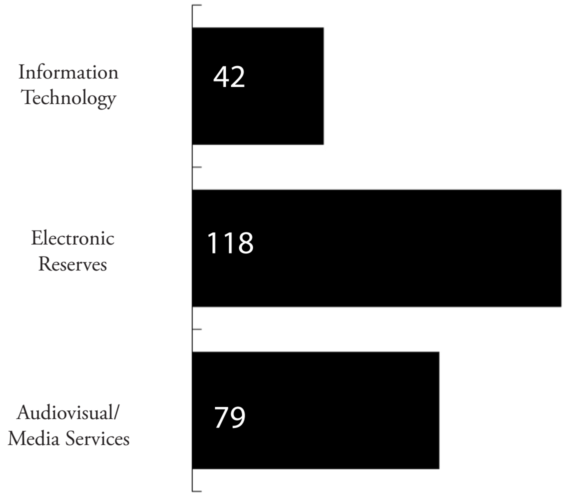
The Association of Theological Schools (ATS) and the American Theological Library Association (ATLA) collaborated to revise and update the Library Statistics. The following charts reflect the data collected in the updated tool.

Part A - Library Characteristics

1. Which of the following most accurately describes your institution's library?

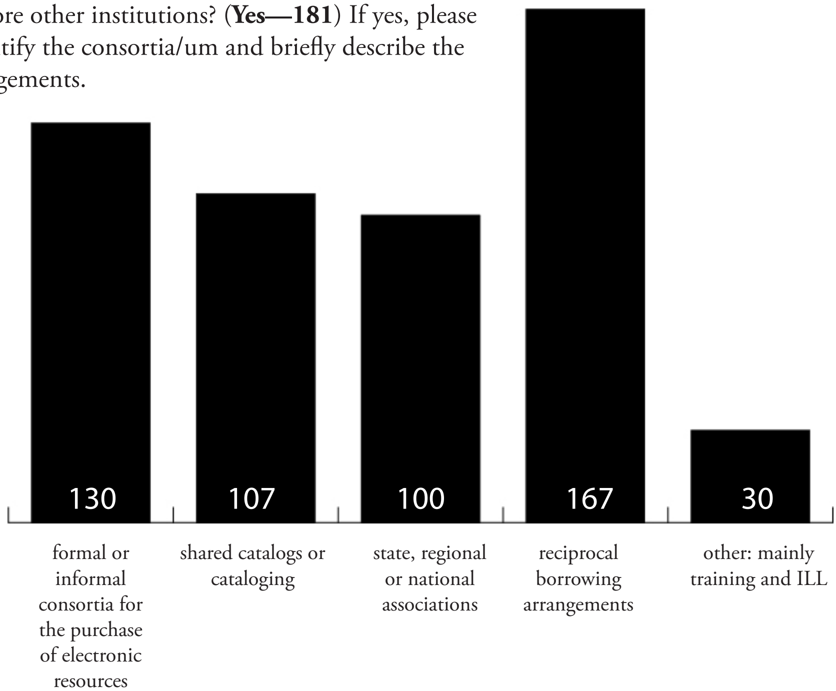


2. Is your library the primary source of support on your campus for:

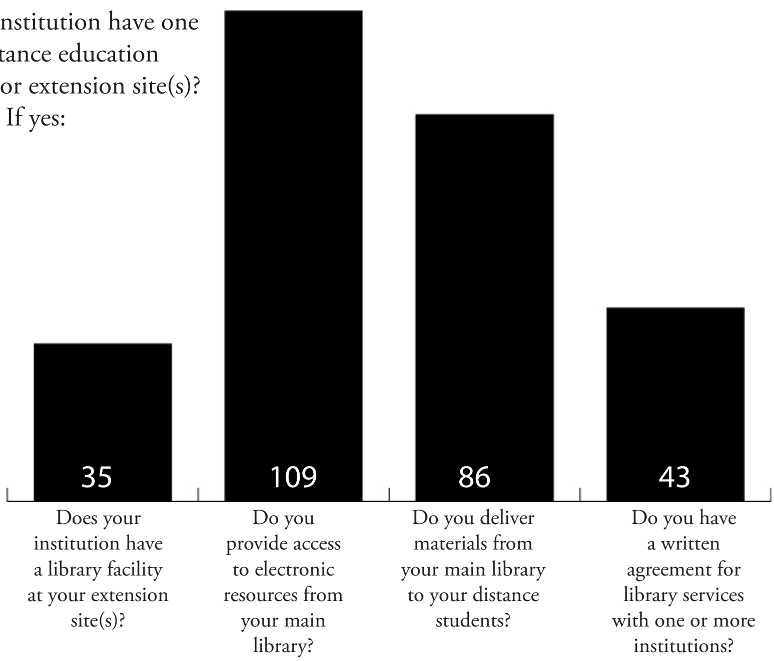


Spreadsheets available at www.atla.com/community under Member Publications.

3. Does the library of your institution have consortial arrangements for providing library services with one or more other institutions? (**Yes—181**) If yes, please indentify the consortia/um and briefly describe the arrangements.



4. Does your institution have one or more distance education program(s) or extension site(s)? (**Yes—119**) If yes:



Spreadsheets available at www.atla.com/ community under Member Publications.

Part B - The Library as Place

1. When were the building(s) in which the main library is located built?

(Amount spent, when provided, available in spreadsheets at www.atla.com/community.)

	2000-2010	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	before 1900	unknown /NA
Library 1	17	11	22	19	65	36	6	8	14	10	4	3	24
Library 2	3	5	4	1	2	1	1	1	1	1	1	2	0
Library 3	2	2	1	1	0	0	0	0	0	0	0	0	1

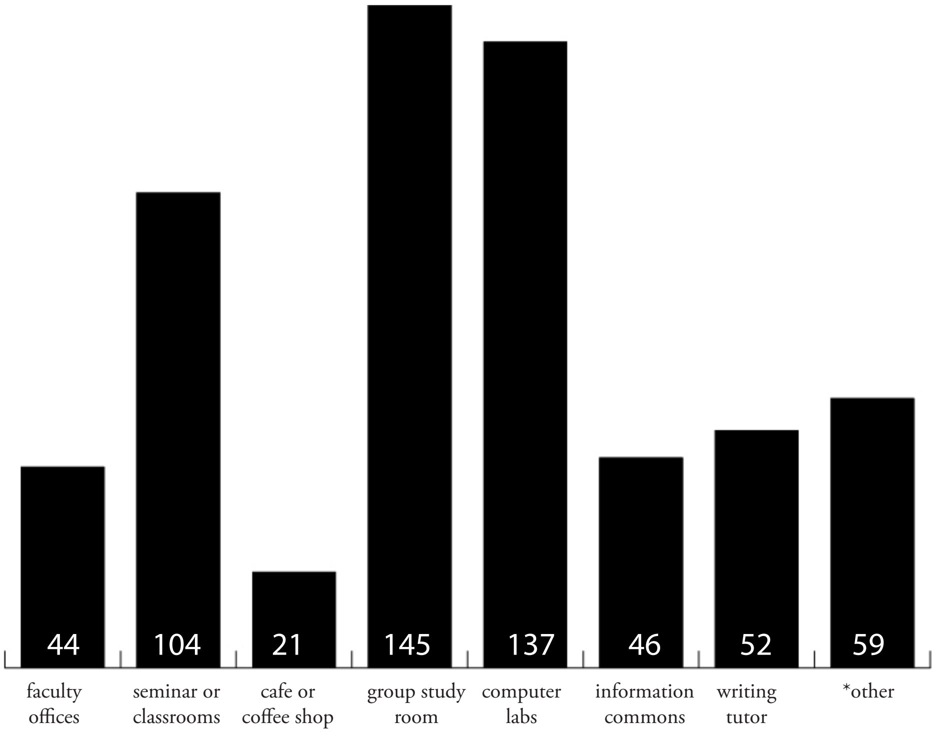
2. When were the building(s) in which the main library is located subsequently renovated?

(Amount spent, when provided, available in spreadsheets at www.atla.com/community.)

	2000-2010	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	before 1900	unknown /NA
Library 1	85	33	24	6	3	1	0	0	0	0	0	0	24
Library 2	7	2	1	0	0	0	0	0	0	0	0	0	0
Library 3	2	0	0	0	0	0	0	0	0	0	0	0	0

3. Do you use offsite storage?
Of the forty who responded in the affirmative, it was reported that an average of 14% of the total library collection was stored offsite, with the average number of volumes being 50,037. Among the other items stored offsite were obsolete AV, archives, bound periodicals, and unprocessed materials. Some also reported that offsite storage could refer to another building on campus.

4. What other spaces or services are offered and/or housed in your library?



*denominational materials, other offices, archives,museums, special collections, children's materials, PhD study rooms and carrels, vending machines/lunchroom

Survey Participants

Abilene Christian University
Acadia Divinity College
Alliance Theological Seminary
Ambrose Seminary of Ambrose University College
American Baptist Seminary of the West
Anderson University School of Theology
Andover Newton Theological School
Aquinas Institute of Theology
Asbury Theological Seminary
Ashland Theological Seminary
Assemblies of God Theological Seminary
Associated Mennonite Biblical Seminary
Athenaeum of Ohio
Atlantic School of Theology
Austin Presbyterian Theological Seminary
B.H. Carroll Theological Institute
Bangor Theological Seminary
Baptist Missionary Association Theological Seminary
Barry University Department of Theology and Philosophy
Beeson Divinity School of Samford University
Bethany Theological Seminary
Bethel Seminary of Bethel University
Bexley Hall Seminary
Biblical Theological Seminary
Blessed Edmund Rice School for Pastoral Ministry
Blessed John XXIII National Seminary
Boston College School of Theology and Ministry
Boston University School of Theology
Briercrest College and Seminary
Brite Divinity School
Byzantine Catholic Seminary of SS. Cyril and Methodius
Calvin Theological Seminary
Campbell University Divinity School
Canadian Southern Baptist Seminary
Candler School of Theology of Emory University
Carey Theological College
Catholic Theological Union
Catholic University of America School of Theology and Religious Studies
Center for the Study of Information & Religion, Kent State U
Central Baptist Theological Seminary
Chapman Seminary
Chicago Theological Seminary
Christ The King Seminary
Christian Theological Seminary
Christian Witness Theological Seminary
Cincinnati Bible Seminary
Claremont School of Theology
Colgate Rochester Crozer Divinity School
Columbia International University - Seminary & School of Missions
Columbia Theological Seminary
Concordia Lutheran Seminary (AB)
Concordia Lutheran Theological Seminary (ON)
Concordia Seminary (MO)
Concordia Theological Seminary (IN)
Covenant Theological Seminary
Dallas Theological Seminary
Denver Seminary
Dominican House of Studies
Dominican School of Philosophy and Theology
Drew University Theological School
Duke University Divinity School
Earlham School of Religion
Eastern Mennonite Seminary
Ecumenical Theological Seminary
Eden Theological Seminary
Emmanuel College of Victoria University
Emmanuel School of Religion
Episcopal Divinity School
Erskine Theological Seminary
Evangelical Seminary of Puerto Rico
Evangelical Theological Seminary
Florida Center for Theological Studies
Fuller Theological Seminary
Garrett-Evangelical Theological Seminary
General Theological Seminary
George Fox Evangelical Seminary
George W. Truett Theological Seminary of Baylor University
Golden Gate Baptist Theological Seminary
Gordon-Conwell Theological Seminary
Grace Theological Seminary
Graduate Theological Union
Grand Rapids Theological Seminary of Cornerstone University

Spreadsheets available at www.atla.com/community under Member Publications.

Haggard Graduate School of Theology
Harding University Graduate School of Religion
Hartford Seminary
Harvard University Divinity School
Hazelip School of Theology
Heritage Theological Seminary
Holy Cross Greek Orthodox School of Theology
Hood Theological Seminary
Hope International University
Houston Graduate School of Theology
Howard University School of Divinity
Huron University College Faculty of Theology
Iliff School of Theology
Immaculate Conception Seminary
Inter-American Adventist Theological Seminary
Interdenominational Theological Center
International Theological Seminary
James and Carolyn McAfee School of Theology
Jesuit School of Theology of Santa Clara University
John Leland Center for Theological Studies
Kenrick-Glennon Seminary
Knox College
Knox Theological Seminary
La Sierra University School of Religion
Lancaster Theological Seminary
Lexington Theological Seminary
Lincoln Christian University - The Seminary
Logos Evangelical Seminary
Logsdon Seminary of Logsdon School of Theology
Louisville Presbyterian Theological Seminary
Lourdes College
Loyola Marymount University Department of Theological Studies
Luther Seminary
Lutheran Theological Seminary at Gettysburg
Lutheran Theological Seminary at Philadelphia
Lutheran Theological Southern Seminary
M. Christopher White School of Divinity
Mars Hill Graduate School
McCormick Theological Seminary
McGill University Faculty of Religious Studies
McMaster Divinity College
Meadville Lombard Theological School
Memphis Theological Seminary
Mennonite Brethren Biblical Seminary
Methodist Theological School in Ohio
Michigan Theological Seminary
Mid-America Reformed Seminary
Midwestern Baptist Theological Seminary
Moravian Theological Seminary
Mount Angel Seminary
Multnomah Biblical Seminary
Nashotah House
Nazarene Theological Seminary
New Brunswick Theological Seminary
New Orleans Baptist Theological Seminary
New York Theological Seminary
Newman Theological College
North Park Theological Seminary
Northeastern Seminary at Roberts Wesleyan College
Northern Baptist Theological Seminary
Northwest Baptist Seminary
Notre Dame Seminary
Oblate School of Theology
Oral Roberts University School of Theology
Pacific Lutheran Theological Seminary
Pacific School of Religion
Palmer Theological Seminary
Payne Theological Seminary
Pentecostal Theological Seminary
Perkins School of Theology
Phillips Theological Seminary
Phoenix Seminary
Pittsburgh Theological Seminary
Pontifical College Josephinum
Princeton Theological Seminary
Providence Theological Seminary
Queen's College Faculty of Theology
Reformed Episcopal Seminary
Reformed Presbyterian Theological Seminary
Reformed Theological Seminary
Regent College
Regent University School of Divinity
Regis College
Sacred Heart Major Seminary
Sacred Heart School of Theology

Saint Mary Seminary and Graduate School of Theology
Saint Meinrad School of Theology
Saint Paul School of Theology
Saint Paul Seminary School of Divinity
Saint Vincent Seminary
Samuel DeWitt Proctor School of Theology
San Francisco Theological Seminary
Seabury-Western Theological Seminary
Seattle University School of Theology and Ministry
Seminary of the Immaculate Conception
Seminary of the Southwest
Seventh-day Adventist Theological Seminary
Shaw University Divinity School
Sioux Falls Seminary
Southeastern Baptist Theological Seminary
Southeastern Bible College
Southern Baptist Theological Seminary
Southwestern Baptist Theological Seminary
SS. Cyril & Methodius Seminary
St. Andrew's College
St. Augustine's Seminary of Toronto
St. Bernard's School of Theology and Ministry
St. Charles Borromeo Seminary
St. John Vianney Theological Seminary
St. John's Seminary (CA)
St. John's Seminary (MA)
St. John's University School of Theology – Seminary
St. Mary's Seminary and University
St. Patrick's Seminary and University
St. Peter's Seminary
St. Tikhon's Orthodox Theological Seminary
St. Vincent de Paul Regional Seminary
St. Vincent de Paul Seminary
St. Vladimir's Orthodox Theological Seminary
Starr King School for the Ministry
Talbot School of Theology
Taylor University College and Seminary
Toccoa Falls College
Trinity College Faculty of Divinity
Trinity Episcopal School for Ministry
Trinity Evangelical Divinity School
Trinity Lutheran Seminary
Turner School of Theology of Amridge University
Tyndale University College & Seminary
Union Theological Seminary
Union Theological Seminary and Presbyterian School of Christian Education
United Theological Seminary
United Theological Seminary of the Twin Cities
University of Chicago Divinity School
University of Dubuque Theological Seminary
University of Notre Dame Department of Theology
University of St. Mary of the Lake Mundelein Seminary
University of St. Michael's College
University of St. Thomas School of Theology
University of the South School of Theology
University of Winnipeg Faculty of Theology
Urshan Graduate School of Theology
Vancouver School of Theology
Vanderbilt University Divinity School
Virginia Theological Seminary
Wake Forest University Divinity School
Wartburg Theological Seminary
Washington Baptist Theological Seminary of Washington Baptist University
Washington Theological Union
Waterloo Lutheran Seminary
Wesley Biblical Seminary
Wesley Theological Seminary
Western Seminary
Western Theological Seminary
Westminster Theological Seminary
Westminster Theological Seminary in California
Winebrenner Theological Seminary
World Mission University
Wycliffe College
Yale University Divinity School

Appendix IX: ATLA Organizational Directory (2009–2010)

Officers*

President: David R. Stewart (2008–11), Luther Seminary Library
Vice President: Roberta A. Schaafsma (2007–10), Southern Methodist University, Perkins School of Theology, Bridwell Library
Secretary: Eileen Crawford (2008–11), Vanderbilt University, Divinity Library

Other Directors*

Cheryl Adams (2008-09), Library of Congress, Humanities and Social Sciences Division
H.D. Sandy Ayer (2009-12) Ambrose Seminary
Carisse Mickey Berryhill (2009–12), Abilene Christian University, Brown Library Special Collections
M. Patrick Graham (2008–11), Emory University, Pitts Theology Library
Carrie M. Hackney (2009-12) Howard University School of Divinity
Duane Harbin (2007–10), Southern Methodist University, Perkins School of Theology
William J. Hook (2010-11), Vanderbilt University
Saundra Lipton (2007–10), University of Calgary
James C. Pakala (2007–10), Covenant Theological Seminary, Buswell Library
Laura C. Wood (2009–12), Harvard Divinity School, Andover-Harvard Theological Library

Association Staff Directors

Executive Director: Dennis A. Norlin
Director of Business Development: Margot Lyon
Director of Electronic Products and Services: Tami Luedtke
Director of Financial Services: Marie Jacobsen
Director of Indexes: Cameron J. Campbell
Director of Member Services: Barbara Kemmis

Appointed Officials and Representatives

Association Archivist: Martha Lund Smalley, Yale University Divinity School Library
Editor of ATLA Scarecrow Series: Justin Travis, ATLA
Representative to ALA Committee on Cataloging: Description and Access (CC:DA):
Judy Knop, ATLA
Statistician/Records Manager: Director of Member Services, ATLA

* Terms of membership on the Board are indicated after the member's name. Offices are held for one year.

This directory reflects the 2009–2010 membership year

Board Committees

Endowment Committee:
Roger L. Loyd, Chair, Duke University Divinity School Library
Mary R. Bischoff, West Plains, Missouri
M. Patrick Graham, Emory University, Pitts Theology Library
Elmer O'Brien, Boulder, Colorado

Nominating Committee:
James C. Pakala, Chair, Covenant Theological Seminary, Buswell Library
Ellen Frost, Southern Methodist University, Perkins School of Theology, Bridwell Library
Melody L. McMahon, Catholic Theological Union

Special Committees of the Association

Special Committee of the Association for International Collaboration:
Margaret Tarpley, Chair, Vanderbilt University
Paul Stuehrenberg, Vice-Chair, Yale University Divinity School Library
Terry Robertson, Andrews University
Elizabeth Johnson, Seminary of the Southwest
Eileen Crawford, Board Liaison, Vanderbilt University

Special Committee of the Association for Diversity:
Diana Brice, Chair, JKM Library
Susan Ebertz, Wartburg Theological Seminary, Reu Memorial Library
Cait Kokolus, St. Charles Borromeo Seminary, Ryan Memorial Library
Serge Danielson-Francois, Dearborn Heights, Michigan
James C. Pakala, Covenant Theological Seminary, Buswell Library
Mayra Picos-Lee, Palmer Theological Seminary, Austen K. DeBlois Library

Committees Appointed by the Executive Director

Annual Conference Committee:
Sara Myers, Chair, Columbia Theological Seminary
Ken Boyd, Vice-Chair, Asbury Theological Seminary
Julie Hines, Golden Gate Baptist Theological Seminary, Arizona Regional Campus
Bruce Keisling, Southern Baptist Theological Seminary, James P. Boyce Centennial Library
Matthew Ostercamp, Trinity International University
Eric R. Stancliff, Concordia Seminary Library

Education Committee:
Kelly Campbell, Chair, Golden Gate Baptist Theological Seminary, Norther California Campus
Jennifer Bartholomew, Luther Seminary
Daniel Kolb, Saint Meinrad School of Theology, Archabby Library
Richard Lammert, Concordia Theological Seminary,
Jennifer Ulrich, Eastern Mennonite University, Sadie A. Hartzler Library

Membership Advisory Committee:
Evan Boyd, Student Member
William J. Hook, Vanderbilt University, Divinity Library
Lorraine H. Olley, University of St. Mary of the Lake, Feehan Memorial Library

Professional Development Committee:
Timothy Lincoln, Chair, Austin Presbyterian Theological Seminary
Ellen Frost, Southern Methodist University, Perkins School of Theology, Bridwell Library
Seth Kasten, Union Theological Seminary, Burke Library
Christina Tobert, University of Mississippi

Publications Committee:
Beth Bidlack, Chair, University of Chicago Library
Amy Limpitlaw, Yale University Divinity School, Yale Divinity Library
Michelle Spomer, Haggard Graduate School of Theology, Azusa Pacific University

Future Annual Conference Hosts

2011, June 8-11: Chicago Area Theological Library Association (CATLA). Site: Chicago, IL

2012, June 27-30: Theological Library Cooperative of Arizona (TLCA). Site: Scottsdale, AZ

2013, June 19-22: Carolinas Theological Library Association (CLTA). Site: Charlotte, NC

Appendix X: ATLA Membership Directory

Lifetime Members

Ms. Patricia K. Adamek
*Mrs. Marti Alt
Mr. Thomas Altmann
Mr. John David Baker-Batsel
Mr. Pierre Beffa
Rev. John A. Bollier
Rev. R. Grant Bracewell
Oscar Burdick
Dr. Alva R. Caldwell
Mr. Thomas Edward Camp
Miss Elizabeth Chambers
Mr. David Woei Ren Chen
Mr. Robert E. Cogswell
Ms. Evelyn Collins
Rev. Lawrence N. Crumb
Rev. Harry Culkin
Mrs. Carol P. Cummins
Fr. Simeon Daly
Dr. Ronald F. Deering
Mrs. Dorothy Ruth Parks Evins
Dr. Julia A. Foster
Mr. Gerald W. Gillette, SFO
Mr. Rolfe Gjellstad
Rev. David Green
Ms. Roberta Hamburger
Dr. G. Paul Hamm
Mr. Hernan D. Hammerly
Wm. T. & Kathryn Luther Henderson
Ms. Elvire Hilgert
Dr. David K. Himrod
Mr. M. Edward Hunter
Mr. Albert E. Hurd
Ms. Shieu-yu Hwang
Mr. Robert D. Ibach
Dr. James S. Irvine
Dr. Channing R. Jeschke
Mr. Charles E. Jones
*Mr. Seth Kasten
Ms. Alice M. Kendrick
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*St. John Vianney Seminary; Mr. Stephen V. Sweeney
St. John's College Library; Mr. Lyle Ford
St. Joseph's Seminary, Dunwoodie; Sr. Monica Wood
St. Louis University; Dr. Ron Crown
St. Mark's College; Cristina Drego
St. Mary Seminary; Mr. Alan K. Rome
*St. Mary's Seminary & University; Mr. Thomas Raszewski
St. Michael's College Library; Laura Crain
*St. Patrick's Seminary; Dr. Cecil R. White
St. Paul School of Theology; Logan S. Wright
*St. Paul Seminary - University of St. Thomas; Neil Curtis Le May
*St. Paul University; Andre Paris
St. Peter's Seminary; Ms. J. Claire Callaghan
St. Thomas University; Rev. Jonathan Chad Roach
St. Tikhon's Orthodox Theological Seminary; Mr. Sergei Arhipov
St. Vincent College; Br. David Kelly, O.S.B.
St. Vladimir's Orthodox Theological Seminary; Ms. Eleana Silk
Taylor College and Seminary; Mr. Wayne D. Wicks
The Master's Seminary; Dr. Dennis M. Swanson
*The United Library; Dr. Beth M. Sheppard
Theological College of the Canadian Reformed Churches; Ms. Margaret Van Der Velde
Theology and Ministry Library of Boston College; Ms. Esther Griswold
Trinity International University; Dr. Rob Krapohl
*Trinity Lutheran Seminary; Ray A. Olson
*Trinity School for Ministry; Mrs. Susanah Hanson
Tyndale University College & Seminary; Mr. Hugh Rendle
Unification Theological Seminary; Dr. Keisuke Noda
Union Presbyterian Seminary; Milton J. Coalter
*Union Presbyterian Seminary - Charlotte campus; Mr. David Mayo
*United Theological Seminary; Sarah D. Brooks Blair
*United Theological Seminary of the Twin Cities; Ms. Susan K. Ebbers
University of Chicago; Dr. Beth Bidlack
*University of Dubuque; Ms. Mary Anne Knefel
*University of Notre Dame; Mr. Alan D. Krieger
*University of St. Mary of the Lake; Ms. Lorraine H. Olley
University of St. Michael's College; Mr. Noel S. McFerran
*University of St. Thomas Graduate School of Theology; Laura P. Olejnik
*University of the South Library/School of Theology; James W. Dunkly
Vancouver School of Theology; Faye Chisholm
*Vanderbilt University; William J. Hook

As of 12/7/10. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

Victoria University; Dr. Robert C. Brandeis
*Virginia Theological Seminary; Dr. Mitzi J. Budde
*Wake Forest University; Kaeley McMahan
*Wartburg Theological Seminary; Ms. Susan Ebertz
Washington Theological Union; Mr. Alexander Moyer
Wesley Biblical Seminary; Dr. Daniel Burnett
*Wesley Theological Seminary; Dr. D. William Faupel
Western Seminary; Dr. Robert Krupp
Western Seminary Sacramento; Donna Greenhut
Western Theological Seminary; Rev. Paul M. Smith
Westminster Theological Seminary; Mr. Alexander Finlayson
Westminster Theological Seminary; John Bales
Wheaton College; Ms. Lisa Richmond
Wilfrid Laurier University/Waterloo Lutheran Seminary; Diane E. Peters
Winebrenner Theological Seminary Library; Mrs. Margaret Hirschy
*Woodstock Theological Center Library; Paul Osmanski
Yale University Divinity School Library; Rev. Dr. Paul F. Stuehrenberg

International Institutional Members

Akrofi-Christaller Memorial Centre; Ghana; Miss Korklu Laryea
Alliance Bible Seminary; China - SAR; Mrs. Judy Lee Tien
Bibliotheek Theologische Universiteit; Netherlands; G.D. Harmanny
China Graduate School of Theology; China - SAR; Catherina Cheng
Evangelische Theologische Faculteit; Belgium; Ms. Marjorie Webber
Franciscan Friars of the Atonement; Italy; Dr. Loredana Nepi
Globethics.net; Switzerland; Christoph Stueckelberger
Katholieke Universiteit te Leuven/Faculty of Theol.; Belgium; Mr. Etienne D'Hondt
North American College; Europe; Sr. Rebecca Abel
Protestant Theological Faculty; Czech Republic; Ms. Barbora Drobikova
Singapore Bible College; Singapore; Mrs. Jan Shen
The Library at Queen's; United Kingdom; Ms. Deirdre Wildy
Trinity Theological College; Singapore; Mr. Michael C. Mukunthan
Tyndale Theological Seminary-Tyndale Library; Netherlands; Mrs. Shirley Baldwin
World Council of Churches Library; Switzerland; Mr. Andreas Waldvogel
Yu-Shan Theological Seminary Library; Taiwan; Mr. David Woei Ren Chen

Affiliate Members—Libraries

Anna Maria College; Ruth Pyne
Aquinas Institute of Theology; Kathleen Tehan
B.H. Carroll Theological Institute; Don Day
Blessed Edmund Rice School for Pastoral Ministry; Jerry Fraser
Byzantine Catholic Seminary; Sandra Collins
Canisius College; Barbara Boehnke
Center for the Study of Information and Religion, Kent State University Library; Dr. Don Wicks
China Evangelical Seminary, North America; Tiffany Hou
Christian Witness Theological Seminary; Susanna Kun
City Seminary of Sacramento; Wayne C. Johnson
Colorado Christian University; Gayle Gunderson
Friends Historical Library of Swarthmore College; Barbara E. Addison
Graduate Theological Foundation; Dr. John H. Morgan
Hong Kong Baptist University Library; Wing Yan Woo
*Hope International University; Robin R. Hartman
Institute of Lutheran Theology; Mr. David Patterson
Lourdes College; Sister Sandra Rutkowski
Mars Hill Graduate School; Ms. Cheryl M. Goodwin
Midwest University; James Song
Northland International University; Mr. Van Carpenter
Northwestern College; Ruth A. McGuire
Ohio Dominican University; James E. Layden
Pacific Islands University; Lisa Collins
Pacific Rim Christian College; Carrie Young
Piedmont Baptist College and Graduate School; Dr. Catherine Lynn Chatmon
Rio Verde University; Moishe Leone Cordoba
Salt Lake Theological Seminary; Gloria Perry
Salvation Army; Misty Jesse
School of Urban Missions; Dr. Rich Miller
Shepherds Theological Seminary; Dr. Samuel C. Winchester
Smeltzer-Bell Research Center; William L. Waybright
Southeast Pastoral Institute; Phillip M. O'neill
Southeastern Bible College; Mr. Paul A. Roberts
St. Michael's College Library; Laura Crain
St. Vincent de Paul Regional Seminary Library; Mr. Arthur Quinn
Taylor University; Daniel Bowell
The Christian and Missionary Alliance National Archives; Jenn Whiteman
The Salvation Army; The Librarian
Theosophical Society in America; Marina Maestas
Toccoa Falls College; Sara A. Dodge
Unity School of Christianity; Linda Bray
University of Mississippi Libraries; Christina Torbert
*Urshan Graduate School of Theology; Mr. Gerald L. Truman
Virginia Wesleyan College; Jan Pace
Washington Baptist University; Jei Whan Kim
William Carey International University; Laura Raab
William Jessup University Library; Kevin Pischke

As of 12/7/10. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

Affiliate Members—Businesses and Organizations

Abingdon Press; Mark Yeh
Adam Matthew Publications; William Pidduck
Association of Theological Schools; Dr. Daniel Aleshire
Books for Libraries, Inc.; Mr. James F. Stitzinger
Brill Academic Publishers, Inc.; Mr. Stephen Dane
Casalini Libri; Kathryn Paoletti
Christian Focus Publications; Kate Mackenzie
Editorial Verbo Divino; Adam Peter Grondziel Richter
Gage Postal Books; Simon Routh
Georgia Christian University Library; Mrs. Myo Ryoung Kim
InterVarsity Press; Nick Liao
Liturgical Press; Ms. Michelle Verkuilen
Mohr Siebeck GmbH & Co. KG; Sabine Stehle
Society of Biblical Literature; Kent H. Richards
Swedenborg Foundation; Stephanie Ford
The Pilgrim Press; Marie Tyson
The Scholar's Choice; Tom Prins
Theological Book Network; Kurt Berends
TREN - Theological Research Exchange Network; Robert William Jones
USAMadrid Books; Pilar Pardo
Westminster John Knox Press; Michele Blum
Windows Booksellers/WIPF & Stock Publishers; Katrina Stewart
Zondervan Publishing; Paul E. Engle

Appendix XI: Association Bylaws

Article 1. Membership

1.1 *Classes of Membership*. The Association shall have six (6) classes of membership: institutional, international institutional, affiliate, individual, student, and lifetime.

1.2 *Institutional Members*. Libraries of institutions which wish to support the mission and purposes of the Association shall be eligible to apply for institutional membership if they meet one of the following criteria:

a) Institutions holding accredited membership in the Association of Theological Schools in the United States and Canada;
b) Institutions accredited regionally*, that are engaged in graduate theological education or religious studies primarily beyond the undergraduate level;
c) Regionally accredited universities* with religious studies programs that also have a librarian or subject bibliographer in the area of religion;
d) Non-degree granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research material.

Applications for institutional membership from institutions which do not fit into one of these four categories may be referred to the Board of Directors, which may approve membership status in cases where these criteria are judged by the Board to be inappropriate.

Institutional members are entitled to attend meetings of the Association, to vote in Association voting matters, to participate in Association programs, and to receive those publications of the Association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the Association to represent its interests in the affairs of the association and to cast its vote in Association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the Association as needed.

1.3 *International Institutional Members*. Theological libraries and organizations outside of the United States and Canada that wish to support the mission and purposes of the Association may apply for international institutional membership if they meet one of the following criteria:

a) are engaged in professional theological education;
b) have graduate religious studies programs that also have a professional librarian or subject bibliographer in the area of religion/theology;
c) are non-degree granting organizations maintaining collections primarily of theological, religious or ecclesiastical research materials.

International institutional members are eligible for the same benefits as institutional members with the exception that international institutional members are not eligible to appoint institutional representatives to the meetings of the Association and are not entitled to vote. International theological libraries and organizations that are eligible as international institutional members are not eligible for any other membership class. Membership as an ATLA international institutional member establishes only that the institution supports the mission and purposes of the Association.

1.4 *Affiliate Members*. Organizations that do not qualify for regular institutional or international institutional Association membership, but are supportive of theological librarianship and the purposes and work of the Association shall be eligible to apply for affiliate membership in the Association. Affiliate members are not eligible to appoint institutional representatives to the annual meetings of the Association and are not entitled to vote. Dues for affiliate membership are equal to the lowest established amount for full institutional members.

1.5 *Individual Members*. Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the Association shall be eligible to apply for individual membership in the Association. Individual members are entitled to attend meetings of the Association, to vote in Association voting matters, to serve as directors or as members or chairpersons of the Association's committees or interest groups, and to receive those publications of the Association that are distributed to the membership.

1.6 *Student Members*. Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the Association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the Association. Student members are entitled to attend meetings of the Association, to be members of interest groups, and to receive those publications of the Association that are distributed to the membership, but are not entitled to vote.

1.7 *Lifetime Members*. Lifetime members are individual members who have all the rights and privileges of individual membership and who are exempt from paying dues. There are two ways to become a lifetime member:

a) Any person who has paid dues for at least ten (10) consecutive years of individual membership in the Association immediately preceding his/her retirement may become a lifetime member of the Association.

b) Any person who has made an outstanding contribution to the advancement of the work of the Association may be nominated by the Board of Directors and be elected a lifetime member of the Association by a two-thirds (2/3) vote of the membership at any annual meeting of the Association.

1.8 *Approval*. The Board of Directors shall establish how applications for membership are approved and how institutions and individuals are received into membership in the Association.

1.9 *Dues*. The Board of Directors shall establish the annual dues for individual, student, institutional, international institutional, and affiliate members of the Association, subject to the ratification of the members at the next following annual or special meeting of the Association.

1.10 *Suspension*. Members failing to pay their annual dues within ninety (90) calendar days of the beginning of the Association's fiscal year shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues before the end of the fiscal year in which the suspension occurred, which reinstatement shall be effective when payment is received by the Association. Members may be suspended for other causes by a two-thirds (2/3) vote of the Board of Directors and may be reinstated by a two-thirds (2/3) vote of the Board.

*Regional Accreditation agencies referred to in clause 1.2b:

- Middle States Association of Colleges and Schools (MSA)
- New England Association of Schools and Colleges Commission on Institutions of Higher Education (HEASC-CIHE)
- North Central Association of Colleges and Schools Commission on Institutions of Higher Education (NCA)
- Northwest Association of Schools and Colleges Commission on Colleges
- Southern Association of Colleges and Schools Commission on Colleges (SACS)
- Western Association of Schools and Colleges Accrediting Commission for Senior Colleges and Universities (WASC-Sr.)
- or the equivalent in Canadian jurisdictions.

Article 2. Membership Meetings

2.1 *Annual Meetings*. The association shall hold an annual meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the association. The board of directors shall set the place, time, and date, which shall, normally, be in June, of each annual meeting. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nomination and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

2.2 *Special Meetings*. Special meetings of the association may be called at the discretion of the board of directors. All members of the association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of each meeting.

2.3 *Quorum*. Twenty-five (25) official delegates of institutional members of the association and seventy-five (75) individual members of the association shall constitute a quorum at annual and special meetings of the association.

2.4 *Admission to Meetings*. Membership meetings shall be open to all members of the association and to those interested in the work of the association

Article 3. Officers

3.1 *President, Vice President, and Secretary*. The board of directors shall, prior to the close of the annual meeting of the association, elect from its own number a president, a vice president, and a secretary of the association. Each person so elected shall serve for one (l) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The president. vice president, and secretary of the association shall serve, respectively, as the president, vice president, and secretary of the board of directors.

3.2 *Duties*. The officers of the association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The president of the association shall preside at all meetings of the association and of the board of directors, and shall lead the board of directors in discharging its duties and responsibilities. The vice president of the association shall, in the absence or disability of the president, perform the duties and exercise the powers of the president. The secretary of the association shall be the custodian of the association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the board of directors.

3.3 *Vacancies*. In the event of a vacancy in the office of vice president or secretary of the association, the board of directors shall appoint from its own number a replacement to fill the vacancy.

3.4 *Executive Director*. There shall be an executive director of the association appointed by the board of directors to serve at the pleasure of the board of directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The executive director shall be chief executive officer of the association. The executive director shall meet regularly with the board of directors, with voice but without vote. The executive director shall, ex officio, be an assistant secretary of the association, empowered to certify to corporate actions in the absence of the secretary. The executive director, in addition to appointing and overseeing staff, shall be responsible to the board of directors for the administration of programs, services, and other activities of the association; shall see that all orders and resolutions of the board are carried into effect; shall appoint members of special and joint committees other than board committees, representatives to other organizations, and other officials and agents of the association, and oversee their work.

Article 4. Board of Directors

4.1 *General*. The affairs of the association shall be managed under the direction of the board of directors.

4.2 *Number and Qualification*. The board of directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the association each year. A director shall be an individual member of the association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the association or, with the exception of committees of the board and the nominating committee, as a chairperson of any of the association's committees or interest groups.

4.3 *Nomination and Balloting*. The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership no later than the next following October l5. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association and shall be filed with the secretary of the association no later than the next following December 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be sent by the secretary of the association to all institutional and individual members of the association, posted no later than the next following January 15. Ballots shall be returned to the secretary of the association no later than the next following March 1.

4.4 *Teller's Committee and Election*. A teller's committee, appointed by the secretary of the association, shall meet during March to count the ballots and report the result to the secretary of the association by the next following April 1. The secretary of the association shall immediately inform the president of the association of the result of the balloting. Each institutional member of the association shall be entitled to one (1) ballot, and each individual member of the association shall be entitled to one (1) ballot. Candidates receiving the highest number of votes for the number of vacant positions shall be declared elected. If a tie occurs, the teller's committee shall select from among the tied candidates by lot. The acceptance by the membership of the secretary of the association's report to the next annual meeting of the association of the result of the balloting shall constitute the election of the new directors.

4.5 *Term of Office*. Each director shall serve for a term of three (3) years or until his or her successor is elected and qualifies. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected.

No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of eighteen (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

4.6 *Vacancies*. The board of directors shall appoint a qualified individual member of the association to fill the unexpired term of a director who vacates his or her position on the board.

4.7 *Meetings*. Regular meetings of the board of directors shall be held at least once each year. Special meetings of the board of directors may be called by the president or at the request of three (3) or more other directors. Notices of all meetings shall be mailed to each director at least ten (10) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the board of directors may be held by conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

4.8 *Committees of the Board*. The president of the board of directors may appoint committees of the board as needed. These committees may consist of both directors and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

4.9 *Compensation*. A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the association.

4.10 *Removal*. Any director or the entire board of directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

4.11 *Admission to Meetings and Availability of Minutes*. All meetings of the board of directors shall be open to all members of the association, except that the directors may meet in executive session when personnel matters are considered. Actions taken during executive session shall become part of the minutes of the board. All minutes of the board shall be available to all members of the association, except for deliberations about personnel matters when the board is in executive session.

Article 5. Employed Personnel

The executive director shall appoint and oversee staff. No employee of the association shall serve as a director or as a chairperson of any of the association's committees.

Article 6. Fiscal Audit

The accounts of the association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the association upon written request; and the books of the association shall be open for review by any such member upon written request.

Article 7. Committees

7.1 *General*. The association may have three kinds of committees: standing, special, and joint.

7.2 *Standing Committees*. There shall be a nominating committee consisting of three (3) individual members of the association appointed by the board of directors, one (1) of whom shall be a member of the board of directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the committee shall serve as the chairperson. The duty of this committee shall be to nominate candidates for election to the board of directors. The board of directors may establish other standing committees as needed.

7.3 *Special Committees*. The board of directors may authorize the establishment of special committees to advance the work of the association as needed. The board shall be responsible for developing mandates or guidelines for such committees, and the executive director shall be responsible for appointing persons to serve on the committees and overseeing their work. Special committees may consist of both individual members of the association and non-members, but a majority of each such committee shall be individual members, and an individual member shall serve as chairperson.

7.4 *Joint Committees*. The board of directors may authorize the establishment of joint committees of the association with other associations as needed. The board shall be responsible for developing mandates or guidelines for the association's participation in such committees, and the executive director shall be responsible for appointing persons to serve on such committees and overseeing their work. Persons appointed to serve on joint committees shall be individual members of the association.

Article 8. Interest Groups

8.1 *General*. Groups that further the professional interests of members of the association may be formed by members of the association at any time. Membership in interest groups shall be open to all individual and student members of the association.

8.2 *Organization and Program*. Each interest group shall attract its own members, develop its own agenda, and establish a suitable organizational structure as documented in its by-laws, including a rotating steering committee composed of individual members of the association and having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the association's board of directors.

8.3 *Recognition*. Provided it has established appropriate by-laws, selected a steering committee and elected a chairperson, an interest group may petition the board of directors for formal recognition.

8.4 *Support*. The board of directors shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

Article 9. Publications

The association's publications of record shall be the Newsletter and the Proceedings. Other publications may bear the association's name only with the express permission of the board of directors.

Article 10. Quorum and Voting

Unless otherwise permitted or required by the articles of incorporation or by these bylaws:

a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the association, its board of directors. and its committees;

b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members;

c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

Article 11. Parliamentary Authority

The rules contained in the latest edition of Robert's Rules of Order shall govern the association in all cases to which they are applicable and in which they are not inconsistent with the articles of incorporation or these bylaws.

Article 12. Amendments

12.1 *General*. These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the association, provided the required notice has been given.

12.2 *Notice*. Amendments must be presented in writing to the voting members present at annual or special meetings of the association no later than the day before the business session at which the vote is to be taken.

Revised June 2006