

**SUMMARY  
OF  
PROCEEDINGS**

**Sixty-Third Annual Conference  
of the  
AMERICAN THEOLOGICAL  
LIBRARY ASSOCIATION**

Sara Corkery  
Editor

American Theological Library Association

St. Louis, Missouri  
June 17—20, 2009

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## PREFACE

The experience of ATLA's members and the other attendees at the ATLA 2009 Annual Conference in St. Louis proved to be a memorable one. The city provided a wealth of shopping, dining, and entertainment venues; the Local Host Committee worked hard to make sure that conference guests were well guided on all of their adventures—from the ballpark to the public library; visits to Concordia and Covenant's campuses were well worth the trip (despite the bussing misadventure); and the Annual Conference and Education Committees lined up the high-quality sessions that are the hallmark of ATLA's annual meetings.

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.community.atla.com>).

I am grateful to all the presenters, facilitators, and others who submitted the many items that comprise this official record of conference events and activities. I would also like to thank ATLA staff, who helped put together this publication, especially Denise McFarlin and Barbara Kemmis, for their assistance in assembling the many rosters, charts, and tables related to the association and its members. I also want to acknowledge Karen Kechaver for her proofreading skills, her patience, and her unwavering sense of humor.

The staff now looks forward to seeing you June 16–19, 2010, when we will celebrate ATLA's sixty-fourth annual conference in that “greatest” of American cities, Louisville, Kentucky, where local hosts TEAM-A (Theological Education Association of Mid-America) assure us that “new things happen!”

*Sara Corkery*  
*Editor*

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# PROGRAM

**American Theological Library Association  
63rd Annual Conference  
June 17–20, 2009 • St. Louis, Missouri**

## TUESDAY, JUNE 16

12 PM–5:30 PM	International Collaboration Committee
3–5:30 PM	Education Committee
5:30–9 PM	Board Orientation
7–9 PM	Technical Services Interest Group “Student Workers in Technical Services” <i>Lois Guebert</i>

## WEDNESDAY, JUNE 17

8:30 AM–5 PM	Board of Directors Meeting
8:30 AM–12 PM	<b>Preconference Workshops</b> “Planning and Managing the Digitization of Library and Archives Materials” <i>John Weaver, Kim Abrams, M. Patrick Graham</i> “Understanding MARC Format for Holdings Data” <i>Christine Torbert</i>
1–4:30 PM	“Subject Headings for Theological Resources” <i>Jeff Siemon, Eric Friede</i>
5:30–7 PM	Choir Rehearsal
6–7 PM	President’s Invitational Welcome
7–9 PM	Opening Reception
8:30–10 PM	Diversity Reception

## THURSDAY, JUNE 18

7:30–8:15 AM	New Member Breakfast
8:30–9:15 AM	Exhibitor Showcase—ATLA Products and Services
8–9:30 AM	Reference Module Task Force
8:30–9:30 AM	Worship in the Roman Catholic Tradition
10–11 AM	<b>Plenary Address</b> “What Does This Have to Do With Me? Challenges of Relevance in Theological Education” <i>Luther Smith, Jr.</i>
11–11:30 AM	Exhibits Opening
11:30 AM–12:30 PM	<b>Papers</b> “A Survey of Eastern Orthodox Libraries and Collections in the United States” <i>David E. Cassens</i>

	<p>“Games in the Library”  <i>Susan Ebertz</i></p> <p>“On The Hermeneutics of Books: How Seminary Students Read and the Role(s) of Theological Libraries”  <i>Anthony J. Elia</i></p>
11:30 AM–12:30 PM	<p><b>Roundtables</b></p> <p>“ATS Roundtable: Statistics Form Revisions”  <i>William C. Miller</i></p> <p>“CONSER Roundtable”  <i>Judy Knop</i></p> <p>“International Collaboration Committee Roundtable”  <i>Paul F. Stuehrenberg</i></p> <p>“Information Literacy for Ministry”  <i>Miranda Bennett, Patricia Gillespie</i></p> <p>“Koha: The Southeastern Experience”  <i>Joanna Hause</i></p>
12:30–2 PM	All-Conference Luncheon—Economic Discussion Panel: Navigating a Turbulent Economy?
2–3 PM	Business Meeting
3–3:30 PM	Break with Exhibitors
3:30–4 PM	Poster Sessions
4–5:30 PM	<p><b>In-Conference Workshop</b></p> <p>“Enhancing Bibliographic Records (OCLC)”  <i>Elizabeth Madson</i></p>
4–5:30 PM	<p><b>Interest Groups</b></p> <p><b><i>College and University/World Religions</i></b></p> <p>“The Forgotten South: African Religious Traditions and Their Global Impact”  <i>Robert M. Baum</i></p> <p><b><i>Cooperative Preservation for Archives and Libraries</i></b></p> <p>“Cooperative Preservation: The View from Archives and Pilgrim’s Progress”  <i>Marvin Huggins, Wayne Sparkman</i></p>
4–5:30 PM	<p><b>Panels</b></p> <p>“Collaborative Training for Theological Librarianship—The Library Practicum Approach”  <i>David R. Stewart, Jennifer Bartholomeu, Sophie Schottler</i></p> <p>“Racial Diversity in the Library Staff: A Conversation on Recruiting, Supporting, and Savoring Its Gifts”  <i>Cait C. Kokolus, M. Patrick Graham, Sharon Taylor</i></p> <p>“Virtual Reference: The Good, the Bad, and the In-Between”  <i>Amy Limpitlaw, Chris Benda, Suzanne Estelle-Holmer</i></p>
6–9 PM	Endowment Dinner

6:30 PM	Baseball—St. Louis Cardinals vs. Detroit Tigers at Busch Stadium
FRIDAY, JUNE 19	
8–9 AM	Worship in the Pentacostal Tradition Diversity Committee Breakfast
8:30–9:15 AM	Exhibitor Showcases
9:30–10:30 AM	<b>Plenary Address</b> “A Panoramic Potpurri of Library Trends” <i>Tracy Rochow Byerly</i> Break with Exhibitors
10:30–11 AM	<b>Papers</b> “Bookman Extraordinaire: Celebrating Samuel Johnson at 300” <i>David R. Stewart</i>
11AM–12 PM	“The Information Behavior of Theologians and Social Epistemology: Toward a Collectivistic Approach in Information Behavior” <i>Cindy S. Lu</i> A Window to the Past: Jesuit History and the Midwest Jesuit Archives” <i>David Miros</i>
11AM–12 PM	<b>Roundtables</b> “ATLAS® for Alum” <i>Margot Lyon, Tami Luedtke, Laura Wrzesinski</i> “ATS Roundtable: Economic Outlook” <i>William C. Miller</i> “Contemporary Religious Literature” <i>Jennifer Ulrich, Donna Wells</i> “The Open Library Environment Project” <i>Luba Zakharov</i> “Shelf-Ready for Real” <i>Eric Friede</i>
12–1:15 PM	Lunch (on your own) International Collaboration Committee Luncheon Publications Committee Luncheon Professional Development Committee Luncheon Lesbian and Gay Interest Group Luncheon NACO Lunch Meeting SWATLA Lunch Meeting
12:15–1 PM	Exhibitor Showcases
1:30–2:30 PM	Town Meeting
2:30–3 PM	Dessert with Exhibitors
3–4:30 PM	<b>In-Conference Workshop</b> “RDA Update” <i>Judy Knop</i>

3–4:30 PM

**Interest Groups**

***Collection Evaluation and Development***

“Gifts, Gifts, and More Gifts: How to Manage Gift Books in Your Library”

*Angela Morris, Russell Pollard, Paul Stuehrenberg, Kurt Berends*

***Teaching and Learning***

Research Habits of MDiv Students: The Tools They Use and What They Value in a Text

*Ruth Gaba*

“Student Learning Preferences and Memorable Training”

*Barbara Carnes*

3–4:30 PM

**Panels**

“Challenges for Directors of Small Libraries”

*Susan Ebertz, Carrie Hackney, Blake Walter*

“Next Generation Library Systems for Theological and Religious Studies”

*John B. Weaver, Chris Benda, Beth Bidlack, Andrew Keck*

4:30–5:30 PM

**Denominational Meetings**

Anglican Librarians

Baptist Librarians

Campbell-Stone Librarians

Lutheran Librarians

Methodist Librarians

Non-denominational Librarians

Orthodox Librarians

Presbyterian and Reformed Librarians

Roman Catholic Librarians

United Church of Christ Librarians

6–8 PM

Diversity Listserv Dinner

SATURDAY, JUNE 20

7:30–9 AM

Bus Service to Concordia Seminary

8–9 AM

Memorials and Worship in the Lutheran Tradition

10:30–11:30 AM

**Papers**

“Massing Indexes: How Collected Information Can Help Collection Development and Reference”

*Tracy Powell*

“Real Time Ministry”

*Angela Morris, Carolyn Cardwell*

“Supporting the Modern Mystic: Collecting for the ‘New’ Spirituality”

*Beth M. Sheppard*

10–11:30 AM

**Roundtables**

“ATLA/Scarecrow Book Series”

*Dennis Norlin*

“ATS Roundtable: Collection Values”

*William C. Miller*

“Personality Assessment Tools for Library Staff”

*Eric Friede*

“Second Annual NACO Roundtable”

*Judy Knop*

11:30 AM–1 PM

Lunch and Tours of Concordia Seminary

Anabaptist/Mennonite Denominational Group Meeting

1:30–2:30 PM

**Paper**

“Faculty and the Library: Who Walks Through Your Doors and Into Your Website?”

*Patricia Yang*

1:30–2:30 PM

**Interest Groups**

**Public Services**

“e-Reserves and Copyright”

*Lora Mueller, Bill Hook, Emily Knox*

**Technical Services**

“How Can Cataloging and Catalogs Evolve and Respond to Expanded User Expectations for Search and Retrieval?”

*Lynn Fields*

**World Christianity**

“Topics in World Christianity”

2:30–3 PM

Concordia tours and free time

2:45–5 PM

Covenant Seminary Tour

3–4 PM

Bus Transfer Back to Millennium Hotel

6–8 PM

Closing Banquet

SUNDAY, JUNE 21

8:30 AM–12 PM

Board of Directors Meeting

8:30 AM–12 PM

Annual Conference Committee Meeting

8:30 AM–12 PM

Education Committee Meeting

## PRECONFERENCE WORKSHOPS

### **Digitization of Library and Archives Materials: A Multimodal Approach** by **Kimberly Abrams, M. Patrick Graham, and John B. Weaver** **Pitts Theology Library, Emory University**

Following an overview of ten digitization projects at Pitts Library since the 1990s and brief comments on their challenges and benefits, this preconference workshop focused on the strategic development and operational management of three digitization projects: 1) the Digital Image Archive (woodcuts from sixteenth- and seventeenth-century books and pamphlets), 2) the DigiBooks Project (embrittled, pre-1923 materials), and 3) the SCILLA Project (full-text of special collections items for ILL access). Staff at Pitts Library have sought to build productive synergies with existing library digitization services (e.g., ILL and Reserves) in order to create new digital resources, especially online images and fulltext documents accessible through the library catalog. The workshop's discussion of the management of these digitization projects included the following topics: Project Planning, Grant Writing, Equipment, Image Quality, Formats, Technology Standards, Quality Assurance, Quality Control, Metadata, Storage, and Marketing. Workshop participants reviewed existing NARA and NISO standards for digitization projects. The management and supervision of digitization projects at Pitts Library are distributed among all the library departments, including student assistants and library volunteers.

In 2007, Emory purchased a Kirtas robotic book scanner. This machine can digitize as many as fifty books per day, transforming the pages from each volume into a PDF file. Before purchasing the Kirtas machine, a proposal process in which various university collections were considered concluded that Pitts Theology Library's Wesleyana and the Theological Reference collection were to be the first two collections in the queue to be digitized. The primary determination for whether or not to digitize a volume is typically subject matter, but there are many other qualifications that the volume must meet. For instance, all works must be in the public domain, which is pre-1909 for non-U.S. titles and pre-1923 for U.S. publications. Other criteria that must be considered are the physical condition of the book, and whether or not the book fits the size constraints of the machine. All completed volumes are available through Emory's online search system, DiscoverE. To browse through them, search "Emory Digital Library" as a keyword and you will find all the digitized titles in PDF format. Emory is also a partner with BookSurge, a subsidiary of Amazon.com, and is a leader in print-on-demand services. To purchase paperback versions of digitized texts, search Amazon.com for "Emory University Digital Library Publications."

**Subject Headings for Theological Resources**  
**by**  
**Eric Friede, Yale University Divinity Library,**  
**and Jeff Siemon, Fuller Theological Seminary Library**

The workshop covered LC subject headings for resources common in ATLA libraries. The workshop began with some basics of subject analysis and assignment and how to read subject authority records. Eric and Jeff alternated presentations, discussing subject headings for local church histories, religion and religious life as subdivisions. Next, the presenters clarified subject headings commonly used when cataloging D.Min. theses and materials related to the Bible.

The group took a break to discuss how catalogs and “next-generation” catalogs use subject headings and keywords. These changes have an impact on choices of subject headings.

The concluding section addressed topics such as worship, music, spirituality, preaching, Christian education, biography, and ethnic groups. The handouts also included the topics missions, church and social problems, church history, theology, religions, ecumenism, and Christian philosophy.

Twenty-six people attended the workshop. Though most were catalogers, brave directors and public services librarians added to the mix and discussions.

The handouts are available from the presenters or will be available online at the Technical Services interest group portion of the ATLA website at <http://www.communities.atla.com>.

Well-chosen, accurate, and precise subject headings improve discovery. Catalogers add value to bibliographic records through careful subject analysis and assignment of headings.

# Understanding MARC Format for Holdings Data by Christina Torbert, University of Mississippi

## Introduction

### Short History of the Standards

(1980) Z39.42 concerned with display of holdings information at local level

- Did not require MARC or automation
- Did define how meaning of content would be conveyed
  - Summary level of detail or specificity
  - Punctuation as signifier

(1983) Z39.44 added more levels of detail or specificity to display options

- Allowed holdings to be compressed or expanded
- Allowed item level detail
- Work began on MARC Format for Holdings Data by separate group

(1989) Z39.57 added holdings statements for non-serial items, e.g., multi-volume sets

(1989) MARC Format for Holdings Data finalized as method of communicating data across different systems

(1999) Z39.71 one display standard for all bibliographic items

### NISO Z39.71 Punctuation

- () used around chronology
- between two volumes (etc.) or dates
- / a combined volume (etc.) or date (*even when title page has a dash*)
- ,
- ;
- = alternative number system (*both systems are on each piece*)
- :

## Part 1: Structure of MFHD

- Leader and Directory
- Variable Control Fields (001-008): aid retrieval; encode library policy and processing information
- Variable Data Fields (010-880): include control numbers, notes and holdings data
  - 010-099 numbers & codes
  - 5XX notes
  - 8XX holdings data and notes

### Leader elements

#### *Type Code (leader 06)*

- x single-part item
- v multi-part item
- y serial



*Encoding level (leader 17)*

- 1 record#, library symbol
- 2 record#, symbol, report date, optional policies
- 3 record#, symbol, policies, summary holdings
- 4 record#, symbol, policies, detailed holdings
- 5 record#, symbol, policies, detailed holdings, individual piece designations
- m mixed holdings
- z other holdings level

Holdings control fields

- 001 control number (system maintained)
- 003 control # ID (system maintained)
- **004 control number of related bibliographic record**
- 005 date/time of latest transaction (system maintained)
- **007 physical description fixed field**

008 elements*Receipt or acquisition status (008/06)*

- 1 other (none of codes appropriate)
- 2 ceased or complete
- 3 on order
- 4 currently received
- 5 cancelled or not now receiving

*Acquisition method (008/07)*

- c consortial
- d deposit
- e exchange
- f free
- g gift
- p purchase
- u unknown
- z other

*Intent to cancel (008/08-11)*

- yymm date of expected last issue, or of cancellation of the order
- uuuu to be cancelled, date unknown
- [blank] no intention to cancel or not applicable

*General retention policy (008/12)*

- 0 unknown
- 1 other general retention policy
- 2 retained until updates rec'd (e.g., looseleaf)
- 3 sample issue retained
- 4 retained until replaced by microform
- 5 retained until replaced by cumulation (bound vol. or CD-ROM)

- 6 retained for a limited period
- 7 not retained
- 8 permanently retained

*Specific retention policy (008/13-15)*

- [3 blanks] no specific retention policy
- [pos.1] l latest
- [pos.2] 1-9 number of units
- [pos.3] m months
- [pos.3] y years
- [pos.3] e editions
- [pos.3] i issues
- [pos.3] s supplements

*Completeness (008/16) - An estimate of institutional holdings for entire run*

- 0 other [limited retention/no estimate of completeness]
- 1 complete [95% or more]
- 2 incomplete [50-94%]
- 3 scattered holdings
- 4 not applicable [e.g., single-part items]

*Number of copies reported (008/17-19) - How many copies are represented by the holdings record?*

- 001 one copy reported
- 002 two copies reported
- etc.

*Lending policy (008/20)*

- a will lend
- b will not lend
- c unknown

*Reproduction policy (008/21)*

- a will reproduce
- b will not reproduce
- c unknown

*Language (008/22-24)*

- Language of numeric and chronology display
- Uses standard language abbreviations

*Separate or composite copy report (008/25)*

- 0 separate copy report [each copy has separate holdings record]
- 1 composite copy report [holdings report is a consolidation of information about more than one copy]

Notes (copy or title level—note tags begin with 5 or 8)

- 541 Immediate source of acquisition
- 561 Ownership and custodial history

- 583 Action note [used to report processing, reference and preservation actions; 19 possible subfields]
- 842 Textual physical form designator [textual form of 007]
- 843 Reproduction note [like 533; when bib record describes original]
- 844 Name of unit
- 845 Terms governing use & reproduction note [e.g., special copying restrictions]

### 856 – Electronic location and access

- Used as hotlink to many resources
- Repeatable in both the bibliographic and holdings format when there are multiple access methods
- Though it often appears elsewhere, 856 is fundamentally holdings data
- By collocating electronic description and access, holdings placement of 856 would:
  - Reduce confusion among formats in records
  - Facilitate easy modification of dynamic information
  - Aid use of “single-record option” in electronic resource cataloging

### 852 – Holdings location field

#### Chief data elements

- \$a Library symbol
- \$b Code for sublocation or collection
- \$c Shelving location
- \$h Call no. (classification part)
- \$i Call no. (item part)
- \$j – m Call no. prefixes, suffixes, etc.
- \$z Public note
- \$x Non-public note

#### Indicators

- 1st – shelving scheme: 0(LC); 1(DDC); 2(NLM); 3(Supt of Docs); 5(by title); 6(classed separately); 8(other, e.g., electronic journal)
- 2nd – shelving order: 0 (classed separately);
  - 1 (by primary enumeration);
  - 2 (by secondary enumeration)

Example: Title: Index to Canadian Documents

852 01 MUM \$b MUMR \$c Index Table \$h Z1373 \$i .I5 \$k Ref. \$z See Gov

Docs for documents

Possible display:

Location: Main Reference Room, Index Table

Call no.: Ref. Z1373 .I5

Note: See Gov Docs for documents

## Part 2: Holdings Records

How holdings are recorded

In MFHD, holdings are recorded in two different fields that are paired

- Fields 853, 854, 855 include the captions and publication patterns
- Fields 863, 864, 865 include the actual enumeration and chronology of an issue, volume, etc.

Different fields are used for:

- Basic units (853/863)
- Supplements to the basic units (854/864) [when not cataloged separately]
- Indexes to the basic units (855/865)  
[but not serials with the title “index” that constitute a basic unit (e.g., Index Medicus)]

### 85X Field structure

85X \_\_ \$8 [#] \$a v. \$b no. \$i (year) \$j (month)

- \$8 = field link
- \$a-h = enumeration captions
- \$i-m = chronology captions
- \$o, \$t = other captions (not shown)
- \$u-y = publication patterns (shown later)

### 86X Field structure

86X \_\_ \$8 [#.#] \$a 3 \$b 1 \$i 1999 \$j 06

- \$8 = field link and sequencing
- \$a-h = enumeration data
- \$i-m = chronology data
- \$o, \$t = other data (not shown)

### Linkage and sequencing

Paired fields are connected by \$8

making one set of captions apply to many lines of data

853 \$8 1 \$a v. \$b pt. [caption field]

“1” = *linking number*

863 \$8 1.1 \$a 1 \$b 1 [enumeration field 1]

“1” = *sequencing number*

863 \$8 1.2 \$a 1 \$b 2 [enumeration field 2]

“2” = *sequencing number*

NISO display: v.1:pt.1  
v.1:pt.2

Enumeration/Chronology subfield codes

	(enum.)	(chron.)
853	\$8 1 \$a - \$h ...	\$i - \$m
863	\$8 1.1 \$a - \$h ...	\$i - \$m

However:

- Extremely low levels (values \$d-h and \$l) are rare.
- Below first level, enumeration and chronology data subfields are routinely dropped when holdings are summarized (86X).
- But there is no need to drop the corresponding caption and pattern, particularly if you want to compress and expand your holding display in the future.

## Example 1

*On issue:* June 15, 1998 volume 13 number 4 part 5

*Coded as:*

853 -- \$8 1 \$a v. \$b no. \$c pt. \$i (year) \$j (month) \$k (day)

863 -- \$8 1.1 \$a 13 \$b 4 \$c 5 \$i 1998 \$j 06 \$k 15

- 3 levels of enumeration coded in subfields a,b,c; corresponding levels of chronology coded in subfields i,j,k.
- Parentheses () suppress the display of chronological captions

Possible display: v.13:no.4:pt.5(1998:June 15)

## Example 2

*On issue:* May 1998 vol. 13 no. 14 (no. 2911)

*Coded as:*

853 -- \$8 1 \$a v. \$b no. \$g no. \$i (year) \$j (month)

863 -- \$8 1.1 \$a 13 \$b 14 \$g 2911 \$i 1998 \$j 05

- 2 levels of enumeration coded in subfields a and b.
- 2 levels of chronology coded in subfields i and j.
- Alternative numbering for specific piece in subfield g.

Possible display: v.13:no.14(1998:May)=no.2911

## Example 3

*On issue:* New series B number 12

*Coded as:*

853—\$8 1 \$a (no.)

863—\$8 1.1 \$a n.s.B no.12-15

- The designation for a series is considered part of the caption.

Possible display: n.s.B:no.12-15

Special Problems: Dates as enumeration

If a title has issues designated only with dates, the date moves into the enumeration subfield(s).

*On issue:* 1998 Annual Report

*Coded as:*

853—\$8 1 \$a (year)  
863—\$8 1.1 \$a 1998

Special problems: Gaps

Use \$w in 86X field before the gap. Possible values:

- g = gap, displays a comma
- n = non-gap break, displays a semicolon
- Non-gap breaks are caused when an issue is not published or when the title changes publication pattern without changing title.

Example

*On Shelf:* Annual reports, 1996, 1998, 2000  
[note in bib record: 1999 not published]

*Coded as:*

853—\$8 1 \$a (year)  
863—\$8 1.1 \$a 1996 \$w g  
863—\$8 1.2 \$a 1998 \$w n  
863—\$8 1.3 \$a 2000

Possible display: 1996, 1998; 2000

Special Problems: Changes in captions

When captions or enumeration patterns change, a new 85X with a different linking number must be coded.

853—\$8 1 \$a bd. \$i (year)  
863—\$8 1.1 \$a 1-25 \$i 1971-1996 \$w n  
853—\$8 2 \$a v. \$i (year)  
863—\$8 2.1 \$a 26- \$i 1997-  
Possible display: bd.1-25(1971-1996);v.26-(1997)-

Indicators for 85X and 86X

85X

- 1st indicator = compressibility and expandability [853, 854 only] – whether data *can* be compressed or expanded
- 2nd indicator = caption evaluation – did you look at the piece?

86X

- 1st indicator = level of specificity – detailed, summary, etc.
- 2nd indicator = form of holdings (compressed or uncompressed) – is it one, or more than one, *physical* volume?

Compression vs. E-x-p-a-n-s-i-o-n

- Compress: to display a range of holdings in terms of the enumeration and/or chronology of only the first and last parts held, e.g., v.1-13

Automated compression of holdings in more than one level is only possible by means of the publication pattern, acted upon by a computer algorithm

- Expand: to do the opposite!

Expansion of compressed holdings results in an itemized, piece-by-piece or volume-by-volume display. It also employs the publication pattern if two or more levels are present.

### 85X First indicator: compressibility and expandability [853 and 854 only]

Values are

- 0 – cannot compress or expand
- 1 – can compress but not expand
- 2 – can compress or expand
- 3 – unknown

#### 85X First Indicator 0—Cannot compress or expand

Example:

853 00 \$8 1 \$a v. \$b no. \$i (year) \$j (month)  
 863 41 \$8 1.1 \$a 1 \$b 3-4 \$1 1994 \$j 07-10  
 863 41 \$8 1.2 \$a 2 \$b 1 \$i 1995 \$j 01

Possible display:

v.1:no.3-4(1994:Jul.-Oct.)  
 v.2:no.1(1995:Jan.)

These holdings have no pattern present. Despite the detail given, they cannot be expanded or compressed.

#### 85X First Indicator 1—Can compress but not expand

Example:

853 10 \$8 1 \$a v. \$b no. \$u 4 \$v r \$i (year) \$j (month)  
 863 40 \$8 1.1 \$a 1 \$b 3-4 \$i 1994 \$j 07-10  
 863 41 \$8 1.2 \$a 2 \$b 1 \$i 1995 \$j 01

Possible display:

v.1:no.3(1994:Jul.)-v.2:no.1(1995:Jan.)

Can compress because the pattern tells the computer that there are four numbers to a volume, so these parts are sequential. To expand, however, it would need to know frequency and point in the year when the new volume should begin.

#### 85X First Indicator 2—Can compress or expand

Example:

853 20 \$8 1 \$a v. \$b no. \$u 4 \$v r \$i (year) \$j (month) \$w q \$x 01  
 863 41 \$8 1.1 \$a 1 \$b 3-4 \$i 1994 \$j 07-10  
 863 41 \$8 1.2 \$a 2 \$b 1 \$i 1995 \$j 01

Possible displays:

Compressed: v.1:no.3(1994:Jul.)-v.2:no.1(1995:Jan.)

Expanded: v.1:no.3(1994:Jul.), v.1:no.4(1994:Dec.), v.2:no.1(1995:Jan.)

As the publication pattern now includes frequency and when the volume begins, the computer can interpret individual issues from the information given.

85X First Indicator 3—Unknown compressibility

- It is unknown whether enumeration and chronology data in the linked 863 or 864 field can be compressed or expanded.
- This value is often the default value for the automated creation or conversion of holding data.

85X Second Indicator—Caption evaluation [853 and 854 only]

- Indicates the completeness and accuracy of the captions for the various levels of enumeration and chronology, and whether they have been verified from the pieces.

Values are

- 0 – captions verified; all levels present
- 1 – captions verified; all levels may not be present
- 2 – captions unverified; all levels present
- 3 – captions unverified; all levels may not be present

86X First Indicator—Level of specificity

Values are

- [blank] No information provided
- 3 Summary holdings [only at the first (volume) level]
- 4 Detailed holdings [accurate to all levels of enumeration and chronology]
- 5 Detailed with piece designation [for barcoded or accessioned parts]

86X Second Indicator—Form of holdings

Values are

- 0 – compressed; display is generated
- 1 – uncompressed; display is generated
- 2 – compressed; use textual display
- 3 – uncompressed; use textual display
- 4 – item(s) not published
- Note: the only valid values for **865 (Index)** are second indicators **1** and **3 (uncompressed)**.

Commonly used indicator values

Currently received titles

853	1st indicator	2 (can compress or expand)
	2nd indicator	0 (captions verified; all levels present)



863 1st indicator 4 or 5 (detailed holdings)  
 2nd indicator 1 (itemized holdings)

#### Retrospective holdings

853 1st indicator 3 (unknown compression of expansion)  
 2nd indicator 3 (captions unverified; all levels may not be present)

863 1st indicator 3 (summary holdings with missing issues, unspecified)  
 2nd indicator 0 (range of volumes)

### Part 3: Textual Holdings

- Textual holdings are single fields that combine captions (if any) with enumeration and chronology data. They are for display only. No manipulation by computer is possible.
- Depending on linking number used, textual holdings can:
  - Display as sole holdings
  - Display with coded holdings
  - Replace display of coded holdings with same linking number
- Textual, or free-text, holdings use three tags:
  - 866 (basic bibliographic items)
  - 867 (supplements)
  - 868 (indexes)
  -

#### 866-868 Field structure

866 \_\_ \$8 [linking no.] \$a [captions and enumeration/chronology] \$z [public note] \$x [non-public note]

- Linking number meaning:
 

– 0	display as sole holdings
– [unique no.]	display in addition to 863-865 holdings
– [same as 863-865]	display as substitute for the fields sharing linking number. 2nd indicators of 863-865 set to 2 or 3 (non-display)

#### First Indicator—Field encoding level

Values are

- |           |                         |
|-----------|-------------------------|
| – [blank] | No information provided |
| – 3       | Holdings level 3        |
| – 4       | Holdings level 4        |
| – 5       | Holdings level 5        |

## Second Indicator—Type of notation

Values are

- 0 Non-standard
- 1 ANSI/NISO Z39.71 (current standard)
- 2 ANSI Z39.42 (1980 superseded standard)

### Examples

Textual holdings displayed alone

866 31 \$8 0 \$a v.1-31(1899-1930) \$z Some issues missing  
868 41 \$8 0 \$a v.1/25(1899/1924)

Possible display:

v.1-31(1899-1930) <Some issues missing>  
Indexes: v.1/25(1899/1924)

Textual & Coded Holdings in combined display

853 20 \$8 2 \$a v. \$b no. \$i (year) \$j (month)  
866 41 \$8 1 \$a v.1-10(1990-1999),  
863 41 \$8 2.1 \$a 11 \$b 2 \$i 2000 \$j 01/03  
863 41 \$8 2.2 \$a 11 \$b 3 \$i 2000 \$j 04/06

Possible display:

v.1-10(1990-1999),  
v.11:no.2(2000:Jan./Mar.)  
v.11:no.3(2000:Apr./Jun.)

Textual holdings to replace coded holdings

853 03 \$8 1 \$a v. \$b no. \$i (year)  
863 32 \$8 1.1 \$a 3 \$b 1-3 \$i 2001 \$w g  
863 32 \$8 1.2 \$a 4 \$b 2-4 \$i 2002 \$w g  
863 32 \$8 1.3 \$a 5 \$b 2-3 \$i 2003  
866 31 \$8 1.1 \$a v.3-5(2001-2003) \$z Some issues missing.

Possible display:

v.3-5(2001-2003) Some issues missing.

## **Part 4: Publication Patterns**

- Most ILS systems make use of predictive check-in.
- Prediction is based on the pattern data from field 85X subfield u-y.
- Many systems do not fully accommodate all pattern provisions of the MFHD.
- Yet, on the other hand, the format also needs to recognize more patterns.
- Pattern information is used for two major purposes:
  - *Prediction of expected issues* for check-in, and subsequent claiming of issues not received.
  - *Compression and expansion* of existing holdings in the OPAC.

- If compression and expansion will not be needed in the OPAC, a library may omit the pattern when inputting holdings retrospectively.

#### Patterns record:

- *Number of units* for each part below first level, per next higher level
- Whether numbering *restarts* or *is continuous*
- *Frequency* (monthly, annual, etc.)
- The *calendar change*, or the point in the calendar year when the highest unit increments
- *Variations* in intervals of publication
  - All values are used for predicting a next expected issue IF the publishing pattern is regular in nature.

#### Patterns and compression

##### Patterns are

- Not required in 853/854 for compression or expansion when only the highest level of enumeration is present in the 863/864.
- Required in 853/854 for compression or expansion when subsequent levels of enumeration are present in the 863/864.
- This means that a computer should be able to compress v.1, v.2, v.3 into v.1-3, and then re-expand them, with the aid of a pattern. Some systems can.

#### Subfield Codes

- \$u – Bibliographic units per next higher level
- \$v – Numbering continuity
- \$w – Frequency
- \$x – Calendar change
- \$y – Regularity pattern

#### Subfield \$u—Bibliographic units per next higher level

- Specifies the total number of parts that comprise the next higher level of enumeration.
- Not used with subfield \$a or \$g (highest levels).
- Follows the caption subfield to which it applies.
- Values are:
  - [n]      number of parts
  - var      varies
  - und      undetermined

#### Subfield \$u Examples

*On issue:* May 1998 volume 12 number 4 [monthly]

*Coded as:* 853 20 \$8 1 \$a v. \$b no. \$u 12 \$i (year) \$j (month)

*On issue:* volume 12 number 4 part 5 [4 numbers in a volume, but a varying number of parts in each number]

*Coded as:* 853 20 \$8 1 \$a v. \$b no. \$u 4 \$c pt. \$u var

Note: No prediction can be made on the basis of values var and und.

Subfield \$v -- Numbering continuity

- One character code indicating whether the numbering of the described level continuously increments or restarts.

Values are

- c numbering increments continuously
- r numbering of unit restarts at the completion of the unit next above it

Subfield \$v Examples

*On issues:* volume 1 part 12  
              volume 2 part 13  
              volume 2 part 14

*Coded as:* 853 20 \$8 1 \$a v. \$b pt. \$u 12 \$v c

*On issue:* volume 21 number 4 part 2

*Coded as:*

853 20 \$8 1 \$a v. \$b no. \$u 4 \$v r \$c pt. \$u 2 \$v r

Subfield \$w—Frequency

- One-character code or a number indicating publication frequency.

Codes are used for regular frequencies:

a – annual; b – bimonthly; c – semiweekly; d – daily  
m – monthly; q – quarterly; x – completely irregular

A number is used to specify the issues per year when issues come regularly but there is no code established for the interval, e.g., 5/yr, 7/yr, 13/yr.

Subfield \$w Examples

*On issue:* June 1999 volume 8 no.10 [monthly]

*Coded as:* 853 20 \$8 1 \$a v. \$b no. \$u 12 \$v r \$i (year) \$j (month) \$w m

*On issue:* volume 12 number 3 May 1996 [5 issues per year]

*Coded as:* 853 20 \$8 1 \$a v. \$b no. \$u 5 \$v r \$i (year) \$j (month) \$w 5

Subfield \$x—Calendar change

- A two-character code identifies the month or season of the calendar change.
- A four-character code (mmdd) identifies the month and the day of change. A month or day code of less than two digits is right justified and the unused position contains a zero.
- Month: 01-12                      Day: 01-31

- Season:                   21(spring)                   22(summer)  
                                  23(autumn)                   24(winter)

#### Subfield \$x Examples

*On issue:* January 1999 vol. 6 no. 1 [monthly]

*Coded as:* 853 20 \$8 1 \$a v. \$b no. \$u 12 \$v r \$i (year) \$j (month) \$w m \$x 01

*On issue:* volume 21 number 4 October 1996 [monthly, 2 v. per year]

*Coded as:* 853 20 \$8 1 \$a v. \$b no. \$u 6 \$v r \$i (year) \$j (month) \$w m \$x 01,07

#### Subfield \$y—Regularity pattern

- Indicates regular exceptions to a specific regular pattern (i.e., normalized irregulars).
- Describes the exceptions to the publishing pattern coded in subfield \$w (frequency).
- Contains coding that specifies which issues are published or omitted.
- Codes are entered in this order:  
publication code, chronology code definition, chronology code
- First code indicates whether the subsequent codes refer to issues that are omitted or published.  
Values are o – omitted; p – published
- Second code indicates the day, numeric month or month-and-day, season, or week that is omitted or published.  
Values are d – day; m – month; s – season; w – week
- Third code or set of codes (chronology codes) indicates when the issues are or are not published.  
Values are: Days: mo,tu,we,th,fr,sa,su  
Days of the month: 1-31  
Weeks of the year: 01-53  
Months of the year: 01-12  
Seasons: 21 (spring), 22 (summer),  
23 (autumn), 24 (winter)

#### Subfield \$y Example

The *Scuba Special Review* is published five times a year, in June, August, October, February and April.

*On issue:* June 1999 volume 3 number 1

*In 853:* \$y pm06,08,10,02,04

p = published

m = following codes are for months

01,etc.= months when serial is published

#### Changes to patterns

- Like changes to captions, changes in pattern require a new 85X.

- Close the old and open a new field anytime a change occurs that would require different coding in the subfields, for example:
  - Frequency changes
  - Issues start being combined or omitted
  - Numbering becomes continuous rather than restarting

A subfield \$3 may be input to aid staff coders by showing the duration of the pattern, if this is not clear from the 86X fields.

## **BUSINESS REPORTS**

### **Business Meeting**

The business meeting was convened by Board President David Stewart at 2:00 p.m., Thursday, June 18, 2009.

Eileen Crawford presented the Secretary's report. The Teller's Committee was composed of Don Meredith, Sheila Owen, and Jane Williamson. They received the election results via e-mail from Survey & Ballot Systems and verified that 306 ballots were received. The membership elected Sandy Ayers, Carrise Berryhill, Carrie Hackney, and Laura Wood to the Board of Directors for the 2009-2012 term of office. The Secretary's report was accepted.

Allen Mueller introduced the Board officers for 2009/2010: Eileen Crawford (Secretary), Roberta Schaafsma (Vice President) and David Stewart (President).

President Stewart recognized and thanked departing Board members Cait Kokolus and Allen Mueller.

President Stewart awarded Dr. Martin E. Marty a Lifetime Membership to ATLA under the provisions of 1.7.b. in the Bylaws of the Association. Dr. Marty was present to receive his plaque and grace the assembly with a brief address.

President Stewart delivered his presidential address.

The Business meeting adjourned at 2:35 p.m.

### **Board of Directors Meetings**

The Board discussions included a review of the charges written for the Policy Governance and Audit committees and a conversation about how new policy is written, vetted and enacted. A revised draft of the Organizational Ends in the Board Policy Manual was reviewed and a timeline established to finalize the document in time to solicit input from the membership at the next conference. Reports were received on the work of the following committees: Audit, Endowment, Governance, and Special Committee of the Association for Diversity. A charge for a Task Force for Live History was approved and its members will be appointed by the ATLA President. The Board engaged in a review of the conference with the Education and Annual Conference Committees. The January Board meeting was set for January 15-17, 2010 at ATLA Headquarters.

*Eileen Crawford, Secretary  
ATLA Board of Directors*

## Presidential Address: “In Curious Company”

by

David R. Stewart

Luther Seminary

As a smart, well-traveled group of people, I'd be surprised if you haven't heard the following illustration, which is usually summoned into action towards the end of a motivational speech. Warming to his theme of hardship and how to overcome it, the speaker will say that he's read somewhere that the Chinese character for “crisis” includes two symbols, one for *danger* and one for *opportunity*. This rhetorical move has often struck me as somewhat reckless, particularly if (as is nearly always the case) the speaker doesn't know the first thing about Chinese language and characters. There's a lot at stake in the conclusion of a talk like the one he's giving, aiming to end on a note of uplift. And what if he's *dead wrong* about that Chinese character? (In fact, I came across an intriguing website that disputes the claim.) What if during the Q&A afterwards someone who does know Chinese sets him straight and tells him that he's sorry to have to say so, but the character stands instead for—I don't know—Jeeves and Wooster, or Barnes and Noble, or fish and chips—or some other less poignant or timely pairing than the “danger” and “opportunity” he was counting on. This *would* sort of let the air out of his speech.

But, rather than deride our hypothetical dinner speaker, I feel a kind of kinship: we all have subjects, perhaps many of them, on which we are tempted to bloviate confidently yet are wisest to acknowledge comprehensive ignorance and not press our luck. He helps remind me that if we are going to talk, there is never, *ever* a bad time to know what we are talking about.

What do *we not know*, in June 2009, about life in general and this business we are in? Plenty. We don't know who is going to win the All Star Game in a few weeks over the way at Busch Stadium, and we don't know how soon Open Source ILSs are going to be a viable option for many of our libraries (though there are some good program items on the subject this week). We don't know whether the Amazon Kindle will finally be the game-changer in the long-expected adoption of electronic books. We don't know how the combination of declining acquisitions budgets and changes in serials pricing will play out. We really don't know what the depth and duration of this economic downturn will be. And there is plenty more that we don't know besides.

But if there are limits to what we know, there are also limits (thank God) to what we *don't* know, and this is no time to be hesitant about them. A *Leadership* cartoon I saw once had a pastor sitting at his office desk with an attendance chart on the wall behind him. The trend lines were all precipitous, and his Board of Elders chair is offering him the suggestion that “maybe it would help if you didn't end each of your sermons by saying, ‘But then, what do I know, anyway?’” Let's remind ourselves that we do know a thing or two.

I won't say it happens frequently, but when I do get asked what makes my vocation as a theological librarian distinctive or interesting or unique, I prefer to offer something about being in the *curiosity business*. I love this work, and so do you, because of its eclecticism, being surrounded by people and resources who can help us pursue interests pretty well as far as we please, and—what's more—helping *other* curious people (students, faculty, inquirers by phone or email) do likewise. Each to their own, but for many of us, that's a very satisfying and



enriching way to earn a living (or endeavor to do so). And what's more, we are entrusted with the privilege of marshalling all these resources in service of that overarching goal of building up our communities of faith.

As I said earlier, you are a smart, well-traveled group, and you hardly need me to define curiosity, but since it has several possible meanings, here are some reminders:

- 1) The desire to learn or know about anything; inquisitiveness.
- 2) A curious, rare, or novel thing.
- 3) A strange, curious, or interesting quality.

“Curiosity is one of the permanent and certain characteristics of a vigorous intellect,” said our man-of-the-year, Doctor Johnson (*The Rambler*, #103, March 12, 1751). It is the lifeblood of what we do, what we are very good at feeding, fostering, etc. Michael Gorman said someplace that every profession needs to be able to define its claim to unique expertise, and I think he said that for librarians it was the *organization and retrieval of information*. Which, in my opinion, could be considered as the system or resources employed for the feeding of peoples' curiosity. If people were not curious, all the organization and retrieval would not count for much. But one way or another, it seems that curious is what we always and unfailingly are, which, if you ask me, is a gift straight from our Creator. Towards the end of his new book (currently ranked #128 on Amazon) *How the Mighty Fall*, Jim Collins talks about companies which have been through the financial wringer during recent months, who have to ask themselves the visceral question of “what would be lost, and how would the world be worse off, if we ceased to exist?”<sup>1</sup> I'd say that this whole matter of curiosity and the endless quest to discover—and how best to foster such things—comes pretty close to the heart of the matter for us, however the circumstances around us may change.

Right, then: these are a few of the things *we know*.

But outside of what we *don't* know, and outside of what we *do* know, there are all manner of other things which we need to pay close attention to, that we can make it our business *to know a lot more about* in the coming months than we do now. To enlist our own curiosity, if you like, in the service of our own vocation and the well being of our communities of faith. These are some of the things that stand to reshape the contours of our work:

- 1) *The difference between the symbolic and functional priorities in what we collect*: What do I mean? It's not necessarily the case that the long-established (even cherished) priorities in our schools' curricula, programs, faculty appointments have gone through dramatic changes over the past one, three, ten years. But it's not necessarily the case that they haven't, either. Whatever trend applies, how closely do our collection decisions reflect this? If this were exclusively a library issue—collection development policies and the like—it'd be much simpler. But (see some of the ATS survey findings we discussed a few minutes ago) the issue of reducing or rationalizing programs is something administrations have not always been preemptive about. If there are going to be sudden moves to—what's the euphemism here?—“sunset” programs which are not thriving, or launch new ones which it is hoped will thrive, how will what we spend our materials budgets on reflect those moves? Which of our collection priorities *authentically* reflect the school's educational commitments *now* (functional priorities) and which are more or less vestigial, reflecting educational commitments

of the past, which show no signs (follow the money) of being sustained (symbolic priorities)? A hard look at this is likely to surprise us, and warrants our curiosity.

- 2) *The rescaling of libraries and collections*: what is the right size, what are the right contours, for a collection? One rewarding development for our library this year has been the launch of a new blog, with the title “Behind the Library Mask” (a reference to the replica of the Martin Luther death mask which sits in a glass case just outside our rare books room). I’m sure it accomplishes other things as well, but it certainly helps us reflect on our work and how it is changing. It happened to be my turn to post while on a trip back to the homeland last month, and from a place with free wi-fi out on the Canadian Prairies, I raised the question of “how many libraries do we need?” I wasn’t thinking at all about how many physical library structures (the more the merrier!) but the relationship between people and their sources. In my case I could think of three “libraries”: the physical items I brought with me (must-haves) on a given trip, the online resources I could get to as and when I needed (a library on demand, from wherever), and the more familiar physical library (the mother-ship) for which I could rely on a limitless range of premier resources when I returned to work. Are we attached to the idea that only the latter constitutes a “library”? It looks to me as if fewer and fewer of our users are. What are the implications of this decentralization and distribution for what we spend, and how we spend it? This is worth being curious about.
- 3) *Governance*: because of our enduring interest in “the human record,” it’s almost inevitable that libraries take a longer range view of things in times like ours. But, in contrast, these are also the times when many administrations (for the best of reasons) have to find immediate efficiencies and reductions. Where are we as librarians to look for good models of how our libraries can be smart, savvy team players within the institution, without allowing the library to suffer disabilities from which it can’t recover? We’ve got some things to learn here, too.
- 4) *A growing disdain for euphemism* (our own and that of others). Let’s be sympathetic, rather than snarky about it, but during all this recent turmoil, the art of euphemism has risen to new heights (or plunged to new depths, if you prefer). When you hear a phrase like “entering into a time of discernment,” *be very afraid*. The thing is, people really want to know what’s going on—no spin, no obfuscation—but the straight goods is not always what they are getting. Not to be glib about it, but at a time like this, the value of clarity has never been higher. One of the things on my list as we come to end of this fiscal year is to write a narrative for our Dean (and for interested faculty) outlining where cuts have been made: which of those will be most visible, what criteria have been applied, and why. How can our libraries excel in telling our users what we won’t be doing, but equally what we will be able to do, and better than ever?
- 5) *Openness to new collaborations*: I only met the late Bill Placher once, in 2004, but he remarked at that time for all anybody knows, there may have been more people studying theology than ever before, only a lot of them may have been doing so outside of accredited settings. And someone else offered the suggestion that theological

education might be growing faster outside of ATS than inside. What does that have to do with us, as people in the curiosity business? And why? What if some of the potential need for and use of our resources lies with people outside our own communities? Where would even an introductory conversation about this take place? Something *else* to wonder about!

- 6) *Stronger relationships with publishers*: the newest issue of *Theological Librarianship*—our strongest yet—has many things to commend it. But let me just mention that one of the essays examines the recent publishing/unpublishing of the *Encyclopedia of Christian Civilization*. Publishers need in these times to know what our libraries are looking for, what they can afford; libraries, in turn, are more and more savvy about what new publications and products need to deliver to warrant consideration. We see occasional collaborations—a focus group at AAR-SBL here, the use of a librarians’ advisory council there—but *what* is the venue for the broader conversation that is so long overdue? *Where* do we sign up? What a great time to be asking such a question.
- 7) *Finally, what if the contours of how and where theological discussion takes place and how such discourse gets published are changing?* Maybe it’s going to look less like the academe we are accustomed to. How adroit are we at incorporating this into our range of resources? A few years ago I gave a paper at the ATLA conference with the title “Does Jabez Have a Prayer in Your Library?” asking about how (or whether) we collect popular theological literature. It was a topic that continues to be absorbing. But what I completely missed at the time was the interesting phenomenon of *finding theology in unexpected places*. My interest in this was piqued the other morning as I finished reading the Collins (“Good to Great”) book I mentioned earlier: *How the Mighty Fall*. So many of the critical questions seemed *theological*: the title itself (which sounds like something from the Psalms), the part played by *hubris* in Collins’ discussion of weakening leadership, a fourth chapter entitled “grasping for salvation” in charting the patterns of decline, and the final, summary section called “Well-Founded Hope.”<sup>2</sup> What if, in their own way, books like this are helping hammer out some of the big theological ideas of our times? And with a readership that extends far beyond what we are accustomed to in academia? This is a great time to wonder about what theological collections should look like: maybe a little less of the echo chamber, and a little more of the clamor of the marketplace.

## Conclusion

What we *don’t* know, what we *do* know, and what we have reason to be *relentlessly curious about*. If any of these varied topics I have just touched on seem strange or unsettling, *be not afraid*—it’s because they are all at least minor moves into unfamiliar territory. An excellent argument could be made that one of the effects of all this turbulence we are experiencing is an acceleration of changes that have been stubbornly deferred and resisted for a long, long time.

There is so much we don’t know, but our capacity to search these things out knows no bounds. This is one setting where we are poised to excel. And these are excellent times to be a curious person. At one point in his presidency, Theodore Roosevelt hosted some reporters at his home in Oyster Bay on Long Island. After speaking to a broad range of political topics,

instead of waiting for their queries, he put some questions of his own to them: “*Do not all of these things interest you? Is this not a great time to be alive? Isn't it a fine thing to be alive when so many great things are happening?*”<sup>3</sup>

Let me close with a quote from one of our illustrious forbears, who addressed an ATLA gathering very much like this one, several months before I was born, in a time which no doubt had its own set of challenges:

As this is a confession, I can now ask myself if I have ever been sorry that I am a librarian. I am sure of the answer: “No, not for one moment.” I am in the job that I want to be in. I cast no envious eyes at greener pastures. I do not want to teach, I do not want to preach, I do not want to crack rock in a quarry. I just want to be left where I am and I hope that I have the gumption to make the most of what can be done. It is all very challenging and worthwhile.<sup>4</sup>

Thank you.

—DRS

## Endnotes

- <sup>1</sup> Jim Collins, *How the Mighty Fall, And Why Some Companies Never Give In* (New York: HarperCollins Publishers, 2009): 111.
- <sup>2</sup> *Ibid.*, vi.
- <sup>3</sup> Edmund Morris, *Theodore Rex* (New York: Random House, 2001): 258.
- <sup>4</sup> Raymond P. Morris, “Theological Librarianship as a Ministry,” *American Theological Library Association Summary of Proceedings*, 7 (1953): 38.

**Comments upon Retiring**  
**by**  
**Allen W. Mueller, Eden Theological Seminary**

Thank you for this opportunity to say something about retiring. I have to admit, however, that I am in somewhat of a quandary. One person advised me not to say anything, another said that she wanted to hear everything about my career, and still another person suggested that I should sing a verse of “Thanks for the Memories,” and then sit down. I’ll ignore the advice to say nothing, I won’t tell you everything about my career, and I won’t sing. Instead, I want to use this time to recall certain occasions and persons, and in so doing, offer thanks for the ways in which I have been guided and supported in my calling as a theological librarian.

I could start in the year 342, but that might take too long. Instead, I’ll begin in the 1950s, when the St. Louis County Library began to send a bookmobile to my Lutheran elementary school and, in the summer, to the parking lot of a nearby grocery store. I remember the slanted shelves, the feel and color of buckram bindings, and the way in which books were checked out. Most of all, I recall the delight of choosing and borrowing books to take home. During those years, I also got to go a few times to the Carondelet branch of the St. Louis Public Library, a Carnegie building that offered many more books than the bookmobile, plus an enormous reading room with people sitting at tables and studying in a hushed atmosphere.

In my junior year of high school, I wrote a term paper on the 1904 World’s Fair, which was here in St. Louis. I had to use resources at the Central Library of the St. Louis Public Library, which some of you visited this week. I was introduced to the wonders of the card catalog and to staff who retrieved old books for me from behind closed doors. When I see the oak tables in that library, I can still picture myself spreading out materials and taking notes for my paper.

I didn’t go to college right after high school. Instead, I went to the headquarters of the St. Louis County Library, where I was quickly hired to shelve and retrieve books. After a short time, I was transferred to the technical services department, where I did simple copy cataloging and eventually reviewed the work of other paraprofessionals, revised filing in the catalog, and was detailed to various projects in branch libraries.

Eventually, I took a night school course in a Washington University certificate program designed for persons working in libraries, but one day, the director of the County Library called me to his office and talked to me about getting a bachelor’s degree. I soon enrolled in a new community college, and, at first, continued to work full time in the County Library and then, eventually, on a part-time basis as I completed my junior college work. I then transferred to Valparaiso University in northwest Indiana to earn a baccalaureate degree. Before leaving St. Louis, though, the pastor of my church asked me if I had ever considered going to seminary. A seed was sown.

At Valparaiso University, I enjoyed the opportunity to participate in worship leadership in the university chapel, serving as acolyte and lector on Sundays, and as a student liturgist at Wednesday evening vespers. In a historiography course, I was introduced to the use of primary resources, the reference librarian, specialized periodical indexes, and interlibrary loan. During the summer, when I stayed at Valparaiso to work in the library, I talked with the reference librarian about becoming a librarian. I also participated every week in the Sunday liturgies as

sacristan, acolyte, lector, and, eventually, as a communion assistant. As I began my senior year, my advisor asked if I had ever considered going to graduate school in library science. Yes, I had.

I received a fellowship from the University of Illinois Graduate School of Library and Information Science, and, towards the end of my studies, the dean successfully nominated me to be an intern at the Library of Congress in its six-month Special Recruit Program. At the end of the intern program, I became a reference librarian in the main reading room, where I stayed until becoming Deputy Chief of the U.S. Treasury Department Library, and then Chief of the Comptroller of the Currency/Administrator of National Banks Library.

During my years as a Federal librarian, especially after I left the Library of Congress, I became very active at Augustana Lutheran Church in Washington, an inner-city parish with a rich liturgical life and a reputation for both its neighborhood ministries and the diversity of its membership. Both the pastor of the church and some members of the congregation asked me if I had ever considered going to seminary. Where had I heard that question before? Apart from a healthy paycheck, my work as a Federal librarian was somewhat unfulfilling, and I had a growing desire to have a career related to the life of the Church. I discovered that David Wartluft, then librarian of the Lutheran Theological Seminary at Philadelphia, was also president of ATLA. In a telephone conversation with David about seminary librarianship, he suggested that I might consider going to seminary, getting ordained, serving in a congregation, and then asking whether I still wanted to be a seminary librarian.

After fulfilling certain denominational requirements, I began Master of Divinity studies at the Lutheran Theological Seminary at Philadelphia. During my second year, as part of a group project in a seminar on St. Augustine, I used not only the large library of my own seminary, but also the libraries of Princeton University and Princeton Seminary. For other courses, I found my way to the libraries of St. Charles Borromeo Seminary and Westminster Theological Seminary, both in the Philadelphia area.

After graduation, I received a call as part-time pastor of Bethel Lutheran Church in Frederick County, Maryland, about 50 miles northwest of D.C. I was ordained at Augustana Lutheran Church in D.C. on September 29, the Day of St. Michael and All Angels; and I was installed at Bethel the following day, September 30, the Day of St. Jerome. St. Jerome was born in 342, and he is the patron saint of librarians.

While in Frederick, I enjoyed both my pastoral duties and part-time library work that I picked up, but when I learned about a full-time position at the library of Wesley Theological Seminary in Washington, D.C., I wrote for an interview. After the interview, the director of the library, Roland Kircher, took me to lunch at a Chinese restaurant. My fortune read "Now is the time to make a change." With the blessings of the congregation in Maryland, I accepted the appointment at Wesley, thus blending my library degree and career with my Master of Divinity degree and church work into the vocation of theological librarian. Two weeks after I started at Wesley, Roland Kircher took me to lunch again at the same Chinese restaurant. He told me that he was retiring and that he had advised the president and the dean to name me as his successor. My fortune that day read "Your position in life will improve." I began to wonder if St. Jerome had anything to do with fortune cookies.

I stayed at Wesley for nearly fifteen years as library director, and during those years, I was active in the librarians' committee of the Washington Theological Consortium, began attending

ATLA annual conferences, was on the local host committee for the annual conference in the D.C. area, and was part of a panel discussion at an annual conference. I got very involved again at Augustana Lutheran Church, participated in local clergy meetings, and preached and led worship from time to time in other congregations in the area, as well as at Bethel Church in Frederick.

I think I got burned out at Wesley, having never had a sabbatical or study leave. When I learned about the opening for a library director of what was then called the Jesuit-Krauss-McCormick Library in Chicago, I decided to apply. I received the appointment and moved to Chicago. I could say a lot about those years in Chicago, but in retrospect, I'll mention only that in addition to facing the many challenges of the JKM Library, I met regularly with the librarians of the Association of Chicago Theological Schools and became more involved in the work of ATLA by accepting an appointment to the Education Committee. I joined a Lutheran parish, but I did not participate much in the life of the congregation beyond Sunday mornings, nor did I join any local clergy group or preach and lead worship in other congregations.

I considered returning to St. Louis when I learned about an opening as director of the Luhr Library at Eden Theological Seminary. I was attracted by several aspects of the position: as Eden's first theologically-trained librarian in over twenty years, I would redevelop the library facilities, collections, services, and staff. I would also work on integrating the collections and services of a significant archival collection at Eden with the library itself. In addition, I would be charged with continuing a long-standing cooperative library program with the nearby, but unrelated, Webster University by transitioning from a single library on Eden's campus to a library system consisting of a library on each campus, each with its own director and with certain shared staff and functions. Overall, these have been rewarding years in St. Louis in terms of addressing the challenges at the Eden Seminary library and in crafting a dynamic relationship with the Webster University library. There have also been and continue to be a number of disappointments and unmet goals. Nonetheless, I am grateful that I have been able to offer my gifts and talents for the work of the Church as a theological librarian and to work with the staff of the library at Webster University. I am also thankful that while at Eden I have been able to continue to support the mission of ATLA by chairing the Education Committee for an extra year, leading a roundtable discussion, being part of another panel discussion, serving on the ATLA Board of Directors, and being one of the hosts for our annual conference this year.

What will I do now? It's no surprise that my immediate plans include theological librarianship and the Church. Through ATLA's consultation program, I'll be working with the library of a school as it moves towards full ATS accreditation. I'll be serving as the librarian on an ATS accreditation team later this year, and I will teach a course in the adult forum at the church where I am now a member. I will also continue to read fortune cookies carefully and try to discern whether St. Jerome has anything else in store for me. More importantly, though, I will remember with gratitude those persons and events in my vocation that brought me to where I am now.

Thank you.

# INTEREST GROUP MEETING SUMMARIES

## Collection Evaluation and Development

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Kurt Berends (executive director of Theological Book Network [TBN]), Paul Stuehrenberg (Divinity Librarian, Yale University Divinity School), Russell Pollard (Collections Management Librarian, Andover-Harvard Theological Library), and Angela Morris (Head of Public Services, Ernest Miller White Library, Louisville Presbyterian Theological Seminary) led a roundtable discussion on the topic “Gifts, Gifts, and More Gifts: How to Manage Gift Books in Your Library.” Thirty people attended the session. Stuehrenberg, Pollard, and Morris discussed the various methods they employ for handling the gifts that each of their respective libraries receive. Mr. Berends explained how TBN can be an important part of the gift book process.

At the business meeting following the meeting, several topics were suggested for next year’s program. Angela Morris, Head of Public Services, Louisville Seminary, completed her four-year term with the interest group with this meeting. Dennis Swanson, Director of the Library at the Master’s Seminary, will join the group as member-at-large. Beth Bidlack will chair the committee, Dan Kolb will be the vice-chair, and Russell Pollard will take over the secretarial duties. Logan Wright, St. Paul’s School of Theology, will continue to maintain the CEAD web page, available at [http://www.atla.com/cead/CEAD\\_home.htm](http://www.atla.com/cead/CEAD_home.htm).

*Submitted by Angela G. Morris, retiring secretary of CEAD*

## College and University

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The College and University and World Religions interest groups participated in a joint session (planned by the World Religions Interest Group). Dr. Robert Baum presented “The Forgotten South: African Religious Traditions and Their Global Impact.” Thirty-five people attended the session. The presentation was followed by a slide show of relevant images from West Africa.



Seven people stayed for the CUIG business meeting. Four new people have agreed to serve on the Steering Committee. Three people will be continuing in their service on the Steering Committee. Michelle Spomer was elected Chair for 2009–10. Through post-conference emails, Sandra Lipton was elected Secretary for 2009–10.

Program ideas were discussed and there was general agreement with taking a more practical direction for the next conference. LibGuides was suggested as one possible topic area. The Steering Committee is welcome to provide more ideas for discussion after the conference.

*Submitted by Michelle Spomer, Secretary*

## **Cooperative Preservation for Archives and Libraries**

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CPAL was certified in January by the ATLA Board as a new Interest Group.

The first CPAL IG program, “The View from Archives, and Pilgrim’s Progress,” began with a panel of two archivists, Wayne Sparkman and Marvin Huggins, presenting on the possibilities for cooperation between archives and libraries in preserving denominational materials. Following their presentations, there were questions and discussion on relevant topics of interest to the members..

Next, Tony Amodeo presented a “Pilgrim’s Progress” report on this new Interest Group, beginning with a summary of written comments polled at the formative meeting in Ottawa. (see slide show at <http://Community.ATLA.com> ). The suggestions included clusters on being a clearinghouse, facilitating preservation of the physical object, creating resource directories, systemizing identification of worthy materials/last copies, and in general, identifying sources of financial support.

Mr. Amodeo then summarized the progress the CPAL IG has made to date, including

- Obtaining ATLA Board certification in January
- Progress on the Atlanteans Preservation Exchange (APEX) wiki, which now includes 23 members, and to which have been added or updated directory spreadsheets, a preservation events page, a Web directory of useful sites, and links to relevant guidelines within the Society of American Archivists
- Creating an e-mail list of interested ATLA members from respondees and attendees at the Philadelphia and Ottawa conferences
- Putting together the day’s panel program
- Recruiting Dr. David Miros for Friday’s presentation on the Midwest Jesuit Archives

The Chair then described what was needed now for the CPAL IG to progress, including an elected Steering Committee of four and a volunteer subcommittee to work on improving the APEX wiki to the point it can be moved to an ATLA platform (perhaps the new SharePoint software). Finally, CPAL needs individual members willing to contribute their time, knowledge and talent. He noted that many hands make light work.

Nominations were solicited for the Steering Committee. Those volunteering were:

- Daniel Kolb (Archabbey Library, St. Meinrad's)
- Ruth Tonkiss Cameron (Burke Library, Columbia University at Union Theological Seminary)
- Robert Presutti (Pitts Theology Library, Emory University)
- Tony Amodeo (Von der Ahe Library, Loyola Marymount University)

The four nominees were elected by acclamation. Later it was decided that Tony Amodeo would continue as Chair. Ruth Tonkiss Cameron was selected as Vice-Chair and will succeed to Chair in Louisville.

Volunteers were solicited for a subcommittee on the APEX wiki. Bruce Eldevik (Luther Seminary) was the single volunteer; Mr. Amodeo encouraged others to consider joining this subcommittee, helping Bruce revise the wiki and make its most useful information available to the whole ATLA community.

Mr. Amodeo thanked the outgoing formative Steering Committee for their help and assistance, with special thanks to Claudette Newhall, who gave critical support during this first year. He then thanked the attendees, inviting them to contact him or the other Steering Committee members for entry into the private APEX wiki.

*Submitted by Tony Amodeo, Chair*

## **Judaica**

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There were three presentations given on the subject of e-reserves and copyright to about 45 people. Lora Mueller, library associate from Pius XII Memorial Library, gave a presentation on the e-reserves program used by her library. Using PowerPoint, she demonstrated how it works and highlighted decisions surrounding e-reserves that impact copyright issues. Emily Knox, doctoral student at Rutgers University, gave a presentation on the moral and philosophical concerns that librarians face with copyright issues and e-reserves. Bill Hook, Director of the Vanderbilt Divinity School library, gave a presentation on the journey the Vanderbilt Divinity School library took and the institutional and legal challenges faced with instituting an e-reserve system. After the presentations, there was a brief time for questions and discussion. Summaries of their presentations can be found in the ATLA proceedings.

After the presentations and ensuing discussion, James Skypeck, outgoing chair of PSIG, presented the officer and members for next year. David Mayo agreed to serve as next year's chair and Suzanne Estelle-Holmer agree to serve as vice chair. Three candidates were presented to fill three openings for the following year—Steve Perisho, Theology/Humanities/Fine Arts Librarian at Seattle Pacific University agreed to serve as secretary; Derek Hogan, assistant professor of New Testament and theological/reference librarian for the Campbell Divinity School; and Leland Deeds, Librarian for Academic Computing Support at Union-PSCE were elected to fill the three open positions. A brief discussion of future conference topics took place.

*Submitted by David Mayo, Chair*

## Teaching and Learning

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This year TALIG attendees heard from two speakers. Ruth Gaba, the Information Literacy Instruction/Reference Librarian at Concordia University in Wisconsin, presented an update to her research project, "Reading, Writing And Researching By MDiv. Students and What Role the Library Plays in Those Processes: A Study of Procedure and Environment." More

information can be found at <http://www.screencast.com/t/zurvrjdoc/>

Barbara Carnes, Ph.D., President of Carnes and Associates in St. Louis, was our second speaker. Dr. Carnes consults, teaches and trains in corporate and university settings. Her dissertation topic was training transfer. She shared an analogy of some teaching experiences being like washing your hands with soap, and while rinsing them you watch the soap go down the drain.

Dr. Carnes shared some techniques to integrate education, introduced methods which incorporate training buddies, support groups, and relapse prevention. She urged us to begin a Use it or Lose it Checklist. We also took a look at aspects of Learner Characteristics, the Organizational Environment and Support (both before & after), and Training Design.

More information on Dr. Carnes' work can be found at <http://www.maketrainingstick.com>. A new edition of her book, *Making Training Stick*, will be available later this year.

Business meeting: June 19, 2009 St. Louis

Forty-three members attended this year's session. Steering Committee Chair Christine Wenderoth opened the business meeting with discussion of committee membership. Tolonda Henderson, former Vice Chair, resigned from the Steering Committee. She has accepted another job and will be leaving ATLA.

TALIG members approved a seven-member Steering Committee and elected Howertine Duncan, Jane Elder, Liz Leahy, Rebecca Miller, and Richard Reitsma to join Christine Wenderoth and Jennie Bartholomew.

Ideas for the group were shared.

- Compiling informal tips and best practices
- Preconference workshops
- Share instruction materials (Lib Guides, scripts, videos, flash tutorials)

Amy Limpitlaw identified the new Sharepoint software as a way for members to share information. This software is on the ATLA website and will be opened to TALIG members.

### **Steering Committee Meeting, Saturday, June 20, 2009 @ Concordia Seminary**

The Steering Committee met: Howertine Duncan, Jane Elder, Liz Leahy, Rebecca Miller, Richard Reitsma, Christine Wenderoth and Jennie Bartholomew. We elected Liz Leahy as the new Vice Chair, and Jane Elder as Secretary.

Ideas to work on this year:

- Compile Best Practices, present these at a Poster Session (LL)
- Plan a brainstorming session for the annual conference where attendees can meet in small groups to share their struggles and ideas related to an instruction topic. (RM)
- Services for distance learning students (off-campus students), look at how to teach them, document how and what they are learning
- Set goals for the Interest Group
- Share documents (via SharePoint)
- Take a look at Social Networking and address boundary concerns/violations
- Technology: how to use it, what does the university support, what does IT support?
- Work on the next conference program

*Submitted by Jennifer Bartholomew, Secretary*

## Technical Services Interest Group

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Other Steering Committee Members:  
Vice Chair: Tammy Johnson  
Secretary: Lois Guebert  
Others: 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/wcig/>.

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 Thursday June 18, 2009 from 4:00–5:30 p.m. Dr. Robert M. Baum, Associate Professor and Chair of the Department of Religious Studies, University of Missouri, Columbia, spoke before the combined World Religions and College and University Interest Groups. His fascinating presentation was entitled: *The Forgotten South: African Religious Traditions and Their Global Impact*. He began with a general overview of indigenous African religions, their common and disparate traits, and how their concepts of reality and the divine differ from those in western religions. He then discussed in more detail the Diola religion and people of southwestern Senegal. Over more than 30 years time, Dr. Baum has spent long periods living with the Diola, conversing with them, and participating in some of their rituals. As the Diolas' trust in him grew over time, they gradually revealed more and more of the depths of their religious beliefs and practices to him. Thus he has become keenly aware of the limitations of the usual year to year-and-a-half of field research. Dr. Baum's publications include *Shrines of the Slave Trade: Diola Religion and Society in Precolonial Senegambia* (Oxford 1999) and a number of articles. "Crimes of the Dream World: French Trials of Diola Witches in Colonial Senegal" (*International Journal of African Historical Studies* 37, 2, 2004, pp 201-228) explains how the French colonizers mistakenly came to believe that the Diola were practicing cannibalism.

A brief business meeting followed the presentation. The group confirmed next year's presenter, discussed possible ideas for a 2011 program and methods of obtaining ideas and new steering committee members through the World Religions E-Discussion List. Officers of the Steering Committee are: Chair: Laura Harris (2007-2011), Vice Chair: Jared Porter (2009-2012), Secretary: Cheryl Adams (2007-2009), members: Ellen Frost and Denise Hanusek. Five were in attendance at the business meeting.

*Submitted by Cheryl Adams, Secretary*

# PRESENTATIONS TO INTEREST GROUPS

## **Gifts, Gifts, and More Gifts: How to Manage Gift Books in Your Library (Collection Evaluation and Development Interest Group)**

by

**Russell Pollard, Andover-Harvard Theological Library,**

**Paul F. Stuhrenberg, Yale University Divinity School**

**Angela Morris, Louisville Seminary Library,**

**Kurt Berends, Theological Book Network**

Most libraries accept donations of books, and these gifts are often a mixed blessing. This round table was led by three librarians from different types of institutions and a representation of Theological Book Network. They discussed how their libraries process gifts, the tax implications of gifts, and ideas for being good stewards of these donations.

### **Russell Pollard, Andover-Harvard Theological Library**

Information about the tax implications of gifts, in the form of an IRS cheat sheet (with apologies to non-U.S. CEAD members):

- 1) Important point: do not give appraisals or estimates of value.
- 2) Best practice: provide the donor with a letter of acknowledgment. The donor has a record for tax purposes and the documentation protects a library's right to use or dispose of donations.
- 3) A donor claiming a deduction of \$250 or more for a non cash donation: the donor must provide written acknowledgment or a formal deed-of-gift
- 4) If a donor's non-cash contribution total for the year is more than \$500:
  - the donor must file IRS form 8283 and attach library's acknowledgment.
  - the library must retain gift for three years. If the library disposes of the gift, or portions of it, the library must file IRS form 8282, which reports a reduction in the value of the original gift and affects the donor's original deduction.
- 5) If a donor claims contributed property is worth more than \$5000:
  - the donor is responsible for an appraisal to determine fair market value.
  - the donor must file IRS form 8283 after submitting it to the library to complete part IV, donee acknowledgment. Part IV must be signed by an authorized signer.

Again, the library must retain the gift for three years. If the library disposes of the gift or portions of it, the library must file IRS form 8282, which reports a reduction in the value of the original gift and affects the donor's original deduction.

How do you know if a donor is claiming a tax deduction? Ask, especially if there is any reason to presume a value over \$500, since in that case, the library must retain the gift for three years, or if not retained, file IRS form 8282. Some libraries require the donor to fill out a donation form that includes a check-off for a donor's intention to claim a deduction, so that this information is gathered up front.

## **Angela Morris, Ernest Miller White Library at Louisville Seminary**

When books are donated to this library, donors are told that we will add the titles we need to the collection, and all other titles will be included in the library's annual book sale at modest prices so students can build their libraries.

The library receives approximately 3,000–4,000 gift volumes per year. A very small number of these are added to the library's collection. Roughly 1,000 are sold in the annual library book sale, leaving several thousand volumes to be dealt with. What is the best way of dealing with the remaining books?

We contribute to other organization's book sales. Currently, books in good shape that don't normally sell at our sale are given to a local historical society for their book sale.

Since 2005, we have given about 1,000 volumes per year to Theological Book Network (TBN). They focus on getting materials to seminaries in need overseas. Plus, they provide free pick up of boxed books.

It took me a while to realize this, but a certain number of books need to be euthanized. They have no value, so they are boxed up and thrown away.

After reading the article "The Internet Connection: How the Internet is Changing the Disposal of Books" by John R. Clark, *Behavioral & Social Sciences Librarian*, 26:2 (2007): 677-68, we tried a number of other avenues. The article outlines a group of Internet-based businesses that focus on used books and details a librarian's experience in using each of them to dispose of unneeded books.

- Better World Books (BWB)—we sent a number of books to this organization and received a check for a small amount in return. The organization pays for shipping, which is a savings for the donating library. However, BWB has changed their terms for accepting books, and pre-screening is now a part of the process. Pre-screening involves inputting each book's ISBN number to see if the book is wanted by BWB. The pre-screening will indicate if they will accept the title as a donation, pay something for the title, or aren't interested in that book. They will accept many items as a donation and pay a little for some. They provide free shipping for both sold and donated items.
- Book Prospector—another on-line book site. It requires setting up an account then inputting the ISBN and condition of the book to receive a price quote for the title. That quote is often zero. Free shipping with UPS is provided for the books that you sell to them. This process is labor-intensive. It might be a good task for volunteers or students with some free time at the desk, since it can generate a bit of income.

There are other organizations listed in the article that we haven't tried that other institutions might find worth investigating, such as the book exchange site Half.com, a counterpart to eBay, and Bookmooch.

Is all this work worth it? It was worth trying several of these options to get a feel for what is involved and to see if we were overlooking a useful avenue for disposing of unneeded titles and generating some income. Given the changes at Better World Books, we will probably stop using them. For certain kinds of books, we'll continue to use Book Prospector. TBN will continue to be a valuable partner in getting our unneeded gift books to other libraries.



## **Paul F. Stuehrenberg, Yale University Divinity School**

The Yale Divinity Library became what it is because of gifts. The library was founded in 1932 when the Divinity School moved to its current location. No books were transferred from the central library. Instead, three small special collections were brought together to form the core of the Divinity Library, two-thirds of which were in the Day Missions Collection. Raymond Morris, the Divinity Librarian from 1932 to 1972, soon recognized that in order to support the work of the Divinity faculty, the Divinity Library would have to support their research as well as their teaching. But he didn't have the funding to build such a collection. Instead, the early collection was built by gifts from the Divinity faculty. Among those that formed the core of the Divinity Library's research collections were the libraries of Charles R. Brown, Benjamin W. Bacon, Frank C. Porter, Douglas Clyde Macintosh, and Henry Hallam Tweedy. So important were these faculty gifts that we continue to include their names in the Library listing of the Yale Divinity School bulletin.

In recent years, we have continued to accept gifts from faculty, alumni/ae, and others. I believe there are four reasons for doing so.

- 1) Gifts often augment the collection, either by filling in lacunae, by providing an added copy for heavily used titles, or by replacing lost volumes.
- 2) Gift books can provide some supplemental income, either from sales to dealers or to the community.
- 3) Accepting gift books helps to transmit the books from one generation of scholars to the next.
- 4) Accepting gift books is good for public relations; many people don't like throwing books out, and are thankful for someone to take them off their hands.

We used to have book sales at which books were sold for a few dollars a volume, with income going to pay the student assistants who processed the gifts. Our new library lacks the space to process gift books, so now we give the titles not added to our collection to the Theological Book Network, who sends them to libraries overseas. Donors are more than happy to learn that some of their books will find a new life helping to educate pastors in Africa or Asia. In my "thank you" letter, I always provide TBN's website, so they can find out more about TBN's work, and, perhaps, contribute to support their work.

## **Kurt Berends, Executive Director, TBN**

Mr. Berends explained the mission of Theological Book Network (TBN), which is to provide quality academic books and journals to the libraries of seminaries, colleges and universities in Africa, Asia, Eastern Europe, Latin America, and the Middle East that provide theological training toward the development of leaders, teachers, and clergy in the Christian Church. He explained how TBN can be a valuable partner with libraries to move their unwanted gift books from their library to libraries around the world that desperately need those books. The TBN website has full information about donating to the organization at <http://www.theologicalbooknetwork.org>.

Several comments from the discussion following the presentation:

- The Friends group at one library organizes and runs the annual library book sale that generates a significant amount of money each year through their three-day sale.

- Another library has generated a surprising amount of income by selling unwanted books on e-Bay
- One library director suggested that, rather than spending such a large amount of time on gift books, why not donate them to TBN so that they will go to areas of the world that desperately need these titles.

## **Conclusion**

The general consensus was that there isn't any one perfect method for processing gift books effectively. Most libraries host a book sale, send materials to TBN, and keep searching for the best way to dispense of what remains.

*Submitted by Angela Morris, Secretary CEAD*

**The Forgotten South: African Religious Traditions and  
Their Global Impact**  
**(College and University Interest Group and World Religions Interest Group)**  
by  
**Robert M. Baum, Religious Studies, University of Missouri**

As we approach the end of the first decade of the twenty-first century, it continues to surprise me how many religious studies departments, dedicated to the comparative study of religions, fail to include within the canon of specialties their departments offer the study of indigenous African religions: those religious traditions created by African peoples that are closely linked to their sense of ethnic identity and provide a spiritual connection to the land, to the supreme being, to lesser spirits, and to their ancestors. To the extent that this field exists at all within the Western university, it is usually relegated to departments of anthropology that have their roots in Western expansion into the Forgotten South of the Americas, Asia, and Africa. It is indeed curious that our students learn about theoretical approaches to the study of religions by examining the work of anthropologists and historians of religion who studied African religions, but they seldom have the opportunity to study African religions on their own terms, in order to understand some of the oldest and still dynamic and vital religious traditions in human history. Indeed, if physical anthropologists are correct and human beings first came into being on the African continent, then it stands to reason that religions themselves began in Africa, as well.

If that is the case, then why this profound neglect? Why the forgotten South? What I will try to do today is address the origins of this neglect, the stereotypes of African religions, and some sense of the rich diversity of African religious traditions. I will conclude with some brief remarks about their encounter with Christianity and Islam, as well as the future of indigenous African traditions.

The distinguished philosopher and novelist, Valentin Mudimbe has demonstrated the remarkable persistence of two fundamental assertions about Africa in the Western imaginings of the continent. These have had a profound impact on the place of African Studies within our universities. Since the time of Herodotus, he notes, Western travelers and scholars have imagined Africa as a place without history and without religion. Herodotus described Africa as populated by a host of bestial creatures, most notably the Troglodytes, none of whom possessed a sense of history or a religious system. This distinguished Africans from the Greeks and Egyptians, and eventually, the Romans, with their emphases on civil religions and civic histories.<sup>1</sup> This discourse of disparity persisted into the modern era, most influentially in Georg Friedrich Hegel's, *Philosophy of History*:

Africa proper . . . the land of childhood, which lying beyond the day of self-conscious history, is enveloped in the dark mantle of night . . . But even Herodotus called the Negroes sorcerers: now, in sorcery we have not the idea of God, of a moral faith . . . At this point we leave Africa . . . For it is no historical part of the world: it has no

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<sup>1</sup> Valentin Mudimbe, *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge*, Bloomington: Indiana University Press, 1988, p. 70.

movement or development to exhibit . . . What we properly understand by Africa is the unhistorical, undeveloped spirit, still involved in the conditions of mere nature and which had to be presented here only as on the threshold of the World's History.<sup>2</sup>

These images find their way into accounts by travelers and slave merchants during the era of the Atlantic slave trade, conveniently echoing these ideas of non-historical peoples without religion as a way of describing Africans as people who ought, by their very natures, be enslaved. Had not Plato once described peoples without history or religions as brutes for whom enslavement could be justified?<sup>3</sup> These images found their way into the travelogues of intrepid explorers like Sir Samuel Baker, who, despite the fact that he spoke no African language and was continually on the move in his quest for the source of the Nile, wrote confidently about his encounters with various peoples without religion. Less than a century later, British anthropologists wrote some of the finest analyses of African religions based on field research among Baker's peoples without religion.<sup>4</sup> If, however, the slave traders and explorers of the sixteenth through the nineteenth century were correct, then I would find myself as both a historian of Africa and a student of African religions as a person who has spent his entire professional career studying the history of peoples without history and the history of religions of people without religions. So I can stop now. It is only a short trip back to Columbia. But, alas, I will not have met my task.

Where did these images that dominate Western imaginings of Africa come from? I think they are rooted primarily in four phenomena. First, is the long-standing continuity of the nature of interaction between peoples of the Mediterranean and European worlds with Africa. Since the time of the pharaohs, people from the North have purchased the lives and labor of African peoples from south of the Sahara. Their legitimation of such practices and their eventual sale of African slaves to other peoples helped created these images of barbarians without history and religion. Such images persisted in the Islamic world where non-Abrahamic religions were seen as simply forms of "unbelief" and whose adherents could be subject to enslavement. As the Portuguese explored the African coasts seeking sea routes to Asia, they discovered the utility of employing unfree African labor on sugar cane plantations off the coasts of North Africa and Iberia. The idea of bringing religion to people without religion and putting Africans into history became a justification of the Atlantic slave trade endorsed by French, British, Portuguese, Spanish, Danish, Dutch, and Baltic slave traders. A second reason for this idea that Africans had no religions, apart from Islam and Christianity, was that Europeans associated "religion" with houses of worship. They looked for church-like dwellings, mosque-like dwellings, and temples, and, not finding many, this reinforced their image of Africa as a place without religion.

Similarly, they thought of religions having some kind of scriptural foundation, a practice common not only to the Abrahamic religious communities, but to most of the Asian religious

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<sup>2</sup> G.W.F. Hegel, *The Philosophy of History*, New York: Dover, 1956, pp. 91, 93, 99.

<sup>3</sup> David Brion Davis, *The Problem of Slavery in Western Culture*, Ithaca: Cornell University Press, 1966, pp. 66-67.

<sup>4</sup> Samuel Baker, cited in Benjamin Ray, *African Religions: Symbol, Ritual, and Community*, Englewood Cliffs, NJ: Prentice Hall, 1976, p. 3. E.E. Evans-Pritchard, *Nuer Religion*, New York: Oxford University Press, 1956 (1974). Godfrey Lienhardt, *Divinity and Experience*.

traditions that, since the eighteenth century, they were beginning to study. African religious traditions relied primarily on oral traditions handed down from teacher to student, from father to son, and mother to daughter. These traditions were inaccessible to European travelers, not only because they did not understand African languages, but because of the fourth reason for European unawareness of African religions, the only one that came from African traditions themselves. The focus on oral transmission of knowledge, the idea that knowledge is power and that one must demonstrate one's ability to handle the power being offered through education, has served to reinforce the esoteric nature of African religious education. Only people with the right to know, who had demonstrated their ability to handle the power of religious knowledge, would be taught. Travelers for short periods of time, missionaries who sought to revolutionize African societies through the introduction of Western forms of Christianity, colonial administrators, and even eager graduate students funded for a year of the field research experience, did not qualify. In many cases, they were told what village elders wanted them to know, the kinds of stories they told their children, stories devoid of the central paradoxes of their religious traditions. And dutifully, in accordance with the intent of their informants, missionaries, travelers, and anthropologists wrote about child-like beliefs, practices, and superstitions, never suspecting that they were being kept at arm-length and were being told the equivalent of Bible Stories for Children.

Although there were occasional vivid and accurate descriptions of African religious practices during the era of the Atlantic slave trade, it was only with the arrival of missionaries, primarily in the nineteenth and twentieth centuries, with their vocational focus on religious phenomena and the work of conversion, that we began to get reports on African concepts of the supreme being, of lesser gods or spirits, and the rituals they performed to worship them. They wrote reports back to their missionary and/or geographical societies, to popular magazines and newspapers, and what became known as "arm-chair" anthropologists wove them together into encyclopedic studies of the non-Western world, arranged according to the dominant paradigms of the time, evolutionary schema that saw Africa and other "primitive" parts of the world as living laboratories for the study of the origins of religions. Various theorists came up with different ideas about the origin of religions, ranging from Sir Edward Burnett Tylor's animism (the belief in souls in everything), Charles de Brosses and James Frazer's concept of fetishism (the worship of powerful objects), polytheism (the worship of many gods), etc. African religions were always placed at the bottom of the evolutionary schema and either monotheism or atheism, both most influential in the West, were placed at the apex. Evans-Pritchard describes a standard "recipe" for these types of descriptions of African religions:

a reference to cannibalism, a description of Pygmies (by preference with a passing reference to Herodotus), a denunciation of the inequities of the slave trade, the need for the civilizing influence of commerce, something about rain-makers and other superstitions, some sex (suggestive though discreet), add snakes and elephants to taste; bring slowly to the boil and serve.<sup>5</sup>

In the late nineteenth and early twentieth century, only Father Wilhelm Schmidt suggested the possibility of an initial monotheism, suggesting that all religions can be traced back to

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<sup>5</sup> Edward Evans-Pritchard, cited in Benjamin Ray, *African Religions*, p. 3.

Adam and Eve and their primal revelations in the Garden of Eden.<sup>6</sup> It is interesting to note that when Christian missionaries began to proselytize in earnest in the mid-nineteenth century, each African religion they encountered had a word for a supreme being that missionaries saw as roughly equivalent to the Christian concept of God. Now, they occasionally had problems with interpreters and translation. Okot P'Bitek described an early encounter of missionaries with the Acholi of Uganda in which they asked some elders about who created them. The interpreter, however, chose a term for create that meant "mold" with the implication of "deform." The elders replied that Rubanga was that deity. The missionaries said that this was their god. The Acholi elders thought that this was strange, that they usually try to keep Rubanga out of their lives, but perhaps the Europeans knew something that they did not. Nevertheless, the missionaries had few converts in the years before they discovered the error of their translation and switched to the term that was used by the Acholi to describe the supreme being.<sup>7</sup>

Systematic anthropological research on the subject of African religions began in the 1920s and original research by historians of religions on African religions had to await the conclusion of the Second World War. Not surprisingly, many of the early religious studies, i.e., Geoffrey Parrinder and Placide Tempels, were written by former missionaries with many years experience in African societies.<sup>8</sup> By the 1950s a number of African scholars, largely Christian in religious practice, began to write on their own communities' religious systems, often attempting to demonstrate strong parallels between Christianity and African religions.<sup>9</sup> From the late 1960s, scholars like Charles and Jerome Long and Benjamin Ray began to study African religions within the framework of the history of religions.<sup>10</sup> By the late 1980s, African religions scholarship had created a small but critical mass, which led Rosalind Hackett and Robert Baum to create an African Religions Group at the American Academy of Religion.<sup>11</sup>

So, based on this gradual expansion of research on African religious traditions, what do they entail? First, I would suggest two strong cautionary statements: there are over one thousand different African cultures, each of which have their own distinct religious practices. Their differences reflect different linguistic groups, ecological zones, political systems, interaction

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<sup>6</sup> Father Wilhelm Schmidt cited in Ray, *African*, pp. 6-7.

<sup>7</sup> Okot P'Bitek. *African Religions in Western Scholarship*, Nairobi: East African Publishing House, 1970.

<sup>8</sup> Geoffrey Parrinder, *West African Religion*, Second Edition, New York: Barnes and Noble, 1970. Father Placide Tempels, *Bantu Philosophy*, Paris: Presence Africaine, 1946.

<sup>9</sup> J. B. Danquah, *Akan Concepts of God*, London: Franck Cass, 1968. E. Bolaji Idowu, *African Traditional Religion: A Definition*, London: SCM Press, 1973. John Mbiti, *African Religions and Philosophy*, Garden City, NY: Anchor Books, 1970. Okot P;Bitek is a major exception. He emphatically rejected the imposition of Christian categories on African traditional religions, preferring to use African categories to describe African religions. See *African Religions in Western Scholarship*.

<sup>10</sup> Charles Long, *Alpha*: . Benjamin Ray, *Myth, Ritual and Kingship in Buganda*, New York: Oxford University Press, 1991. \_\_\_\_\_, *African Religions*, op, cit.

<sup>11</sup> For a discussion of the history of the study of African religions in Britain, see James Cox, *From Primitive to Indigenous: The Academic Study of Indigenous Religions*, Aldershot, England: Ashgate, 2007.

with other cultures, including those of Muslims and Christians, the impact of the Atlantic slave trade, and the influence of disease. Thus, there are significant differences between African religions of the Sudanic and Sahelian regions of West Africa in comparison with traditions of Upper Guinea and with Lower Guinea. Both are significantly different from the religions of Bantu-speaking Equatorial, East, and Southern Africa, as well as from the Nilotic religious traditions of East Africa. Second, the term “religion” has a distinct meaning within Western religious discourse; terms associated with “religion” in African languages may not convey an exact parallel. As Jonathan Z. Smith challenged historians of religion to do, we must stipulate what we mean by “religion” in the societies in which we work. Thus, in my own work on Diola “religion,” I associate four terms with the English term: *makanaye* “what we do” or tradition; *boutine*, a path; *kainoe*, thought; and *huasene* or ritual. Thus, Diola think about what Westerners identify as “religion” in terms of tradition, following a path, thought, and ritual.<sup>12</sup>

Next, I would suggest that in every case in which I am familiar, African religions have at their center a concept of a supreme being, who is seen as eternal and the source of all power in the universe. Many have suggested that the supreme being is relatively remote and inactive, what has often been called a *deus otiosus*, the source of all life power, but relatively inaccessible to ritual supplication. In fact, the importance of the supreme being differs dramatically from one religious tradition to another. As we turn to specific religious traditions, one should keep in mind that these supreme beings are not all-knowing; they make mistakes and they allow emotions to cloud their judgement.<sup>13</sup> Among the Dogon, for example, the supreme being, Amma, rapes mother earth because of his profound loneliness as the sole being in the universe. These supreme beings are considered to be male in some religious traditions, female in others, and androgynous in some. When I asked Diola elders about whether their supreme being, Emitai (Of the Sky) was male or female, the response I got was “You are from America. They have sent someone up to Emitai (to the moon). You tell us if God has male parts or female parts.” In short, they thought it was an inane and prurient question about the anatomy of the supreme being. One could consider my asking of this question as a reflection of an American culture where the gender of God was a matter of considerable contestation in the 1970s and 1980s.

In every case, this supreme being begins the process of creation and is seen as the source of life. In the ecological zones where adequate rainfall can make the difference between feast or famine, the supreme being is often identified as the source of rain. Finally, the supreme being judges the behavior of people when they die and determines their initial destination in the afterlife. Only those people who have lived in ways that helped their families and communities become ancestors. Those who violated community norms through violence, sexual improprieties, theft, or witchcraft are sent to various kinds of punishments, but they, along with the ancestors, are eventually reborn. As one Diola Catholic said, even though he had learned in catechism that people stay in Heaven or Hell for all eternity, “The priest was a white man. He could not see the spirits of the dead, returning to the living. We do not believe

<sup>12</sup> Jonathan Z. Smith, *Imagining Religion: From Babylon to Jonestown*, Chicago: University of Chicago Press, 1982, p. xi. Robert M. Baum, *Shrines of the Slave Trade: Diola Religion and Society in Precolonial Senegambia*, New York: Oxford University Press, 1999, pp. 34-35.

<sup>13</sup> This is not unique to Africa. Witness the “failure” of God’s initial creation in Genesis and Its decision to repopulate the world after the flood.

that God could hate anyone so much as to condemn them to Hell forever.” In many African religions, the supreme being is neither remote nor inactive, but controls the creation of life, the distribution of rain, and determines one’s fate in the afterlife. In describing African religions, I avoid the sterile debate about whether African religions are monotheistic or polytheistic, a debate that Okot P’Bitek accurately suggests has far more to do with polemical debates about the founding of Christianity in the ancient world than the religious realities of African farmers and herders.<sup>14</sup> I prefer to describe African religions as monocentric; there is a supreme being, of varying degrees of importance, at the center of each African religious system.

In most African religions, there are also lesser deities or lesser spirits. Among the Yoruba of Nigeria, Benin, and Togo, they are known as *orisha* and there are 401 of them, many of whom were, at one time or another, incarnate among human beings. They have rich theographies, or bodies of myth, which describe their different powers and their interactions with other gods and humans. In other cases, like that of the Diola of Senegal, Gambia, and Guinea-Bissau, these spirits are not described in very specific personal terms, but more in terms of their specific functions on behalf of Diola communities. The lesser spirits or lesser gods control many aspects of daily life. Among the Yoruba, there are *orishas* associated with women’s fertility, the fertility of the land, kingship, various forces of nature, iron, and war (recently expanded to include chauffeurs, factory workers, etc.) and disease (the smallpox god, Shopona has become associated with a new disease, AIDS, since the elimination of smallpox from the human disease-scape). Among the Diola, lesser spirits, known as *ukine*, govern many aspects of life from male and female initiation and fertility, to rain rituals, blacksmithing, and even the decisions of the town council as they set wages, prices, and collective labor obligations—all of which must be enforced with the authority of a specific spirit cult, called *Hutendookai*.

Some would say that the existence of such lesser spirits represent a kind of arrogance, in which people create gods or spirits and associate them with the supreme being. As the distinguished novelist, Chinua Achebe, has noted, however, the Igbo have a proverb: “God is like a rich man, you approach him through his servants.” Rather than arrogance, it is a sign of humility. Nuer liken the distance between the supreme being and humans as like that of humans and ants. Diola suggest that it would be blasphemous to pester the supreme being about things of minor importance like winning a ball game or a wrestling match. There are lesser spirits for that.

In many cases, these spirits or lesser deities represent distinctly gendered forms of spiritual power. In the case of the Igbo goddess of wealth, Idemili, male devotees wear women’s clothes and hairstyles as a way of showing their devotion to this goddess, and women priests are common.<sup>15</sup> In the case of the Diola, there was a priestess of a woman’s fertility shrine with whom I continually sought to conduct interviews. This is not something that men and women would normally discuss, however. Participation in the rituals at the shrine is strictly limited to women who have given birth to children. Exasperated by my continued attempts to interview her about this, she would point to my lack of knowledge of women as the cause of my inappropriate behavior. One day, she told me that the day I give birth to a child, she

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<sup>14</sup> Okot P’Bitek, *African Religions in Western Scholarship*, Nairobi, East African Publishing House, 1969.

<sup>15</sup> Ife Amadiume, *Male Daughters, Female Husbands: Gender and Sex in an African Society*, London: Zed Books, 1987.



would explain everything to me. That night, I dreamt that I was pregnant—dreams are very important in Diola traditions—and I told her about it the very next day. She smiled and said no, that was not good enough. I never did get an interview with that powerful priestess, though I eventually came to know what men are allowed to know about this powerful women's fertility shrine.<sup>16</sup>

In addition to lesser deities or lesser gods, ancestors play an important role in African religious systems. This is particularly true in Equatorial, Eastern, and Southern Africa, where ancestors play an important role as intermediaries between the realm of spirits and deities and the human world on behalf of specific individuals and families. Ancestors appear to their living descendants in dreams and visions, giving them advice and providing them with warnings about foolhardy actions or the neglect of familial obligations. They represent the most personalized form of spiritual power. In Buganda, the royal ancestors represent the spiritual authority of the kingdom. In some cases, like that of the Diola, the ancestors settle in a spiritual dimension right within the township, near special trees or in sacred forests. On a calm night, it is said that you can feel the warmth of their cooking fires along footpaths throughout the township. I have felt such warm spots on a calm evening. As the West African poet, Birago Diop, noted:

Those who are dead are never gone,  
they are in the breast of the woman,  
they are in the child who is wailing  
and in the firebrand that flames.  
The dead are not under the earth:  
they are in the fire that is dying,  
they are in the grasses that weep,  
they are in the whimpering rocks,  
they are in the forest, they are in the house,  
the dead are not dead.<sup>17</sup>

These various types of spiritual beings make their presence known in a number of ways. In the case of the supreme being, most African religious traditions include a description of an ancient time when the supreme being was in regular contact with humans. For various reasons, ranging from human disobedience and ingratitude to the spiritual pranks of trickster deities, the supreme being withdrew into the heavens, leaving the task of communicating with the supreme being far more difficult. Still, some individuals received instructions from the supreme being through dreams, visions, or spiritual journeys. This is the basis of a Diola prophetic tradition, about which I am currently writing a book, in which over sixty different men and women claim authoritative communications from the supreme being accompanied by a commandment to teach. Some of them are active today. Others, usually women, became possessed by the supreme being, spoke in Its voice, which was then interpreted by shrine priests,

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<sup>16</sup> For a discussion of my experience conducting ethnographic research on women, see: Robert M. Baum, "From a Boy Not Seeking a Wife to a Man Discussing Prophetic Women: A Male Fieldworker among Diola Women in Senegal, 1974-2005," *Men and Masculinities*, Vol. 11, #2, December, 2008, pp. 154-163.

<sup>17</sup> Birago Diop, cited in Albert Raboureau, *Slave Religion: The "Invisible Institution" in the Antebellum South*, Oxford: Oxford University Press, 1979, p. 3.

usually male, as a way of indicating the wishes of the supreme being. This was particularly important in the case of the Igbo's Aro Chukwu oracle and the Mwari shrine of the Shona of Zimbabwe.

Lesser deities and spirits, as well as ancestors also appeared to humans through dreams and visions and they possessed human hosts in order to communicate with their devotees. Both the Hausa and the Yoruba describe spirits as riding their human hosts like horsemen ride their horses. Still others claim to have powers of the head or of the eyes that allow them to see in the realm of the spirit and actually see and communicate with lesser deities, lesser spirits, and ancestors. These communications from the realm of the spirit, from supreme beings and lesser deities, and from lesser spirits and ancestors provide the basis for the creation of specific spirit cults, the style of ritual, and the ethical imperative imposed both on the devotees and the community at large.

This brings me to what many think they are most familiar with about African religions—the concept of witchcraft. African forms of witchcraft have very little to do with the Western imaginings of witchcraft in their own cultures or with the neo-Pagan revival of self-identified “witches.” The term was applied to Africa by anthropologists, based largely on the stereotypes of witches that permeate Western popular traditions. In an African context, witches are often described as people whose souls leave their bodies at night and attack the spiritual essence of other people, their souls, or a portion of their bodies, or they attack the spiritual essence of property, including livestock, grain, fruit, etc. In societies with chronic shortages of protein, witches are said to “eat” other people in the night, but it is not their flesh that they eat, but their spiritual essences. In the case of the Diola, the supreme being was said to have given witches the power to consume the spiritual essence of other people when their times had come for them to pass into the land of the dead. Some men and women, however, abused this power for personal gain or out of gluttony. They wanted to consume other people or seize property that would give them more than their fair share in a society with limited resources. They were also said to be organized in strictly hierarchical societies, in sharp contrast to the extremely egalitarian nature of ordinary Diola society. In contrast to a certain Diola reticence about showing affection in public, witches were said to hold orgies, often involving sex with lepers and other unattractive partners. Among the BaKongo, witches are said to have the same powers as healers and chiefs; the primary difference is that they wield their power on behalf of individual, selfish interests rather than the family or the community as a whole. In BaKongo society, people whose souls had been eaten by witches could be kept alive as zombies (a KiKongo term), to work as slaves on plantations in Africa, or in the Haitian tradition of Vaudou, in the New World. Among the Yoruba, where only women possessed the power of witchcraft, the power of “the Mothers” could be turned on men who abused women and it could result in what has recently been labeled as “genital theft,” in which the spiritual essence of male genitalia, their animating force, was stolen and consumed by women who were witches.

As this brief description shows, witchcraft represents the inversion, the nightmare of many African religious systems, occupying a position more akin to Satanism in the Western imaginings of nefarious forces. Witches are selfish, gluttonous, jealous, and vindictive. They sell the lives of their relatives to the society of witches in order to continue to participate. They hoard wealth. In Diola society, where there is strong emphasis on the sharing of wealth, one of the terms for a wealthy person (*ousanome*) means “give me some” in the imperative,

the West is seen as a place that is rife with witchcraft. Indeed, Westerners are said to attend Diola meetings of witches in the salt water marshes near the Diola townships, riding special witch cars in the night and carrying all the goods associated with a Western consumer culture. Among the Yoruba, witches represent the uncontrolled power of women.

African religious traditions used to be labeled as “primitive,” which originally meant “unschooled.” This would be an inaccurate description of African religions, where not only do young people seek out their elders to learn about their religious traditions, but they participate in initiation schools that often involve several months of rigorous religious instruction before they make the transition from childhood to adulthood. Other periods of intensive religious training may occur when men and women become parents for the first time, or when they are initiated into various ritual societies, or when they take on priestly roles in a particular spirit cult. Since independence, several schools have been created for formal training in African religious traditions, especially in relation to healing cults.

Africa is not just a home for African religious traditions. Some claim that Judaism has existed in Africa since the days of Solomon and Sheba, and while that claim is vigorously debated, there is clear evidence for the presence of Bet Israel, Ethiopian Jews, since the time of the conversion of the Ethiopian kings to Monophysite Christianity, in the fourth century of the Common Era. A Christian presence has been celebrated in Egypt since the days when Joseph and Mary fled with the infant Jesus from the persecutions of the Roman-appointed King Herod. Their route through Egypt was carefully marked in 2000, when I visited there, as part of the celebration of the 2000<sup>th</sup> anniversary of Jesus’s flight to Egypt. Similarly, Islam has existed in Ethiopia for seven years longer than it existed in Medina.

Both Islam and Christianity are missionizing religions. Christianity was an important force in North Africa in the ancient world and remains important in modern Egypt and is the majority tradition in Ethiopia. For the rest of Africa, however, Christianity did not enjoy rapid growth until the end of the Atlantic slave trade and the European partition of Africa. Islam had more initial success, becoming the dominant religion of North Africa by the eighth century and beginning a slow penetration of West Africa, south of the Sahara, and the Indian Ocean littoral by the ninth century. Today, approximately half of Africa’s 800 million people identify themselves as Muslims. Approximately 250-300 million identify as Christian. Indigenous religions account for the remainder, though these are not mutually exclusive categories. As someone said about the Yoruba, “They are 40% Muslim, 40% Christian, and 100% practitioners of Indigenous Religions.”

The idea that there is only one correct path to God, while common within the Abrahamic religions, is rare within an African context, where the supreme being is seen as creating many religious paths, each of which is particularly appropriate in certain contexts. Although many Christian and Muslim groups worked hard to convert me to their specific interpretative path, Diola traditionalists just assumed that, since I was living in their community, I would follow the rules and obligations of Diola religion. The reasons why Christianity and Islam have enjoyed significant success—indeed this is the area of the world where both are expanding at the most rapid rate—are too complex to go into today, but African Muslims and Christians are making these traditions their own, creating new Islamic orders like the Muridiyya in Senegal and several thousand new African Initiated Churches, throughout the continent. The largest of these Independent Churches, the Church of Jesus Christ on Earth as Revealed by Simon

Kimbangu, now commands several million adherents in both Congos, Angola, and in Europe. Several years ago, I attended a seven-hour-long service of the Kimbanguist Church on the outskirts of Lisbon, Portugal.

This brings me to another issue which has largely eluded the attention of practitioners of religious studies in the academy: the globalization of African religions. This had its origins in the slave trade across the Sahara and across the Indian Ocean, but has been better documented for the Trans-Atlantic slave trade, a process that endured for nearly half a millennium and resulted in the largest forced migration of people in the history of the world. Africans who were enslaved, however, crossed the Atlantic with some knowledge of their religious traditions, with memories of dreams and visions that provided direct experience of the spiritual beings that inhabited their religious universes. Lesser deities and spirits who possessed people in Africa, continued to possess people in a strange land. They drew on these traditions, creating new religious traditions that relied heavily on the diversity of African traditions brought by a variety of Africans and also drew on European Christianities and a wide range of Native American traditions. This successful transplantation of African religions to American soil demonstrates that African religions are not limited to specific local areas.

From these sustained interactions, and considerable innovation on their part, uprooted Africans created new religious traditions, a second wave of African religions moving beyond Mother Africa, creating traditions like Vaudou in Haiti, Santería in Cuba, Candomblé and Macumba in Brazil, and Conjure and Hoodoo in the United States. These new religious traditions successfully explained the horrors of slavery and provided their adherents with a sense of self-worth that allowed them to sustain themselves in slavery. A third wave of African globalization occurred, primarily since the Second World War, as the capitals of the soon-to-be former empires developed significant African communities of immigrants who brought with them African spirit cults: of Diola and Manjaco in Paris, of BaKongo and Papel in Lisbon, of Yoruba and Shona in London. Many of them reached American urban centers as well. So, here at the end of the first decade of the new millennium, African religions are now practiced on four continents, yet they are still not regarded as “world religions.”

Let me close with a sense of concern about the future of African religions, religions that emphasize a sense of community in ways that I have never encountered elsewhere; that are profoundly instrumental in orientation, seeking practical solutions to human problems; and this-worldly in focus, where even the concept of a blessed after-life is to be involved with your living descendants, as ancestors. These religions are under siege. Christianity and Islam are both active proselytizing religions, seeking converts as part of their basic religious obligations and out of a profound concern for the spiritual welfare of others. They are backed by powerful international communities with the economic resources to build schools and health clinics and provide money for development projects and scholarships for advanced study at expensive overseas institutions. Adherents of indigenous African religions have little overseas support to finance schools, clinics, scholarships, or development projects. They are on their own and they are finding it difficult to compete. It is startling that since African states began to achieve their independence after the Second World War, not a single African head of state has been an adherent of an indigenous African religion. The vast majority have been Christians or Muslims. Now, in many parts of Africa—most tragically in Sudan and Nigeria—people are mobilizing in competing factions of Muslims and Christians. International groups in both the Christian

and Muslim communities are funding this competition for political and religious dominance. Indigenous religionists are being squeezed out of the halls of power. Moreover, given the deeply rooted stereotypes of African religions among Muslims and Christians, much of the world does not regret the marginalization of African religions within Africa. Oddly enough, they are thriving within small communities in Europe and the Americas, where African religious leaders have successfully transplanted African religions from Brooklyn to Buenos Aires. And they are reaching out successfully to people who have no historic link to Africa. Perhaps these religious diasporas, regardless of their ethnic origins, will help to revitalize these African religious paths that point to unique ways of knowing and acting out what it means to be human.

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## **Journals**

*Africa: Journal of the International African Institute*

*Cahiers des Etudes Africaines*

*Journal of Religion in Africa*

## **Cooperative Preservation: The View from Archives, and Pilgrim's Progress (Cooperative Preservation for Archives and Libraries Interest Group)**

Panelists: Marvin Huggins, Associate Director for Archives and Library, Concordia Historical Institute; Wayne Sparkman, Director, Historical Center of the Presbyterian Church in America

Convener: Tony Amodeo, CPAL IG Chair

Mr. Amodeo introduced the speakers to the audience of some 23 attendees.

Wayne Sparkman spoke first. The PCA was formed by Southern Presbyterians in 1973. The Archives have been on the Covenant Seminary campus since 1985, holding records of six different conservative Presbyterian denominations, 146 individuals, and over 700 congregations. The Historical Center has a modest research library and anticipates having its own facility someday. Mr. Sparkman referred to Tyler Walters' "Special Collections Repositories" article in *American Archivist* [Spring 1998], which informs on still-current practices in collections management, and is useful for a situation where books and archives are in one repository. Bringing the skills of archivists (e.g., use policies, appraisal, staff time estimates) and librarians (e.g., disaster recovery, reformatting, conservation treatment) together through program planning and evaluation would make things better; we should identify opportunities to improve processes so that preservation management works well. We can cooperate on housing materials, loans for exhibits and conservation. Mr. Sparkman related an anecdote about a book that held written notes by Francis Schaeffer, evidencing his early theological ideas. He strongly suggested going through donated books to look for annotations or ephemera that might be inserted. He suggested that when a patron's library is donated to your institution, it's a signal that there might be other papers to get from the person or estate. Creating a list of denominational archives could be among our priorities, as well as creating access to a duplicate exchange list. He will make a list of denominational archives with location and address available to enhance our wiki.

Marvin Huggins started his remarks by giving some details about the Concordia Historical Institute, which shares the campus of Concordia Seminary. The Institute holds records of the Missouri Synod of the Lutheran church going back to the 1830s, including materials that document the activities and correspondence leading up to the organization of the church body in 1847. The Missouri Synod was organized 160 years ago and has been one organization since the 1847 constitution. In 1926, the Concordia campus was constructed on the present site. It was understood then that archives and manuscripts are different from a library. Eventually the church brought the Historical Institute in as the official archive of the Missouri Synod; they also have other records, including records of congregations, institutions, and organizations. Interchurch agencies represented in the collections include schools and social ministries (recognized service organizations); personal papers of individuals are also held. Each of the 35 districts has responsibility for its own archives, and some institutions keep them locally. One factor is that local bodies and institutional ministries don't have a formal arrangement with archival repositories. For example, there had been a church identity hospital for which records were lost when the hospital was bought by a corporation.

Rev. Huggins raised two vital questions that need to be considered: Who is going to have the resources to care for denominational collections? What are we able to properly receive, care for, and make accessible for reference services?

He then commented on the draft guidelines on transfer of materials posted on the APEX wiki:

- 1) *Get pre-approval of receiving institutions.* Don't just pack and send unannounced, as sometimes happens.
- 2) *The donating institution is responsible for organizing the materials.* He cautioned that this may not be possible in every case, though collections pre-organized by record would be very helpful.
- 3) *The donating institution should provide full metadata* [i.e., description, provenance, who assembled the materials, who gave it, if someone had intermediate custody...]. Rev. Huggins noted that this was important.
- 4) *Any bibliographic records should be included.* He contrasted the processing of collections by archivists (creation of a finding aid based on general contents, only later done in more detail) to the processing by librarians via creation of a MARC record. MARC and EAD records differ, but a way has been worked out to convert information from one format to the other.
- 5) *The receiving institution is responsible for providing an environmentally safe and adequate space, and caring for the materials.*
- 6) *The receiving institution is responsible for making materials accessible for research.* He reiterated the importance of finding out if there were any access restrictions placed on the material at the time of donation, and if copyright issues might complicate access.

The Chair then invited questions and responses from the members present.

Q: What about “born digital” documents? Does anyone have a policy? What should be kept in archives? In what format should materials be preserved? Must they be printed? Who migrates materials as the technology changes? An example: What was being said on our Web site in 2003? Who pays the costs to archive our Web sites?

A: (Huggins) Even “transferring to archives” is debatable; a system needs to be built to deal with these.

A. (Sparkman) Archives are way behind on this; money is needed to pay for this to be done.

A: Emory is working on electronic records management. Luciana Duranti and Terry Eastwood (both at U. of British Columbia) and Terry Cook (U. of Manitoba) have produced literature exploring issues of electronic records and post-custodial archival management.

A: TIFF is one possible format. The National Archives of Canada suggests jpg2000 exchange as a preservation format. An interim hybrid solution is to print out and arrange a server for transference in perpetuity.

A: United Methodist Church Archives prints out conference newsletters, but not everyone has the space or money to print out such materials.

Q: What to do with records delivered in either paper and an electronic format—or both—from institutions?



A: (Sparkman) Records management policies should be developed within institutions by administrative departments, aided by conversations and training sessions with the archivist. Departments need to take the responsibility of creating policies and schedules for archiving their products. Appraisal for electronic retention must happen up front so that resources for migration may be sought.

A: We will have to deal with dynamic databases, audio, and videos as well.

**e-Reserves and Copyright**  
**Part I: A (Very Short) Overview of Copyright**  
**(Public Services Interest Group**  
**by Emily Knox, Rutgers University)**

**Copyright Law**

The term copyright refers to the sum of its parts: who has the right to copy a work. The United States Code does not define “work” but this term means the “intellectual creation of an author” where “author” is broadly defined as the originator of the creation (Svenonius, 2000, p. 9). Copyright law is primarily concerned with “fixed” works. Works are “‘fixed’ in a tangible medium of expression when [their] embodiment in a copy or phonorecord, by or under the authority of the author, is sufficiently permanent or stable to permit it to be perceived, reproduced, or otherwise communicated for a period of more than transitory duration.” (U.S.C 17, §101). Certain things, including ideas and concepts, cannot be copyrighted. Works do not have to be registered with the U.S. Copyright Office ([www.copyright.gov](http://www.copyright.gov)) to be protected by copyright law. Works that are fixed but not covered by copyright law are in the public domain and may be copied freely.

Copyright generally belongs to either the creator of a work or its publisher. It exists for two reasons that can sometimes come into conflict: for the benefit of society and for the protection of creators. Copyright law is based on the idea that society gains when creators can profit from their work. It is similar to rights attached to property but not as easy to grasp since the works are not always as tangible as real property. By discouraging people from exploiting works, copyright encourages creators to write, compose, sculpt, paint, etc. In the library setting, for example, patrons often request articles for scholarly research or educational purposes and these might be considered to be motivations that work for the benefit of society.

**History of Copyright**

Copyright law originated in Renaissance Italy where printers held the right to copy works. With the development of the printing press, copyright law spread across Europe, eventually reaching England. The Licensing Act of 1662 gave printers in the kingdom monopoly over publishing. The act lapsed in 1665, but in 1710 Parliament passed the Statute of Queen Anne. This statute, which is the basis of modern copyright, transferred copyright ownership from printers to authors and established a fixed term for copyright protection (Gilmer, 1994).

The English colonies in North America followed the Statute of Anne until the Revolution. Article I, Section 8 of the U.S. Constitution provides for copyright protection: “The Congress shall have Power . . . To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries.” However, from the end of the Revolutionary War until 1790, each state passed its own laws, which were often difficult to enforce. In that year, the First Congress passed the Copyright Act based on the Statute of Anne. This law has been revised four times, in 1831, 1870, 1909, and 1976.

The copyright law of the United States is Title 17 of the United States Code. The various amendments to the law change the actual words of Title 17. Another area of United States

law is the Code of Federal Regulations (CFR). These are administrative laws that describe how the various agencies of the executive branch will enforce the United States Code. The Copyright Code is found in Title 37 of the Code of Federal Regulations. Both statutory and administrative laws are legally binding. When a lawsuit is brought before the courts, it is judged on the basis of both types of law.

A different type of copyright law, emphasizing the rights of the author, developed in continental Europe. The Berne Convention of 1886 “established mutually satisfactory uniform copyright law to replace the need for separate registration in every country” (American Research Libraries Timeline, 2007). The United States did not sign the treaty until 1988. In 1893, two small bureaus, one of which grew out of the Paris Convention to Protect Industrial Property and the other out of the aforementioned Berne Convention, combined to form the United International Bureaux for the Protection of Intellectual Property (BIPRI). In 1967, BIPRI became the World Intellectual Property Organization (WIPO) and was absorbed by the United Nations in 1974. WIPO administers 24 treaties, one of which, the WIPO Copyright Treaty was signed by the United States as the Digital Millennium Copyright Act (DMCA) of 1998.

As mentioned above, both the DMCA and the Sonny Bono Act have been instrumental in bringing copyright law to the forefront of information ethics research. Under the 1976 law, copyright was held by a creator for a term of life plus 50 years. The 1998 Copyright Term Extension Act, also known as the Sonny Bono Act, extended copyright to life plus 70 years. The Act also extended copyright for works published before January 1, 1978 by 20 years for a total of 95 years (U.S.C 17, §302-304). This standard determines the timeline for when works move into the public domain.

### **The 1976 Copyright Act**

The copyright code of the United States is contained in Title 17 of the U.S. Code and its most recent revision is the 1976 Copyright Act. The revision, which was under consideration for over 20 years, was the direct result of advancements in photocopying technology. Sections 101-108 of the Code are the most pertinent for libraries. The Code has been amended, but not revised, several times since 1976 by the passage of laws such as the Digital Millennium Copyright Act and the Berne Convention Implementation Act of 1988. It is difficult to revise the entire code since copyright issues involve so many stakeholders with competing interests.

There are seven sections of the 1976 copyright law that pertain to libraries—four directly, and three more indirectly: Section 106 states that the owner of the copyright has the exclusive right to reproduce his or her work. Section 107 describes the fair use doctrine. Reproduction by libraries and archives are described in section 108. Section 109(a) contains the right of first-sale without which libraries would not be able to exist. Section 109(c), 110(1), and 110(2) describe the public display, face-to-face teaching, and distance learning exceptions. This paper will focus on the fair use and library reproduction exceptions.

According to Gilmer, the laws pertaining to photocopying for interlibrary loan were the most controversial part of this section, since some publishers worried that photocopying would lead to a reduction in sales. This was one of the motivations for Congress to convene the National Commission on New Technological Uses of Copyright Works (Gilmer, 1996).

## **National Commission on New Technological Uses of Copyright Works (CONTU)**

Sometimes when Congress develops new laws or amendments, the committee responsible for the law will organize a group of advisers, often called a commission, to discuss the provisions of the new bill. In 1976, during the development of the new Copyright Act, Congress assembled the National Commission on New Technological Uses of Copyright Works (CONTU) to formulate guidelines for the new law. Unlike statutory and administrative laws, these guidelines are not legally binding.

The CONTU Guidelines work according to a general rule of thumb known as the “Rule of Five” Guideline:

- 1- One calendar year
- 1- One periodical title
- 5- Five articles
- 5- Five Years

During one calendar year, a library may request and receive five articles from one periodical title published within the last five years. There are several major limitations to the guidelines, but two deserve special mention. First, the Rule of Five does not cover periodicals older than five years. Second, the guidelines only address articles in periodicals, not chapters in books or other materials.

The commission’s final report consisted of several recommendations for changing the sections of the U.S. Code that related to libraries and archives. It also developed specific guidelines for interlibrary loan related photocopying. Even though the CONTU Guidelines do not have the force of law, following the recommendations helps librarians remain within the boundaries of fair use when requesting photocopies. This report might also be considered to serve as a list of ethical guidelines; however, as will be noted below, the guidelines are very limited in scope.

The various sections of Title 17 that pertain to libraries are explained in depth below. The descriptions show how nebulous copyright law can be when trying to apply it to real life situations that might arise in the library.

### **Section 106: What Does Owning Copyright Mean?**

Section 106 of the Code describes what the copyright owner can do with a copyrighted work. He or she can reproduce it, make derivative works, and perform or display the work publicly. The provisions described in Sections 107 and 108 are exceptions to the rights outlined in Section 106. Even though it is not mentioned in the code, authors of journal articles usually transfer all rights of ownership to the publisher. This transfer of copyright raises ethical dilemmas for many librarians, since royalty fees paid to the publisher are not passed on to the creator of the work.

The following sections of the copyright code provide for limitations to the exclusive rights of copyright owners. Section 109 describes the right of first-sale, without which libraries could not exist: “the owner of a particular copy or phonorecord lawfully made under this title, or any person authorized by such owner, is entitled, without the authority of the copyright owner, to sell or otherwise dispose of the possession of that copy or phonorecord” (U.S.C 17, §109). This allows libraries to lend materials to patrons. Section 107 describes one of the limitations

to exclusive rights that is available to all individuals and institutions, known as the doctrine of fair use. Section 108 contains an exclusion that is only available to libraries and archives.

### **Section 107: Fair Use**

Fair use is one of the most difficult areas of copyright law to understand. It is almost impossible to work in a library setting and not hear the term used from time to time. Fair use refers to a very specific provision of the copyright law which states:

Notwithstanding the provisions of sections 106 and 106A, the fair use of a copyrighted work, including such use by reproduction in copies or phonorecords or by any other means specified by that section, for purposes such as criticism, comment, news reporting, teaching (including multiple copies for classroom use), scholarship, or research, is not an infringement of copyright. In determining whether the use made of a work in any particular case is a fair use the factors to be considered shall include—

- 1) the purpose and character of the use, including whether such use is of a commercial nature or is for nonprofit educational purposes;
  - 2) the nature of the copyrighted work;
  - 3) the amount and substantiality of the portion used in relation to the copy-righted work as a whole; and
  - 4) the effect of the use upon the potential market for or value of the copy-righted work.
- The fact that a work is unpublished shall not itself bar a finding of fair use if such finding is made upon consideration of all the above factors (U.S.C 17, §107).

The doctrine of fair use is guided by the four factors enumerated in Section 107: purpose, nature, amount, and effect. The code attempts to clarify the limitations on the exclusive ownership rights of a copyright holder and determines when it is permissible for an institution to reproduce a copyrighted work. As noted above, the CONTU Guidelines were developed to help libraries remain within the boundaries of the law; however, many requests fall outside of the Guidelines.

The doctrine is not always easy to understand and its application is often cause for controversy. The explosion of new formats in the past 30 years has made the CONTU Guidelines somewhat obsolete. In 1997, the Conference on Fair Use (CONFU) failed to reach a consensus on fair use and electronic documents. Convened by the Clinton Administration's National Information Infrastructure initiative in 1995, CONFU consisted of talks involving varied copyright stakeholders including librarians, teachers, publishers, and creators who divided into five subgroups. The failure of the CONFU means that there continues to be no agreement on a definition of fair use. In the most general terms, "users thought the Guidelines were overrestrictive and copyright owners thought they were giving away too much" (Harper, CONFU Background, 1997).

There are other guidelines for various situations that librarians may use, including the Fair Use Guidelines for Electronic Reserve Systems and the Model Policy Concerning College and University Photocopying for Classroom, Research and Library Reserve Use. In his book on copyright, *Copyright Law for Librarians and Educators*, Kenneth Crews notes that these guidelines often have many problems, including a tendency to both narrowly construe the

law and to create rigidity in its application. This comes out of a need for the guidelines to be acceptable to many diverse groups with competing interests.

There are several steps involved in determining fair use that individuals and librarians must follow in order to remain within the boundaries of the law. It should be noted that the following discussion refers to reproduction of copyrighted work. As mentioned above, other uses that pertain to libraries are covered in other sections of the code. As with everything else regarding intellectual freedom and copyright, the steps for determining what libraries may copy are imprecise and not particularly helpful.

## **Determining Copyright**

Determining copyright should be straightforward, but often it is not. As mentioned above, the Sonny Bono Act (also known as the 1998 Copyright Term Extension Act) radically changed the timeline for moving works into the public domain. Most libraries use the ninety-five year rule: “if an item was first published more than ninety-five years ago, it is fairly safe to assume it is in the public domain” (Hilyer, 2006:43). Once an item is determined to be covered by the copyright law, librarians must then decide if it can be copied under the doctrine of fair use or under Section 108 of the law which is described below.

## **Fair Use Factors**

Fair use is determined by the four factors described in section 107 of the copyright code: purpose, nature, amount, and effect. Purpose simply means “What will the patron do with the copied item?” Will it be used commercially or in a non-profit setting for education or research? According to Kenneth Crews in *Copyright Law for the American Educator and Librarians*, the law clearly favors nonprofit, educational use. However, the nature of the institution (i.e., whether or not the institution is a nonprofit public or academic library) does not mean that the item can be requested under fair use law even if the “purpose” factor is fulfilled. All four factors must be weighed together.

The second factor, the nature of the work, refers to the “characteristics and qualities” of the work (Crews, 2005: 46). Interestingly, Crews notes that courts tend to be more lenient with works of non-fiction rather than fiction. This is due to the belief that non-fiction works are “exactly the types of works for which fair use can have the most meaning” (Crews, 2005, p. 46). Inhibiting their wider dissemination would impede research and creativity.

The third factor discusses how much of a work can be copied. There are certain occasions when an entire work can be copied, but these usually relate to the availability of a copy of the work and other extenuating circumstances. The discussion of Section 108 of the copyright code below mentions two circumstances where this might be permissible, including copying entire works for preservation and copying entire works for private study.

The fourth factor, effect, refers to whether or not the library should simply buy the item rather than requesting it through interlibrary loan. This factor does not take willingness or ability to pay into account. By “effect,” the law means the effect on the market and, by extension, on the creator of the work. Crews notes that “effect” is closely linked to “purpose” but the rules are less clear in the area of education. “The hard reality is that even some educational uses have direct and adverse market consequences” (Crews, 2005, p. 50). This is particularly true when copying chapters in a book.

## Section 108: Reproduction for Libraries and Archives

Section 108 describes the situations in which a library may copy a copyrighted work. Gilmer notes that Sections 107 and 108 are related but not identical. Section 107 pertains to everyone, while section 108 is only for libraries and archives (Gilmer, 1996). In order to be protected under this provision, libraries and archives must be open to the public and available to researchers—private libraries and constituent-only libraries are not covered (U.S.C. 17, §108(a)(2)). The employees of these public institutions are also specifically protected under Section 108.

Crews divides the provisions for photocopying delineated in section 108 into three different types of copies a library may make: copies for preservation, copies for private study, and copies for interlibrary loan (Crews 2005). Section 108 also states that libraries may not participate in interlibrary loan as a substitute for purchasing a subscription to a journal or ordering a copy of a book (U.S.C. 17, §108(g)(2)).

Several of the administrative laws in the Code for Federal Regulations clarify the statutory laws listed in Section 108 of the Copyright Law. Libraries may not copy musical works (interpreted as a musical compositions), materials generally considered to be fine art such as pictures or sculptures, or motion pictures and audiovisual works. Libraries may copy items that are not specifically prohibited including “audiovisual new programs” (U.S.C., §108(f)(3)).

## Copyright, Ethics and Librarianship

Copyright law and fair use seem to provide more questions than answers for information ethics. Issues regarding the meaning of intellectual property, moral rights, and the application of ethics to copyright law are discussed throughout library and information science literature. This section explores recent scholarship that specifically focuses on copyright, ethics, and librarianship. The first two articles explore terms that are important to this area.

In a 2005 article, Roel provides a brief introduction to the idiosyncrasy of the term “intellectual property.” She notes that “intellectual activity and its ‘products’ cannot directly translate into capital in the less complex ways physical material objects produced from physical labor can” (Roel, 2005, p. 61). It is difficult to give value to intellectual property. Do you account for the amount of time it takes to think of an idea? The pleasure a piece of artwork gives to people in a museum? Roel writes that the current system used to value intellectual property places too much weight on individual accomplishments and does not take the societal structures that surround the creator into account (Roel, 2005). It is easier for our capitalist system to view intellectual property as private property and “not credit the giants on whose shoulders the thinkers producing ‘new thought’ may stand” (Roel, 2005, p. 62). This is an issue for which librarians must account when paying royalty fees. Does it make sense to pay for private information whose findings were funded by public monies?

Another term that appears often in discussions of intellectual property is moral rights. This comes from the French term *droit moral* and provides the basis for copyright. It gives creators the power to control their work (Rosenblatt, 1998). In his article on copyright and the internet, Seadle provides two case studies regarding attribution (who created the work) and integrity (the work is what the author intended). These are considered to be “rights of personality.” “Some part of the creator’s personality has gone into each original work, and that . . . element of personality cannot be sold or transferred any more than a human being

can be today” (Seadle, 2002, p. 124). Even though laws regarding moral rights are weak in the United States, the concept still raises ethical issues for librarians and should be considered when balancing the rights of creators against the rights of users.

Many articles on copyright and ethics in the library give advice on what professionals should do when faced with dilemmas or to protect themselves from copyright infringement claims. In an article for professional database searchers, an anonymous author writes about ethical quandaries that many document delivery services encounter: “who on the chain is responsible for payment to the [Copyright Clearance Center]? What procedure should we follow when a journal is not covered by the CCC? . . . And what do you do when you know full well that if you don’t deliver the protected document, someone else will?” (Anonymous, 1996). The author recommends that the searcher err on the side of caution by doing everything in his or her power to deliver the copyright fee to the copyright holder.

Good copyright policy is one of the easiest ways for libraries to protect themselves from copyright infringement lawsuits. Amen, Garrison, and Keogh’s article on developing policy notes that many institutions of higher education do not have campus-wide copyright policies. This is an area where librarians can provide leadership on their campuses and help bring all concerned parties together to create such a policy. Amen, et al., found the process of developing a copyright policy for their university difficult and offer recommendations and resources in their article (Amen, Garrison and Keogh, 2001). In particular they note that institutions must maintain constant vigilance regarding copyright law. The importance of publicly available copyright policies and current awareness is also mentioned by Schneider in another article on copyright and ethics in academia (Schneider, 2001).

In a 2003 article on copyright law and interlibrary loan, Nixon discusses a little known law that might have grave consequences on current library practice. The Uniform Computer Information Transactions Act (UCITA) is a model state law that enforces the shrink-wrap and click-wrap licensing agreements that are often found on computer software. The UCITA “validates the egregious license agreement terms . . . and allows license terms to override copyright fair use, library exemptions and other Copyright Act provisions” (Nixon, 2003, p. 76). This increases the threat of lawsuits against libraries. Clearly licensing issues are yet another area of ethical concern for librarians.

One of the most comprehensive articles on fair use and copyright notes that librarians are ethically obligated to comply with fair use; however, in a similar stance to Hauptman, the author writes that sometimes librarians should follow professional rather than legal standards. Pressman lists three areas in which librarians should not follow legal obligations. First, when institutions use sovereign immunity defense in cases of copyright infringement, librarians should not accept this unfair legal defense strategy. Second, librarians should always model fair use for their patrons. Finally, librarians should always be aware that technology is often far ahead of the law and should always argue in favor of fair use for their users (Pressman, 2008).

## **Further Research**

Ethics and copyright in the library setting is an area of intense interest for scholars. Issues regarding intellectual property and copyright are constant fixtures in the day-to-day work of most information settings. Librarians and other information professionals are sensitive to the fact that while technology changes rapidly, the law does not. When the law does change, as



in the case of the Sonny Bono Act and the DMCA, it is often reactionary. Further research is needed on how librarians anticipate these changes. What do they do when current law or policy does not cover a given situation? How do librarians maintain awareness of current law? Librarians do have a Code of Ethics to follow, but as Pressman writes, it “does not explain how an LIS professional should interpret a provision in day-to-day practice” (Pressman, 2008, p. 100) and does not help in the cases of conflicting values.

“Balance is key, and it is always the fundamental consideration in copyright” (McCord Hoffman, 2004, p. 113). Understanding how to maintain balance between the needs of the user and the rights of copyright owners is often difficult but it is essential to the work of an LIS professional today.

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**e-Reserves and Copyright**  
**Part II: Electronic Reserves Using Blackboard Course Management**  
**Software At Vanderbilt Divinity School**  
**(Public Services Interest Group)**  
**by Bill Hook, Director, Divinity Library**

**Background**

*Slide 1: Session Title:*\* Several years ago the Vanderbilt University Library sought the advice of the University Counsel's office about Fair Use vs. seeking copyright clearance with Electronic Reserves. While librarians generally hoped that the password-restricted access in Blackboard was sufficient to negate the need for copyright clearances, the Counsel's office took what (at the time) seemed an excessively conservative position: if it is mounted electronically, even in the controlled access of Blackboard, copyright fees must be paid (unless it is previously licensed for full-text access on campus).

This decision, disseminated to the campus as the university policy, put the library in the position of educating faculty about (and in some cases enforcing) this policy when participating as course-builders. It created a disincentive for the library to pro-actively seek such involvement, and encouraged a 'don't ask-don't tell' policy if faculty managed their Oak courses by themselves.

In this presentation, I will show some examples where MAT Trotter (our Public Services Coordinator) has been functioning as course-builder for several courses. Over the past two years, we have been seeking to expand our involvement with Blackboard and investigating what costs would be incurred when the library is present in the course. Six years ago, when the policy was first implemented, we participated as a course-builder for ONE course, and the copyright costs incurred were \$3,000—for that one course. At that point, the Dean directed us to back away from electronic reserves, solely due to the financial implications. We decided two years ago to re-enter the fray, in an agreement with the Dean that the costs would be borne by the library budget rather than charged to the Dean (as is the standard practice).

*\*To view the PowerPoint presentation that accompanied this session, visit [www.atla.comunities.com](http://www.atla.comunities.com)*

This first example is a course where MAT had approached the faculty team offering the course to see if they wanted her to assist with it. Initially they said no, they would manage it themselves. Some weeks into the semester they reversed themselves and asked MAT to assist. Upon establishing her connection as course builder with that course, she discovered that the faculty had mounted multiple PDF files constituting two entire books. She gently communicated to them that such large (indeed complete) sections of the text would not be approved by the copyright holders. We dismantled those files, and purchased two copies of these texts as e-books. (Fortunately both were available electronically.)

**Slide 2: Oak Login page:** Oak is the Vanderbilt local ‘brand’ name for Blackboard’s course management system. Students use their VUNET ID/password combination to login to their OAK access. Provisions are available to create passwords into OAK for community members/auditors who may be enrolled in a course but are not VU students.

**Slide 3:** Upon Login, the student will see a page similar to this, listing all of the courses in which they are enrolled. MAT’s login page shows the courses for which she was a Course-Builder, but the login listings students will see are very similar.

**Slide 4:** Just to illustrate, this slide is my own login page in OAK. Blackboard can create ‘courses’ for a variety of functions, for example we use one to disseminate dissertation proposals for review, documents for review for faculty meetings. ‘OTH’ courses have been created for library system committees, with the listing illustrating that on some I am a committee member (student); on others I was a “course builder” as a committee leader.

**Slide 5: Recap to Slide 3:** Pointing to the course **Readings in Liturgy and Preaching Course**. One clicks on the course link, [*goes to slide 4*]. Here is the introductory course page: Announcements.

By and large our faculty does not actively using announcements. This page could be used to communicate last minute assignments, room changes, events in the community relevant to the course . . . but not much is done with this.

On the left of the screen, note the list on left side: Announcements, Instructor, Syllabus . . . This is the navigation pane to various elements of the course. If we click on Syllabus:

**Slide 6:** It is reasonably easy to construct a detailed syllabus in OAK – but again the practice for our faculty seems to favor creating their syllabus in Word, then just uploading that document, as we see here. Students upon clicking the link here, can view the word document, save it to their computer, print it out or just read it in OAK. [Click to open syllabus document. Scroll Word document to display MEETING 1: readings. Switch back to OAK display.]

**Slide 7:** Click on Course Documents to display the folders that correspond to the topic for each day of class.

Click on “Roots of Preaching” [*go to slide 8*]

**Slide 8:** Here we see the readings for the first class session. [Toggle back and forth with syllabus]

Note there are two readings on the syllabus that are NOT listed in OAK. One is a required text book, the other an 83 page reading -- “Holy Things”. Both of these are on paper reserve, at the Service Desk.

Note also there is one reading online, “Measures to Promote Revivals” that is not listed on syllabus . . . All of these readings in OAK are PDF files that were scanned and uploaded.

By university policy all such materials are funneled through the copyright clearance office (in VUL this function resides in the ILL department). This unit will request permissions and assess copyright charges against each class as directed by the copyright holder (typically based on the number of pages and the number of students in the class).

**[Click on SYNAXIS.pdf link to illustrate how the PDF files appear in OAK]**

**Slide 9:** The PDF file displays within the OAK interface. It can be printed (VUPrint charges \$.04/page ) or saved locally, either to the student's own computer or if on a library workstation to their USB disk.

**Slide 10:** This slide shows the Course Builder menu. Note at the top of the screen it indicates which course she is in. To add another article to the course, one would click on "COURSE DOCUMENTS"

**Slide 11:** This shows the edit page for the various folders that have already been created in the course. To add an item, she would click on the "Item" icon [arrow pointing to it on slide].

**Slide 12:** Note the breadcrumb trail at the top shows which course and folder in which she is working. The form asks for information about the document to be added, area 2 on the form shows where content is coming from, either by attaching a local file (browse to identify and upload), or link to licensed content with a URL.

**Slide 13:** This slide is from editing one of the existing readings, to illustrate how the brief title, and more expanded description are entered, then at the bottom of the screen it indicates the pdf file that was uploaded and is attached.

**Slide 14:** Let's transition to another course, just to briefly illustrate a different way to structure the course, and also to show some links to licensed resources. This course has a minimalist structure/

**Slide 15:** The Syllabus is again uploaded as a Word file.

**Slide 16:** The Course Documents are more generically presented as folders for week 1, week 2 etc.

**Slide 17:** The readings for Week 1 show just two items. One is a Word document, not a PDF. As it was a forthcoming publication one of the faculty had written, no copyright fees would be needed here. The second is a relatively rare example of a reading where we have licensed online access to that journal. Rather than uploading a PDF, here she entered the URL for the link.

In this case the link is to a citation record in EBSCOHost from ATLA RDB; the full-text is from an ATLAS title, delivered within the OAK framework [move to Slide 18]

**Slide 18:** As before, the student can print or download the article to save locally. They can email it to themselves or someone else.

**Slide 19:** Here we switch to the readings for Week 5. The last entry in the list links to a NetLibrary e-book.

**Slide 20:** As before, the Netlibrary link is displayed within OAK. Again, as this is licensed content, no copyright charges apply here. One problem we've experienced with Netlibrary books in Oak is that (at Vanderbilt) these Netlibrary e-books were purchased through a regional consortia. In this purchase one single simultaneous user is all that is available (across the entire consortia). When put on course reserves, we find that the book is usually "checked out" and unavailable to other students the day or so before the reading is due. As a practical matter then,

we've found that single user e-books do not work well for e-reserves. It has become our policy to purchase only e-books that allow multiple simultaneous users.

**Slide 21:** Financial costs are considerable

In all the Divinity Library supported three courses in OAK for the 2008 fall semester. In the three courses there were a total of 27 students. The copyright costs assessed (to date as of June 2009) were \$2,400. These fees represent costs for only 44% of the 148 documents posted on OAK for these courses. The average cost/page comes to \$1.37. The overall approval rate from rights holders was 68%, including both CCC and direct to publisher/rights holders. These cost figures were obtained for this presentation by special inquiry, the Fall 2008 semester charges had not yet been billed as of end of the Spring Semester.

Our copyright clearance policy is clear, though the practices are problematic. The unit responsible for seeking clearances is overwhelmed by the volume of requests (for both e-reserves and classpaks). Priority is given to classpaks, since they are sold at the beginning of the semester in the university bookstore, so e-reserve clearances are not even close to contemporaneous.

In our environment, where copyright fees are to be paid for ANY document not licensed; scalability beyond a handful of courses/semester just does not seem feasible. We are supporting three of perhaps 45 courses/semester taught in the Divinity School. The cost per course is prohibitive on a larger scale.

## **e-Reserves and Copyright**

### **Part III: Summary of Presentation on E-Reserves and Copyright** **(Public Services Interest Group)**

**by Lora Mueller**

The presentation\* was given as part of a panel discussion along with two other presenters, Emily Knox from Rutgers University and Bill Hook from Vanderbilt University. Emily discussed ethics and copyright law and Bill discussed how his library builds courses for electronic reserves and the limitations of their budget for copyright permissions. Their budget for permissions and the university's conservative stance on copyright and fair use limits the extent to which their library provides electronic reserves to the faculty that they serve.

Lora presented Pius XII Memorial Library of St. Louis University as having an electronic reserves department that serves diverse departments which includes the Theological Studies Department and Aquinas Institute of Theology. Aquinas Institute is a separate institution that enjoys a partnership with Pius XII Memorial Library.

During the 2009 fiscal year, 19% of the total electronic reserves course pages created by Pius XII Memorial Library were for the Theological Studies Department and the Aquinas Institute. 14.1% of the total copyright fees were for the Theological Studies Department and the Aquinas Institute.

Pius Library works to reduce copyright permission fees for electronic reserves. Some methods include: using more links to electronic journal articles and working closely with faculty in order to follow fair use guidelines.

*\*To view the PowerPoint presentation that accompanied this session, visit [www.atla.communities.com](http://www.atla.communities.com)*

The SLU libraries use Docutek ERes Software to manage their electronic reserves. The advantages are: Access 24/7 / user friendly / course pages are password protected / ability to link from Blackboard (Learning Management System) / instructors can learn to use Docutek to post their own materials. Copyright Advantages: click directly through to CCC (Copyright Clearance Center) for permissions or Docutek generates permission letters to send to the publisher

The course management software at SLU is Blackboard, but because it was previously WebCT and that was absorbed by Blackboard a few years ago, we do not have the Blackboard e-reserves module. Our Center for Teaching Excellence supports Blackboard and strongly encourages faculty to use Docutek ERes for posting copyrighted materials for their courses. Advantages: Link from Blackboard to Docutek / fair use compliance / copyright permissions.

The Docutek ERes homepage for St. Louis University Libraries was shown on a slide and the various items accessed from that page were discussed briefly.

Submitting materials for electronic reserves was presented with the following points:

- Fair use guidelines must be followed
- Fill in a request form and checklist for fair use
- Submit source information with each item : from books: author, title, publisher, year
- For journals, journal title, article title, author, vol., issue, date and page numbers

Guidelines for determining fair use were discussed only briefly because Emily had already presented these in her presentation.

- the purpose and character of the use
- the nature of the copyrighted work
- the amount and substantiality of the portion used
- the effect of the use upon the potential market for or value of the copyrighted work.

Some examples of fair use include but are not limited to: journal article, one or two chapters of a book, not more than 10% of the total work, a short poem, an excerpt, etc.

We suggest using traditional reserves if there is a possibility that posting something would cause a copyright infringement.

Pius Library's Electronic Reserves Request form and the Checklist for Fair Use developed by Kenneth D. Crews were briefly discussed.

The password protected course page was presented with the copyright statement that students must agree to abide by when accessing course materials. The course password must be typed in for students to access the course page. This is one way to ensure that course materials are more within fair use guidelines.

An example of a course page was given and some of the documents that can be attached to a course page were discussed.

Some of the management aspects of Docutek ERes were introduced and boundaries such as visibility dates and passwords for course records help to keep materials posted to the electronic reserves website within the fair use guidelines.

Document management was discussed along with using Docutek ERes to click through to Copyright Clearance Center (CCC) to obtain permissions for the document. If CCC cannot give permissions, Docutek can generate a letter for a particular document that can be sent to

a publisher. An example of a CCC request was given, along with general follow up procedures for permissions.

**Some problems with copyright permissions which were discussed included:**

- Publishers sometimes do not respond to permission requests.
- It can be difficult to find the copyright holder especially within the short period of a semester.
- Faculty request that materials be placed on E-Reserves as soon as possible.
  - Materials are posted as Request Pending.
  - Copyright permission is requested
  - If the request is denied, faculty have to be notified, and the materials have to be removed from the course page within the semester.
- Some faculty don't realize that if a book is "out of print" it can still have a copyright holder and therefore be protected under copyright law.
- Faculty submit materials that exceed "fair use". This can sometimes be a result of the previous mentioned item: the material is out of print, but it is still of value to the instructor's course teachings.
- Traditional reserves can be an option, but it can be tricky if the instructor only has one copy of the "out of print" book.

**An example was given "When Permission is Denied":**

- Two chapters of the book were posted.
- The two chapters used exceeded 10% of the total work. CCC recommended removing one chapter and resubmitting the request.
- The instructor was notified and told that we ordered a copy of the book.
- The instructor agreed to have us remove one chapter.
- We resubmitted permission request for the other chapter and informed the instructor that the book would be placed on traditional reserves as soon as it arrived in the library. Reserves can always request RUSH orders for faculty so that items will be available as soon as possible.
- Although permission denials can cause a sticky situation with instructors, most instructors are very cooperative and work with us for a solution to the copyright permission dilemma.

**Some questions that were asked:**

- Password protection—Students do have to type in a password before accessing the course page.
- How do we keep track of different departments in order to bill them for copyright permission fees? We pay all copyright permission fees, so we don't have to worry about that.
- How do we keep track of repeated course materials? Docutek allows us to archive course pages and we keep the course pages archived for one year. When an instructor asks to have a course page repeated, we pull the page out of archives and make it visible for any student with the password. We copy a list of the documents on the course page

and then go into the course record and request permissions for all repeated documents that are copyrighted.

- Why do we have to pay permissions for chapters from a book if they are authored by our faculty? The faculty sold their copyright to the publisher.



**Part 1—Research Habits of MDiv Students:  
The Tools They Use and What They Value in a Text  
(Teaching and Learning Interest Group)  
by Ruth Gaba, Concordia University,**

In May of 1804, the Corps of Discovery left St. Louis and headed out to uncharted territory towards the Pacific Ocean. On the way, Meriwether Lewis and William Clark described about 180 plants and 125 animals that scientists had not heard of before. In describing them, they drew pictures and noted behavior, but they did not scientifically estimate population, note internal anatomy, or study the impact each species had on its environment.

I mention this in order to draw attention to what my study is and what my study is not. My study is one of discovery. I'm merely describing what Master's of Divinity students say about their study methods and habits. And, for the sake of theological librarianship, I'm logging what has not been logged before. But this is a first step—not a thorough scientific inquiry with quantitative results—so while I may be able to say that 28% of participants indicated that they regularly write in the library, the sample is much too small to generalize to seminary populations as a whole, and no steps have been taken to assure that this is a completely representative sample.

Last year in Ottawa, I spoke mostly about my methods and goals. You can read about that in the ATLA *Proceedings* from 2008. This past April, I was privileged to speak at the Chicago Area Theological Librarians Association's spring conference, which focused on library as place. There I spoke about students' preferred environments for reading and writing, and what motivated them or discouraged them from using the library for such activities. A video of the power point with the live audio recording of that session is available online at <http://www.screencast.com/t/zurvrcJdOC>. It is about 45 minutes long. In that presentation, I also provided a demographic snapshot of the students.

So far I have interviewed 68 students. I have 20 standard questions that I ask, covering four areas: reading, researching, writing and perception of their own institution's library.

Today I plan to focus on just two of those questions both in the area of research:

- Starting with your first step after getting an assignment explain your research process for a paper or presentation—this is after panicking after procrastinating, when you are actually ready to begin getting stuff together.
- Do you make use of Human Resources such as librarians, professors, or peers?

For the sake of clarification—and this is what I tell students in the group who ask—a research paper is any assignment where it is up to the student to identify two or more resources for the purpose of writing or speaking on a topic. This is not book reviews, personal reflections, or assignments where they need to compare and contrast readings they are assigned in their course materials.

In looking at these questions I am going to consider the following:

- 1) What tools or people do they use to identify resources?
- 2) What do they value in a text when they are selecting it for use?

The tools they use:

They do use internet search engines: Google, Yahoo, etc., but they are fairly sophisticated in their use of them—unlike the freshman that I get to teach where I have to explain how to search more critically. Seminary students are already pretty critical about it. As one student put it:

I start, I Google important search terms or criteria that I'm unaware of, and after I've read enough stuff that actually has no credibility what so ever, about what I'm going to be doing, I at least think I have a basic understanding of what people think about what it is that I'm doing, even if it's like random people. So that kind of gives me an idea of how to better do my research . . . I might even be able to tell from this what publishers or types of organizations are best suited to do the type of research that I want to do.

They will also make use of book sellers like Amazon and Barnes & Noble online. A lot of them are looking at things that let them search in the book. Google Scholar and Google Books they would use not just to identify resources, but when they are drilling down in the research. Some will go there to find something current and then will mine the bibliography of those works online. So what they are searching in Google Books is the bibliography of a book they may not even use, but they want to see what that author used. A lot of them make use of citation-chasing.

The library catalog is used extensively. They start almost uniformly with keyword searching, but some will go from the keyword searching and look at the subject headings. They will do sideways searching, where they click on the subject heading and bring together other sources that are there. Catalogers are still vital to the research process, and I'm believing this more and more as I'm listening to the students, though one student noted:

The online card catalog really kind of has limited ability as far as the value of the source. I think you find that more in looking at books and then articles to see what citations they use and you can find good stuff that way.

So there is that critical thinking that is there.

Article databases are not used as much as the catalog. It depends a lot on the culture of the school. One focus group had eight people around the table and almost every one of them went on like this: "I find the *ATLA Religion Database* to be completely unnecessary at this level. I mean, I'm basic enough I don't need to use articles." Some of them said it was difficult to use; some of them said they couldn't stand it. One student said:

I didn't remember it existing my entire junior year. I'm sure it came up in orientation, but I got to this year and I figured, as long as I haven't needed it . . . I haven't really looked at it.

Two months later, at another school, a student said: "I love, love the ATLA religion database." So it depends on the school, the perspective of the students, and what the professors require. I'm finding, by and large, that students prefer books. And their favorite way to find useful books is to locate one or two sources in the catalog, or, if they know enough about how the collection is organized, to go straight to the shelves. This is especially true of exegetical research. As one student from Concordia Theological Seminary in Ft. Wayne said:

I'll go and grab commentaries. I'll try to do like three different Lutheran commentaries, two that are confessional one that is kind of off color, and then I'll grab a couple ones that I know defiantly aren't Lutheran and are off the wall, so that way I have something to argue against in my paper.

This student doesn't even bother with the catalog, he goes straight to the shelves, knowing from his bibliographic instruction that the books are placed in canonical order.

There are some who will actually make use of library reference books. At one school, a lot of the students had come from the undergraduate program in the school and were taught that these resources were available. Now, as seminary students, they will go to the biblical dictionaries and religious encyclopedias and they will use the outlines to help them form their paper and they will chase the citations from there.

Another tool that students will use is the course materials themselves. Several students cited reading lists provided by their professors, bibliographies in their primary textbooks, and recommended reading lists included in the syllabuses as tools they use to locate more resources.

I seldom ever go past the syllabus 'cause the professors are familiar with those books, and he or she would not have had those books on the syllabus if they didn't think they were valuable, and I'm sitting here thinking overload, overload, overload—all this stuff is available, you get all this information, and how do you put it all together where your syllabus tends to limit you and yet you can write a satisfactory paper within the limits of that syllabus? So it saves a lot of work where I'm concerned, because they have done part of the work for you.

The professors themselves: For several students, the first step will be to ask the professor directly: "What is the best resource you have read on this topic that I want to do?" They will take that resource and chase the bibliography to enhance the paper. Some of them caution that talking to professors can be risky because they will take you down their path. Some will do it as an absolute last resort. They will talk to peers first, but if all their peers are confused, too, then they will ask their professors. As one student put it:

I'll ask my professors—it's their topic. And some of my peers that I trust, if they are working on the same topic; and when I've had recourse, the library staff who are most helpful.

This international student had a unique perspective on seeking help from human resources:

Being new to the culture, what I think can happen sometimes is that my professor lets me feel as if I'm incompetent to handle the subject and will cause me to get a lower grade, so I don't usually venture that route. I'll ask priests from the congregation I will send out a few e-mails from my congregation.

I've found when students mentioned talking to librarians, it tended to be more to the point of locating a resource. There is a good deal of writing that has been done about what freshmen do when looking for information. One of the studies points out that one of the first things you need to do with freshman students is separate the ideas of identifying a resource

and locating that resource. Point out that these are two different steps. We tend to think as reference librarians in that we are here to help students identify resources, but many of the students think that we are only there to help them locate what they have identified. There is a disconnect between our professional self-image and the image that students have of us.

Those are the tools students use. At this point I can't really say which tools are more popular. That will come in the next phase of research.

As far as what students value in a text, this fall into two categories: convenience and trust.

For many students, it is convenient to use the texts that they own. For example, in the seminaries students are encouraged to buy required texts. One seminary I went to was a Catholic seminary, and the students had a class on Mariology. There were nine required textbooks for that class. Often the dioceses paid for their books, so most felt no burden in buying the nine books. Later, when they take another class and need to say something about the Virgin Mary, why on earth would they go to the library when they already own nine books on the topic? As one student said:

I have a book-buying problem, which is great for research, because sometimes I already have lots of theology books.

Another convenience factor is whether or not the library owns the book. A lot of students like to browse the stacks. They are not going to go beyond what is found on the shelves. What is on the shelf is satisfactory and good enough. When you are thinking of acquisitions, this is something to consider. Most of your students do not want to do Interlibrary loan. They are not going to go the extra mile. You will have some of those students, but for the typical MDiv student that is just trying to knock out papers, whatever is on the shelf is what they are going to use. As one student put it:

If I have to order 10 or 12 ILL books for a topic, it probably isn't worth the trouble.

There is a minority who value what they can get in full-text online. If they own a Libronix library collection and are doing an exegetical paper, whatever they have in Libronix is what they use first, because they can copy the text into their paper for quotes and the citations come with it. What could be easier?

The second actor in valuing a text is a matter of trust. Some of the earlier quotes addressed this issue. Is the text that they came across cited in a trusted source like the primary textbook or a reading list? Is it recommended by the professor, either personally or in the course reading material? They will look at the church affiliation of the author or the publisher to decide if this something they can use. For the more conservative church bodies, the students have a fear of using a resource that their professor isn't going to accept. Students may select a text that is off-the-wall to argue against in their paper, but they are very conscience of the fact that they have to have sources that are in accord with their own church doctrines. This is more vital to them than currency or ease of accessibility. Students will look for primary sources. Currency is considered but seems to be less important to theological students.

Here is one last quote to spur some thinking. Sometimes people will say things in group interviews that will confound you, and this is one of those. The student is describing his searching method:

I'll do a keyword search in the catalog. Then I'll go see which of the books are there. I'll try and go with more current resources, and then, depending on how that is going, I might talk to another professor or student and see what they have for suggestions. In my ideal world, I would never have to find sources. I just much prefer reading what's there than trying to figure out what is there. Maybe I'm not particularly good at using the resources we have . . . I totally understand that that's not totally realistic and that that will probably never happen, but I think that is probably the hardest part about doing research, is trying to get a sense of what resources exist and how good they are and how they relate to each other.

When I heard this I thought, that's not the hardest part about research . . . that is research! But perhaps, in the student's mind, it is a lot for them to just absorb what their churches are teaching, to get a grasp on church history and practice, and to keep up with the readings. The idea that they have to go out and hunt for resources seems like an extra burden to them. I don't know what you want to do with that thought. I leave that entirely to you. But it is something to think about.

I'm not sure that I feel quite ready to make conclusions, but I will tell you what the next steps are in my research process. I will take this qualitative data and turn it into some sort of survey where we can get a broad scope of what students value, how many value it, and how important they think it is. Is it important in every case, or just some of the time? This would be done again in CATLA, because they are sponsoring this study. They are my study field and I have not ventured beyond the Chicago area. At this time, I'm leaning towards my final outcome being a book.

As I've been listening to students, a few thoughts have come to mind. In the realm of how are librarians most useful to students, the reference librarian seems to be less and less of that vital resource we all think it is. Instead, it's the cataloger who puts those subject headings together and makes sure that all the similar books are found together on the shelf. Catalogers are so important to students, though most students don't know you are there. But they do rely on subject headings and similar things being put together on the shelf.

Instruction is important. So if you can give them instruction, it will help. But there are some difficulties. Young, fresh-out-of-college seminary students tend to think that a required bibliographic instruction class is a waste of their time. They think, "I just got a degree I should know how to do research," so they miss out on some of the important tools. The second-career students come in a little more hungry. They kind of feel like fish out of water; for some of them, the last time they wrote a paper, it was on a typewriter. They seem to be more accepting of those required bibliographic courses. The required courses still have influence. Older students specifically mentioned wanting to learn how to drill into a bibliographic record and use subject headings.

Another thing is, if they are talking more to peers and professors, maybe our efforts need to go in two places. The more we can sell the faculty on what the library has to offer, the more they will send the students there. I realize that this is a difficult thing in a lot of institutions, to get that relationship with the faculty, but it may direct more of the students to the library.

The other thing, and I think they are highly undervalued, are your own student workers. They act as your library ambassadors. If you take the time to teach them about services available

and how to use the databases, and even some basic reference things, their peers are going to be more likely to go to them than to a professional who is behind the desk, who didn't sit in class with them the last hour.

## **Part 2—Make Learning Stick: Memorable Learning (Teaching and Learning Interest Group)**

**by Barbara Carnes, Carnes and Associates, Inc. and Webster University**

### **Introduction**

One day, a fellow trainer, Dora Johnson, and I were sharing our frustrations because our trainees so often forgot what they learned and didn't use it. We did some research and wrote a book that's now classic: *Making Training Stick*, which was closely followed by a second book, *Making Training Stick: A Training Transfer Field Guide*. Dora passed away 3 years ago, and I have now written one by myself, *Making Learning Stick*, which will be published in December of this year.

I have been a consultant for 20+ years now, and I'm also a university professor. While I think there's been some improvement, a lot of times what gets learned in the classroom never makes it past the door (or the electronic portal, for online classes). But I've found from my research—as well as my own experience—there are some things we can do to increase the chances that learners will use what they learn.

The purpose of this presentation and paper is to provide research-confirmed, user-friendly, low-cost transfer-enhancing techniques with step-by-step instructions, so that when librarians conduct training on various topics, they can easily increase the value of what they provide and learners will put to use more of what they learn.

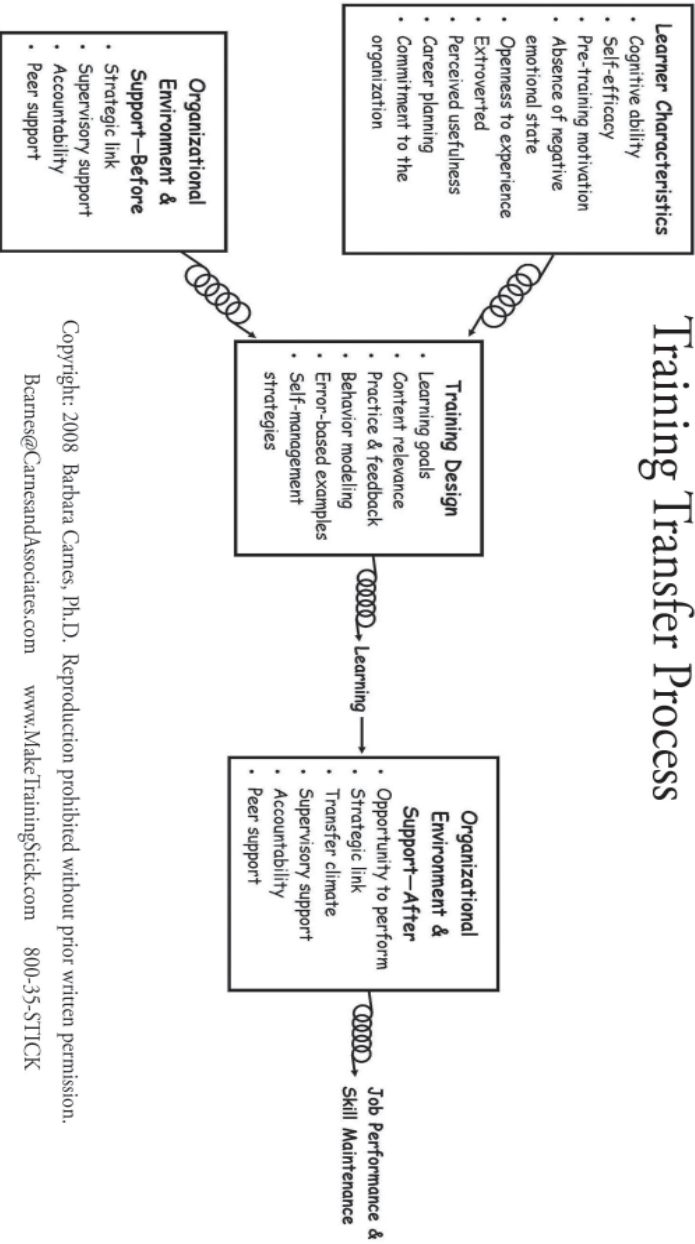
### **Training Transfer**

Transfer of training is defined as the application on the job of knowledge, skills, and attitudes learned from training and the subsequent maintenance and use of them over a certain period of time.

A lot of empirical research studies have been conducted, and certain factors that play a significant role in the transfer of training have been identified. There is a need for more research on other factors that may also play a role. The majority of factors mentioned in my book are supported by multiple empirical research studies. These factors are grouped into three key categories: Learner Characteristics, Organizational Environment and Support, and Training Design.

The following model shows the training transfer process: before, during, and after the learning event. This model is a modification of a model first presented by Baldwin and Ford (1988) with later modifications proposed by various other researchers (Machin and Fogerty, 2003; Kontoghiorghes, 2004). The categories in the model have been modified slightly from those proposed by Burke and Hutchins in their recent integrative review of research on training transfer (2007).

# Training Transfer Process



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Each of the factors in the model increases or accelerates the likelihood that transfer will occur. It should be noted, though, that in theory and in practice, some training transfer can occur irrespective of each factor in the model. Even the worst training design, the most unsupportive environment, and learners without characteristics supportive of transfer may still result in the transfer of learning to the job. The more factors that are present, however, the more likely it is that more of the learning will be used on the job. The spiral arrows attempt to show this acceleration factor.

Here is a brief explanation of what is meant by each factor:

### **Trainee Characteristics**

Most workplace learning professionals tend to think of the trainee as a blank slate, with lots of prior experience and knowledge but without other significant distinguishing qualities and characteristics. Yet, considerable research indicates that trainees with certain characteristics are more likely to transfer their learning to their jobs. A survey of 170 workplace learning professionals (Hutchins and Burke, 2007) found that the factors listed here are not widely recognized as being linked with training transfer, but research shows that they are.

Cognitive ability refers to general mental ability. People with higher cognitive ability are better able to retain the information and therefore transfer it to the workplace.

Self-efficacy is the belief an individual has about their ability to perform a particular task. Closely related to self-confidence, individuals with higher levels of self-efficacy are more likely to believe that they can perform new skills and are more likely to use supportive behaviors so that they do transfer more skills learned in training to their jobs.

Pre-training motivation refers to the learner's interest before the training in learning the training content and applying it to his or her job. Internal motivation to learn and apply the learning is more likely than external motivation to result in transfer. External motivators such as rewards and incentives have not been found to produce higher levels of transfer to the job. Note: Performance appraisals are an aspect of the Accountability factor, another Trainee Characteristic, and so are not an aspect of this factor.

Some learner personality characteristics were found to be related to better training transfer. Learners with positive mental emotional states (commonly referred to as positive attitudes) were more likely to transfer learning to their job, and learners with negative mental emotional states were less likely to do so.

Trainees who were open to new experiences were found to be better able to capitalize on learning successes, to acquire skills faster, and to transfer the new skills to their jobs.

Extroversion, or rather the specific aspect of extroversion that involves the tendency to verbalize thoughts and feelings, seems to be related to training transfer. This is not necessarily to say that only extroverts are more likely to transfer learning to the job, however. Trainees who tend to be more introverted benefit from having extroverts in training with them because the extroverts tend to increase verbalization of strategies and applications, leading to more "cognitive sharing" so that all training participants benefit. There is a need for more research on this factor, but it does seem reasonable.

Learners are more likely to transfer learning to the job when they believe that the new skills will be useful to them in their jobs. Put another way, when trainees perceive that they need to



improve their job performance in areas related to the new skills being taught, they are more likely to transfer their training to the job.

Trainees with personal career plans that they update regularly are more likely to transfer their learning. They are able to see potential benefits of the training, long-term as well as short-term, more acutely.

Learners who identify with workplace groups (departments, work units) and are committed to the organization tend to transfer their learning to their jobs. There is a relationship between identification with workplace groups and the desire to gain and use new work-related knowledge.

## **Training Design**

Instructional designers and trainers have intuitively known that certain elements of a good training design lead to better learning in the classroom. Research studies indicate that these elements have also consistently been found to lead to higher levels of training transfer to the job.

Objectives or goals for the learning that are explicitly communicated to trainees shows them what performance is expected. When these are present in the learning, there are higher levels of training transfer. When trainees receive the objectives in advance of the training, they are likely to have even higher levels of transfer.

When the learning content is relevant and specific to the trainee's job duties, it is more likely to be applied to the job. The goals, the materials, and the skill practices should be adapted not only for the industry and the employer but also for specific job titles/duties.

When participants have opportunities to practice skills in the training and receive feedback on their practice, they are more likely to transfer the training to their jobs. Specifically, mental rehearsal ("what would you do if" scenarios) and behavioral practice strategies (role playing) have the strongest correlations with transfer. Distributing practice sessions throughout the training rather than concentrating them in one part of the learning event also results in higher levels of transfer.

Behavior modeling, that is, showing participants the desired performance or behavior either via audiovisual or in-person demonstration, enhances transfer. Transfer is increased even more when key aspects of the demonstrated performance are described to the trainees.

Error-based examples are the flip side of behavior modeling. In an error-based example, participants are shown ineffective behaviors or they are shown demonstrations of desired and undesired performance mixed together. Trainees who participate in these types of demonstrations are more likely to transfer their learning to the job.

Certain self-management instructional strategies have been found to increase training transfer. Two main types of strategies have the most research support: goal-setting and the self-management model called relapse prevention. With both strategies, close to the conclusion of the training, participants envision how they will use the skills learned and they develop a strategy for doing so.

## **Organizational Environment and Support—Before and After Training**

Before and after training, the support of key individuals and the overall climate or culture of the organization, including certain organizational practices, are linked with higher levels of training transfer.

Trainees who understand how the strategic direction and goals of the organization are linked with the training content seem to be more likely to use on the job what they have learned in training. More research is needed on this factor, though.

Trainees' supervisors who show their support for the training both before and afterwards influence trainees' transfer of skills to the job. Certain specific activities—discussing the learning with the trainee, participating in the training or a shortened version of it, and providing encouragement and coaching—have been shown to lead to better transfer. Other supervisor activities may also play a role and are being researched.

Accountability refers to the extent that management, including the trainee's boss, other members of management, and/or the organizational culture, expects learners to use what they learn and holds them responsible for doing so. This can be accomplished through performance expectations and reviews, requiring learners to report afterwards on their experience and their learning, and, conversely, providing sanctions for failure to use learned skills on the job. More research is needed on this factor, however.

Trainees' peers exert a strong influence on their transfer of skills and knowledge. Networking with peers prior to a learning event helps them understand the value of the learning and specific ways it can be utilized on the job. Sharing ideas afterwards about course content, applications, challenges, and successes exerts strong influence on trainees' use of skills and knowledge on the job.

The opportunity to perform new skills very soon after returning from training has a strong influence on whether trainees consistently use their learning. What we use, we remember. Several studies have found that this factor is the strongest transfer influence and the absence of it is the greatest impediment to transfer.

A climate within the organization that supports training transfer is more likely to produce individuals who transfer their learning to their jobs. Cues and reminders such as job aids, strategically placed posters, newsletter reminders, and so on prompt trainees to use their new skills. Feedback and encouragement provided by supervisor and peers, positive consequences for using skills correctly, and remedial assistance when the skills are not used also play a part in a positive transfer climate.

Future research will undoubtedly reveal other factors that influence training transfer. Some research has been conducted on motivation to learn and motivation to transfer, as well as extrinsic vs intrinsic motivation. More research is needed, however, to determine the exact role these factors may play in training transfer. Over-learning and cognitive overload show some relationship to training transfer, but more research is needed here as well.

Locus of control, that is the extent to which a participant believes he or she has control of his or her own destiny and outcomes, has been found in some studies to be related to transfer of training; however, other studies have found no relationship.

### **Techniques To Integrate Education (TIEs)**

TIE is an abbreviation for Technique to Integrate Education. TIEs are easy to use with new learning programs and with already-developed training. The purpose of each TIE is to increase the transfer of the participants' learning to their jobs, so the learning sticks. All of the TIEs are based on research. All of the TIEs are low-cost, low-budget. The description of each TIE contains step-by-step instructions, the "downside" when the TIE might not be effective,

variations, and other TIEs that could easily be combined with it. The detailed instructions will be a quick reference to minimize prep time for the workplace learning professional. Use the TIEs in this book as-is, adapt them, or use them as a springboard to create new TIEs.

To summarize, Ties are:

- Step-by-step instructions to make the learning stick
- Easy to use
- Low-cost or no-cost
- Used with new or existing learning
- Used regardless of training topic
- Adaptable for classroom, e-learning, webinar, teleclass, coaching session

There are over 100 TIEs. Following are four that seem to be a good fit for the training that ATLA members are likely to conduct.

A PowerPoint file containing information on four TIEs that are suited to librarian-provided training is available to ATLA members at <http://communities.atla.com>. For more information on this topic, please see: <http://www.MakeTrainingStick.com>, and/or the references listed below.

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# How Can Cataloging and Catalogs Evolve and Respond to Expanded User Expectations for Search and Retrieval? (Technical Services Interest Group)

by

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The world of information is changing at an unprecedented rate. This could be an alarming time for catalogers, or an exciting time. Catalogs and cataloging are changing to embrace the new information world we live in, but not fast enough for many of our users. The *2003 OCLC Environmental Scan: Pattern Recognition* identified the 21<sup>st</sup> century “information consumer” and stated the three characteristics that “information consumers” share: self-sufficiency, satisfaction, and seamlessness.

Our world is becoming increasingly self-sufficient. People of all ages are spending more time online doing things for themselves that used to be done for them, for example, online banking, online shopping, and using Expedia instead of a travel agent. This self-sufficiency spills over to the library. Many patrons now use Google instead of asking a reference librarian for help.

Studies by OCLC and other groups confirm that “information consumers” are happy with the information they find themselves on the Internet. A 2002 study by Outsell found that 78% of those surveys said the Web provides ‘most of what they need’. As librarians, we know that all information on the Web is not credible, and it is very likely that they might be missing out on valuable information, but the bottom line is that our patrons are happy with what they find on their own.

Today’s college students grew up with computers. Computers are not technology to them, they are a way of life. College students do not divide their day up into study, work and play, as older generations did and still do. Many college students regularly play video or online games anytime and anyplace. Libraries are the opposite of this seamless world. Many libraries still have banks of computers designated for certain functions, for example computers dedicated to the OPAC, computers to access the libraries electronic content, computers for email, word processing, etc. (OCLC 2004)

In 2005 OCLC did another study focused on college students’ perspective of libraries: *College Student’s Perspectives of Libraries and Information Resources*. Some of their findings were: college students usually use search engines to begin an information search, not the catalog; 93% were satisfied with their search results; they like self-service, they don’t want to ask the librarians for help; and many college students are not using the electronic resources offered by their libraries. (OCLC 2006)

The most recent user study by OCLC, *Online Catalogs: What Users and Librarians Want*, looked at what librarians want in an online catalog in addition to our users want. One of the key findings was that users want a seamless flow from discovery to delivery. They want to know immediately if the item is available, and if it is available, how to obtain it. For online materials users want direct links, or easy access to the online content. The study also found that users rely on and expect enhanced content including covers, summaries/abstracts and tables of contents.

Another interesting finding was that although users want to be able to do a simple Google-like search and get results that exactly match what they are looking for, they also want to be able to do advanced guided searches to narrow the results to a more manageable size.

Another key finding from *Online Catalogs: What Users and Librarians Want*, was that users and librarians approach catalogs purposefully. Users use the catalog to find and obtain information and library staff use the catalog to carry out work responsibilities. The study also pointed out that library staff and users have different perceptions of data quality. Library staff's perceptions about data quality are influenced by classic principles of information organization, while user's expectations of data quality are influenced by their experiences on web sites. (OCLC 2009)

It is a general consensus that what our users really want is information now, all in one place, and they don't want to have to go to the library to get it. Catalogs and cataloging can't solve this; it can only be accomplished if everything is digitized. We are certainly not there yet, but until we get there, we can try to make our catalogs a little easier for our users.

Currently Google and Amazon handle misspelled words much better than most of our online catalogs. If a user was looking for works by Jane Austen, but spelled it Austin instead, Google and Amazon know they are looking for Austen, and return those search results, without even a "Did you mean Austen?" But unfortunately, if a user was really looking for Jane Austin, neither Google or Amazon give them results. If the Austen search spelled 'Austin' is done in most OPACs, the works of Jane Austin will be retrieved, but not the works of Jane Austen.

As librarians, we know that libraries need to move toward interfaces that users like to use and interfaces that they understand. Change is underway, but it is progressing very slowly. Many libraries are looking at 'Next Generation Catalogs'. Most 'Next Generation Catalogs' run on top of the existing ILS, and have interfaces that look more like Google and Amazon than traditional online catalogs.

Some features of most 'Next Generation Catalogs' are: keyword searching; relevance ranked search results; 'Did you mean' prompts; item recommendations; RSS feeds; display user feedback; enhanced content such as cover art, table of contents, reviews, and user tagging. (Singer 2007)

There are several 'Next Generation Catalogs' currently in development. We will take a brief look at four: Endeca, VuFind, OCLC's WorldCat Local, and the eXtensible Catalog (XC).

Endeca works with an existing ILS system. Some of its most notable features are: a simple uncluttered interface, faceted search results, and search results ranked by relevance. North Carolina State University went live with their Endeca catalog in January 2006. (Pennell 2008)

VuFind is open source software developed by Villanova University. Its features include: faceted search results; 'more like this' suggestions; author biographies; persistent URLs that allow users to bookmark their queries; and translations in Brazilian Portuguese, Chinese, Dutch, French, German, Japanese and Spanish. (VuFind)

OCLC's WorldCat local has been billed as a "complete discovery-to-delivery tool". Some of its features are: a single search box; language interfaces in Chinese, Dutch, English, French, German and Spanish; direct links to electronic content, circulation activities and resource sharing options; user contributed reviews, ratings and lists; and navigation links to local

services such as OpenURL resolvers and virtual reference. Unlike most other 'Next Generation Catalogs', WorldCat Local does not sit on top of the ILS. And, the record being searched is the record in the WorldCat database, not the record in the local online catalog. This may cause problems if local records have extensive edits, enhanced content, corrections, etc.

For examples of these "Next Generation Catalogs" please see the link to the Powerpoint presentation that was presented at the conference.

The eXtensible Catalog (XC) began development at the University of Rochester. The XC team is in the final stages of making the XC software available. (Extensible) The eXtensible Catalog is a suite of open-source applications that will run along-side a library's ILS to allow seamless connections to other web applications. The eXtensible Catalog should provide easy access to all resources; the 'one-stop shopping' our users are looking for. The eXtensible Catalog will not only present the 'discovery layer', it will also convert legacy MARC metadata into XML. (Bowen 2008) This will help us get to RDA's Scenario 1, an object-oriented, linked-data, Semantic Web approach to the library catalog.

In the end, proper functionality comes down to the metadata underneath. No matter what front end you have, if the cataloger leaves off an access point, makes a typo, etc., the user won't find everything they are looking for.

There are a number of ways that cataloging can evolve to respond to expanded user expectations for search and retrieval:

- Spend less time on cataloging the easy stuff:
  - This can be done by getting more records from outside sources such as publishers, vendors, jobbers, etc.
- Spot check the records we get from outside sources, focusing on access:
  - We no longer have the luxury of looking closely at every record, but we do need to make sure that things like FRBR relationships and appropriate access points are in records when needed.
- Work toward RDA Scenario 1.
- Spend more time on:
  - Ensuring that the indexing and displays are correctly set up in our traditional or "Next Generation" catalogs
  - Automated authority control
  - Working with system vendors to provide links to cover art, links to tables of content, summaries, reviews, and searchable links to user metadata.
  - Cataloging unique local works
  - Cataloging 'collected' websites
  - Cataloging hidden non-print material
  - Preparing for RDA and whatever the 'next metadata carrier' will be to replace MARC
- Be open to new things
- Research new ideas as they are developed
- Continue to have standards and follow those standards
- Remember that we are cataloging for our users.

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## **Topics in World Christianity (World Christianity Interest Group)**

The session 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/wcig/>.

## PLENARY SESSIONS

### **“What Does This Have to Do With Me?” Challenges of Relevance in Theological Education**

by

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Thirty-eight years ago, as a second-year student at Eden Theological Seminary, I faced Eden’s academic assessment process that determined if and how a student would be permitted to complete the final year of his or her M.Div. degree. This was called the second-year oral exam. By its name, it sounds as if Eden was concerned about students’ dental health. Believe me, the students’ anxiety about this assessment of a student’s readiness to complete theological studies was much higher than the anxiety most of us have about going to the dentist.

Each student met with two faculty members and a third-year student to answer any questions the committee might pose about any and all aspects of one’s theological education to that point in time. The committee could ask a student to demonstrate knowledge about specific courses or to demonstrate the ability to integrate their course knowledge with professional identity and practices. Anxiety was fueled by the fact that this was not a perfunctory process. Some students failed, often with severe requirements that had to be met before another chance at the exam. Or, in their failure, they were dismissed from the school. Some students passed, but with the conditions that they enroll in specific courses or receive counseling or both. And the rest of the students passed without requirements.

In preparation for this exam, I reviewed all my class notes and books. I felt ready to engage the exam committee in a discussion about this material and its significance to ministry. And the first hour and fifteen minutes of this process was splendid. Then came the question that I anticipated, but was not prepared to answer adequately. One of my professors noted that I had talked about Bible, theology, and ethics courses, but that nothing was said about church history. Looking at my transcript, except for the required course in church history and an elective on the history of the black church, I had not chosen church history as a subject that was vital to my theological education. And they wanted to know what I had to say about this.

Remember, I said that I anticipated this question. My answer was the honest conviction that I could not see the relevance of most church history courses to my ministry in the Christian Methodist Episcopal Church (from 1870 to 1954, the “C” in the initials of this predominantly African American denomination stood for “Colored”). I felt that matters of race primarily defined my world. I felt that my ministry would address issues of racial and social injustice. I did not find myself as a black person in the church history offerings in Eden’s curriculum, so I did not feel that I was missing anything that would be fundamental to my professional identity and service. And I felt that black church history was rich and deep enough to provide me everything I would need to serve as a minister. Knowing that it’s a sensitive matter to faculty to dismiss a whole field of the curriculum, I concluded by saying I realized that I needed to know

about the Reformation and John Wesley, and that I would make such areas of church history part of my continuing education plan.

As I said, it was an honest answer that reflected my true feelings about church history offerings. However, what I came to discover over the succeeding years is that my answer reflected my impoverished perspective on what church history had to offer me. The years since then have been given to discovering the wonder of church traditions, being embarrassed and inspired by the witness of church authorities, exploring the challenges and contributions of various traditions of mystical consciousness, seeing the church as prophetic and pathetic in the midst in social injustice and oppression, and coming to appreciate what is at stake in the theological and doctrinal debates. All that I discovered about church history is not just prelude to my rich black church heritage. All this *is* my church heritage.

Still, the questions that fueled my doubts about church history stand as authentic challenges to the content and pedagogy of theological education. Are my history and who I am taken seriously as part of theological education? Do I count in the theological scholarship of faculty? How can I and why should I trust a discipline, books, courses, teachers that fail to acknowledge and take my history seriously? If they do not acknowledge my distinctive history, how many other realities are being ignored? What biases inform this failure to be considered? If my history and I are irrelevant to faculty, how can they be relevant teachers to the present and future that await me?

The questions beg for the assurance that I am giving my mind and heart to an educational process that is relevant to who I am and to my becoming. To be clear, this is not a self-centered posture toward an educational process. But it is about taking the educational process seriously and being taken seriously by the educational process. I think Howard Thurman has it right in his article entitled “What Can I Believe In?” Thurman asks: “How can I believe that life has meaning if I do not believe that my own life has meaning?” The demand for relevance in theological education can emerge from the profoundest desire to pursue God with the assurance that a theological education is sensitive and responsive to my meaning so that I might pursue God with all my heart, soul, strength, and mind.

I began with a personal example that relates to the relevance of theological education to the racial diversity of its students and the larger society. And we all know how this matter of relevance in theological education is also related to women, different ethnicities, international students, and sexual orientation. But I do not want us to hear the question “What Does This Have To With Me?” as just a question from those whose race, gender, ethnicity, national identity, and sexual orientation seem muted in the curriculum. This is the question of all students. Some may feel that the answer to this question is obvious and positive in all the brochures, catalogs, and curriculum that a school produces. But others may doubt the relevance of their theological education even as they are graduating.

Candler School of Theology had a Professional Assessment process that required a student to start the assessment with an act of ministry. A student, who for the purposes of confidentiality we will call “Jimmy,” was a white male, second-career student serving a small country church. As his act of ministry, he began with a sermon. It was one of the most superficial and uninspiring sermons I had heard. I asked him if he had drawn upon any of the exegetical methods and insights from his Bible courses in his engagement of the sermon’s text. Jimmy responded, “No sir, I didn’t.” I then asked, “Jimmy, is there anything in your theological studies that you are

utilizing in your ministry to your congregation?” He responded, “No sir, I can’t say that there is.”

At first I was astonished that a student could complete two years of theological education without perceiving its relevance to the practice of ministry. Then I was frustrated and angry that this student was wasting this educational opportunity—a waste that cheated those he served, the church, and himself. And finally in bewilderment I asked myself, “How could this happen?” Is Jimmy the problem? Is the problem with the faculty? Is it the curriculum? Or is it a problem of pedagogy where we fail to respond to this question of relevance (“What does this have to do with me?”) even when we have motivated students, a superb faculty, and a comprehensive curriculum?

I believe we make more of an impact upon students, and therefore upon the persons, churches, and communities they serve, when our pedagogy is conscious of and informed by this question of relevance. To repeat, this is the question that most students are asking and all students need answered. Students should hear us answering this question of relevance: when they are being recruited; in their student orientation; in their orientation to a library; in every beginning to a class and throughout a class; in conversations and meetings when students are discussing their class experiences; and in times of academic advising.

Our acute attention to this question is most likely to occur if we hear this as not only the students’ question of relevance, but also as *our* question of relevance. Our question could therefore be asked as: What do the students’ need for relevance have to do with me and my commitment to theological education?

How are you thinking about this question as you are proposing or revising a course? Or as you order periodicals, books, audio and video resources, and decide upon new technologies for your library? How are you thinking about this question as you note the large numbers of theological students who never use the theological library or who only make limited use of the library?

Even though most faculty, librarians, and administrators believe they and their institutions are relevant, we can too readily diminish or dismiss the significance and urgency of relevance as a guiding principle. One basis for resisting the call to relevance is the conviction that students demand relevance when they are unwilling to do the hard work of research, critical thinking, and writing that take them to unfamiliar territory. Here, the call to relevance is perceived to be a deft avoidance tactic to limit the requirement that one engage fully the rigors of the intellectual life. Relevance, under this perception, is interpreted as “focusing on what one already knows” rather than “what one needs to work hard to know.” Relevance is therefore perceived as less intellectually demanding. Such dismissive caricatures of students may provide an explanation, but they also fail reality.

Several years ago I was in the Nashville, Tennessee, area where they have a full-scale replica of the original Parthenon in Athens, Greece. Images of the gods adorn the outside and inside of the building. The educational displays tell the complex stories of these gods and their interactions with one another and humans. At first I was fascinated by the stories of the gods. And then I was overwhelmed, as I felt my head spinning as it tried to keep up with not only the major gods depicted in the Parthenon, but also all the other lesser deities. And then it came to me: “Maybe monotheism was first proposed by a lazy seminarian.” It makes perfect sense to

me—to every question on an exam about the god who acted, a seminarian would then answer: “God.” My conclusion is a caricature of lazy students that ends up trivializing the emergence of monotheism. And similarly, caricatures of students are developed that end up trivializing their calls for relevance.

Faculty and administrators sometimes perceive the call to relevance as diminishing the true mission of a theological education. Over the years I have heard relevance characterized as the effort to make the seminary or university department into a trade school where complex theological, philosophical, and theoretical insights are over-simplified to fit practices of ministry. A “how to” mentality of ministry then dominates faculty and students’ engagement with ideas. This perspective is reinforced by students’ question, “Will it preach?”

The counter to demands for relevance is often stated: It is imperative that students learn how to move into unfamiliar times, cultures, traditions, and values—to learn about them and appreciate their complexity—without requiring some immediate translation into a practice of ministry. There are powerful ideas, events, and understandings that can seem quite alien to doing the work for ministry, but they in fact enrich one’s awareness of history and its gifts that should inform and form religious leadership.

Listen carefully to this argument, and you can surmise that it is not an argument against relevance, but really an argument about what constitutes relevance. Considerable weight is given to traditions of biblical interpretation, theological debate, and historical analysis in the effort to provide excellence in theological education. Considerable weight is given to the importance of the past.

At this point, I want to be clear that I support arguments that a rigorous engagement with the past is essential to excellence in theological education. For example, every effort to take sacred scriptures seriously as a source of faith must prepare students with the skills to discover and be in conversation with a vital past.

In the movie “The Sixth Sense,” the actor Bruce Willis portrays a psychologist who tried to help a boy who seemed morose. He is unsuccessful in understanding what troubles the boy, until the boy says (one of the most memorable lines in the movie), “I see dead people.” I believe one of the major objectives of theological education is to help its students see dead people. They have so much to show us and tell us and to demand of us.

G.K. Chesterton argued the importance of tradition in the Christian faith. In terms of understanding the present and future meanings of faith, he said:

Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about . . . tradition objects to [the ancestors] being disqualified by the accident of death.

I believe that Chesterton is right. The ancestors get a vote. The past is not a barrier to relevance, but is essential to authentic relevance. And emphasizing present realities is not a denial of the past, but is essential to fulfilling what the past demands of us. Relevance depends upon engaging traditions that flourish in the present and traditions of history.

At times academics’ resistance to calls for relevance has less to do with academics failing to see the value of such demands and more to do with academics’ own biases and fears that

limit responding to a student's question: "What does this have to do with me?" Two of the most common responses of resistance that I have heard from academics over the years are 1) "My educational preparation and scholarship are not related to the issues of race, gender, class, social conflict, and congregational dynamics that students identify as matters of relevance" and 2) "I find it impossible to customize a course and class lectures for all the diverse interests that students have in a class."

To the first explanation about one's preparation and background I say, "This may be true, but it does not justify remaining uninformed or ill-informed about matters of how one's discipline relates to race, gender, class, social conflict, and congregational dynamics." Within many disciplines, these are not just students' questions, these are the questions of other academics. These are not just matters of satisfying students' wishes, but they are also matters of scholarly integrity. Here is an opportunity for faculty to stretch beyond their comfort zones of academic authority and discover new voices or discover the absence of voices that reframe research and insights. Just like they encourage their students to be open to new perspectives in a course, here is an opportunity for faculty to be open to new angles of vision.

To the second response about the seeming impossibility to customize a course for the diverse matters of relevance in a class I say, "Yes, it can be difficult, but not impossible." For example, this is not a matter of demonstrating how social class can be the hermeneutical lens for every theological inquiry. But it would be meaningful for students to hear how social class biases inform some theological perspectives. Students do not expect all the particular perspectives of relevance to be explored on all topics. But they desire to hear perspectives at some point in a class that relate to their identities and professional commitment.

Many paths take us to relevance. First, I believe the journey begins by asking and answering the question, "What do these students have to do with me?" I've already spoken about the multiple contexts (beginning with recruitment) in which academics need to ask this question. The corollary question for us is, "How do I enhance my relevance to the preparation of students for their professions?"

Second, the journey to relevance could be assisted greatly through libraries providing information on best practices at ATLA institutions—practices with syllabi, bibliography, pedagogy, and programs. What teachers throughout ATLA institutions are addressing the matters of relevance in their courses, and what resources and insights might they have for others? Are insightful approaches occurring with international students, the diversity of Christian traditions, living in interfaith communities, or attention to gender issues? This would be consistent with the third undertaking of the ATLA mission statement: "To promote quality library and information services in support of teaching, learning, and research in theology, religion, and related disciplines and to create such tools and aids (including publications) as may be helpful in accomplishing this."

Third, the journey to relevance does not just go through the classroom. Students can be directed to resources related to their particular needs and contexts by making them aware of guest speakers on campus, notices of events in the larger community, fascinating articles you have come across, and library exhibits. Who in ATLA is doing such exhibits, and how might the exhibits be available to others? What collections do your libraries have that could be loaned for exhibits? How have you encouraged faculty and students to optimize the use of library resources, and how might other ATLA libraries be instructed by your efforts?

And fourth, all that I have been saying about relevance may also rely upon the cultivation of caring relationships with students. Most of our schools emphasize the formation of students through increasing their intellectual engagement with scholarship and through their expanded sense of self as persons engaged with individuals, groups, institutions, and systems. We realize that knowledge of others and knowledge of self are inseparable in both personal and professional formation. Remember the Howard Thurman statement from earlier in this lecture: “How can I believe that life has meaning if I cannot believe that my own life has meaning?” This conviction is also evident in a line from Kabir, a fifteenth-century poet of India:

Here is the truth! Go where you will,  
to Benares or to Mathura; if you  
do not find your soul, the world is  
unreal to you.

Students are in search for the relevance of their own meaning to life and to their theological education contexts. We can play a major role in this search.

Research on the difference in black student educational performance when black students are in predominantly white colleges and when they are in predominantly black colleges concluded that students had better grades in predominantly black colleges, not because the courses were easier, but because they felt *a relationship with faculty who cared about them* and their performance in courses. This relationship helped them to overcome the feelings of separation, alienation, and disorientation that occur with many college students.

As a freshman at Washington University, I was often in large classes of over 200 students where the professor lectured and graduate students led small discussion groups (under the professor’s direction). I came to class and joined the mass of students without raising my hand to ask a question or doing anything that would distinguish me among my classmates. I was a member of the herd. And then one day, in one of these large introductory classes in sociology, as the professor walked down to the lecture podium in the amphitheater classroom, he looked over at me and said, “Good afternoon Mr. Smith.” I was stunned that he knew my name. And it changed my whole perspective about who I was in that course. I was no longer anonymous. And although I cannot explain all the factors involved, I know that I had a whole different understanding of myself as a student. My work improved. I ended up making sociology my undergraduate major. In some ways today I believe I have an academic career because that professor knew my name.

Several years ago I met with an African-American student at Candler who felt that one of my white colleagues, who was his teacher, must not like him. The student believed that the grades he received and the teacher’s attitude were evidence of his teacher’s racial bias. Soon after this conversation I had the opportunity to address the Candler faculty about the importance of relationships to black students. In addition to in-depth relationships, students are sensitive to matters of eye contact and speaking in even casual meetings. Later that semester the student appeared at my office, smiling, and declaring that all was now fine with his professor. When I asked what occurred to effect such a change, he answered: “When I was on the elevator, he stepped in, called my name and asked how I was doing.”

We should not underestimate the importance of relationships in addressing students’ hunger for relevance. Students whose race, nationality, and background are different than

that which characterizes their theological institutions may be struggling with pivotal questions that must be answered before they can devote themselves fully to the educational process. Questions such as: Am I invisible here? Do I exist in the commitment of the faculty and school? Is there contempt for my being here?

How do you engage the students in the libraries where you serve—those who come to the library and those who seldom come? Do you wait for them to show up in the library, or do you find ways to get to know students in the settings where they are? How do you endeavor to help students with the new and wonderful technologies of your library that can be intimidating if one even tries to use them? How do students come to experience the library not only as a place to know more, but also as a place where one is known? To experience the library as a place of resources, and as *a place with a caring heart*. How have librarians taken the initiative in working with faculty and students to be certain that students come to experience the library and its librarians as relevant to their theological education? How might the collaborative purpose of ATLA assist its member schools to communicate best practices on these matters?

When we take seriously how students are motivated by relationship to overcome their resistance to or intimidation by theological education, we no longer just see them on a scale between “smart and slow,” or “energetic and lazy.” We see them as our companions, who are encouraged by our active and caring presence in their journey.

Old Testament scholar Walter Brueggemann was one of my professors at Eden Theological Seminary. Early in the course he told us that even as beginning students we could learn the basic research methods that would enable us to discover insights that were as valid as (if not better than) what could be found in many commentaries. Brueggemann’s assertion produced a fundamental shift in our identity as students. We were not just recipients of knowledge; we were scholars. In our student groups we argued with texts, with one another, and even with the ideas of Brueggemann. Our excitement about the material being studied had much to do with Brueggemann’s defining of our identities and thus our relationship with him. Brueggemann invited us to be a colleague. Relationships matter in addressing relevance and excellence in theological education.

In closing, we are uncertain about what to expect in the coming years in theological education. Some schools are just trying to survive in this economic climate. Some denominations are trying to survive in what is often considered a post-denominational epoch. New technologies raise both exciting and unsettling possibilities for classroom teaching, research, and distance learning. The role of theological education on matters of interfaith understanding and relationships and the cultural debates over the moral issues of our times is unclear.

None of us fully knows how the changes in society and our religious institutions will shape our theological institutions and their programs. I believe, however, that our ability to move into this future faithfully and effectively will depend on our ability to be relevant to the students, our religious institutions, and the society. And this is a relevance borne of caring companionship with those with whom we journey.

In the late 1960s and 70s, when the country experienced major social upheaval, “relevance” was the word used to describe the antidote to social ills. “If you’re not part of the solution, you’re part of the problem” was the Eldridge Cleaver statement that became the slogan for activists.



Many mispronounced the word “relevant” and said “revelant.” I heard this time and time again. Since then, I’ve corrected it in many student papers. I’ve come to find out that it is a common error of both speech and writing. The word “revelant” does not exist in the dictionary. The more I look at the word, it seems closer to the word “revelation” than “relevance.” I’m coming to hear this error as a possible expansion on the meaning of relevance. Relevance reveals. It lays bare, makes known, eliminates invisibility, and enables seeing. And as we know, revelation transforms. Perhaps relevance prepares us for an uncertain future where we are not only experiencing new realities, we also see one another more clearly, fully, and respectfully. Through a commitment to relevance, we are learning to transform ourselves and others for these new and coming realities. Ultimately, we pray that our transformations increase our relevance to God’s call upon us and our institutions.

## A Panoramic Potpourri of Library Trends

by

Tracy Rochow Byerly

Executive Director, Missouri Library Network Corporation (MLNC)

Good morning and thank you! It is a thrilling and humbling experience to be with so many dedicated librarians and on an agenda of impressive speakers. Perhaps some of you will remember an OCLC Update session and a separate training session I gave at the ATLA conference held several years ago in Kansas City. I am happy to be back, and in an entirely different role. Today I hope to entertain some of you, provoke some of you, and keep all of you awake. “A Panoramic Potpourri of Library Trends!” Perhaps the subtitle of my presentation should be “Alliteration Run Amuck!” In fact, I could have just titled my presentation “Tracy’s Trends,” but here are the trends I’ve decided to cover for you today: OPACs, OCLC, and Openness. A panoramic view for sure. And a potpourri in its own way!

OPACs—what are some of the problems and some possible solutions?

OCLC—I have to thank Dennis [Norlin, ATLA’s Executive Director] for this idea—he suggested it when he first called and asked if I would consider speaking here today. There is a lot going on with OCLC and I think I can give you some solid information.

Openness—perhaps openness is the psychological trend that I mentioned in this session description! Or maybe you’ll decide it’s the potpourri part of the presentation. Let’s leave that ‘til we get there.

### OPACs

In 2006, Karen Schneider wrote three related blog entries on “How OPACs Suck,” starting with how relevancy ranking makes search engines easier to use, then moving on in her second posting to “The Checklist of Shame”—key features common to most search engines (even the least expensive), features often missing in online catalogs such as sort flexibility, duplicate detection, faceting, and human suggestions.

In her final entry in the series, “The Big Picture,” she tackles other issues with online catalogs much bigger and more problematic than search results—problems that can’t be addressed by improving relevance ranking or adding spell-check (however valuable those features are to OPACs). She stated, “The fundamental problem with today’s library catalog is that it suffers from severe literalism. Even with a few bells and whistles, today’s OPAC is a doggedly faithful replica of the card catalog of yore. This isn’t a failure of any one vendor; by and large they’re delivering what librarians think they want. It’s a larger failure of vision.” Karen then goes on to suggest new ways to envision the library catalog.

More evidence on the problems of OPACs is given by Lorcan Dempsey in his article “The Library Catalogue in the New Discovery Environment” (*Ariadne*, 48). He states, “Information is abundant; attention is scarce: As resources, tools, and environments proliferate so does the attention available for any single one of them decline. The implication here for libraries is clear: readers and writers have many choices, so convenience of use is really important.”

In his blog posting on December 13, 2008, he expands on this thought, saying “Discovery happens elsewhere: People discover items of interest in a variety of ways: on search engines, in

their RSS aggregators, in the resource networks created on social network sites, in consumer recommendations, on collaborative bookmarking sites, in reading and course lists, and so on. Increasingly, we cannot expect users to seek out individual Web sites or resources.”

So how are libraries responding to these criticisms? Marshall Breeding, in “Next-Generation Library Catalogs (*Library Technology Reports*, July/August 2007), says “Many libraries, with the goal of modernizing their web presence, are racing to deploy a ‘next generation catalog.’ Next generation catalog applications typically offer a mix of these features: faceted navigation, keyword searching, relevance-ranked search results, ‘did you mean?’-style search revisions, item recommendations, RSS feeds, and mechanisms to collect and display user feedback.”

Should you delve into purchasing a next generation discovery layer? I don’t have an answer for you on this one today. I just have more questions!

- Do you want one search box to provide fast and convenient access to all of your resources regardless of format?
- Do you want to address the disjointed library experience?
- Do you want to attempt to remain relevant to web-savvy users? Not just current users, but the users of the future—the next generation of students! And remember, it’s that next generation of web-savvy students who will become the next generation of faculty and administrators. A scary thought, isn’t it? This next generation is used to an environment rich in resources, making their attention to any one resource relatively scarce!
- Do you want to react to challenges on the commercial internet?
- Are there consortial considerations that will influence your decision?

## OCLC

There are three recent, newsworthy OCLC-related issues in particular that I’d like to tell you about—the record use policy, WorldCat, and the changing relationship between OCLC and the regional service providers.

Last fall, OCLC announced that the “Guidelines for the Use and Transfer of OCLC-Derived Records” had been updated to become the proposed “Policy for Use and Transfer of WorldCat® Records.” Libraries were given around 90 days to put the new policy into place. The proposed “Policy for Use and Transfer of WorldCat® Records” is intended to foster such use while protecting the investment OCLC members have made in WorldCat, and ensuring that use of WorldCat records provides benefit to the membership.

This announcement did not go over well with OCLC users. After reading many blogs and listserv postings and receiving letters and study papers from organizations such as Chief Officers of State Library Associations (COSLA) and the Association of Research Libraries (ARL), OCLC created the Review Board on Principles of Shared Data Creation and Stewardship.

The Review Board was charged to:

- Review reports, letters and comments including blog and listserv messages from the global library community regarding the proposed Policy
- Consult with librarians and member representatives as appropriate
- Recommend principles of shared data creation and changes in the proposed Policy for Use and Transfer of WorldCat Records that will preserve the community around WorldCat infrastructure and services, and strengthen libraries

The Review Board will submit a final report to the OCLC Board of Trustees by June 22. Some of the preliminary recommendations that were heard at the recent OCLC Members Council meeting include:

- Revisit the social contract between OCLC and its members—on what principles is it based, what are our respective rights and obligations, how can the collaborative work with others in the information ecosystem?
- Discuss the role and value of WorldCat in the information ecosystem, and ways in which it can be leveraged
- Identify threats to the sustainability of WorldCat and strategies for protecting it against unreasonable use
- Devise a process for drafting and maintaining a new policy that:
  - Includes formal participation by members of the Global Council, the OCLC Board, and the OCLC Strategic Leadership Team
  - Incorporates input from the broader community
  - Recognizes the complexity of the information ecosystem in which OCLC and its members operate
  - Develop a process for ongoing review and updating using the same principles of consultation and transparency.

### ***WorldCat—WorldCat.org, WorldCat Local, Web Scale Library Management Services***

WorldCat.org is, in its broadest sense, Worldcat on the web, for the users of the web. It provides features such as a single search box, relevancy ranking of search results, results sets that bring multiple versions of a work together under one record (Functional Requirements for Bibliographic Records, or FRBR), faceted browse capability, citation formatting options, cover art, reviews, ratings and lists, and additional evaluative content. You can build a bibliography, create lists, click through to a library, and put WorldCat on your iPhone.

WorldCat Local offers the same feature set as WorldCat.org, but each custom installation of WorldCat Local, however, goes much further toward personalizing the search experience for the users of a particular library and/or group by connecting with your individual or group library catalog and providing item level status. It has configurable options for interface, systems, and content; local library resources displayed first in search results; single search box; faceted-browse search refinement; unified record display of descriptive information, shelf locations/status, and fulfillment options; article-level records from well-known databases with links to full text where available; and user contribution of reviews, ratings, and lists.

WorldCat Local “quick start” is included at no additional charge with a subscription to WorldCat on FirstSearch. WorldCat Local “quick start” offers many of the benefits of WorldCat Local.

### ***Web-scale Library Management Service***

Just recently OCLC announced that “it is connecting the content, technology, and expert capabilities of its member libraries worldwide to create the first Web-scale, cooperative library management service.”

OCLC plans to release Web-scale delivery and circulation, print and electronic acquisitions, and license management components to WorldCat Local, continuing the integration of library

management services to create the Web-scale, cooperative library service. OCLC will begin piloting the Web-scale management service components this year.

This new library service design will support library management for print, electronic and licensed materials built on a new, Web-scale architecture that provides streamlined workflows and cooperative solutions. This Web-scale solution will not only include the functionality of disparate systems, it will inter-operate with third-party business process systems, such as finance and human resources, and will reduce the total cost of ownership for libraries. OCLC will work with the more than 1,000 libraries and partners that are currently using OCLC relationship with networks.

As some of you may already be aware, OCLC has decided to make major changes in its relationships with both its members and the existing networks. They took about two years to study the existing distribution model. Then, at a special meeting of network directors last fall, OCLC revealed its new Partner Program and timeline. Under the program networks submitted proposals to become Partners within the limits of three basic levels: Billing, Marketing, and Training. All telephone and e-mail support of OCLC's products and services will be taken over by an OCLC Support Center. All existing regional service providers have negotiated new contracts with OCLC except for NEBASE, the division of the Nebraska State Library that provided OCLC services for libraries in the state. They reached an agreement with Bibliographical Center for Research (BCR) to provide OCLC billing, training and marketing for the libraries in the state of Nebraska. The changes will take effect July 1, 2009.

OCLC is organizing a national training calendar that will show workshops from all their certified training partners. In addition, all the former regional service providers (with the exception I noted of NEBASE) have become OCLC billing partners. This is good news! Your OCLC invoices will still flow through their usual channels. Order and billing support is part of this as well—if you have trouble ordering an OCLC product, you can call your network. If you have trouble using it, you will call OCLC.

The impact of this change is varied across the organizations but it is significant! Just look at the changes reflected on this map—PALINET and SOLINET completely merged to form Lyrasis, a library cooperative serving many, many states. NELINET members just voted to merger with Lyrasis as well. In March, Michigan Library Consortium announced it had signed a letter of intent to enter into merger negotiations with their neighbors to the south, INCOLSA. Change is clearly all around us and OCLC is influencing the world you all work in.

This change in the contractual relationship between OCLC and the regional service providers is having a financial impact on all of the networks. Wherever you work, this change will affect you. It may be just that you have to learn a new phone number for technical support of WorldCat Resource Sharing, it may be that your local consortia is able to offer fewer products and services that your library needs and uses. It may be that consolidation of these organizations continues.

## Openness

An article in a recent issue of *Yoga Journal* got me thinking about Library 2.0, social networking, and the general theme of openness that pervades much of professional library literature these days. The article talked about the Yoga Sutra by Patanjali—the Yoga Sutra is a foundational text of yoga, outlining steps to quiet one's mind. It outlines a set of attitudes and

behaviors. The article was terrific, but one explanation caught my eye—it was the explanation of *santosha*—contentment. Judith Lasater, author and yoga teacher, said you can't run after contentment. All you can do is create the space for it. The idea of creating space for being open to something really resonated with me. So I began to think about libraries. And what we do. And what we are being told to do with Web 2.0, library 2.0 and ways to respond to threats in our information environment.

How do we open ourselves to fulfilling a basic mission of providing learning resources and information services—how do we make space for that to happen? Look at it from the flip side, what are we putting in the way of those things happening? If in order to receive contentment, I have to make space for it, wouldn't it follow that in order to effectively provide learning resources and information resources we have to be open to them, to make space for them? In other words, we have to remove all the stuff that gets in the way of providing information resources, stuff that gets in the way of providing excellent services to students! What can we do to make ourselves open to quality provision of information resources?

To answer this I will borrow three points from a session of the MLNC Speakers Series in August 2007 by known library speaker, blogger and teacher Dr. Michael Stephens of Dominican University. We can Evolve, Let Go of Control and we can Be Visible. I want to appropriately attribute those three approaches to Michael; I've put my own twist on how we can take those three steps. We can evolve, let go of control and be visible to achieve openness.

We can evolve our space to be open, inviting, and useful. Does your reference desk look like a fortress? There may not be battlements, but we all remember librarians who had warrior-like attitudes. What a better way to get out of the way to create openness than to get out from behind our desks, get up from our desks. Does the space combine virtual convenience and physical comfort?

In August 2008, the Council on Library and Information Resources released "No Brief Candle: Reconceiving Research Libraries for the 21st Century." It is composed of a series of provocative essays, the proceedings from a lively and informed symposium and a set of recommendations extrapolated from both. Participants at the symposium suggested that the library of the 21st century will be more of an abstraction than a traditional presence. Rather than reaching a consensus on the future, participants offered a range of perspectives from exploiting the potential of embedability of the library to how the library will be a laboratory for understanding how a new generation of faculty and students do their work. The library will not necessarily be a physical space, and it may not be a collection. It might take the form of a distributed project. It's a thought-provoking report that suggests some serious evolving of our spaces and our services.

That sounds to me like the ultimate in evolving our space.

Another way we can make room for a great patron experience is to let go of control.

Instead of greeting a patron with a plethora of "No" signs—cell phones, talking, food, drink, etc., how about this sign instead—a sign in the stacks with the reference desk phone number, encouraging users to ask for help? How about a sign that was seen at a library: "Respect others, respect the space, respect yourself"? That seems to cover the bases pretty well to me.

How about letting some of your reference librarians hang out at the student union or local coffee shop with a laptop and a big sign that says "Library"? In striving to be visible, we have

to ask ourselves, do we provide them with all their preferred ways of communication—instant message, text messaging? Do we meet them where they are—the web? Are the services you provide available to them wherever they are? Remote access to your catalog and databases is vital in the information age. Studies show that only 1% of information searchers on the web start at a library home page! OCLCs *Perceptions of Libraries and Information Agencies* survey showed evident trends toward increased information self-service and seamlessness.

Are we where our users are? Facebook, MySpace, Twitter, YouTube?

Facebook has more than 200 million active users. More than 100 million users log on to Facebook at least once each day. More than two-thirds of Facebook users are outside of college. The fastest growing demographic is those 35 years old and older—what’s the demographic of your students?

My Facebook page is a prime way that I stay in touch and connected with my members. They can see what I’m doing, what I’m thinking, and they can comment. And comment they do! When we announced the cessation of an in-state project, I received nine messages via Facebook vs. one via email. It is a relationship tool.

A talk on library trends, particularly one that has just preached about openness, would not be complete without mentioning open source software and its adoption by libraries. Open source software is both a software development process as well as a software distribution process. It is simply software in which the developer shares the code with others to make their own changes and enhancements. They then share these changes and enhancements and so on. The software code is distributed with no charge—except for possibly putting it on a medium, or to install, or to provide support—but the software itself is free. And it is free for modification by others.

Open source appeals to libraries for a variety of reasons. In an essay by Eric Lease Morgan from the University Libraries of Notre Dame, the author says that both open source software and librarianship value the peer-review process. Both put few restrictions on how their content is used. Both value the concept of free—it is not about money as much as it is about service.

I’d like to encourage you to keep the idea of openness by evolving, letting go of control and being visible with you throughout the day today. You provide an important service, you work at an outstanding organization and what you do matters to many, many people everyday. I once heard Joe Janes, LIS professor, speaker and author say “Librarianship is a profession first among equals—everyone is better because we are around. We make humanity more human. We allow us to better ourselves collectively and individually.” I believe this applies to everyone who works at the library.

# PAPERS AND PRESENTATIONS

## **Bookman Extraordinaire: Celebrating Samuel Johnson at 300**

by

**David R. Stewart, Luther Seminary**

I never like it when a presentation begins with disclaimers—when the speaker starts by wondering out loud whether attendees are sure they have made a wise choice in choosing this session, or by apologizing for their own uncertain grasp of the subject at hand, or by suggesting the allotted time might be better spent elsewhere. Let's not have any of that this morning. I'm not an academic student of English Literature, certainly no authority on Johnson, but hasten to add that I'm pleased so many of you have chosen this session, because Johnson is a figure who never fails to interest us. And it makes perfect sense that a gathering like ATLA's annual conference—with its interest in books, publishing, theology, and other topics with which the Great Man is associated—should find time to mark the tercentenary year of his birth. We will give our time this morning to an outline of Johnson's life, his accomplishments, and what continues to make him absorbing and memorable.

### **Johnson's Life in Outline**

Samuel Johnson was born on the 18<sup>th</sup> of September 1709 in Lichfield, a cathedral town in Staffordshire. Michael, his father, was a bookseller who, while well-respected as a citizen, had a shortage of business sense which eventually got him in trouble. Johnson's mother, Sarah, came from a family of some means, but what money she brought into the marriage did not last long. Samuel was a sickly child from the start, suffering from tuberculosis, which affected the lymph nodes on his neck. Scrofula was popularly known as "the King's Evil," and was thought to be curable by a touch from the reigning monarchy. His mother took him to London for this supposed remedy, which was completely ineffective. So, Johnson began his life precariously, and surprised some by surviving at all.

Johnson's father was not a shrewd businessman, but his trade did give Samuel access to plenty of reading material, and he demonstrated early on that he was a precocious student. His schooling in Lichfield was uneven: pedagogy included a lot of corporal punishment, and it was a challenge for him to avoid boredom among students who were not as bright as he. His health issues at this time continued to worsen, and he began to exhibit nervous tics and mannerisms that have in more recent years been explained as Tourette's syndrome. During his adolescence he left Lichfield for a time and resided with members of his mother's family, whose library he made excellent use of.

Johnson was at various times a trial to his teachers, but his brilliance as a student got him a place at Pembroke College, Oxford, where he traveled with his father in late October of 1728. It is commonly believed that Johnson's time there was cut short by lack of money, but his own carelessness and lack of discipline seem to have contributed as well. In any case, it was a cause of great personal shame for him to leave after 13 months. The fact that he left behind books borrowed from his father may indicate that he hoped to return. It is worth our noting a couple of points at this juncture: first, that while Johnson is remembered universally as "Doctor Johnson," he in fact never completed even his undergraduate course of studies: all



of his degrees were honorary. Second, that, at least as the term is understood now, Johnson experienced his first extended bout of depression around the time he left Oxford. His father's fortunes were in decline, and since his own prowess as a scholar seems to have been about the only ray of hope, leaving Oxford early was bound to be even more discouraging.

It was shortly after this that Johnson romanced and eventually married Elizabeth ("Tetty") Porter, the widow of an acquaintance of his. She brought into Johnson's life some needed companionship (even by this stage he was considered an awkward figure) as well as a sum of much-needed money, much of which Johnson had soon spent on an unsuccessful attempt to start a school for boys. The only significant benefit of this failed venture was Johnson's befriending one of his very few students, David Garrick, whose fortunes soon became closely linked with Johnson's own.

On the second of March, 1737, Johnson and his younger friend Garrick set out on foot for London to seek their fortunes there. And, given how brilliantly this move eventually paid off for both of them (Johnson as the legendary man-of-letters, Garrick as the foremost actor of his time), it is easy to forget that, especially for Johnson, it was a venture of complete desperation. As he set out, it was more in the spirit of turning his back on the shame of his indifferent accomplishments than reaching toward a bright future.

From the perspective of 300 years, we naturally base our estimation of Johnson on his major accomplishments—the *Dictionary*, his poems, his *Lives of the Poets*, etc. But none of these would have proven possible had he not demonstrated in these earliest times in London a particular genius for what we might call hack writing. I don't think we should hesitate to describe it this way, since it is more or less how he saw it himself. "Hack writing" does not describe the caliber or intelligence of the work so much as the conditions in which it is produced. "No one but a blockhead ever wrote, except for money," Johnson said at some point in his career, and here is where he began to show a remarkable talent for writing on demand, often on absurdly short deadlines, almost always late and after much procrastination, but almost always with the desired result of cash-in-hand. Within a few months of arriving in London, Johnson made the acquaintance of Edward Cave, who was editor of the *Gentleman's Magazine*, for which Johnson soon began to contribute short pieces. His work at this point served the dual purpose of keeping him housed and fed and of helping him make connections in London as a basis for producing more substantive literary work.

Johnson was still an unknown when he produced his first significant literary work, *London: A Poem*, published anonymously in May of 1738. One way or another, word began to get out that its still-obscure author was a writer of remarkable skill and promise, and, along with his *Life of Richard Savage*, this work provided the first foothold Johnson was able to gain for himself. His relationship with Tetty began to show signs of strain: their shared life began to fray, as his work, his style of living, and his shame at still relying on her finances intensified his embarrassment.

It was during the mid-1740s that Johnson's career intersected with the great literary venture that, more than any other, defined him. A number of entrepreneurs approached him to discuss a project to produce something like a definitive national dictionary for the English language, comparable to what the French had produced not too long before. Johnson saw the potential of the idea, and rashly claimed that he could complete the project in three years' time. (It had

taken forty French scholars four decades to complete their dictionary). The *Dictionary* ended up taking him nine years instead, and its completion had to overcome numerous false starts, missed deadlines, etc. But even if the income it generated did not permanently resolve all of Johnson's financial difficulties, it brought him the success and acceptance he always craved even more than financial ease. Between its publication in 1755 and 1928, Johnson's *Dictionary* was the most heavily used in English. It included 43,000 entries, and made use of 114,000 literary quotations. Remarkably, during the lengthy dictionary project Johnson was also contributing regularly to an occasional literary journal called *The Rambler*, writing poems, and composing sermons for a friend who was a clergyman. Which makes this period the ideal place to remark on Johnson's curious and remarkable lifelong sense of underachievement. In spite of what most of us would consider astounding productivity, Johnson seems never to have felt satisfied. This perpetual sense of not living up to his potential, of not having fulfilled his duty, never left him. So we hear him praying at one point "that in this undertaking Thy Holy Spirit be not withheld from me, but that I may promote Thy glory, and the salvation of myself and others." And much more in the same vein. This tendency towards introspection and self-examination tells us something important about Johnson's faith and piety. The spell of depression that overtook him after his short stay at Oxford brought about a spiritual crisis as well, and during that time he came under the influence of Methodist piety, specifically William Law's *A Serious Call to a Devout and Holy Life*. If, like me, you find Johnson's introspection and continuous self-judgment puzzling, read a few pages of Law, and Johnson's self-criticism will make perfect sense. As an aside, one of my own first contacts with Johnson was in the process of my writing a review of the *Blackwell Dictionary of Evangelical Biography*, which was published in the late 1990s. I was caught off guard at finding an entry on Johnson in such a work, and have stayed interested ever since.

If the *Dictionary* and *Rambler* brought Johnson a growing stature as public man-of-letters, this period was also tinged with personal sadness, as his wife Tetty died in 1752. Yet another curious thing about Johnson is his tendency to store up love for those closest to him until after they have died. So it was with Tetty, with his father, and with his mother: in each case the outpouring of grief after their passing was out of proportion to the amount of attention and affection he showed them while they were still alive.

I mentioned above that acclaim and public regard were worth more to Johnson than financial success, and it is worth noting that even after the *Dictionary* and other accomplishments, he was in occasional financial difficulty, even arrested briefly a couple of times for debt. There were always friends at hand who were willing to step forward with their assistance.

Throughout his life, but especially after his wife's death, Johnson exhibited a tendency to befriend younger women—Hill Boothby, Hannah More, and later Hester Thrale. It's an interesting question why someone who was renowned for his delight in dining, drinking, and engaging in conversation with his male friends sought out these other relationships as well. His younger women friends tended to be pious and intellectually precocious, and he did a fair amount to advance their literary careers when he was able. During the period following Tetty's passing, he contributed to another magazine, *The Idler*; composed introductions to the works of Shakespeare; and wrote a well-received fable, *Rasselas*, in the space of a week, because he needed money to pay for his mother's funeral.

The later period of his life is known to us more fully because of his relationship with his biographer, the Scots lawyer James Boswell, whom Johnson only met in the spring of 1763. It is Boswell's *Life* that established the popular version of Johnson, including, for example, the conversations of Johnson and Boswell during their shared excursion to the Hebrides. A major part of the task of contemporary biographers is to round out the portrait offered by Boswell. One way of accomplishing this is to explore more fully Johnson's long-time relationship with the household of Henry Thrale, a wealthy brewing tycoon. The relationship with Mrs. Hester Thrale may have been the closest of any he enjoyed, though the nature of that relationship is difficult to fathom completely.

For me, one of the most compelling images from the early stages of Johnson's odyssey is of him setting off on foot for London with David Garrick as company: an uneven prospect of hope and opportunity and uncertainty stretching before them. Another picture from his later life that might serve as a "bookend" is of Johnson standing before a bonfire in an alley, burning his personal papers, correspondence, and journals as quickly as the flames will consume them. This ensures that while Johnson is a giant of a figure who will never fail to interest succeeding generations, there will always be parts of him that will remain mysterious and obscure, and he would not have had it otherwise.

## Conclusion

This overview has given us an outline of Johnson's life and accomplishments, but let's ask ourselves what makes him worth remembering—and even celebrating—300 years later.

Here are a few suggestions:

- We are a gathering of *librarians*, and his association with books, reading, and the love of learning is unmistakable. There was, in fact, a short span when he served as a sort of librarian, hired to catalog the book collection of Lord Harley, though anecdotes from that time do not suggest that it was work to which he was well-suited. As with his hack-writing, "he did it for the money."
- Johnson is memorable for his expansiveness: he talked a lot (and loudly), he wrote a lot (and variously), he read a lot (with voraciousness), he had strong opinions (about everything), he befriended many (and in great variety), and so on.
- He is supremely quotable. No English author other than Shakespeare is quoted as often.
- His capacity for conversation, and the company in which he conversed, is almost without parallel. One surviving portrait of his Literary Club includes Garrick, Goldsmith, Reynolds, Boswell, Paine, etc. Even so, Dr. Johnson is clearly at the center.
- He is memorable for his complexity of character. In Johnson we have a mixture of brilliance and boorishness, of prodigious accomplishment and a perpetual sense of sloth and underachievement, of personal charity to the unfortunate and a tendency to bully in conversation, of fierce intellectual energy and a lifelong struggle with procrastination, of superior intelligence and a devotion to everyman. Here's one quote from the new Meyers biography: "Johnson nourished and cared for a number of life's casualties who found with him a sane but sorrowful retreat from the evils of the world . . ." (Meyers, 279-80).

It's all there; something for everyone. We can never read Johnson without finding something new, and without learning something about life, or about ourselves, that's as good a reason as any for marking his three-hundredth birthday.

**Suggested Reading:**

Law, William. *A Serious Call to a Devout and Holy Life*. Reprint Edition. (New York: Vintage Press, 2002)

Martin, Peter. *Samuel Johnson*. (Cambridge, MA: Harvard University Press, 2008)

Meyers, Jeffrey. *Samuel Johnson. The Struggle*. (New York: Basic Books, 2008)

Pierce, Charles. *The Religious Life of Samuel Johnson*. (New York: Archon Books, 1983)

Pinozzi, Hester Thrale. *Anecdotes of the Late Samuel Johnson*. (Oxford: G. Birkbeck, 1897)

Trueblood, Elton. *Dr Johnson's Prayers* (New York: Harper and Brothers, 1947)

**Challenges for Directors of Small Libraries Panel Discussion**  
**with**  
**Susan Ebertz, Wartburg Theological Seminary**  
**Carrie Hackney, Howard University School of Divinity**  
**Blake Walter, Northern Seminary**

**Introduction (Carrie)**

Welcome to our panel presentation, “Challenges for Directors of Small Libraries”

Our panel consists of

- Susan Ebertz, Director, Reu Memorial Library at Wartburg Theological Seminary in Dubuque, Iowa. Susan is a director of a small library of a stand-alone seminary.
- Blake Walter, Director, Brimson Grow Library at Northern Seminary in Lombard, Illinois. Blake is also a director of a small library of a stand-alone seminary.
- and myself, Carrie Hackney, Howard University School of Divinity, Washington, DC. I am the librarian of a small branch library of a medium-sized historically Black university.

As stated in the description for this panel—“we have noticed that small libraries have particular issues that larger libraries do not have. The small student body creates interesting challenges. Financial matters become more acute when there are not as many students to support library expenses. Decisions about collection development and online resources are more critical. [Both public and technical] library staff [in a smaller library] have a much larger variety of duties. In fact, some small libraries do not have any staff besides the director and the director must do everything.” While library managers of small libraries experience many professional rewards, there are many times they can feel exhausted, isolated, and alone. In this panel we will talk about some of our experiences, some of the challenges and share some of the solutions and work-arounds and practical tips that we have discovered while working in these small settings.

We will each give a description of our libraries, after which we will each describe the staffing, budget, collection development and consortia agreements as they exist for our particular libraries. After each topic, we will open the floor for your questions before we proceed to the next topic.

**Description of School and Library**

**Carrie:** The Howard University School of Divinity Library is a small branch library connected to a medium-sized historically Black university. Howard University was founded in 1867, with the founding of Howard University School of Divinity following in 1870. The library was established in 1935.

Accredited in 1940, HUSD is one of the oldest fully accredited theological schools—and the oldest historically Black school—affiliated with the Association of Theological Schools in the United States and Canada. Additionally, it is the only African-American theological school connected to a comprehensive category I research institution. The library is located in the School of Divinity, which is located approximately 7 miles from the main campus, and is open 72 hours per week.

As one of the University's twelve schools and colleges, HUSD enrolls students from diverse backgrounds and denominations in pursuit of their Master of Arts in Religious Studies, Master of Divinity or Doctor of Ministry degrees. The student body in the School of Divinity consists of about 224 (head count: 118 female, 106 male) and 145 FTE.

The School of Divinity has historically remained non-denominational. It enjoys healthy and mutually beneficial relationships with many Protestant denominations—mainline and sectarian.

**Susan:** Wartburg Theological Seminary is in Dubuque, Iowa and is one of the eight Evangelical Lutheran Church in America seminaries. Wartburg was founded in 1852 and is accredited by ATS. There are about 200 students (head count) with an FTE of about 180. The male-female ratio is about equal. Most of our students live on campus. Almost 100% of our students are ELCA Lutherans and most are in the Master of Divinity program. We have an STM degree program but no doctoral programs. We have several Master of Arts programs. In the 1970s, Wartburg was a part of the Schools of Theology in Dubuque, which included a Catholic seminary and a Presbyterian seminary. The library at one point was a joint library for the three schools. Since that time, the consortia has broken apart and the libraries are now separate.

The Reu Memorial Library has approximately 93,000 volumes. The library shares a single online catalog with the University of Dubuque (UD, the Presbyterian seminary in town). UD maintains the software and servers and Wartburg pays a flat fee for that service. Until June 1, UD also cataloged all acquisitions and was responsible for our hard-copy periodicals.

**Blake:** Northern Seminary, also known as Northern Baptist Theological Seminary, is a stand-alone seminary founded in 1913. It is affiliated with American Baptist Churches (USA). Like a number of the Chicago-area seminaries, it was founded in the city of Chicago but relocated to the suburbs in the 1960s. A significant factor affecting both the seminary and the library was the close partnership with Bethany Theological Seminary from the 1960s through the early 1990s. Northern and Bethany shared side-by-side campuses and eventually a common library serving both schools. It was a major project, then, in 1994 when Bethany relocated to Indiana, to divide the shared collection, retaining roughly 45,000 volumes out of the 120,000 volume shared library to form the new library collection for Northern. Today, the Brimson Grow Library collection is around 55,000 volumes.

Ever since Bethany left for Indiana and the Brimson Grow Library collection was formed, the library has had between four to six full-time employees. When I agreed to be part of this panel back in the fall, I did not realize at the time just how small my library was going to become. Due to financial pressures from the economy and reduced enrollment, we went through a substantial staff reduction in February that included terminating the other two full-time positions in the library. Today, I find myself to be the only full-time employee, assisted by a part-time cataloger and a staff of student workers.

## Staffing

**Blake:** Library staffing is probably one of the best indicators of library size. For most of us, when we think of a small library, we are not primarily thinking about collection size but about staff size. While collection size will affect the availability of resources for a campus community, libraries are first and foremost service organizations. The level of service that can be provided is directly tied to staff size.

As with most things in life, there are both good and bad aspects to running a small library with a small staff. While there are probably very few libraries out there that would claim to have enough staff to meet all their needs, the scarcity of staff in the small library is a constant challenge. You might have departments of one person each, but many times each librarian is carrying out multiple duties in overlapping areas requiring a breadth of skills and familiarity with all library processes. Add to that any faculty or other administrative responsibilities for the institution and there never are enough hours in the day to tend to all the needs of a library collection.

On the positive side, many of us in small libraries relish the diversity of tasks that we perform each day. Smaller numbers on staff can contribute to a more informal work environment resulting in close working and mentoring relationships with other colleagues in our libraries. When the small library is also part of a small institution, we have the blessing (many times a decidedly mixed blessing) of being able to contribute to the overall institution at a level not available to most librarians in a large organization. Librarians have long been known to make excellent faculty secretaries, but we also do our share of everything from overseeing campus receptionists and computer labs to heading up self-studies or faculty search committees, to sharing in academic administration or the development of campus strategic plans.

As the director of a small library, I have always felt that one of my key roles is to be an advocate for the rest of the library staff. By actively speaking for the needs of the staff, whether it is better workstations, more flexible work hours, better pay, or more opportunities for training and education, I am (for better or worse) the single largest factor affecting my library work environment. Librarians in a small library need to be flexible and able to work in ways that are not dictated solely by their job descriptions. Advocacy for the needs of the library staff is one of the best ways to build a library team that works together flexibly and well. The tone of library staff relationships in turn greatly affects the tone of service we offer to our patrons and makes a night or day difference in whether the library is experienced as a welcoming place on campus.

Closely tied to that is the significant role of staff selection. In a large staff setting, there is sometimes the possibility of escaping the occasional difficult co-worker by adjusting office or work assignments. In a small staff setting, you have to either get along or be miserable. The best résumé does not always translate into the best fit with existing staff, so sometimes living longer with a position unfilled is better than filling it with the wrong person.

One area where I have to admit to a certain amount of skepticism is the area of library volunteers. I have felt that a good volunteer program takes a fair amount of time to administer, so unless there is another office on campus able to coordinate volunteers, I usually find that I do not have the time to schedule and train volunteers except for limited and specific projects. One exception to this, though, has been opportunities for cross-training with staff from other departments. There have been times, particularly in the summers, when some offices on campus have not had as much work as they do when classes are in session. I have received assistance in the past from administrative assistants who have typed table of contents notes for me and part-time staff who have helped us process back-logged book donations.

**Carrie:** As a component of the University Library System, the Divinity Librarian (me) reports to the Director of the University Libraries. Being a small branch of a larger university library system has its advantages where staffing is concerned. Our Divinity Library staff consists

of one librarian (me) and two full-time technicians. Also, because we are a part of a larger library system, we can redeploy staff whenever there is a need—meaning a staff person in the School of Divinity Library can be reassigned to another unit if there is a staff shortage; if there is a staff shortage in the Divinity Library, a staff person from another unit can be reassigned to the Divinity Library. We also rely heavily on work-study students, temporary help, or persons paid on wages. The University Libraries System also has its own Information Systems and Services Department that is responsible for providing information technology resources—equipment, software, services, and staffing. This means that we have to wait our turn if we need the services of this department. The Divinity Library does not staff the Media Center even though it is located in the Divinity Library. The Media Center is under the jurisdiction of the School of Divinity. The Media Center is responsible for all of the media equipment, while the library is responsible for ordering the media to support teaching and learning.

What I have just described is the way staffing will be up until June 30. After that, “only the Good Lord knows what will happen and he ain’t telling.” The University offered an incentive package to reduce staffing and as a result the staffing in the University Libraries will be at a minimum, with some units reduced to one or two persons. I am positive that this will have an impact on the Divinity Library—what that impact will be is too soon to tell.

**Susan:** In May 2008, our library staff FTE was 3.8. Since then it has been reduced so that today it is 1.8 (.2 of which is actually not being covered since a staff member left). As I mentioned, our responsibilities have also increased since we will now be doing our own cataloging and serials. This spring, it seemed like things were running smoothly considering we only had 1.8 FTE staff. However, I am not sure how things will go with the added responsibilities. We depend heavily on the library student assistants to actually do work while sitting at the circulation desk. They have taken on many of the job responsibilities of the staff that have left. I am imagining that one of the students will be copy cataloging in the evenings. We have done several things this summer. One of the ways in which we are coping is to ask for volunteers. We have had several staff members who had completed their work in their department come in and help with our yearly inventory. Several students have also volunteered. Another thing which we have done—and which was very difficult for me to do—is that we are open only eight hours per week while there is no school in session. We have two intensive weeks and then Greek starts in late July. The rest of the time we are open only on Tuesday and Thursday mornings. We use the time when we are closed to do all the back room sorts of tasks that cannot be done when we are repeatedly interrupted. The other thing that has happened is that I’ve taken on a lot more responsibility. I am realizing that I need to say the “N” word more and need to prioritize services.

[Discussion on staffing with attendees followed.]

## Consortia

**Susan:** Joining a consortium is one way in which a small library can survive. We belong to several consortia: the state library for databases; the Iowa Private Academic Libraries organization for other databases; several consortia for interlibrary loan; and the Dubuque Area Library Information Consortium for open access borrowing, professional development events, and mutual support. We could not afford to have the databases that we have without these other organizations. I have also noticed that the Dubuque group has provided help to



each other when needed in all sorts of circumstances. As I mentioned, our online catalog is with the UD library. We could not afford the system without the UD library. Our collection development is also in conjunction with the UD library. We try not to duplicate our holdings. We have a daily shuttle to the UD library which delivers the books from the other library.

**Blake:** One thing that makes running a small library successful is a good network of regional consortia. There was a time when local consortia, including regional ATLA networks, filled a need for reciprocal interlibrary loan agreements. I can remember as a student worker in the 1980s keeping paper lists of institutions who would loan us articles or books for free. The development of OCLC's Resource Sharing via WorldCat has changed the interlibrary loan landscape to the point where local consortia are not necessarily needed for inexpensive interlibrary loan, but they still fill a vital need in other areas.

In the Chicago area, we are blessed with a great consortium called ACTS, the Association of Chicago Theological Schools. ACTS includes nine seminary libraries, four clustered in Chicago around the Hyde Park neighborhood, and five in the surrounding suburbs. ACTS also provides a cross-registration agreement among our schools so students can easily receive credit for courses taken at any other ACTS school. The ACTS Library Council has been active both in reciprocal borrowing as well as cooperative collection development among our schools. In a time when all of our acquisitions budgets have been shrinking, we have had to increasingly rely on cooperative purchasing arrangements to make sure that we are not duplicating each others' collections.

Northern Seminary is also a member of CARLI, the Consortium of Academic and Research Libraries in Illinois. Through CARLI, Northern Seminary students have access to the collections of 75 other academic libraries that form the I-Share network. I-Share provides reciprocal borrowing privileges as well as a shared library system. As a result, we do not need to maintain our own server, and we benefit from the support and software development done by the CARLI staff at the University of Illinois at Urbana-Champaign. CARLI also manages the ILDS courier system providing 24-hour turn-around in the delivery of library materials between Illinois libraries. The ACTS consortium used to hire their own courier to deliver materials between our seminaries. Thanks to the state-wide ILL delivery service, though, we no longer have to share what used to be a fairly large expense among a small number of schools.

**Carrie:** The comprehensive resources of the Washington Theological Consortium (WTC), which includes nine local universities and seminaries, help to augment the library resources. We also have an agreement with the Chesapeake Information and Research Library Alliance (CIRLA). Eight research institutions in the Chesapeake Bay region formed the Chesapeake Information and Research Library Alliance in 1996. Our consortium does not share in the acquiring of databases, so helping with reduction in pricing is not an option.

So what are your questions or suggestions about consortia? [Discussion on consortia followed. At this point we did not have enough time to fully cover another topic. We instead opened it up to questions and comments. Attendees of the panel asked for a listserv to be created so that we could continue the discussion online. Susan volunteered to seek ways to set it up. The following are the prepared comments which were not presented.]

## **Budget**

**Carrie:** The materials budget has fluctuated over the past several years and has never been adequate. For the past few years, we have seen budget cuts the likes as not seen before.

Everything is frozen. Book budgets are frozen. Positions are frozen, travel and other expenses have been cut back and of course collection development has been impacted.

**Susan:** The library budget, except for staffing, has remained about the same. However, since costs have gone up, the amount we can subscribe to and purchase has gone down. I think that in this economy most libraries are feeling this pinch. However, I think that smaller libraries are feeling it more than others. For example, a database may only cost \$3000 but if that is divided up by the 200 students at the school, the amount comes out to \$15 per student which doesn't sound so bad until you figure out the number of databases and serial subscriptions needed and then the amount adds up. Also, at a larger school of perhaps 500 students, that amount would be \$6. I think the smaller budget makes us evaluate more our need for certain resources.

**Blake:** Everyone today feels the pressure of flat or even decreasing budgets. For the small library, price increases due to inflation or the crazy serials spiral are particularly difficult to absorb. I continue to be very interested in ATLA's efforts to bring enough attention to bear on the problems of small, in-house journals selling out to large publishers. As a small library, my voice is not loud enough to be heard; as a professional organization, maybe we can get some of these publishers to pay attention to us.

On the positive side, you can sometimes build relationships with donors who will look out for specific library needs. In Northern's case, we have been able to replace computers and start building a collection of materials for a new academic program thanks to individual donor support.

This is another area where I feel advocacy is a particularly important role for the director. Library materials budgets and campus maintenance budgets are often seen as two easy targets for ongoing programs of cuts that do not require making the difficult decision to terminate staff positions. Prolonged reduction of spending in either of these areas, however, is short-sighted and causes similar effects. Deferred maintenance on buildings and grounds is often one of higher education's dirty little secrets that, in the long term, almost always costs more to correct in the end than if the maintenance had been paid for on an annual basis. Deferred maintenance on library collections has a similar, though less visible, effect. The cost of filling in missing materials or suspended standing orders is always higher than purchasing the items as they are published. As we are learning all too well in the ACTS schools in the Chicago area, we can share responsibility for collecting in different areas, but when all of our budgets decrease together, we end up with areas where no one is doing any purchasing. As I frequently remind my administrators, a consortium is only as good as we make it; if we are not contributing to the overall needs of the consortium, what reason do we have to believe that any of the other schools are doing so either?

## Collection Development

**Blake:** Collection development—The importance of good standing order and approval programs to meet the needs of your curriculum. My time for firm ordering is at a premium, plus I have very limited dollars with which to do it. I continue to find Amazon.com an attractive option to traditional library jobbers. We have been able to average just over a 16% discount with them, and we never pay shipping.

**Carrie:** With escalating prices in published materials over the last few years, it has been increasingly difficult to maintain current levels of collections. We have had to cancel journal

subscriptions, and sacrifice monograph purchases to maintain core journal collections. We purchase only the most pressing monograph titles. We refer patrons to other libraries and encourage use of ILL.

**Susan:** We are trying to decrease the number of standing orders. We are finding that some of our standing orders are erratic when they are published, so it is difficult to keep track of our budget. We are also discovering that, with the decreased purchasing power of our materials budget, the number of firm orders have decreased. What is required by classes, faculty requests, and Lutheran items takes up most of our materials budget. We use addall.com to find out the cheapest price for books and also check whether anyone in Dubuque owns the book before we buy. We group orders so that they are within the free shipping dollar amount. We also use Amazon.com a lot.

### **Relationship with Faculty and Students**

**Susan:** I have faculty status and faculty responsibilities. I have advisees, participate in the candidacy process, am on committees, am involved with chapel, and teach. The faculty responsibilities increase my work load. On the plus side, the faculty status has enhanced my relationships with the other faculty. They are very supportive of me and the library.

A small library and a small seminary mean that I know all the students by name. I am involved in their lives and am very much enriched by this. Because of these relationships and the way I see my impact on their lives, I feel called to this ministry.

Relations with staff can be tricky since staff often see only the out-front tasks and do not see any of the behind-the-scenes activities that the library staff are involved in.

**Blake:** Relationships with other seminary departments—I find that I am directly responsible now for those areas where library functions overlap other departments—student accounting, new student registration, academic planning, Information Technology, maintenance. Everyone I interact with is pretty much in the same situation as the library—one- or two-person departments that have to prioritize library needs among their own. Interpersonal conflict can be particularly problematic as you don't have the option of dealing with someone else in the department.

Closer relationships with students—I have been at Northern for 7 years now, and this year's commencement felt different (in a positive way) for me. I have been here long enough that I know all the students graduating, and now that I handle ILL and all fine negotiations, I have many more opportunities to interact directly with students.

**Carrie:** Because librarians at Howard do not have faculty status, and also because of the history of previous experiences with other librarians before I came to the School of Divinity, I have had to work at building the faculty's respect and confidence in what librarians do. While I have always had "a place at the table," and the faculty knew that I was a "librarian," I was regarded as everybody else in the library because professional librarians in small settings spend their time shelving, circulating materials, and collecting overdue fines. They not only function as clerks but begin to look like clerks to their users. Faculty see librarians at HU as people who help them find articles and help their students to learn how to do library research. They don't see us as teachers, as creators of knowledge, and as experts in our particular field (librarianship). In spite of our degrees and knowledge, we exist to support students and faculty. Through much work and prayer, and also because of longevity, I have convinced most of our faculty

that librarians and teaching faculty have many mutual goals and concerns. Both want students to develop a greater understanding of and respect for books, journals, and other intellectual property. Both want to enhance student literacy, particularly information literacy, and help students become writers, problem solvers, critical thinkers, and self-directed lifelong learners.

Because the population served is smaller, you see the same students over and over and get to know the students on a personal basis. Building relationship with students is very easy to accomplish. There are many opportunities to develop close relationships with your clientele and anticipate their needs.

### **Concluding Remarks**

**Susan:** We've touched very briefly on a few topics. I think our discussion could have gone on for a while! We would like now to give some concluding remarks.

I know there are a lot of economic challenges with a small library but there are also many positive points which keep me going:

- I am not a maintenance sort of person and really thrive on trying to find solutions. So I enjoy what I do.
- I have gotten to know all of our students and some very well. I have found great satisfaction in this.
- I have very good relations with all the faculty members and have their support.
- Since we are small, we can change quicker. We can try new ideas and implement them rapidly.

**Carrie:** Being a university-based theological librarian offers:

- the opportunities for interdisciplinary and inter-professional discourse.
- independence that calls for little supervision or interference—you can make your own mistakes and celebrate your own successes. You are free to try new things and to be creative when solving a problem.
- cataloging and acquisition activities that are centralized.
- the challenge of defining one's role when one is the only librarian.
- a real opportunity to leave a little corner of the world better than you found it, to strengthen a library and enhance its reputation as its primary representative.
- change (you become used to it).
- the opportunity to learn new skills and apply them.

### **Summary**

**Carrie:**

Basic challenges that could apply to all of us:

- Not having enough time to do it all or to do it well.
- No reference coverage in the library when we are away from the library.
- We have to learn to juggle time for clerical, research, reference, management, and marketing.
- Finding the time to define ourselves within the new technologies.
- Remaining motivated.

- The many demands of the job could make it increasingly difficult to explain our unique function within the organization.
- Remaining strong, articulate, informed, dedicated.
- Position oneself in the vanguard as a leader, not a follower.

Some basic solutions that could apply to all of us:

- Become expert at time management.
- Become expert at reference interview to find the shortest path to the correct answer.
- Learn how to delegate some tasks to others (i.e., teach them how to find the answer for next time).
- Develop good organizational skills.
- Keep your focus.
- Set goals and try to achieve them.
- Stay passionate about work.
- Don't sweat the small stuff.
- Don't try to be perfect, just work for your users.

**Collaborative Training for Theological Librarianship Panel Discussion  
with  
Sophie Schottler, College of Saint Catherine  
Jennifer Bartholomew, Luther Seminary  
David R. Stewart, Luther Seminary**

This session examines the broad question of how people get to be theological librarians. We will consider this phenomenon in a general way, but will be paying particular attention to one model of orientation and training for theological librarianship, which we think has the merits of being very effective, within reach of many of our ATLA member institutions, and mostly under-utilized at present.

Our presenters are

- *Sophie Schottler*, who will soon be graduating from the MLIS program at the College of Saint Catherine. Sophie has a degree in English from the College of Saint Benedict, and was a student in the MLIS class taught by David (“Reference Sources in the Humanities”) at the College of Saint Catherine in 2008. Sophie did a practicum at Luther Seminary this past semester, and right after the conference will begin a new position as a cataloger with Mackin Library Media in Burnsville, MN;
- *Jennie Bartholomew*, who has been Electronic Services Librarian at Luther Seminary since 2005. Jennie did an undergraduate degree in cartography from the University of Wisconsin-Madison, and the MLIS from Dominican University. She did a practicum at Luther in the Spring of 2004.
- *David Stewart*, Director of Library Services at Luther Seminary since 2005, who is also an adjunct instructor in the MLIS program at the College of Saint Catherine, St. Paul, MN.

**Introduction: How This Practicum Came About**

After taking David’s class at Saint Catherine, Sophie had some questions regarding how to gain more hands-on experience, and discussed with David a practicum as one option. It made a big difference that Luther’s library had supervised a successful practicum a few years previously, and that David was aware from prior experience how important it was to enlist the support of the staff before moving forward.

There are several familiar routes by which people find theological librarianship as their vocation. These include pastors who are looking for a different venue in which to serve the church, serendipity, finding out about theological librarianship while a student in the MLIS/MLS program, etc.

We have observed through this experience that a well-run practicum is an excellent means of orientation to Theological Librarianship, of training for Theological Librarianship, and for a student’s evaluation/consideration of Theological Librarianship as a vocational path. It is our purpose today to offer three very different angles on this one particular practicum, to help you give the practicum option fresh consideration as an opportunity for your library. Sophie (as student); Jennie (as former practicum student, current staff, with a particular sense of what makes for a good practicum); David (as the person who had to “sell” the idea to staff, and

negotiate with Sophie regarding her interests in the library's needs, to make sure the practicum has some shape to it, and generally keep things on track).

### **Part I: The Student's Perspective** (*Sophie Schottler*)

My cohort of practicum students consisted of about nine people, and the range of experiences was very diverse. We met four times throughout the semester to discuss issues in the workplace, mentoring and networking, and the job search process. Here are some examples:

- One student worked on a large art exhibition in the Minneapolis Central Library.
- One student worked closely with the systems librarian at a small private college.
- Another student was extremely interested in information literacy and actually helped teach a course at a community college along with regular reference desk shifts in the library.
- Another student had a very project-based practicum in which he worked on classifying/cataloging seeds at an arboretum.

My point is that there is a wide range of options for students to explore in setting up a practicum. My experience looked a little bit different from everyone else's. I approached Luther Seminary because I knew David from class, and he talked about his staff as being second-to-none—really knowledgeable professionals—so I decided to conduct my practicum there in order to learn from some really special people, including David. I was also interested in the special collection or special library aspect of Luther, and it was a challenge in itself to prepare to learn how to adapt to content with which I was not familiar.

It might be surprising, but the theological nature of the library was almost secondary to me. I didn't know how much I would be required to know about theology research or students, and never having worked in a library before, a lot of what I wanted to learn was simply about what it was like to work in *any* library. Again, in this regard, my experience and needs may be very different from that of other practicum students.

David and I talked a few times before the semester began to establish expectations, goals, and practical scheduling matters.

- The area of the library in which I was most interested was reference, so we decided that I would plan and conduct a bibliographic instruction session (as part of an ongoing lunchtime series), along with working at the reference desk every week.
- In between shifts at the desk and meeting with each library staff member, I was given a list of questions to research from David. He can say more to how he came up with these ideas, but it seems to me that this practicum would have been a lot less interesting had it not been for his personal curiosity and ability to assign research topics. These included Google Analytics, comparing PDF viewers, evaluating the potential of the Amazon Kindle, reviewing the concept of the "Embedded Librarian," and what other theological libraries were offering for online tutorials.
- Since I had no library experience, it was even more necessary for me to spend some time in the early stages with each staff person, to see what they do and try to figure out how it fits into the larger picture.

This will give you an overview of the shape of this particular practicum. Jennie will spend the next few minutes giving her observations on her practicum experience.

## **Part II: The Perspective of a Former Practicum Student and Current Staff Member** (Jennifer Bartholomew)

Five years ago I did a practicum at Luther Seminary which had a tremendous impact on my professional life. I had gotten to know the library through projects undertaken for other classes in Dominican University's MLIS program at the College of Saint Catherine. In my *Introduction to Library Science* class, I attempted to find out whether one could have written a chapter of William Dalrymple's *From the Holy Mountain* using solely books and materials from the collection at Luther. Later, in a class on theological librarianship, we analyzed the age of Luther's collection and the concentration of books in various Library of Congress call numbers. Among the things I liked about Luther were its open, expansive Reading Room, stacks that were full of fascinating books, and a staff that was both hospitable and helpful. My own resume was a little on the thin side. The only practical experience I'd had in libraries was as a patron, on the borrowing and studying side. I wanted to experience as many aspects of library work as possible.

I contacted Bruce Eldevik, Reference Librarian, and asked if a practicum would be possible at Luther. After discussing it with the other staff members, he let me know that I could begin in January of 2004.

The practicum elective was organized in two parts. Each student worked 10 hours per week for 12 weeks. We met regularly with the MLIS Program Director and with other practicum students. Every few weeks we discussed our projects: how they were progressing, were our expectations being met, etc. Our experiences differed widely. Projects included special collections in a museum, an archive at the University of Minnesota, academic libraries (Minneapolis Community and Technical College, and Metropolitan State University), and a public library in southern Minnesota. Luther was both an academic and a special library.

My first day at Luther began with a wonderful tour given by our catalog librarian. She has been at Luther for a number of years and knew very well both the academic and cultural sides of the institution. This helped to orient me. I then spent one to two days with each staff member, learning about cataloging, acquisitions, circulation, interlibrary loan, reference, and electronic services. I also spent time in the classroom, first observing, then teaching skills sessions for the *ATLA Religion Database*<sup>®</sup> and BibleWorks software. I enjoyed both the teaching experience and the chance to get to know the students a little better.

One of the best parts of spending time with all the staff members was getting to see the difference between what goes on behind the scenes and the services we provide out in the public areas of the library, at the circulation and reference desks. There's a rhythm to each job and it varies depending on the week, the semester, and the time of year. I learned firsthand that certain skills and preferences can make a job more or less appealing. I loved teaching but wasn't so keen on going through the box of gift books and magazines. I liked picking up each book in the reference collection and taking a closer look at it, but was less enthusiastic about fishing the paper out of a jammed printer.

The practicum came at a good time. I had pursued an MLIS, not really intending to work in a library. I loved trying out different jobs and, over the course of the semester, realizing that I did want to work in a library like this one. I am very fortunate to work now at Luther in the area of electronic services.



Another opportunity for professional development came after the end of the practicum, when I was able to attend the ATLA Annual Conference in Kansas City. The acquisitions librarian drove down and I tagged along. I met many members and attended a number of good sessions.

Looking back, I am amazed at how things have unfolded. My practicum experience allowed me to take a close look at how a library staff works together successfully. I got to know some great people. I got a little experience before I graduated. Currently, I'm about half way through an MA in Old Testament studies at Luther. I can see already how this will balance my computer skills, acquired during my freelance career as an editor and desktop publisher, and strengthen my ability to help the students who are called to Luther Seminary.

### **Part III: The Perspective of the Library Director** (*David Stewart*)

In setting up this practicum with Sophie, we were guided by a number of criteria:

- a) What the MLIS program guidelines at the College of Saint Catherine required
- b) What Sophie was interested in
- c) What the library needed

I am very pleased that we got started with the planning side of the practicum as early as we did. Some unforeseen medical issues on my part in January could have presented a major setback had we not had the basic shape of the practicum set up ahead of time.

The critical elements for this practicum, as I saw them, included:

- Sophie's need for an overview of library work generally. Each of our staff members had agreed to spend a block of time with Sophie outlining their work and how it related to the work of other staff. This turned out to be invaluable as a foundation for everything else.
- A substantial list of subjects—library issues, trends, opportunities—that I personally wanted to explore, but lacked the time to do so. These included Amazon Kindle, Google Analytics, Online Tutorials, Library Blogs, the “Embedded Librarian” concept, a webpage I maintain on the ATLA server, developing a presentation template for a library instruction series, a new handout for our *ATLA Religion Database* presentation, and developing a library current awareness service.
- Sophie's desire to develop new skills in presentation and teaching.

It is vital for a library that is considering a practicum to ask not only how such a substantial commitment might benefit the student, but also what it might add to the life of the library. In our experience, I would note the following benefits to us:

- The opportunity to explain what we do. All of us are busy, and over the course of time it is easy to forget the “why” of what it is that keeps us busy.
- The opportunity to field good questions: a good practicum student has an exceptionally high motivation to be curious about how a library works.
- The opportunity to teach: few complaints are more common among library school students than the lack of integration between the classroom and the life of the library, and a well-coordinated practicum offers an unequalled venue for correcting that.

- A new infusion of talent, an outsider's perspective, an attitude of teachability, etc.

Let me offer a few general impressions on what makes for a mutually beneficial practicum:

- Accept that not all students are equally well-suited to a practicum. It made not only my own responsibilities, but the process of gaining staff support, a great deal easier to have a student who was intelligent, motivated, curious, congenial, teachable, dependable, and a good writer. To put it differently, the absence of qualities like these provides excellent reasons for not agreeing to a practicum.
- Frame the practicum as a teaching and learning experience for the staff collectively, rather than for a few.
- Keep in mind that a well-run practicum provides an excellent window into the talent pool of the next generation of librarians. Our library could not have known, when Jennie was a practicum student, that a few years later she would join the staff, for example.
- The support and goodwill of the staff is priceless. It worked to our advantage that we had turned down an earlier practicum request from a student, as it established the principle that this is not something we *are obliged* to do. It would not be fair, for example, for the director to recommend for a practicum project a student whose presence in the library for ten hours a week would be a burden, an annoyance, etc.
- Have at least the outline of a plan, including both learning objectives and suitable activities, set out well in advance. It's likely that there will be good reasons for departing from this plan at various points, but it's to everyone's benefit to avoid week-to-week (or even day-to-day!) improvisation.
- Find ways to respect the student's boundaries: a practicum student is *not* the same as a staff member, or as a student worker. Everything revolves around professional development.
- Negotiate a wise balance of what is known and unknown to the student, with a view to developing confidence and new skills. This will vary greatly from one practicum (and practicum student) to another.

Finally, it needs to be said that from the Director's standpoint it is a tremendous privilege not only to work with good people, but to work and plan in a way that *helps develop good people*. A library practicum can be an excellent venue for pursuing such things.

#### **IV: A Final Word from the Student on the Value of the Practicum Experience** (*Sophie Schottler*)

Throughout the semester, I continually returned to my learning objectives for the practicum to make sure we were on track with what I needed and wanted to learn about. My goals were, broadly, to expand my knowledge of daily library work and to develop and enhance my skills in reference.

Did I achieve my goals? Absolutely, and I learned some other things along the way:

- From my cohort, I discovered that at each practicum site the practicum student's goals should be complementary. If I were to change one thing about my time at Luther, it would be to let go of the idea that reference service occurs only at the reference desk.

I was given the opportunity to work as a graduate reference assistant in the library at Saint Catherine's in the fall of 2008, and I had a successful time there working only at the desk in the afternoons. I attempted to migrate what I had learned there to Luther, not realizing that each reference desk has its own personality. My slot at reference at Luther, I discovered, did not fall into the time when things tended to be busy, so looking back I could have worked on other aspects of public service, such as more BI sessions or helping to develop a web presence for distance learners.

- Another goal was to get a feeling for the daily work of all members of a library staff, and I certainly accomplished that through visiting with each person. Something as fundamental to the library operation as ordering and processing new materials was foreign to me. It was instructive to see simply the process from collection building to acquiring a new item, to cataloging it and preparing it for the shelf – I learned not only that these tasks can be learned, but the importance of their being done well.
- As for my fear coming into the practicum – how do I provide services if I don't have a lot of experience with theology – I think the practicum has offered me a lot in that regard. I've received an introduction to the specific and unique language of theological studies, and to the resources, students, library issues, and culture of a theological studies campus. Finally, some minor lessons on collection development and the scope of a special library were gained through conversations with reference staff. These all seem like simple things that one could get from studying theology, but for a librarian with no previous exposure to such a setting, they are invaluable.

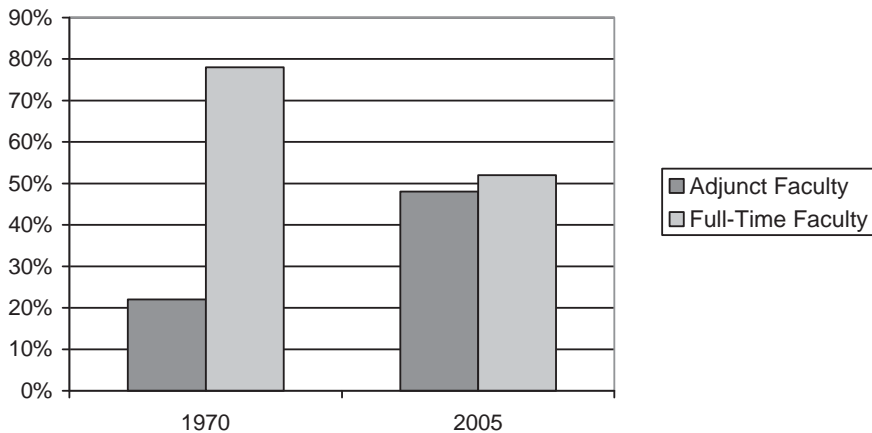
I believe a practicum lays the groundwork for future professionals to continue learning confidently.

# Faculty and the Library: Who Walks Through Your Doors and Into Your Website? Perception and Use of the Library by Full-Time and Adjunct Faculty at Golden Gate Baptist Theological Seminary

by  
**Patricia J. Yang, Golden Gate Baptist Theological Seminary**

Faculty members, students, and administrators all agree upon the importance of the role of the library in higher education. Traditionally, the library is a place to study, read, do research, and socialize, but with the advent of the internet, online catalogs and databases, library resources are available twenty-four hours a day. It is accepted that academic faculty members have the greatest influence on student use of the library and its resources. In the past 35 years, there has also been a change in the makeup of the faculty at most academic institutions. The National Center for Education Statistics shows the number of adjunct faculty has increased from 22% of total faculty at post-secondary institutions in 1970 to 48% in 2005, as seen in figure 1.<sup>1</sup> What impact, if any, has the increased percentage of adjunct faculty had on total faculty use of the academic library?

Figure 1: Graph of Growth of Faculty, by Type, in Post-Secondary Institutions in the United States<sup>1</sup>



<sup>1</sup>Source: National Center for Education Statistics, "Number of instructional faculty in degree-granting institutions, by employment status and control and type of institution: Selected years, fall 1970 through fall 2005," *Digest of Education Statistics: 2007* (2007), Table 238 [http://nces.ed.gov/programs/digest/d07/tables/dt07\\_238.asp?referrer=list](http://nces.ed.gov/programs/digest/d07/tables/dt07_238.asp?referrer=list) (accessed March 31, 2008).

## Literature Review

There is a rich literature on general faculty use of academic libraries, but little that specifically addresses how adjunct or part-time faculty at colleges, universities and graduate schools use the library. Four major databases<sup>2</sup> were searched for surveys of how faculty use and perceive the library. Researchers have examined how academic faculty search for information, interact with library resources and staff, and perceive the library, but only a few research projects included statistics for adjunct faculty. This literature review focuses on faculty use of

the library in general, their use of space and internet resources, their interaction with library staff and whether or not adjunct and full-time faculty use the library differently.

Hart found that faculty surveyed in 1990 mainly used their personal collections and their academic libraries, with some use of other library collections.<sup>3</sup> One third never used interlibrary loans (ILL). His research found that a faculty member's use of information sources was affected by his goal, whether it was teaching or research. Teachers relied more on their personal and academic library collections, while researchers made greater use of ILL and faculty colleagues.<sup>4</sup> More recently, Houghton, Steele and Henty's study of Australian research faculty confirmed that the internet has changed the way faculty do research. Online databases, email and search engines are now as essential as books and print journals.<sup>5</sup> The library at the University of the West Indies surveyed their faculty on their knowledge of current library services in 1995. They found faculty respondents were aware only of the most obvious library activities: use of local collections, getting help from library staff members, and local ILL.<sup>6</sup> Washington-Hoagland and Clougherty had similar results at the University of Iowa in 2002, where they found that faculty members used library resources more than other university staff members did.<sup>7</sup> A 2005 survey at Ireland's Waterford Institute of Technology libraries showed that full-time faculty used library resources and staff regularly and used the library's online resources more than students did.<sup>8</sup>

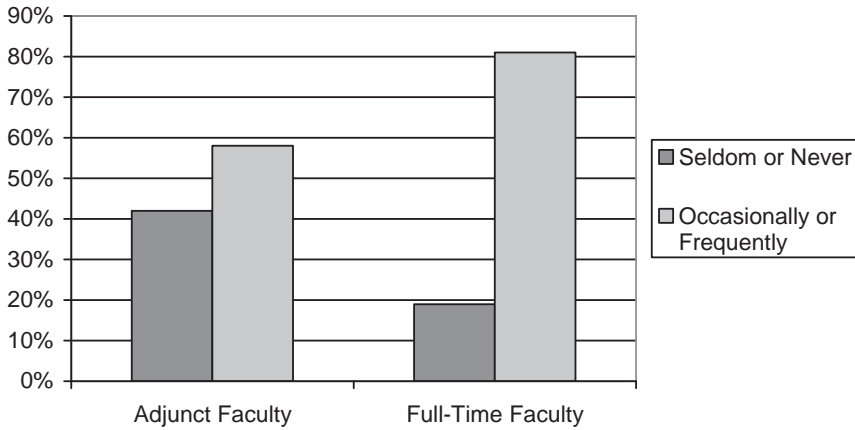
It may be assumed that adjunct faculty have no office and may use the physical library for class preparation and research. A recent study on faculty study space in the library by Engel and Antell found that many academic libraries had faculty waiting lists for study spaces and that faculty valued these study spaces.<sup>9</sup> In a separate study, Antell and Engel learned that faculty value the library as a physical space, even if they do not have dedicated faculty study space in it.<sup>10</sup>

The impact of the internet on library services is well documented. As periodical indexes were digitized, faculty information needs focused on document access and skill development.<sup>11</sup> Adjunct faculty members participated in a survey of faculty at a college in Greece on the use of online databases. The results were not broken down by faculty status, but the survey showed that faculty who did not feel comfortable using computers had more problems accessing and using the library's online resources.<sup>12</sup> Additional studies focused on the effects of faculty members' age, academic discipline, faculty rank and on those teaching distance classes.<sup>13</sup> These studies show, in general, that the longer a person is a faculty member, the less comfortable they are using the library's internet resources, including the online catalog.<sup>14</sup>

The performance and attitude of librarians can influence use of the library. Many researchers found faculty have a high regard for the effectiveness and abilities of the library staff they work with, although faculty and staff do not always agree on what is most important to them about the library.<sup>15</sup>

Working with adjunct faculty, as a librarian, is complicated because they may not teach every semester, are not on campus every day, and may teach only one course in the semesters they do teach. Several of the studies mentioned above attempted to include adjunct faculty in their participants, but Whitlatch's 1983 study of library usage among full- and part-time faculty and students at San Jose State University is one of the few that specifically looked at differences in full-time and part-time faculty use of the library. Whitlatch discovered that less than 20% of full-time faculty and over 40% of adjunct faculty seldom or never use the library, as shown in figure 2.<sup>16</sup>

Figure 2: Library Use Patterns Among Faculty at San Jose State University



This review of related literature shows a large gap in knowledge about the use and perception of the academic library among adjunct faculty. New research is needed in this area, especially as the percentage of adjunct faculty continues to increase in higher education.

### Study Setting

Golden Gate Baptist Theological Seminary (Golden Gate) is a graduate school with five campuses located in four states. There is a library and at least one full- or part-time librarian at each campus. The library has a unified integrated library system, and library resources circulate among the five campuses using an intercampus loan system (ICL). In the 2007-2008 school year, Golden Gate had 1452 students (699 Full-Time Equivalent [FTE]), 22 full-time faculty, five administrators with faculty status and 80 adjunct faculty members (total of 39 FTE faculty).<sup>17</sup> While most full-time faculty seem connected to the library, the same is not true for adjunct faculty. This research project seeks to discover whether there are differences in the way full-time and adjunct faculty use the library for research and class preparation.

### Methodology

The goals of this research project were 1) to learn what library resources are used by faculty members and why they are used; 2) to discover faculty members' perception of library resources and staff in general; 3) to measure faculty members' comfort level in using the online catalog, databases and other library resources; and 4) to find out the perceived usefulness of the online catalog, databases and other library resources for faculty members' research and teaching.

The research took place in March and April 2008, among full-time and adjunct faculty who taught during the 2007-2008 academic year. Quantitative and qualitative data were collected via a mix of open and closed questions in an eight-page questionnaire. The questionnaire consisted of 31 structured open-ended and closed questions divided into four sections: demographic information, general library usage, preferred types of library materials (print versus electronic), and library staff and services. Each section began with closed questions and

ended with an open-ended question for additional comments by participants. Most of the closed questions used a six-point scale to measure usefulness of, or satisfaction with, a library resource. Questions about online databases used a three-point scale because of space issues in the questionnaire, and a few questions used smiley faces in a four-point scale instead of numbers.

The questions measured the importance placed by faculty on a variety of library resources, their preferences for how resources are provided (online versus print), the attitude and abilities of the library staff, physical and electronic facilities, and concerns and wishes for changes in the libraries at Golden Gate's five campuses. The questionnaire began with demographic questions on current faculty status, gender, terminal degree level, areas of teaching responsibility, home campus, faculty rank (for full-time only), and number of years in academic teaching. It ended with several general open-ended questions, to learn what the faculty members felt were major problems, successes or needs for the future in the campus library they were most familiar with.

All eligible faculty members were contacted about the research project. Of the 107 questionnaires emailed to eligible faculty members on March 25 with follow-up email reminders on March 31 and April 7, 49 faculty members (46%) returned completed questionnaires by April 9, 2008. Upon receipt of the completed questionnaires, all data were entered into an Excel file and analyzed for quantitative statistics.

## **Findings**

While the survey collected data on several demographic features, this study focuses on whether faculty status, full-time or adjunct, affects the participants' use of and perception of the importance of the library for personal research and class preparation. The results show that 1) 95% of the 20 full-time faculty participants use the library and its resources regularly, most feel very comfortable using both the in-house and online resources, and almost all feel that most library services are very useful in their research and class preparation; 2) 72% of the 29 adjunct faculty participants use the library and its resources, but the majority of them do not feel comfortable using the catalog and online resources, are more likely to ask library staff for help while in the library, need help using the databases, want internet and electrical access for their laptops and want quiet study space in the library; 3) most adjunct faculty did not complete the survey as thoroughly as the full-time faculty, and when they did answer, it was more likely to be 'not applicable' or 'never used' (0%-86% on any given question for adjuncts and 0%-60% for full-time); 4) adjunct and full-time faculty hold similar views on special features of the online catalog, preferences for book and journal format for research and class preparation (online or print), perceptions of library staff attitude, the current state of the library and its future needs.

## **Survey Demographics**

The demographics of the research participants do not match those of the faculty, as seen in table 1. Seventy-four percent (n=20) of Golden Gate's full-time faculty and 36% (n=28) of the adjunct faculty completed the questionnaire. Survey completion by gender was 72% (n=10) of the female pool and 42% (n=28) of the male pool. Of the participants, 90% (n=9)

of the females and 51% (n=19) of the males are adjunct faculty. When examined in relation to Golden Gate’s five campuses, the returns show that approximately equal numbers of full-time and adjunct faculty at each campus participated in the survey, although two-thirds of the faculty members at each campus are adjuncts. Nine participants (eight adjuncts, one full-time) completed the demographic section and stated that they do not use the library or its resources. Of these, three answered some additional questions and one left the question on gender unanswered.

**Table 1: Characteristics of Survey Pool and Actual Participants**

	Gender <sup>a</sup>		Faculty Status	
	Men	Women	Adjunct	Full-Time
Survey Pool (n=107)	91	16	80	27
Returns (n=49)	38	10	29	20

<sup>a</sup>One participant did not answer the question on gender

**General Library Usage**

The questions in this section have a six-point scale measuring the extent to which different library services are useful for the faculty member’s research and class preparation, with 6 being the most useful and 1 being least useful. Table 2 shows the ranking by full-time and adjunct faculty members of these library services, from most to least important. Eighty percent (n=16) of the full-time faculty participants give a 5 or 6 to the online catalog, checking out books, asking the staff for help, books for class preparation and the use of databases for research. Adjunct faculty participants give a 5 or 6 to the availability of library staff (52%), books for research and class preparation (45%) and checking out books (45%). Use of the online catalog is helpful for 38% of adjunct faculty, study space for 37% and the use of databases for research, 24%. This trend of adjunct faculty having lower usefulness of library resources continues throughout the questions on library usage except for the copy machine, which 24% of adjunct faculty give a 5 or 6, while only 20% of full-time faculty do.



**Table 2: Ranking of Usefulness for Research and Class Preparation**

	All Surveys	Full-Time	Adjuncts	NA and NR <sup>a</sup>
Ask staff for help	<b>1</b>	<b>3</b>	<b>1</b>	10
Check out books	<b>2</b>	<b>2</b>	<b>2</b>	13
Online catalog	<b>3</b>	<b>1</b>	6	12
Books for research	<b>4</b>	6	<b>3</b>	12
Books for class prep	<b>5</b>	<b>4</b>	<b>4</b>	12
Course reserves	6	7	<b>5</b>	12
Databases for research	7	<b>5</b>	8	18
Intercampus Loan (ICL)	8	11	10	16
Study space	9	10	7	18
Browse books	10	8	11	11
Browse periodicals	11	9	12	13
Laptop computer access	12	13	9	18
Databases for class prep	13	12	13	19
Print journals	14	15	14	14
Library computers	15	14	12	17
Interlibrary Loan (ILL)	16	<b>18</b>	16	24
Copy machines	<b>17</b>	16	<b>17</b>	19
Databases for reading	<b>18</b>	<b>17</b>	<b>18</b>	13
Ereserves	<b>19</b>	<b>19</b>	<b>19</b>	24
Use other library catalogs	<b>20</b>	<b>20</b>	<b>20</b>	27
Newspapers	<b>21</b>	<b>21</b>	<b>21</b>	29

<sup>a</sup>NA stands for a Not Applicable response, NR for No Response. Most of the responses in this column are adjunct faculty. **Note:** The top five and bottom five library services, in terms of usefulness for each demographic group, are **bolded**.

The difference between adjunct and full-time faculty in how much library resources are used is evident in the usage of the 51 databases and e-reference suites available through the library website. Faculty were asked to rate each database on how much they use it for research and class preparation (“often,” “sometimes,” or “never” for each), and whether or not it is easy to use (happy or sad face). Ninety percent (n=46) of the library’s databases are used by one or more faculty members, with 55% (n=16) of adjunct faculty & 75% (n=15) of full-time faculty using at least one database or e-reference suite. Eighteen participants (37%) have never used any of the library’s databases, including 20% (n=4) of the full-time faculty and 48% (n=14) of the adjunct faculty. One full-time faculty member mentioned that he uses databases heavily,

but could not pick out the names from the list given. Two adjuncts mentioned that they would use the online databases if training were available. Table 3 shows which databases the full-time and adjunct faculty members use the most or encourage their students to use. The top ten databases for each group are included in this table. The complete list is available in Appendix 1.

**Table 3: Ranking of Most Frequently Used Databases by Faculty Type Who Use Them**

Name	All Surveys	Full-Time	Adjunct
ATLA Religion Database® (OCLC)	1	1	1
ATLASerials® (OCLC)	2	3	2
Old Testament Abstracts (EBSCO)	3	4	8
Dissertations and Theses (ProQuest)	4	11	4
ProQuest Religion (ProQuest)	5	10	3
Religion and Philosophy Collection (EBSCO)	6	6	6
Dissertations (OCLC)	7	12	7
New Testament Abstracts (EBSCO)	8	5	12
WorldCat (OCLC)	9	8	10
Oxford Reference Online (OXFORD)	10	16	<b>5</b>
Ebooks (OCLC)	11	7	14
ATLAGroupCatalog (OCLC)	12	15	9
ArticleFirst (OCLC)	13	9	15
PerAbs (OCLC)	18	<b>2</b>	21

**Note:** This table includes all databases that either demographic group ranked in their top ten. Database ranking is according to the number of participants who say they use or encourage students to use that database. In case of a tie, the number of “often” and “sometimes” answers were counted, with “often” answers receiving two points and “sometimes,” one point. **Bolded** numbers portray a database or e-reference suite that either the full-time or the adjunct faculty rank ten or more places higher than the other does.

Sixty-five percent of all survey participants use *ATLA Religion Database*, the oldest theologically oriented database with the deepest back files. Sixty-three percent use EBSCO’s *Religion and Philosophy*, and 57% use *ATLAS* and *Periodical Abstracts (PerAbs)*. The percentages drop quickly after this. Only five databases are among the top ten of both adjunct and full-time faculty, showing a wide variance in preference between the groups. The most noticeable variance in perceived importance within this list is for *PerAbs*, which the full-time faculty place second, while the adjunct faculty place it twenty-first.

This question also addresses ease of database use. Of the 31 participants who answered this question, 25% (n=4) of adjunct faculty and 6% (n=1) of full-time faculty members have difficulty with one or more database interfaces. These participants mention difficulty working with all of Golden Gate’s library’s database aggregators.

Questions on knowledge of, facility of use and satisfaction with the online catalog were answered on a numeric scale of 6 to 1, designated as always (6), most of the time (5), half of the time (4), sometimes (3), seldom (2) or never (1) and not applicable (NA). The adjunct faculty participants' answers to these questions show they have less satisfaction with the online catalog and a greater willingness to ask for help than the full-time faculty have. Table 4 provides a combined number of "always" and "most of the time" responses.

**Table 4: Online Catalog Satisfaction and Usage**

Aspect of Online Catalog	All Surveys	Full-Time	Adjuncts	NA or NR
Find items easily	21 (43%)	12 (60%)	9 (31%)	14
Satisfied w/search results	20 (41%)	11 (55%)	9 (31%)	14
Ask for help	11 (22%)	3 (15%)	8 (28%)	21
Use catalog alert feature	5 (10%)	2 (10%)	3 (10%)	<b>35</b>
Ask 'where's the catalog?'	1 (2%)	0 (0%)	1 (3%)	<b>38</b>

*NA stands for a Not Applicable response, NR for No Response. Most of the responses in this column are adjunct faculty. A bolded number means the majority of respondents did not answer this question. Note: The number of respondents is followed by percentage of total for that status group.*

Full-time faculty say they use more library resources and services more frequently than adjuncts do when asked if they use the resources on a daily, weekly, monthly or infrequent basis, with "never" and "not applicable" as possible answers (table 5). Seventy percent of full-time faculty and 31% of adjunct faculty use ICL or ILL. The library catalog has an 'Ask Dr. Fred!' link in the catalog and library website, which goes to a web form for reference help. Forty percent of full-time faculty use this email reference choice and 14% of adjunct faculty do, but only 28% (n=14) of all respondents have used it. Sixteen adjunct and seven full-time faculty members have never used it and an additional nine adjunct and three full-time faculty members did not answer this question.

**Table 5: Frequency of Use of Library Resources**

	All Surveys <sup>a</sup>	Full-time	Adjunct	No Response <sup>b</sup>
Visit physical library	Weekly (49%)	Weekly (65%)	Weekly/ Monthly (31%)	7 (14%)
Online catalog	Monthly (33%)	Weekly/ Monthly (85%)	Weekly/ Monthly (52%)	9 (19%)
Online databases	Weekly/Monthly (45%)	Weekly/ Monthly (70%)	Monthly/ Infrequent (38%)	10 (20%)
ICL	Infrequent (39%)	Infrequent (50%)	Infrequent/ Never (66%)	11 (23%)
ILL	Infrequent (37%)	Infrequent (45%)	Infrequent/ Never (69%)	10 (20%)
Print indexes	Infrequent (35%)	Infrequent (50%)	Infrequent/ Never (59%)	13 (27%)
Microfilm	Never (59%)	Never (60%)	Never (59%)	12 (25%)
Ask Dr. Fred	Never (49%)	Infrequent/ Never (87%)	Never (62%)	13 (27%)

<sup>a</sup>The percentages in this column are of the total number of respondents

<sup>b</sup>NR stands for No Response. Most of the numbers in this column represent adjunct faculty.

**Note:** The type of use (daily, weekly, monthly, etc.) stated by the highest number of respondents in each category (full-time and adjunct) is given here. The percentage following the type of use shows how many of the full-time or adjunct faculty gave that answer.

### Preferred Types of Library Materials

Sixty-one percent of faculty members say they are satisfied with the book and periodical collections in their discipline areas, and 59% with the reference collections in their discipline areas, but less than 19% are very satisfied in any of these areas. Twelve percent or more of the faculty are dissatisfied with the state of the current collection. Full-time and adjunct faculty answered this question in similar frequencies.

The participants use books and articles for the same reasons, regardless of faculty status, but have different access preferences when asked about online versus print. Most participants put equal emphasis on the use of books and journal articles in their research and class preparation. Adjuncts who answered this question have a greater preference for online or a combination

of print and online access for books and journals, whereas full-time faculty prefer print or a combination of print and online access, as seen in table 6.

**Table 6: Preferences for Book and Journal Article Format**

	No Answer	Full-time			Adjunct		
		Print	Online	Combo	Print	Online	Combo
Books	8 adjuncts	6 (30%)	6 (30%)	8 (40%)	4 (14%)	5 (17%)	12 (41%)
Journal Articles	8 (7 adjuncts, 1 full-time)	12 (60%)	1 (5%)	6 (30%)	10 (35%)	3 (10%)	9 (31%)

**Note:** *The number of responses is followed by the percentage of the status group it represents.*

Regardless of faculty status, those who completed the open-ended questions on why they used books or journal articles said that books “provide in-depth research” and “synthesis of ideas,” while articles are “cutting edge material,” “show future trends,” and are “current.” Reasons for preferring print include: “I’m old fashioned” or “old school” (four participants), “better readability,” “it’s a habit,” and “prefer hard copy for books.” Those preferring online like the “vast resources,” “convenience,” “ease of cut and paste for class presentations” and “ease of scanning for relevance.” Reasons for preferring both access methods are “articles are easier online,” “class preparation,” “use online in office and print in the library,” “more available online,” “convenience,” “books are transportable,” “learning to use online because it has more resources,” and “online is easily accessed.”

### Perception of Library Staff and Services

It is known that the library staff’s attitude and job performance can affect the attitude and use of the library by patrons,<sup>18</sup> so two multi-part questions were asked in this area. Measurement was on a four-point scale, with 4 being “very satisfied” and 1 being “totally dissatisfied.” Most full-time faculty (65%) are “very satisfied” with the way the library staff’s performance and ability in reference, circulation, orientation, reserves, ILL and ICL support the faculty’s research and class preparation needs, and are satisfied with the copy services. The 69% of adjunct faculty who answered this section ranked all services much lower, with nothing over 45% “very satisfied,” and reserves, copy services, ILL and ICL receiving a “very satisfied” rating less than 30% of the time.

Faculty judged the attitude of the library staff they work with on a 4-point smiley face scale. Sixty-five percent or more (n=13-15) of full-time faculty express high satisfaction in their interactions with the circulation and reference staff, student workers and regional librarians, while 25%-50% (n=9-16) of adjuncts rated them that highly. One full-time and two adjunct faculty members (6%) give the staff at two different campuses poor marks for attitude and express frustration in the open-ended question on the staff. Four full-time and 14 adjunct faculty did not answer one or more parts of this question.

## Overall Evaluation and Future Hopes

Four questions on the future of the library in terms of changes needed in resources, space, hours of service, staff, and anything else allowed participants to express concerns and ideas not mentioned in other places. Forty-seven percent (n=23) of the participants answered these questions, with adjunct and full-time faculty responses being similar for the most part. Following these, the last three questions allowed the faculty to share their concerns, appreciation and future hopes for the library. While examining the data for these two sets of answers, answers to the open-ended questions at the end of each section of the survey was referenced and often confirmed what participants expressed here.

**Table 7: Changes That Would Encourage Faculty Use of the Library—Optional Question**

Area Needing Change	All Surveys	Full-Time	Adjuncts	Priorities(# of answers) <sup>a</sup>
Materials	17	9	8	1(5); 2(1); 3(2)
Databases	7	4	3	1(2); 4(1)
Better computers & peripherals	5	2	3	1(1); 2(1); 3(1)
Faculty study space	5	1	4	
Quieter study space	4	1	3	2(1)
Training/tours/ classes	3	1	2	1(2)
More computers	3	1	2	2(2)
Group study space	2	...	2	2(1)
Copiers	2	1	1	2(1)
Better/faster ILL	1	1	...	2(1)
More study space	1	...	1	3(1)
Added Requests:				
• Faster ICL	1	1	...	
• Assistance w/ library computers	1	1	...	
• More time	1	1	...	

<sup>a</sup>*Priorities were encouraged, but not required for this question. If given, they are shown in the Priorities column, as 'priority number.' (The number of participants giving this item that priority is in parentheses.) Faculty members ranked up to four priority levels.*

The faculty were asked what changes in the library would cause them to be more effective users of the library. Table 7 shows additional areas for improvement asked for by the faculty in this question. Eleven faculty members prioritized their suggested changes to the library,

including 24% (n=7) of the adjunct faculty respondents and 20% (n=4) of the full-time faculty respondents.

More than 50% of the participants, both adjunct and full-time, believe that the library's print and online resources need to be increased. Five faculty members give collection development a number one priority, the highest of any item in this area. Thirty-one percent of the adjunct faculty participants (n=9) versus 15% of the full-time faculty (n=3) say more study space, whether faculty, quiet or group, would encourage them to use the library more.

The majority (69%) of the survey participants are satisfied with the current library hours of service at their campus. Eighteen percent (n=9) did not answer this question. Eight faculty members (22%) request specific changes in this area, including five to 'stay open later on weekdays,' two to 'stay open later on Saturdays,' and three to have a 'reference librarian available in the evenings.' Write-in responses included the need for more ebooks, a more complete library orientation and better promotion of library resources.

Full-time faculty members (25%) see a greater need for change in the library than adjunct faculty (8%) do. Five full-time (29%) and four adjunct faculty (21%) answered the open-ended question on what those changes should be at specific campuses. The answers include five requests for more library space, and one each for self-checkout, better internet service, a change of décor, and security gates.

Many faculty members shared what they like best and least about the library. Most full-time faculty members say the library is easy to use, has great online resources, and has great customer service. Adjuncts appreciate the electronic resources and access to library services. The faculty's least favorite aspect is the size of the library print collection, with over 50% of the responses calling for a larger collection. Several faculty members mentioned that space is an issue in the library at their campus. Additional issues were mentioned by only a few people.

The most frequent suggestions by faculty for future needs of the library include increased print and online resources, more space for both collection and study areas, Wi-Fi and improved technology, better orientation for faculty, professional librarians at all campuses, an easy way to request books for the library, and more ebooks. The need for increased resources and space were mentioned at all five campuses. The five most frequent suggestions are in Table 8.

**Table 8: Faculty Suggestions for Changes to Their Campus Library**

Suggestion	Total	Adjunct	Full-Time
Increase print & electronic resources <sup>1</sup>	23%	8	3
More space for collections & study <sup>1</sup>	16%	6	2
Wi-Fi & updated technology	6%	1	2
Better library orientation for faculty	6%	2	1
Staffing issues	4%	1	1

<sup>1</sup>One or more faculty members at all five campuses expressed need in this area.

## **Discussion**

The 49 participants in this study hold similar views on preferred format of library resources and what needs to change in the library. They share similar concerns about library collection size, space needs, and technology needs. Their views differ by faculty status on the importance of library resources to their research and class preparation. Full-time faculty members know about and use all library resources more than adjunct faculty do.

### **Full-Time Faculty**

While 0%-25% (n=0-5) of the full-time faculty participants left some survey questions unanswered, 74% of the 2007-2008 full-time faculty responded to the survey, so the results should accurately reflect Golden Gate's full-time faculty's use and perception of the library for this school year. Golden Gate's Director of Library Services attends the monthly faculty meeting for all full-time faculty members, and library staff members send them e-mail reminders about new resources on a weekly or biweekly basis.<sup>19</sup> Most full-time participants use many of the library's resources and view them as relevant to their research and class preparation. However, 25% or more either did not answer questions about, or stated they did not use, ICL (25%), ILL (30%) and the online catalog alert feature (60%). This may show ignorance of available services, an unwillingness to try new library services, a feeling that these services are not helpful or a lack of perceived need of the services.

### **Adjunct Faculty**

Twenty-eight percent to 55% (n=8-16) of the adjunct faculty participants left some survey questions unanswered, except for the demographic section, which everyone completed except for the one person who did not state his or her gender. Of the eight adjunct participants who do not use the library, only three say they own all the books needed for their classes, while two use internet resources, one uses another seminary's library and one specifically mentioned not knowing about the library's online resources. Only 36% of the 2007-2008 adjunct faculty members completed any part of the survey, so it is difficult to say if this is a true representation of the adjunct faculty's use and perception of the library, although email surveys typically have 10%-25% completion rates.

No information was available about how adjunct faculty members receive information about the library, or how faculty members in general are oriented to the library when they start teaching at Golden Gate. While full-time faculty visit the main library during their orientation to Golden Gate, adjunct faculty usually relate only to the campus where they are located. Most adjuncts are on campus once a week to teach, and may only stay for the length of the class period, leaving no time to visit the physical library.

Forty-five percent of the adjunct participants do not use any online databases, and 55% either did not answer the question about library catalog use or say they never use it (even though 62% answered a question about the importance of the online catalog). In addition, 52% do not check out any books during the semester. This means that almost half of Golden Gate's adjunct faculty are either not using the library at all, or are not aware of the variety of library resources and services available to them. Possibly, they are thinking of the library as a physical place, as it was when some of them completed their degrees, and so do not take advantage of the library's website and online resources. Further research might show if there is



a lack of knowledge about available library resources, as one adjunct mentioned, lack of a felt need or something else that is causing this non-use of the library.

Adjunct faculty rated the library staff's performance and attitude lower than full-time faculty did, which is disturbing. This could have several interpretations. The staff may not know the adjuncts or may be preferential toward full-time faculty. Adjuncts may not know the library staff very well, if at all, considering that many do not use the library at all (31% of adjuncts did not answer the questions in this section), and may not be as comfortable around the staff as full-time faculty members are. Other possibilities are 1) because full-time faculty members use the library and see the staff more often than adjunct faculty they rate the staff higher and 2) the lack of a library orientation program for adjunct faculty does not provide an opportunity to be introduced to library staff members.

The statistics seem to suggest that the library staff may be treating full-time faculty differently than adjuncts. No patron should feel that they are less important, or receive less consideration when asking for help of any kind in the library. This discrepancy in perception may be partially resolved by working with library staff to help them treat all patrons equally, and by raising awareness among adjuncts of how the library staff can help them in their research and class preparation.

## **Recommendations**

How can the use and perception of the library among adjunct faculty be changed, so that all faculty members take full advantage of the resources available to them through the library? From the data received through this research project, a four-pronged program is suggested: 1) library orientation for all new faculty members, 2) focused library outreach to adjunct faculty, 3) increased promotion of specialized library services to all faculty members and 4) library staff training on customer service. Work on these four areas should make a difference in faculty perception and use of the library. It has been assumed for too long that the faculty will ask when they have a question, but this is not always true, especially for adjunct faculty who may not even know who or what to ask. If faculty do not ask when they have a question, how likely is it that they will encourage their students to use the library at all?

Library orientation for Golden Gate's new students is held at every campus every semester. There may be a need for a similar orientation for all new faculty members, whether full-time or adjunct. The changes most libraries have undergone in the past ten years mean many new faculty members may not understand how to locate needed materials, whether in print or online. Library orientation needs to take place for adjuncts soon after they accept a teaching assignment, so that they have access to library resources during preparation for the course. For full-time faculty, orientation may occur after they move to the area or at a prearranged time. Orientation may happen on a one-to-one basis for adjunct faculty, and may need to be available online.

There is currently no coordinated outreach by the library to adjunct faculty. During this research project, it took several weeks to secure email addresses for the entire current faculty, and it is unclear if there had ever been a complete list kept before on a systematic basis at Golden Gate. During that process, several emails were received from adjuncts who said that they would not complete a survey as they were 'only adjuncts,' or 'didn't count,' or 'do not use the library as much as full-time faculty.' The library could use this current email list to

reach out to adjunct faculty. If nothing else, giving them the information shared with the full-time faculty would be helpful. Even better would be to include them in plans for purchases of resources in their teaching disciplines and reminders about training opportunities on new resources.

There is a need to increase awareness among all faculty of specialized services the library has, and newer features of the library catalog and online databases. A single item could be the focus each month using email announcements, library seminars for faculty, and possibly a library email list-serve or wiki for faculty members to ask questions and make suggestions.

Lastly, customer service training emphasizing that each patron is equally important may help the library staff, including student workers. While some of this training is done at the yearly staff meeting, the student workers at each campus are often the first library staff person someone sees when they enter the library. All staff should help patrons in the order they arrive and with the same amount of respect and attention.

Many faculty members expressed concern about the small size of the collection and lack of study space in the library at their campus. While this is a budgetary issue not easily addressed, the library staff should consider these as valid needs. It is possible that education on the use of ICL and ILL books will help alleviate the concern about the size of the collections. Additional study space means having more space in the library itself, requiring capital funds expenditures and fundraising. The library staff, seminary administrators, and campus directors need to work together on these long-term issues.

## **Conclusion**

During the research process, some problems with the survey tool and statistical analysis became evident. The library website and special features of the online catalog and online databases are not mentioned anywhere in the survey. With the surveys distributed by email, it is probable that the majority of responses came from faculty who are more comfortable with technology. The researcher is weak in the area of statistics, so there may be errors in some of the rankings. Most importantly, the survey covered much more material than the researcher realized, making it difficult to condense into one report. Therefore, the focus of this paper is only on the faculty status demographics. Demographical information on campus, gender, terminal degree, teaching discipline and years of teaching experience was obtained, but was not discussed here. The library and seminary administration will receive the additional information, and more reports in these areas may develop from the current data.

While completing the research, several new questions arose, which could lead to further investigation in this area. Why don't most adjunct faculty find the library helpful? Conducting a follow-up survey or phone interview with some adjunct faculty who did complete the survey and some who did not might provide a better understanding of their information and research needs and how the library could help them.

It would be helpful to have Golden Gate's library staff members complete a similar survey on the way they think the faculty members at their campus use the library, and then compare those with the faculty results to see if there are gaps between faculty expectations and perceptions, and what the library staff think the faculty expects and perceives of the library.

Some of the concerns and ideas mentioned in the data need further discussion with the faculty. Talking with small groups of adjunct and full-time faculty about those ideas

and concerns would give the library staff a better understanding of exactly what the faculty members meant by their comments. These include the need for larger collections, more study space, better technology, difficulty with online databases and more.

A reminder is in order that this research project took place at one seminary, Golden Gate, large by seminary standards, but a relatively small graduate school, which focuses on a specific population of students and faculty. To discover whether the results are applicable in other settings, this survey needs to be conducted at other graduate schools. If the differences in use and perception of the library by full-time and adjunct faculty do hold true for other graduate schools, further work could focus on the survey's applicability to higher education in general.

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## Appendix

### Ranking of All Databases by Faculty Status and Usage<sup>1</sup>

Name	All Surveys	Full-Time	Adjunct
ATLAReligion Database (OCLC)	1	1	1
ATLASerials (OCLC)	2	3	2
Old Testament Abstracts (EBSCO)	3	4	8
Dissertations and Theses (ProQuest)	4	10	4
ProQuest Religion (ProQuest)	5	7	3
Religion and Philosophy Collection (EBSCO)	6	8	6
Dissertations (OCLC)	7	11	7
New Testament Abstracts (EBSCO)	8	5	12
WorldCat (OCLC)	9	12	10
Oxford Reference Online (OXFORD)	10	15	5
Ebooks (OCLC)	11	9	14
ATLAGroupCatalog (OCLC)	12	14	9
ArticleFirst (OCLC)	13	6	15
ECO (OCLC)	14	13	16
BooksInPrint (OCLC)	15	17	13
WorldCatDissertations (OCLC)	16	16	17
Infotrac Religion & Philosophy (Gale)	17	18	11
PerAbs (OCLC)	18	2	21
Gale Virtual Reference Library	19	23(3)	18
ERIC (OCLC)	20	22(4)	20
Routledge Reference Online	21	22(4)	24(4)
WilsonSelectPlus (OCLC)	22	23(3)	19
NewsAbs (OCLC)	23	20	24(4)
ABI_INFORM (OCLC)	24	19	25(3)
Library Information Science & Technology Abstracts (EBSCO)	25	25(1)	22

AHSearch (OCLC)	26	23(3)	24(4)
Patrologia Latina (ProQuest LLC)	27	21	27(1)
Education Research Complete (EBSCO)	28	25(1)	23
WorldAlmanac (OCLC)	29	25(1)	25(3)
CWI* (OCLC)	30(4)	NA	24(4)
MEDLINE (OCLC)	30(4)	24(2)	26(2)
PsycFIRST (OCLC)	30(4)	NA	24(4)
SIRSResearcher (OCLC)	30(4)	22(4)	NA
Child Development & Adolescent Studies (EBSCO)	31(3)	25(1)	26(2)
ClasePeriodica (OCLC)	31(3)	NA	26(2)
Proceedings* (OCLC)	31(3)	23(3)	NA
PapersFirst* (OCLC)	32(2)	24(2)	NA
BusIndustry (OCLC)	32(2)	25(1)	27(1)
AGRICOLA (OCLC)	33(1)	NA	27(1)
BioDigest (OCLC)	33(1)	25(1)	NA
BusDateline (OCLC)	33(1)	25(1)	NA
BusinessOrgs (OCLC)	33(1)	25(1)	NA
BusManagement (OCLC)	33(1)	25(1)	NA
Disclosure (OCLC)	33(1)	25(1)	NA
GEOBASE (OCLC)	33(1)	25(1)	NA
Worldscope	33(1)	25(1)	NA
AltPressIndex (OCLC)	NA	NA	NA
AltPressIndexArchive (OCLC)	NA	NA	NA
BasicBIOSIS (OCLC)	NA	NA	NA
EconLit (OCLC)	NA	NA	NA
GPO (OCLC)	NA	NA	NA

<sup>1</sup>Databases used by fewer than five people are listed with the number of people using them in parentheses after the rank. All databases that have the same number of people using them (when fewer than five) are given the same rank.

## Endnotes

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- <sup>18</sup> Telephone conversation with Kelly Campbell, Director of Library Services, GGBTS, February 28, 2008.



## Games in the Library by Susan Ebertz, Wartburg Theological Seminary

Blake Walter made an interesting comment at the New Member/First Time Attendee Welcome last night. He said that it was the ethos of the conference for us to leave during a session if it gets too boring or does not fit our needs. Someone leaving in the middle of a session is somewhat disconcerting for me because of my low self-image. So I want to start off with a disclaimer. This is an exploratory session for newbies. I will not be talking about complicated gaming theories or in-depth discussion of pedagogies. So if this is what you are expecting, this may be a good time for you to leave.

What I will be doing is talking a little bit about my background and how I came to this topic. We will also be dissecting a game and discovering the components that may be used in learning. We will also look at ways in which we can use a variety of kinds of games in the library.

Questions asked of the audience: 1) How many of you play computer or video games? 2) What are the games that you play?

The *2008 Essential Facts About the Computer and Video Game Industry* put out by the Entertainment Software Industry reports that 65% of American households play computer or video games, and that the average game player age is 35. Interestingly, I have noticed that this number has risen each year. I would imagine that many of our students play computer or video games and have been doing it for some time. This is why I think it is important for us to begin to understand games and how we can incorporate them into the library.

My mentor in all of this is Paul Waelchli, who was the Assistant Director at the University of Dubuque library, located in the same town I am in. He is now at a college library in Wisconsin. A lot of what I will be talking about is from Paul. This is his blog—<http://researchquest.blogspot.com/>—and he has a lot of good information about gaming. Paul has been working on ways in which the elements of gaming may be used in teaching information literacy.

Before I met Paul, I played the simple computer games that come with Windows. I have also played a few more complicated computer games like *Myst* and *Sim*. Because of my conversations with Paul, I bought an Xbox 360 and some games. And I spent some time playing games. I mean doing research. I found that these games took a lot of time. I also discovered how involved I became in them. I quit playing one game because of the moral angst I felt after one mistake. I had clicked “no” instead of “yes” when asked if I wanted to free some people who had been unjustly imprisoned.

How many of you have played Freecell? Why do you like playing Freecell? Why don't you like Freecell? Let's look at it now. We open the game. Who hasn't played Freecell before? What do we do now? Why?

[The group then played a game of Freecell. We took turns making moves and discussing why we chose to do the move that we made and what elements of researching we noticed. Much of the session was spent this way in order to demonstrate how to use games in teaching research. Some of the elements that I wanted the participants to discover were 1) clear goals, 2) practice, 3) feedback, 4) trial and error, 5) asking for help, 6) teaching/learning, 7) motivation, and 8) collaboration.]

Paul mentions in his PowerPoint presentation on games and information literacy the following points:

- Continuous Feedback
  - Cross-Functional Teams
  - Collaboration necessary for success
- Individual Adjustment
  - Explore, Think, Rethink
    - Multiple routes
  - Just-in-Time Learning
    - New skills introduced when needed
    - Provide context for skills
- Motivation
  - Pleasantly Frustrating
    - Edge of abilities
  - Agency
- Personalization
  - Identity
    - Create personal investment
    - “Captures” a player
- Infinite Patience
  - Risk-Taking!

Chad F. Boeninger, in his blog *Library Voice*, mentions that “one of the core fundamentals of gameplay . . . (is) Playing games is all about choice.”<sup>22</sup> Those who play games like the freedom of choice. This is also an important element in using gameplay in library teaching.

He comes up with his own list of what he has learned from playing games.

So how can I take what I have learned about this game and about myself and apply it to my daily life as a librarian? Here are a few initial thoughts:

- 1) Recognize that research is a game. The goal may be a dissertation, an address of a long-lost friend, or a statistic for a speech. Trial and error helps the researcher unlock the information that they need, and each researcher may approach the process differently.
- 2) Recognize the need of the patron. Like the game, we need to realize that not every single researcher wants to spend enormous time to unlock every single nugget of content. Sometimes they just want three articles. And that’s it.
- 3) Wait for users to drive the research process. If after showing the patron how to find three articles, and he asks “How do I know which one is good?”, then you can show him how to evaluate the resources. We should not expect that all users will want to master research in the same way. Just like the example from Syphon Filter, if they are left wanting more, they’ll let you know if they need more hidden evidence.
- 4) Understand that it takes time to hold the controller correctly. When I first picked up

a PlayStation controller, it took me forever to figure out where all the buttons were. For each game, the buttons are assigned to different purposes. However, gamers eventually figure out which buttons do what. Likewise, we need to understand that each interface (Google, OPAC, EBSCO, etc.) are likely to have the same buttons, but perhaps slightly different functions.

- 5) Encourage mastery. This may be as simple as saying, “If you need more help or get stuck, come back and see me.” As librarians, we hold the key to unlockable content that can help complete the researcher’s story. It’s our job to let them know we are available to be their guide.<sup>3</sup>

How can all this be used in teaching? [Discussion followed.]

The format we use in teaching may be informed by an understanding of gaming. One could create a game to teach information literacy. It need not be a complicated game needing a computer programmer or coding. It can be simpler. For example, when Paul teaches information literacy, he uses a clicker. Students make choices on which avenue to take. His PowerPoint is built so that it is like a simple game. This engages the students in the material.

When I taught the introduction to research workshop this fall to all new students, I used a game format. I divided the 50 students into teams. I asked a series of questions and each team who correctly answered the question received a point. The winning team received a prize. I was actually surprised how many students could answer the questions correctly.

During Theological Libraries Month, we had a scavenger hunt game which took students to different parts of the library and different resources.

We had a gaming night so that non-traditional students could play video games and begin to understand the younger culture.

Ameet Doshi, in his article “How Gaming Could Improve Information Literacy,” says, “By integrating a gaming element into the library skills classroom, it is possible to improve learning in this critical area while also portraying libraries and librarians in a better (i.e., less ‘boring’) light.”<sup>4</sup> I try to create a fun atmosphere in the library so that students will feel comfortable to come into the library and not see me and the library as boring.

Another way is in our own approaches to teaching. I think Chad’s comments are especially important in this. His five points would also resonate with our students. And if we listen to his advice we will be more in tune with our students.

An interesting study which I read, “Exploring Academic Library Users’ Preferences of Delivery Methods for Library Instruction: Webpage, Digital Game, and Other Modalities” by Michael J. Robertson and James G. Jones, looks at the use of a paper-based pamphlet, an audio-only communication medium, a 2D webpage and a 3D immersive GUI. The researchers discovered that students preferred a 2D webpage in providing information about library layout and in information literacy. The researchers were expecting that the 3D immersive GUI (game) would be preferred because most of the student subjects were millennials.<sup>5</sup> I am not sure how to incorporate this information but assume that we expect to receive certain kinds of information via particular media. I also think that many feel like educational game is an oxymoron much in the same way as educational TV. I do not think this study is saying that gaming could not improve information literacy.

What are ways in which you make the library less boring and teach in a less boring way?

[Discussion followed.]

### Web resources

Chad F. Boeninger

<http://libraryvoice.com/archives/2008/11/13/games-research-and-hidden-evidence/>

Mary Broussard

<http://gamesinlibraries.blogspot.com/2009/03/progress.html>

Scott Nicholson

<http://www.gamesinlibraries.org/course/>

Nicholas Schiller

<http://www.informationgames.info/blog/?p=120>

Paul Waelchli

<http://researchquest.blogspot.com/>

Games and gaming are important elements of today's culture and the library in its need to stay relevant to our students should consider ways to incorporate them into our services.

[Questions?]

### Endnotes

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**The Information Behavior of Theologians and Social Epistemology:  
Toward a Collectivistic  
Approach in Information Behavior  
by  
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**I. Introduction**

In 1952, Egan and Shera proposed the idea of “social epistemology,”<sup>1</sup> but this concept has gone unnoticed until recent years. In fact, social epistemology is increasingly needed more than ever as a theoretical framework for information science in this digital era.<sup>2</sup> For example, Talja (2002) explores how scholars in different disciplines interact with e-text and share information in the electronic environment.<sup>3</sup> The present study uses social epistemology as the theoretical framework to study the information behavior of theologians. Instead of focusing on their individual information behavior, this study emphasizes the collectivistic aspects of their information behavior. Using the Domain Analysis approach, the information behavior of Karl Barth is taken as a case study to demonstrate that social epistemology can shed new light in the research on the information behavior of theologians. Heilprin’s statement in 1968 serves as a reminder of the significance of social epistemology in information studies: “Lack of knowledge of epistemology is possibly the greatest barrier to improving library and information science.”<sup>4</sup>

**II. Purpose**

This study integrates social epistemology and the theories of information sciences with the existing literature on the studies on the information behavior of theologians. This creates a more theoretically informed framework by which to understand how and why theologians use and produce religious knowledge. The ultimate goal is to find out how theological librarians could better meet the needs of theologians and further facilitate their knowledge acquisition and production.

**III. Significance**

The study of the information behavior of theologians has been understudied, except for a few empirical studies on the information-seeking behavior of individual theologians. The present study attempts to explore the factors that influence the information behavior of theologians from the perspective of social epistemology. In doing so, it facilitates more user-centered library services in theological libraries.

**IV. Research Objectives**

The definitions of the key concepts in this study are suggested as follows:

A. Conceptualizing “Information Behavior”:

Information behavior here refers to knowledge-acquiring behavior and knowledge-production behavior, that is, the expression of an individual’s knowledge through writing and publication.

B. Conceptualizing “social epistemology”:

Egan and Shera define social epistemology as “the study of those processes by which society *as a whole* seeks to achieve a perception or understanding in relation to the total environment.” Social epistemology refers to the systematic study of how knowledge impacts society, while also emphasizing how society in turn influences knowledge.

C. Hjørland’s concept of knowledge-domains and discourse community:

Proposed by Hjørland and Albrechtsen in 1995 and based on the assumptions of social epistemology, knowledge-domains are thought or discourse communities whose members share the similar types of thought, or are in a particular discipline. A discourse community is a community where bounded communication process takes place among its members. Therefore, the knowledge organization, cooperation patterns, communication forms, and information systems are reflections of the work of these communities. Hjørland argues that knowledge is formed through a dialectical relationship between a community and its members, mediated by language and impacted by the history of the specific domain group. Hjørland says, “What a person knows or does not know, are demonstrated by a familiarity with his social role and work tasks, his educational background, and disciplinary connections.”<sup>5</sup>

The objective of this study is to examine the acquisition and production of religious knowledge of theologians from the perspective of social epistemology. Specifically, it explores the relationship between “domain community” and the information behavior of theologians. Hence, this study tests whether the Domain Analysis approach can integrate traditional theories of the information behavior of theologians and social epistemology. In doing so, I develop a theory and model to describe and explain these phenomena, which have been understudied for decades.

## V. Previous work

A. On the information behavior of theologians:

There has been limited research that has examined the information behavior of the clergy. For example, Robert Phillips’s dissertation in 1992 examined how work roles of the pastors in Texas influenced their choices of information channel. Furthermore, Donald Wicks’s book in 1997 investigates the information behavior of 378 pastoral clergy in Canada, attempting to recognize how work worlds and work roles affect the information behavior of the pastoral clergy.

Gorman’s finding in a survey conducted among seven theological seminaries in Australia in 1990 lays the foundation for the study on the information behavior of theologians. Based on his research, he concludes that the characteristics of the information behavior of theologians have five aspects:<sup>6</sup>

- 1) Theologians basically rely on the informal networks of colleague contacts to exchange ideas;
- 2) They are frequent users of libraries, but also rely on personal collections;

- 3) They prefer to seek information independently of librarian assistance;
- 4) They believe library collections need improvement;
- 5) They primarily gather information by browsing the content of journals.

In 2007, Bronstein studied how different stages of the research impact the information-seeking processes of students pursuing doctoral Jewish studies.<sup>7</sup> Likewise, Wenderoth<sup>8</sup> (2007) and Milas (2008)<sup>9</sup> use survey and bibliometric analysis respectively to analyze the patterns of information behavior in theological research. However, their research found similar patterns of information behavior among theologians without providing a theoretical framework to explain why and how these phenomena happen.

B. On social epistemology in LIS and religion:

Epistemology underlies the framework of both LIS and the sociology of religion. In the field of LIS, the major advocates of social epistemology are Shera, Budd, and Hjørland. Weber, Berger and Luckmann, on the other hand proposed the social epistemology of religion.

- 1) In 1970, Shera attempted to clarify what he meant by social epistemology by saying that “epistemologists have studied the origins, growth, and development of knowledge . . . with reference to the individual . . . Focus of social epistemology should be upon the production, flow, integration, and consumption of all forms of communicated thought throughout the entire social fabric.”<sup>10</sup>
- 2) In 1986, Dervin and Nilan proposed “user-centered” library services to help shift the focus of library studies from the library system to users. In addition, Dervin demonstrates that information seeking and the use of information are essential human behaviors that help us make sense of the world around us.<sup>11</sup>
- 3) Chatman adopts Luckmann's terminology "life-worlds" to substantiate Dervin's idea of sense-making. She proposed the idea of “life-world” in 1996 to study information-seeking behavior within a frame of social norms which includes traditions, values, rules and other criteria. She emphasizes that social norms in one's life-world will determine the selection of information sources.<sup>12</sup>
- 4) Hjørland and Albrechtsen formulated a new approach to information science in 1995, domain-analysis, which focuses study on knowledge domains as discourse communities. Within these communities, members have different information needs and information behavior. Thus, the individual's knowledge, psychology, and information are essential foci of analysis.<sup>13</sup>
- 5) Budd's social epistemology: Budd argues the use of social epistemology as the framework for library and information studies, pointing out that “this framework should have individual, social, historical, and textual elements.”<sup>14</sup>

- 6) Max Weber: Max Weber was the first sociologist to explore the significant interaction between sociology and theology. In *The Sociology of Religion*, Weber takes the Lutheran Protestantism as a case study, and suggests that Lutheranism is relatively indifferent to the world. The conception of salvation by faith and the doctrine of predestination had a tremendous impact on a Christian's life style. For example, they generated a tendency of inwardness, anti-intellectualism, as well as a sense of absolute certainty.<sup>15</sup>
- 7) Peter Berger: Berger defines religion as a human projection by which a sacred cosmos is built. Berger maintains that both the world-building activity of man and the functions of social world itself work in a collective way. Institutions, roles, and identities are some of the elements of this objective reality of society. More importantly, these elements in the objectivated world are able to shape the subjective structures of individual consciousness.<sup>16</sup>

Berger's theory of the sociology of religious knowledge is similar to Dervin's sense-making methodology, and the cognitive theory of Belkin (anomalous states of knowledge)<sup>17</sup> and Kuhlthau (stage of uncertainty).<sup>18</sup> On the other hand, Chatman's use of Luckmann's concept suggests the possibility of the integration of information science and sociology for advanced research on the information behavior of theologians. Therefore, this study attempts to integrate the social epistemology in both fields of LIS and religion, as well as the theories of information sciences, to build a model on how and why theologians acquire and produce religious knowledge.

## VI. Theoretical framework

This study aims to synthesize social epistemology and Domain Analytic (DA) approach to examine the information behavior of theologians from a collectivistic standpoint, particularly in terms of their acquisition and production of religious knowledge. The theoretical framework is mainly based on the social epistemology proposed by Shera and Budd in the field of LIS, as well as the sociology of religious knowledge suggested by Weber and Berger. Shera and Budd maintain that social epistemology is necessary in the theory-building of LIS, and the sociology of religious knowledge proposed by Weber and Berger further substantiates the concepts of religious epistemology.

### A. The sociology of religious knowledge

- 1) Weber: "The metaphysical needs of the human mind as it is driven to reflect on ethical and religious questions, driven not by material need but by an inner compulsion to understand the world as a meaningful cosmos and to take up a position toward it."<sup>19</sup>
- 2) Berger: "Religious faith . . . always involves one fundamental assumption—namely, that there is a reality beyond the reality of ordinary, everyday life . . . Religion implies that reality ultimately makes sense in human terms."<sup>20</sup> (Berger, 2004, p. 1)



From the sociological perspective, the social structure of a group of people affects the production, ordering, and presentation of "information." This would also be true of particular individuals (intellectuals, scientists, teachers, etc.) since their social and professional characteristics affects how they think and what they think about. In other words, the social organization of a particular society will affect the form that knowledge will take in that society. Of course, the phenomenon of the individual psyche also has a place in the determination of knowledge.

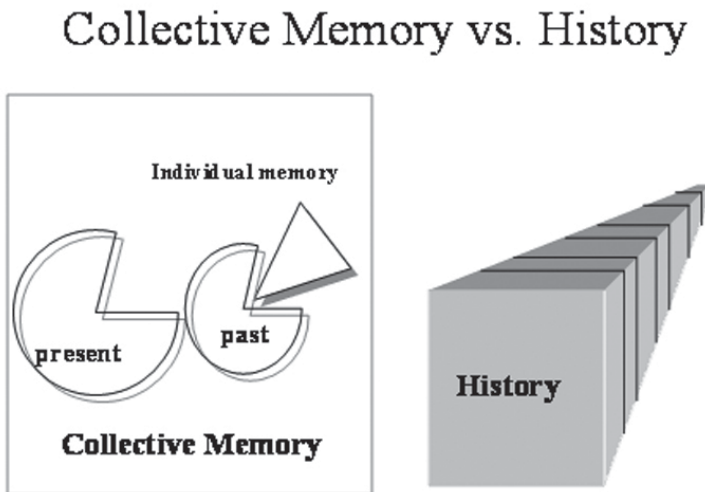
B. Halbwachs on collective memory:

As Middleton and Brown have noted, "There is scarcely a single text on social remembering that does not begin by invoking the work of Maurice Halbwachs (1877-1945)."<sup>21</sup> Halbwachs's idea of collective memory is incorporated in the framework as it is essential for the exploration of theologians' information behavior in a socio-historical context. Doing so allows the researcher to explain the social sources of theologians' opinion, belief, and attitudes.

Halbwachs's concepts can be summarized as follows:

- 1) The past is not preserved but is reconstructed on the basis of the present. One of the contributions of Halbwachs's concept of collective memory is that it provides the spatial conception of time; namely, time is divisible in terms of a series of events, so we can select a past event out of its place and relocate it into another place to suit the needs of the present.

Figure 1



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- 2) Concerning Christian collective memories, Halbwachs says, “In each period the collective Christian memory adapts its recollections of the details of Christ’s life and of the places where they occurred to the contemporary exigencies of Christianity, to its needs and aspirations.”<sup>22</sup>
- 3) Different groups of people have distinctive collective memories, which give rise to different patterns of behavior.

## VII. Methodology

This paper applies the Domain Analytic approach (DA) to demonstrate how social epistemology can help explain how and why theologians acquire and produce religious knowledge. This method marks the point of departure from methodological individualism (e.g., Kuhlthau) to methodological collectivism. Hjørland explains his methodology in the following statement: “From a methodological collectivistic point of view, IS does not take as its starting point the individual’s knowledge structure, but instead looks at knowledge domains, disciplines, or other collective knowledge structures.”<sup>23</sup> Domain analysis focuses on the analysis of the ways of thinking, patterns of behavior of a group of people in particular specialties, disciplines, environments. These discourse communities have particular characteristics—philosophy, language, and communication patterns—that reflect the unique epistemological presumptions, the special needs, and the active exchange of information in the domain.<sup>24</sup> This approach shifts attention from individual knowledge structures to ‘knowledge-producing, knowledge-sharing and knowledge-consuming communities.’<sup>25</sup>

This method is especially appropriate in the study of Karl Barth because it combines both the individual and the social aspects of his life and works. The information behavior of Barth, the most prolific theologian since Thomas Aquinas, is taken as a case study to demonstrate how Domain Analysis can illuminate the relationship between theologians’ information behavior and social epistemology. Specifically, Barth’s commentary on *The Epistle to the Romans* published in 1919 and 1922 is analyzed because it addressed the problem of the knowledge of God.<sup>26</sup> Based on the eleven approaches suggested by Hjørland,<sup>27</sup> my research design combines three methods to study his communicative behavior: epistemological study of Barth’s religious knowledge, historical studies of the life of Barth, and the analyses of reception history of Barth’s works. Specifically:

- 1) Domain analytic approach: Analysis of Barth’s epistemological positions in the theological field examines his information practices, especially his way of knowing God and his writing on this particular religious knowledge.
- 2) Historical study: By examining the interpretation of Barth’s correspondence, manuscripts, and the texts he produced, the focus is to determine the nature of his information behavior and how it influenced his knowledge acquisition and production. Barth’s habit in acquiring and producing religious knowledge will be examined based not only on his works and some record of his life, but also on the broader context of the tradition of theological writing drawing on the theories of the history of the book.

- 3) Analyses of the reception history: Citation of Barth's works as well as document analysis will be performed in order to understand the varying influence of Barth on his readers. Bibliometrical analysis will be applied to the reception of his work, particularly his commentary on *The Epistle to the Romans* published in 1919 and 1922.

## VIII. Analysis

The analysis of Barth's information behavior in the acquisition and production of religious knowledge is illustrated in the following figures and tables:

### A. Barth's informational needs and the acquisition of knowledge:

Historical analysis on how Barth acquired religious knowledge was conducted using information inducted from several resources, including the books written by Busch,<sup>28</sup> McCormack,<sup>29</sup> and Selinger.<sup>30</sup> In Busch, letters and autobiographical texts provide first-hand information about the life of Barth, including his correspondence with his contemporary theologians. McCormack examines the development of Barth's theology during 1909-1936 and identifies major stages of his life and thoughts. From the feminist's perspective, Selinger describes the intellectual collaboration between Charlotte von Kirschbaum and Barth.

#### 1) Epistemological study of Barth's acquisition of religious knowledge:

- a) Barth presupposes the primacy of God in his revelation, and this makes it possible to review everyday reality through the principle of God's word.<sup>31</sup> For Barth, God mediates knowledge of himself to human beings through certain media such as the humanity of Jesus, the witness of the Bible, and preaching that is based on the Bible. However, God remains ontologically "other" than these media. McGrath puts it rightly that for Barth, knowledge is recognition, and thinking is "thinking after-wards," namely contemplation.<sup>32</sup> The knowledge of God is a special kind of knowledge which requires faith to understand God's reality in history, namely, the life and Word of Christ.<sup>33</sup>
- b) Source of religious knowledge: the Bible and the newspaper. Barth recalls that he advised young theologians "to take your Bible and take your newspaper, and read both. But interpret newspaper from your Bible."<sup>34</sup> This practice is based on the heritage of Protestant reading, as Chartier has said: "Reading means returning to the same books again and again—the Bible and a few others."<sup>35</sup>

In addition to systematic self reflection on the Bible and other books, Barth acquired religious knowledge mainly through conversations with colleagues such as Eduard Thurneysen, as well as his assistants Charlotte von Kirschbaum and Busch. This historical study signifies the importance of communication channels for theologians in their

acquisition of religious knowledge, be it direct personal communication, or journal and the mass media.

- c) Dialogical partner: Barth often talked with a trusted intellectual friend as he conceptualized and wrote. In a sense, Thurneysen pushed Barth through the journey of his revolutionary theology; they are conference companions as well as comrades in transitional stage of life. For example, during the Sagenwil-Leutwil years (1911-1921), Barth went to many conferences with Thurneysen to meet other theologians, pastors, and social thinkers.
- d) The use of an intermediary to obtain information about rival theologians: Barth's assistant Charlotte von Kirschbaum sometimes acted as a spy and gathered information about Barth's opponents and their works for Barth.

B. Barth's production of religious knowledge:

Drawing on the correspondence between Barth and Rudolf Bultmann,<sup>36</sup> as well as the *Bibliographie* on Barth's *Epistle to the Romans*, it appears that some theories of the history of the book, particularly the concept of interpreting community, can be applied to explain Barth's production of religious knowledge:

- 1) Writing as a way of social communication and vehicle of power:<sup>37</sup>

Inheriting the reverence towards the sacred nature of the written and spoken word in Jewish tradition, Christianity used both oral and written word to develop and establish a unified set of Gospel and doctrines that facilitates the spread of the authority of the church. As Noegel points out, "An accurate memory is everything, copying is sacred, and knowledge of the associative subtleties embedded in a text is tantamount to secret knowledge of the divine."<sup>38</sup> Halbwach also found that the writings of the early Christian church created a collective memory that helped unify the newly established faith community. Further, writing as a way of communication often plays a significant role in supporting or resisting contemporary cultural formations.<sup>39</sup> Barth's prolific writings offers a case in point. Though expelled from Germany by the Nazi regime, Barth was able to use writing to break through the restricted boundaries and reached out to international audiences. The following brief reception history of Barth's *The Epistle to the Romans* demonstrates the varying influence of Barth on his readers.

- 2) Reception history of Barth's *The Epistle to the Romans*:

Up to 1992 there are 46 book reviews of his first edition of *Commentary on the Romans*; the reviews for the 2<sup>nd</sup> edition are 85 items.<sup>40</sup> The international impact of this book is manifested in its translation into 15 languages: for example, Dutch (1926), English (1933), Italian (1941), German (1942), Japanese (1952), French (1953), and Chinese (1998) and so on.

Figure 2

Reception History of Barth's *The Epistle To the Romans*

Person	Year	Nationality
Emil Brunner	1919	Germany
Rudolf Bultmann	1922	Germany
Paul Tillich	1922	Germany
Dirk Tromp	1926	Holland
Sydney Cave	1933	England
Piero Martinetti	1941	Italy
Jean-H. Rilliet	1942	Switzerland
Japanese translation	1952	Japan
Jeanne-Marie de Haller	1953	France
N. Stufkens	1956	Holland
Paul Sevier Minear	1972	Canada
Jurgen Moltmann	1978	Germany
Cornelis van der Kooij	1986	Holland
Setsuro Osaki	1987	Japan
Chinese Translation	1998	Hong Kong

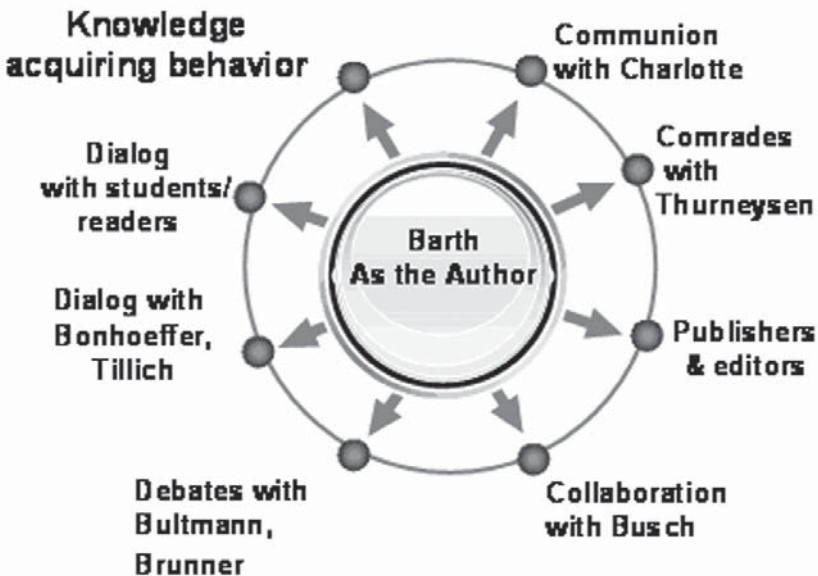
- 3) Interpretive communities: Fish's theory of "interpreting communities" can apply here to explain how Barth used information to produce religious knowledge: "Interpretive communities are made up of those who share interpretive strategies not for reading but for writing texts, for constituting their properties and assigning their intentions . . . It also explains why there are disagreements and why they can be debated in a principled way."<sup>41</sup>
- a) Theological collaboration with Eduard Thurneysen: In two volumes of sermons, published in 1917 and 1924, Thurneysen served as his first reader. Barth mentioned the collaboration and intellectual agreement between Thurneysen and himself in the preface to the second edition of *The Epistle to the Romans*, writing that, "So close has been our co-operation that I doubt whether even the specialist could detect where the one leaves off and the other begins."<sup>42</sup>
- b) Intellectual communion with Charlotte von Kirschbaum: Together, they produced, edited, and published thirteen volumes of *Church Dogmatics*, along with a few other books.

Barth needed the insightful contributions of others, for example, Barth often asked his second assistant Eberhard Busch for "key-words" while he was writing his *Dogmatics*.<sup>43</sup> He relied on the editorial assistance from

the publishers, too. However, he used their comments to produce work that was truly original.<sup>44</sup>

Figure 3

## Barth's Interpretive community



### D. Findings:

- 1) Correlation between discourse community and the information behavior of theologians: This study finds that the field of theology is a field with highly specified topics, standardized task procedures and closely knitted church organization, hence, theologians tend to communicate and coordinate research, even across geographical boundaries.
- 2) Theologian's acquisition of religious knowledge: Reading and the self-reflection on the revelation of God in word-the Bible, is the first step in reviewing and making sense of everyday reality. However, the interaction with the interpretive communities increases reflection and communication, debates.
- 3) Theologian's production of religious knowledge: Writing has been a way of social communication and vehicle of power since the beginning of church

history. Theologians' interactions with the interpretive communities further facilitate the production of religious knowledge.

- 4) Social epistemology is an essential factor in understanding the uniqueness of the information behavior of theologians, because theological reflection is mainly focused on the problems of how to arrive at the knowledge of God.

## **IX. Conclusion**

This research synthesizes the social epistemology of Shera and Budd, as well as that of Weber and Berger, then adopts Hjørland's Domain Analysis approach to study the information behavior of Karl Barth. The conclusion can be summed up as follows:

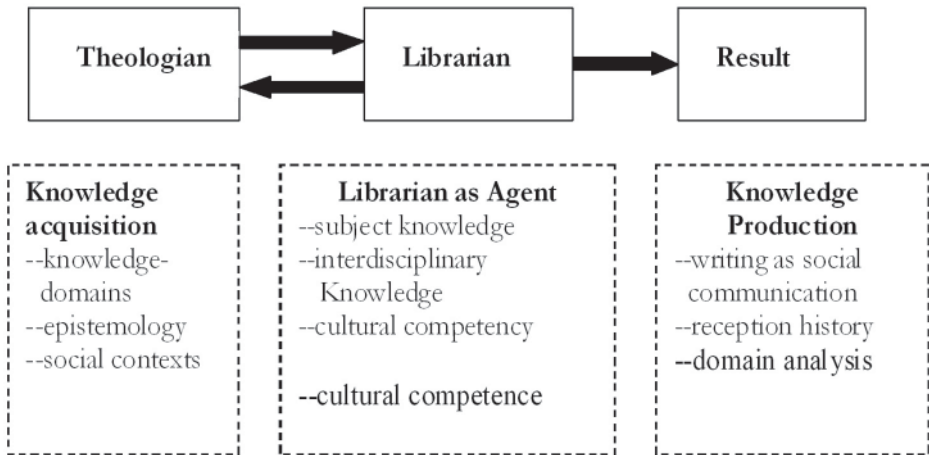
- 1) Theoretical framework: It is evident that social epistemology is able to provide a collectivistic framework to explain how and why theologians seek and use information to produce religious knowledge in their specific discipline. Theorists in both the LIS field and theological field emphasize the significance of social epistemology, for example, Peacocke points out the integration of theology and social science lies in the epistemology or theory of knowledge which underlies each field of endeavor.<sup>45</sup>
- 2) Methodology: This study also confirms that the socio-cognitive oriented Domain Analysis approach can integrate traditional theories of the information behavior of theologians and social epistemology. Instead of studying the individual's knowledge structure, it is more fruitful to study the knowledge-domains and the knowledge producing and sharing as proposed by Hjørland: "Typical domain analyses might examine the information structure of a discipline, including the size of its literature, the distribution of the literature on various publication forms, its national/international structure, its citation patterns, . . . diffusion, different paradigms, knowledge organization, interdisciplinary exchange, etc."<sup>46</sup>
- 3) Redefining the information behavior of theologians:  
Apparently, Weber's description of theologians' characteristics as "inwardness" is irrelevant in this digital age. In the case of Barth, it is obvious that theologians tend to seek and produce religious knowledge in a collective way. Interpreting communities are crucial in the process of Barth's knowledge acquisition and production.

## **X. Implications**

Redefining the "user-centered" library services in theological libraries: The library services in theological libraries should be shifted from individualism to collectivism; that is, the development of theological library services should start from the understanding of the knowledge-domains and the epistemology of theologians in their discourse community, instead of from the information structure or psychology of individual theologian. A holistic model for the research on the information behavior of theologians is described in the following figure.

Figure 4

**A Holistic Model of theologian’s Information Behavior**



Several practical implications for the theological librarians can be drawn from this model:

- 1) Subject knowledge of the theological librarians: It is necessary for the theological librarians to master subject knowledge, in order to better serve the information needs of theologians.
- 2) Collection development: Collection development should be based on the librarians’ subject expertise, instead of on the general user’s surveys.
- 3) Presentation of the theological resources: Cataloging and shelving system should provide as many access points as possible.
- 4) Designing of the databases and library services: To facilitate scholarly communication among theologians, innovative communication channels such as instant and text messaging, blog, wiki and so on can be integrated into the library website.
- 5) The librarian should become the producer of knowledge: It has become more common that librarians often produce literature guides, subject gateways, especially when they provide information literacy or teach research methods.

**Endnotes**

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## Missing Indexes: How Collected Information Can Help Collection Development and Reference

by

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We have all heard talk of libraryland silos. OPACs, databases, even reading habits that don't extend into the broader conversation of discussion about the landscape of education and the place of the library in it. This silo-ization also occasionally extends into what we know about the sources we use in our work and to which we refer library users. In this study I attempted to combine information from multiple index sources in order to see if and how my understanding of the information changed once it was collected together, and if and how that collection changed, what I could do with the information I had.

### Introduction

In 1997, Ruth E. Fenske and Nevin J. Mayer published a comparison of seven indexes to religious periodicals in *Reference and User Services Quarterly*.<sup>1</sup> Using title lists from 1994, the study intended to determine the extent of overlap among these indexes as a means of considering how many and which combination of religion indexes a library should hold to ensure good coverage. The indexes examined were *Religion Index One* and *Religion Index Two*, considered as one index by the authors; *Religious and Theological Abstracts (RTA)*; *Old Testament Abstracts (OTA)*; *New Testament Abstracts (NTA)*; *Christian Periodical Index (CPI)*; *Catholic Periodical and Literature Index (CPLI)*; and *Index to Jewish Periodicals (IJP)*. Fenske and Mayer found that 1082 periodicals were indexed regularly by at least one of these indexes.<sup>2</sup> They also found that many of the indexes overlapped titles; at the time 94% of the titles in RTA were also indexed by another of these indexes, while IJP had the lowest overlap rate, of 23.5%.<sup>3</sup> Overall, 483 of the 1082 titles included were covered by more than one of the indexes evaluated. Fenske and Mayer went on in their article to examine how well specific database combinations would meet the needs of different kinds of libraries, including public libraries, parochial schools, and different levels of academic libraries.

Since I could not find a comparable study to that of Fenske and Mayer conducted in the past decade, which saw the mass movement of print indexes to online index databases, I decided to perform an analysis of index coverage that followed some similar procedures, but also focused more on the collection I work with each day. Motivated also by a desire to get a good overall sense of the periodicals collection I manage for Pitts Theology Library, which actively collects more than 1300 titles, I decided that I would also compare these titles indexed to those to which we subscribe. Serving as both a periodicals and reference librarian means that I am in the fortunate position of both looking at the data related to our subscriptions as well as the way students interact with the article databases we provide in the course of reference transactions. If journals are not indexed in an easily accessible online form or expressly recommended or required by a faculty member, it is increasingly unlikely that most students will notice them. For this update, then, I focused on the electronic database holdings of the indexes considered. This seems a more appropriate consideration for our time, when only a few individuals prefer print indexing, and when several formerly print indexes, like the *Australasian Religion Index* and *Religious and Theological Abstracts*, have ceased offering print copies.

The current study has several aims. First is to collect data regarding the titles covered and the degree of overlap and uniqueness in each of the indexes examined. Second is to compare the holdings of my library’s periodicals collection with these findings in order to determine how well and where our current subscriptions are indexed. Both of these goals impact collection management decisions. Finally, collecting this information in one location allows me to answer reference questions that would have previously taken more time to research, if I had been able to offer a definitive answer at all. I have titled this study “Massing Indexes” in recognition of the power that collected information plays. After presenting my findings, I will suggest some future directions for this research.

### Method

Developing a method for this study took several iterations due to differences in title lists and coverage goals among the indexes examined. For the current study, I examined those considered by Fenske and Mayer in 1997: *ATLA Religion Database*® (ATLA); *Old Testament Abstracts* (OTA); *New Testament Abstracts* (NTA); *Christian Periodical Index* (CPI); *Catholic Periodical and Literature Index* (CPLI); *Religious and Theological Abstracts* (RTA); and *Index to Jewish Periodicals* (IJP). I also considered the *Australasian Religion Index* (ARI), *Index Theologicus* (IxTheo), and the *ProQuest Religion* collection (ProRel). At a broader level, I also looked for overlap in databases not generally considered core theological databases, including *Academic Search Complete*, *RILM*, *Philosophers Index*, and *Humanities International Complete*. My first effort is captured by this graphic depiction:

Figure 1. Mapping index coverage by title.

	A	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y
	Title Name	OTA	NTA	CPLI	CPI	ATLA	Philosophers Index	Academic Search Premier	America History and Life	RILM Music Literature	Index to Jewish Periodicals	RAMBI	Index Islamicus	Religious & Theological Abstracts	Humanities International Complete
1															
521	JAPAN MISSION JOURNAL														
522	JAPANESE JOURNAL OF RELIGIOUS STUDIES														
523	JAPANESE RELIGIONS														
524	JEEVADHARA														
525	JEWISH AFFAIRS - SOUTH AFRICA														
526	JEWISH BIBLE QUARTERLY														
527	JEWISH QUARTERLY REVIEW														
528	JEWISH SOCIAL STUDIES														
529	Jewish Tradition														
530	JIAN DAO : A JOURNAL OF BIBLE														
531	JOSEPHINUM JOURNAL OF THEOLOGY														
532	JOURNAL FOR PREACHERS														
533	JOURNAL FOR SEMITICS														
534	JOURNAL FOR THE SCIENTIFIC STUDY OF RELIGION - ONLINE														
535	JOURNAL FOR THE STUDY OF JUDAISM IN THE PERSIAN HELLENISTIC & ROMAN PERIOD - PRINT + ONLINE														
536	JOURNAL FOR THE STUDY OF RELIGION														
537	JOURNAL FOR THE STUDY OF RELIGION NATURE AND CULTURE - PRINT + ONLINE														
538	JOURNAL FOR THE STUDY OF THE NEW TESTAMENT														
539	JOURNAL FOR THE STUDY OF THE OLD TESTAMENT														

Driven by the goal of achieving a single-glance visual approach, I listed a different title in each row, a different index in each column, and used a different color to mark when a particular title was marked in a particular index. This approach has promise, and I am still fond of using a format like this to note holdings outside of core religion indexes, but I abandoned this approach in the current study as I began to consider coverage issues. At that point of setting this aside, I had collected information for twelve indexes. The numbers and titles need to be reworked in order to provide more accurate results that account for things like differences in current and past coverage, but it does currently provide a skeleton for determining availability of our subscriptions outside of core religion databases. It also provides a sense of which titles are indexed in core religion databases and also in other subject areas, which together can begin to provide a sense of cross-disciplinary content or central titles in particular sub-disciplines. In compiling this list, I began to realize how challenging these comparisons can be.

For the numbers presented here, I focused on the ten religion indexes just mentioned. I encourage others to add to this study, as there are other titles that I would like to consider but have not yet had time to add: *Index Islamicus* and EBSCO's *Religion and Philosophy* collection are two, in addition to print-based indexes like the *Elenchus Bibliographicus* and the *Elenchus of Biblica*. I welcome others who have any interest in assisting with this. By massing this information, both in adding to and amending one another's work, we will develop a collection of information that holds the most value for each of our libraries and institutions.

Enter the caveats. It is important at the outset to emphasize that, akin to the "fuzzy logic" used in artificial intelligence and related fields, the numbers I present here are best understood as "fuzzy numbers"—that is, they present the approximate picture of what's happening, but I wouldn't cite them in my tax return. The difficulty of determining exact numbers in database comparisons has a lot to do with varying standards used by the indexes considered. At what point is a title considered "fully indexed"? Some of these databases explain how comprehensively articles are added, but most do not. Some do not provide ISSNs in their title lists or bibliographic information that distinguishes similarly titled periodicals from one another. Some index only a few articles from a few issues of a title, but still consider the title "indexed." In order to eliminate some of the fuzziness, I used the following criteria and processes:

- 1) I used the title lists provided by the indexes on their websites. These lists were collected in the summer of 2008. A June 2009 scan of the lists showed that they had not been updated since. Most lists dated from 2006-2008.
- 2) I removed all titles listed as "scanned" by *ATLA Religion Database* and focused on those that receive selective or full indexing, as ATLA no longer has a scan category for indexing.<sup>4</sup> I also included the titles that ATLA began indexing in 2007 and 2008, an addition of 44 titles that are listed in a separate place from the title list on the ATLA website.<sup>5</sup>
- 3) My intent was to focus on current title lists (as close to 2009 as provided by each set consulted). I shaded records that clearly identified themselves as past holdings to allow for expansion of this comparison at another time. For *ATLA Religion Database*, I calculated the numbers for titles marked "current" in the master spreadsheet, but left the more than 400 other titles indexed at some point. In practice, my results

reflect some overlap of titles no longer in print, as I chose to prioritize capturing overlap in cases where some indexes clearly identified current coverage and others did not

- 4) I focused on databases that are more or less up-to-date, that is, that provide indexes within a year or so of an article's publication. Additional sources used in theological studies can be added at another time. As just mentioned, there are several print indexes regularly consulted by scholars that routinely run a few years behind in their indexing and do not guarantee comprehensive indexing of titles included. As of yet, those indexes have not been added to this comparison.

Even using these criteria for comparing data, fuzziness remained. Some index title lists include titles from which only a few articles have been included. Some also include abbreviated title entries as separate titles from those spelled in full. As I discovered these discrepancies, I placed the abbreviations next to the full titles in the spreadsheet in order to facilitate cleanup. Based on the hours I spent scanning title lists and cross-referencing with my spreadsheet, I think that most of the undeclared indexing errors proceed from unclear coverage in *New Testament Abstracts* and *Old Testament Abstracts*. For example, I found several instances in *NTA*, in particular, where the same periodical was indexed using two or more titles or abbreviations. When I found these, I noted this information in my spreadsheet as shown in Figure 2.

Figure 2. Noting multiple forms of the same title in religion databases.

1	Title	ISSN	BIBL?	RIO Coverage	IBRR Coverage	Currently Indexed?	Index List of	Ulrich's Count (www.	Original or repeated or continued
3641	Reformed world - RW						ixTheo		
3642	Reformed Worship	0890-8583		Selective	Selective		ATLA	o	
3643	Reformierte Kirchenzeitung - RKZ						ixTheo	o	
3644	Reformiertes Forum						NTA	o	RefFor ReformFor
3645	Refresh: a Journal of Contemplative Spirituality						ARI	o	
3646	Regeneration Quarterly	1079-5626		Full	Full		ATLA	o	
3647	Regent Chinese Journal						RTA	o	
3648	Regulae Benedicti studia	0174-0091		Full			ATLA	o	
3649	Reli	1660-0622					ixTheo	o	
3650	Religiologiques	1180-0135		Full	Full	Current	ATLA	r	
3651	Religiologiques						ixTheo		
3652	Religiologiques						RTA		

I poured all of the title lists into a single spreadsheet and then highlighted overlap, marking titles that showed up in more than one index with an "r" for "repeated" and those that showed up in the list only once with an "o" for "original." As noted before, this does not account for the depth with which these titles are indexed in each database; at this point, I am relying on the list compilers to determine the point at which a title is considered indexed. For most titles, this is not a problem, but it might skew numbers a little higher than is accurate for others.

Another issue raised is that databases differ in how completely they identify ceased titles and titles no longer indexed. Discrepancies in this area mean that my current numbers present a mixed case. For instance, short of going through each of 1000+ titles listed in *NTA* and *OTA* one by one to eliminate titles that index only two or three articles, it is difficult to create a definitive list. Because of this gap in practice, I used all 999 titles that ATLA has indexed selectively or in full, not just the 505 listed as current titles, when performing my counts and comparisons. I did this as a way of preventing an unnecessarily high number of uniques for *OTA* and *NTA*, as the degree of overlap between these three databases is fairly high. Similarly,

*IxTheo* and *RTA* do not indicate previous or past titles on their base title lists. When any of these titles also overlapped with *CPI* and *CPLI*, databases that provide more information from their title lists about currently versus previously indexed titles, I also included them in the counts. I indicated these inclusions with highlighted squares on my spreadsheet. This means that journals in *ATLA*, *NTA*, *OTA*, *IxTheo*, and *RTA* are displayed comprehensively, while numbers for *ARI*, *IJP*, *CPI*, *CPLI*, and *ProRel* emphasize current holdings, but do include some past coverage when compared to a ceased title indexed in one of the indexes that used a comprehensive list. This also means that the numbers presented for overlap are most likely somewhat higher than they are in actuality, as there are cases where a title was highlighted in one database in the past and is highlighted in another database at present; based on these current numbers, that occurrence would show as an overlap. Cleaning up this data with more precise coverage information is one of the next steps to undertake. I have come to think of index comparisons the same way that I think of librarianship; that is, there is a science, or process, to it, but it is an artful process that requires multiple decisions of proportion and context.

So, having stated my cautions, let us wander through the dense woods of indexing data to the clearing on the other side. What did I find?

## Results

### *Individual indexes*

I will first provide some information about each individual index examined. Having this information in mind helps to place some of the numerical data in context, particularly when the questions arise regarding how much overlap is appropriate and at which point duplication becomes problematic for libraries making collection management decisions.

***ATLA Religion Database.*** The *ATLA Religion Database*<sup>®</sup> (*ATLA*) is published by the American Theological Library Association. It indexes “journal articles, book reviews, and collections of essays in all fields of religion”.<sup>6</sup> Coverage areas include “Bible, archaeology, and antiquities; human culture and society; church history, missions, and ecumenism; pastoral ministry; world religions and religious studies; and theology, philosophy, and ethics.”<sup>7</sup> Journals covered are selected for their scholarly merit and cover all major religions and multiple languages. The eleventh edition of Robert Balay’s *Guide to Reference Books* noted that the *ATLA Religion Database* is “Protestant in viewpoint, but indexes some Catholic and Jewish titles and titles from other religions.”<sup>8</sup> It has also added several more titles that address Islam, Hinduism, and neo-pagan religions since Fenske and Mayer’s study.

A total of 999 journals were marked as being indexed in full or selectively in the *ATLA Religion Database* as of the last coverage update on the website, which is a title list from 2006. Forty-four titles were added in 2007 and 2008, for a total of 1043.<sup>9</sup> Of these 1043, 549 were marked as “current.” Of those 1043 indexed, 335, or 32%, are unique among the databases examined. Among the 549 marked as current, 114, or 20.8%, were unique. The tables below show the amount of overlap between *ATLA* and each of the other databases examined.

***Australasian Religion Index.*** The *Australasian Religion Index* (*ARI*) is produced by members of the Australian and New Zealand Theological Library Association. It indexes “over eighty religious and theological serials published in Australia or New Zealand and representing all religious traditions. Related areas of study such as history and sociology are also covered.”<sup>10</sup>



Eighty-one journals are indexed in *ARI*, including 57 (70.3%) unique to that database.

**Catholic Periodical and Literature Index.** The *Catholic Periodical and Literature Index (CPLI)* is produced by members of the Catholic Library Association. It indexed 169 titles, 66 (39.1%) of which were unique among the databases examined.

**Christian Periodical Index.** The *Christian Periodical Index (CPI)* is produced by the Association of Christian Librarians. It “[c]overs major doctrinal positions within evangelical Christianity” and includes a broad spectrum of titles that address issues related to “science, literature, medicine, music, philosophy, history, sociology, nursing, and education.”<sup>11</sup> It indexed 265 titles, 74 (27.9%) of which were unique among these databases.

**Index to Jewish Periodicals.** The *Index to Jewish Periodicals (IJP)* covers English-language periodicals and is “intended for students of Jewish thought and others interested in contemporary Jewish and Middle Eastern affairs.”<sup>12</sup> Periodicals come from the United States, Canada, England, Israel, South Africa, and Australia. *IJP* indexed 235 titles, 165 (70.2%) of which were unique.

**Index Theologicus.** *Index Theologicus (IxTheo)* is sponsored by the University of Tübingen. It is a continuation of the *Zeitschrifteninhaltsdienst Theologie (ZID)*, which was a current awareness publication created monthly at the University of Tübingen Libraries since 1975. Over time, the *ZID* adopted an online format, and was renamed the *Index Theologicus* in 2002. The library has received funds for this project from the German Catholic Episcopal Conference since 1998.<sup>13</sup> *IxTheo* indexed 816 titles, 331 (40.6%) of which were unique.

**New Testament Abstracts.** *New Testament Abstracts (NTA)* is produced by the American Theological Library Association in partnership with Boston College. It covers “New Testament general, Gospels-Acts, Epistles-Revelation, biblical theology, and world of the New Testament.”<sup>14</sup> *NTA* indexed 1005 titles, 266 (26.5%) of which were unique. This index is more likely than others in this survey to index only a few articles from many of the titles it includes.

**Old Testament Abstracts.** *Old Testament Abstracts (OTA)* is produced by the American Theological Library Association in partnership with the Catholic Biblical Association. It covers “antiquities, archaeology, biblical theology, and philology.”<sup>15</sup> *OTA* indexed 515 titles, 89 (17.3%) of which were unique.

**ProQuest Religion Index.** The *ProQuest Religion Index (ProRel)* is produced by a database company, ProQuest LLC. It is targeted toward students of religious studies and general library collections, and covers “details on doctrines and philosophies, reports on religious history, and related archeology.”<sup>16</sup> *ProRel* indexed 147 titles, 22 (15%) of which were unique among the indexes examined.

**Religious and Theological Abstracts.** *Religious and Theological Abstracts (RTA)* is a volunteer publication that provides English-language abstracts for articles in multiple languages. It covers the areas of religion and theology, and includes periodical literature that is from “Christian, Jewish, and other World religions.”<sup>17</sup> *RTA* indexed 693 titles, 101 (14.6%) of which were unique.

### **Comparison to the previous study**

Using the broad numbers, a total of 2514 periodicals are included in these ten indexes. Removing titles not currently indexed by *ATLA*, *NTA*, and *OTA* would drive down this number considerably (for example, the *ATLA* list includes 494 titles not currently indexed),

but would still keep it above the 1082 titles covered by the seven indexes examined by Fenske and Mayer. The inclusion of three additional indexes (*ARI*, *IxTheo*, and *ProRel*) accounts for a good portion of this higher number. Removing the 494 titles not currently indexed in the *ATLA Religion Database* along with the 412 titles indexed solely in these three sources (as there are no pairings just with one another) leaves 1608 titles.

Fenske and Mayer's numbers are lower overall than those I collected, as shown in Table 1.

Table 1. Overall titles indexed compared to Fenske and Mayer's (1997) findings.

Database	Coverage		Overlap		Uniques	
	1997	2009	1997	2009	1997	2009
ARI	X	81	X	24	X	57
ATLA	582	1043 (total); 549 (current)	359	708	223	335
CPI	97	265	50	191	47	74
CPLI	140	169	60	103	80	66
IJP	102	235	24	70	78	165
IxTheo	X	816	X	485	X	331
NTA	370	1005	302	739	68	266
OTA	308	515	228	426	80	89
ProRel	X	147	X	125	X	22
RTA	367	693	344	592	23	101

Looking at the discrepancies in these number sets caused me some anxiety; can it really be that indexes are indexing so much more material in 2008 than they were in 1995? I can offer a few hypotheses about why this is so, but further examination is necessary:

- 1) With the passage of time, more dead titles are showing up in these numbers, which increases the final count.
- 2) The depth at which a journal is indexed in any particular index also affects the overall count. Most indexes are reviewing more journals than they were thirteen years ago, but they are not necessarily providing full indexing of these titles, as those decisions are made in light of each index's scope. Having only a few articles from a journal indexed in a particular database still drives up the number of journals in this list.
- 3) It is also possible that more people are doing the indexing than there might have been thirteen years ago. The number of volunteers and staff members working on these processes is not something about which I have collected information.

In a next step, I will remove the titles of which fewer than five articles are indexed, and compare those numbers with those collected presently. Examining the spreadsheet results, however, leads me to believe that the overall proportions will not change significantly following that clean-up.

**Overlap**

Overlaps can be considered in several forms: in pairs, and in overall combinations. In total, these ten indexes cover 2539 titles. Table 2 presents each database's total coverage, overlaps,

and unique titles, both as a percent of all of the databases in combination and with respect to each database's contents.

Table 2. Total database (N=2514): Coverage, Overlaps, Uniques

Database Name	Coverage		Overlaps			Uniques		
	N	% of total	n	% of total	% of this service	n	% of total	% of this service
ARI	81	3.2	24	1.0	29.6	57	2.3	70.4
ATLA	999	39.7	687	27.3	68.8	312	12.4	31.2
CPI	265	10.5	191	7.6	72.1	74	2.9	27.9
CPLI	169	6.7	103	4.1	60.9	66	2.6	39.1
IJP	235	9.3	69	2.7	29.4	166	6.6	70.6
IxTheo	816	32.5	483	19.2	59.2	333	13.2	40.8
NTA	1005	40.0	737	29.3	73.3	268	10.7	26.7
OTA	515	20.5	426	16.9	82.7	89	3.5	17.3
ProRel	147	5.8	125	5.0	85.0	22	0.9	15.0
RTA	693	27.6	586	23.3	84.6	107	4.3	15.4

The table shows the most unique databases to be the *Index to Jewish Periodicals*, which also ranked as most unique in Fenske and Mayer's study, and the *Australasian Religion Index*. Both indexes provide over 70% unique information access among the titles examined. The least unique services were *Religious and Theological Abstracts* and the *ProQuest Religion Database*, both of which provided only around 15% unique access to titles. These results are very similar to those found by Fenske and Mayer in 1997, when 93% of RTA's contents were non-unique, and more than 70% of IJP's contents were.<sup>18</sup> The two largest databases examined are the *ATLA Religion Database* and the *Index Theologicus*.<sup>19</sup> Of the two, *Index Theologicus* contains slightly more unique content, 40.6%, most likely due to its greater inclusion of foreign-language materials than either *ATLA Religion Database* or *RTA*. Approximately one-third of *ATLA Religion Database's* coverage is not duplicated in any of the other databases considered.

Once this overall comparison has been established, we can consider which combinations yield the greatest amount of unique coverage. For this, we will turn to pairs overlap data.

### Pairs overlap

Table 3. Pairs overlap among ten religion databases.

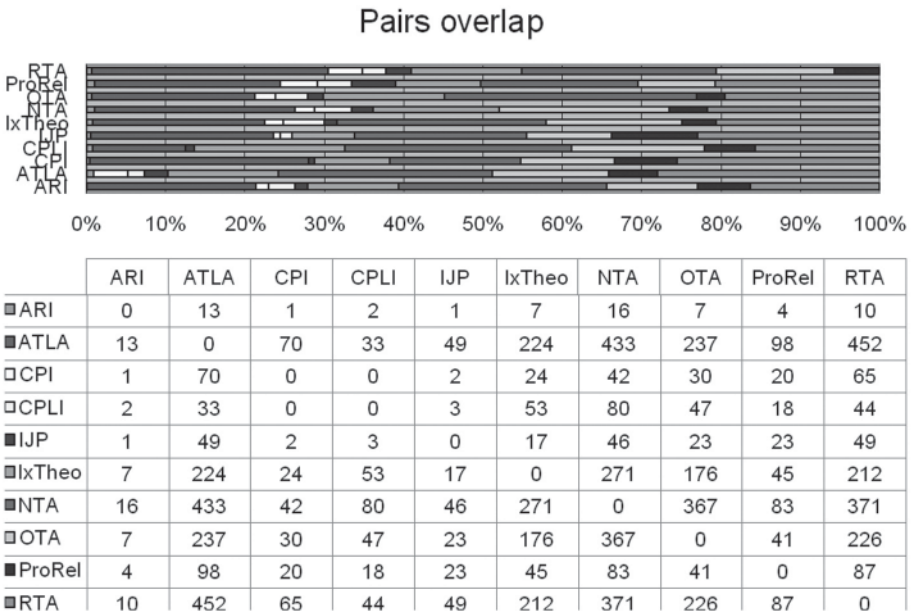
Database Name	ARI	ATLA	CPI	CPLI	IJP	IxTheo	NTA	OTA	ProRel	RTA
ARI	x	13	1	2	1	7	16	7	4	10
ATLA	13	x	70	33	49	224	433	237	98	452
CPI	1	70	x	0	2	24	42	30	20	65
CPLI	2	33	0	x	3	53	80	47	18	44
IJP	1	49	2	3	x	17	46	23	23	49
IxTheo	7	224	24	53	17	x	271	176	45	212
NTA	16	432	42	80	46	271	x	367	83	371
OTA	7	237	30	47	23	176	367	x	41	226
ProRel	4	98	20	18	23	45	83	41	x	87
RTA	10	452	65	44	49	212	371	226	87	x

The above table color codes overall overlap by pairs. Red cells have the greatest degree of

overlap, while green cells show the least. This graphic provides a quick way to get a sense of where the greatest overlap can be found in terms of raw numbers; further examination can pull out differences in coverage dates or content. From this chart, it appears that the overlap between *ATLA Religion Database* and *RTA* as well as between *ATLA* and *NTA* presents the greatest amount of duplication. This is similar to what Fenske and Mayer found in 1997. Other high-overlap databases include *NTA* with *RTA*. While *NTA* and *OTA* show a high degree of title overlap, their specific coverage overlap is not high due to the differing emphases of these two biblical studies databases; an article indexed in *NTA* has a lower chance of also being indexed in *OTA* than it does of also being indexed in *ATLA* or *RTA*.

While this chart is good for a broad sense, it does not account for differences in the number of titles each database indexes. For this reason, it's necessary to provide more focused data on overlap pairs. A bar graph gives a better sense of the overall proportion of each index's overlap with other indexes:

Figure 3. Pairs overlap by database as a percentage of all overlap in each database examined.



The large red bars show the high degree of overlap between items in the *ATLA Religion Index* and other databases. Blue bars represent *New Testament Abstracts*, and the pink bars represent *Religious and Theological Abstracts*. In contrast, the almost invisible lavender bar and the small light yellow bars show the low amount of overlap between titles indexed in the *Australasian Religion Index* and the *Index to Jewish Periodicals*, respectively.

Overlap itself does not necessarily pose a problem. As each index defines its scope for selecting articles, many articles fit within the scope of more than one database. A potentially larger problem is posed when multiple databases claim the same scope and show a large degree

of duplication; in this case, joining forces might allow for both greater coverage and reduced costs for subscribing libraries. In their 1997 study, Fenske and Mayer concluded that while scholars hold varying views about the value of overlap, at least in some cases (specifically, in their estimate, concerning the overlap between *Religion Indexes One and Two* and *Religious and Theological Abstracts*) joining forces would allow both more content and faster coverage, with one body specializing in fast inclusion and the other contributing abstracts for value-added content.<sup>20</sup> Based on the results here, this suggestion makes sense to me. I would also suggest a uniform engine for sharing article metadata that would better ensure accuracy in each database and also allow more focused effort on the abstracts that provide value-added content to each index collection.

### Combination Overlaps

Examining direct overlap combinations provides another way to examine this information in a way that can provide useful collection management decisions. I have not performed the database combination comparisons performed by Fenske and Mayer, in which they sought to determine the ideal database subscription coverage for various libraries. Examining this combination overlap information in combination with the overall pairs overlap information above yields that information. I've chosen to present information this way because it also reveals the indexing combinations that are most unique and most overlapped in comparison. To double-check this information before making any acquisition decisions, one should also examine the dates of coverage in cases of overlapping titles.

As I scanned the spreadsheet of titles, I noticed that many titles were indexed in three or four or even more databases. Table 4 explores this degree of overlap.

Table 4. Combination overlaps among ten religion databases.

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U
1				ARL ATLA ITHED																	
2				ARL ATLA NTA	3																
3				ARL NTA	1																
4				ATLA CPL NTA	1																
5				ATLA CPL PROBEL	1																
6				ATLA CPL RITA	1																
7	ARL ATLA	2		ATLA CPL ITHED	1																
8	ARL UP	1		ATLA CPL NTA	1																
9	ARL NTA	4		ATLA CPL PROBEL	1																
10	ARL NTA	3		ATLA UP NTA	3																
11	ATLA CPL	17		ATLA UP PROBEL	1	ARL ATLA CPL RITA	1														
12	ATLA CPL	2		ATLA UP RITA	6	ARL ITHED NTA OTA	1														
13	ATLA UP	5		ATLA ITHED NTA	22	ATLA CPL ITHED NTA	1														
14	ATLA ITHED	24		ATLA ITHED OTA	5	ATLA CPL ITHED NTA	2														
15	ATLA NTA	43		ATLA ITHED RITA	31	ATLA CPL NTA	1														
16	ATLA OTA	14		ATLA NTA OTA	14	ATLA CPL PROBEL NTA	2														
17	ATLA PROBEL	7		ATLA NTA PROBEL	3	ATLA CPL NTA OTA	1														
18	ATLA RITA	71		ATLA NTA RITA	49	ATLA CPL NTA PROBEL	1														
19	CPL NTA	1		ATLA OTA RITA	5	ATLA UP ITHED RITA	1	ARL ATLA NTA OTA RITA	1												
20	CPL PROBEL	3		ATLA PROBEL NTA	7	ATLA UP NTA PROBEL	2	ARL CPL ITHED NTA PROBEL	1												
21	CPL RITA	3		CPL OTA RITA	1	ATLA UP NTA RITA	2	ATLA CPL ITHED NTA OTA	1												
22	CPL ITHED	2		CPL ITHED NTA	7	ATLA ITHED NTA OTA	25	ATLA CPL ITHED NTA RITA	1												
23	CPL NTA	3		CPL ITHED PROBE	1	ATLA ITHED NTA PROBEL	1	ATLA CPL ITHED PROBEL RITA	1												
24	CPL OTA	1		CPL ITHED RITA	3	ATLA ITHED NTA RITA	36	ATLA CPL NTA OTA RITA	1	ARL ATLA ITHED NTA OTA RITA	2										
25	CPL PROBEL	6		CPL NTA OTA	13	ATLA ITHED OTA RITA	1	ATLA CPL NTA PROBEL RITA	1	ARL ATLA ITHED NTA PROBEL RITA	1										
26	CPL RITA	5		CPL NTA PROBEL	5	ATLA ITHED PROBEL RITA	4	ATLA CPL ITHED NTA OTA	2	ARL ATLA NTA OTA PROBEL RITA	1										
27	UP NTA	4		CPL NTA RITA	2	ATLA NTA OTA RITA	36	ATLA CPL ITHED NTA RITA	1	ATLA CPL UP NTA PROBEL RITA	1										
28	UP PROBEL	1		UP ITHED RITA	1	ATLA NTA PROBEL RITA	4	ATLA CPL NTA OTA RITA	1	ATLA CPL ITHED NTA OTA RITA	1										
29	UP RITA	5		UP NTA RITA	2	ATLA OTA PROBEL RITA	1	ATLA UP ITHED NTA RITA	2	ATLA CPL ITHED NTA PROBEL RITA	1										
30	ITHED NTA	36		UP NTA PROBEL	1	CPL ITHED NTA RITA	1	ATLA UP ITHED PROBEL RITA	1	ATLA CPL ITHED OTA PROBEL RITA	1										
31	ITHED OTA	36		UP RITA RITA	1	CPL ITHED NTA OTA	2	ATLA UP NTA OTA RITA	1	ATLA CPL NTA OTA PROBEL RITA	2										
32	ITHED RITA	31		UP ITHED RITA	1	CPL ITHED NTA RITA	2	ATLA UP NTA OTA RITA	2	ATLA CPL ITHED NTA OTA RITA	1	ATLA CPL UP NTA OTA PROBEL RITA	1								
33	NTA OTA	36		ITHED CPL RITA	1	CPL NTA OTA RITA	1	ATLA ITHED NTA OTA RITA	34	ATLA CPL ITHED OTA PROBEL RITA	1	ATLA CPL UP NTA OTA PROBEL RITA	1								
34	NTA PROBEL	4		ITHED NTA OTA	44	CPL NTA PUBLI RITA	1	ATLA ITHED NTA OTA RITA	1	ATLA UP ITHED NTA OTA RITA	1	ATLA CPL ITHED NTA OTA PROBEL	4								
35	NTA RITA	31		ITHED NTA RITA	17	UP NTA OTA RITA	1	ATLA NTA OTA PROBEL RITA	1	ATLA UP ITHED NTA PROBEL RITA	1	ATLA CPL UP ITHED NTA OTA RITA	2								
36	OTA RITA	5		ITHED OTA RITA	3	UP NTA PROBEL RITA	1	CPL ITHED NTA OTA RITA	1	ATLA UP NTA OTA PROBEL RITA	1	ATLA CPL UP ITHED NTA OTA RITA	2	ARL ATLA CPL ITHED NTA OTA PROBEL	1						
37	PROBEL RITA	1		NTA OTA RITA	30	ITHED NTA OTA RITA	1	UP ITHED NTA OTA RITA	1	ATLA UP ITHED NTA OTA PROBEL	1	ATLA CPL UP ITHED NTA OTA PROBEL	2	ATLA CPL UP ITHED NTA OTA PROBEL	2						
38	TOTL	431		TOTL	287	TOTL	184	TOTL	84	TOTL	51	TOTL	31	TOTL	15						143
39																					
40	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2	F2

The most common combination is that a title is indexed in only two databases; this occurred for 428, or 41.0%, of the titles that saw overlap. Combined with the 1509 titles indexed in only one of these ten databases, this means that 76.5% of the titles contained in this study are indexed in only one or two of these databases. That speaks both to the advantage of providing multiple databases and to the breadth of periodical materials available for the study of religion. Included are thirty-one variations of pair overlap, in which a periodical title is indexed by

exactly two indexes. The number of titles indexed in any two indexes ranged from one title in four cases to more than fifty titles apiece, in the cases of *ATLA/NTA* (59), *ATLA/RTA* (71), *IxTheo/NTA* (55), and *NTA/OTA* (56).

Most of the titles examined aren't being indexed again and again in each of these databases. Yet 328 titles are indexed by four or more databases. This seems to me like the point at which we should begin examining this degree of overlap; while 287 titles are indexed by three databases, the simple combination of indexing in two biblical databases and one general religion database would account for this overlap. In fact, most of the combinations of three databases consist of one or two biblical studies databases and one or two general religion databases. For the 328 titles indexed at least four times, however, it might be worth asking index providers to consider how much duplication is necessary, and for librarians to consider how much additional coverage they are gaining with each additional indexing database license they sign.

**Comparing the lists to a library collection**

My main purpose in this project was to determine how well our current subscriptions were indexed, in order to determine the visibility of these titles and so that I would know where to find them when questions arose. Once I had mapped our titles to those that are indexed, I could begin to determine how well our collection was being covered and where to go in the case of questions about particular titles.

Table 5. Mapping library holdings to ten religion databases.

	A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	Current Subscriptions													
2	from report run 5/8/09 in WorkFlows													
3														
4	Title	ISSN	Indexed	(ATLA, NTA, OTA, CPI, CPLI, ARI, IxTheo, RTA, UP, ProRel)								African?	Preaching?	Methodist? A
	Luther digest : an annual abridgment of Luther studies	0265-3788	no											
748	Lutheran (Chicago, Ill.)	0024-743X	yes	ProRel	NTA									
750	Lutheran forum.	0024-7456	yes	ATLA	RTA									
751	Lutheran quarterly (Milwaukee, Wis.)	0024-7459	yes	ATLA	NTA	RTA	IxTheo							
	Lutheran renewal : newsletter of the International Lutheran Renewal Center.	0022-0922	no											
752	International Lutheran Renewal Center.	0022-0922	no											
753	Lutheran theological journal.	0024-7553	yes	ARI	ATLA	NTA	OTA	RTA	ProRel					
754	Lutheran World Information		no											
755	Lutherische Theologie und Kirche	0170-3846	yes	IxTheo										
756	LWF documentation	0174-1756	yes	ATLA	NTA									
757	LWF today		no											
758	Lydia (Ibadan, Nigeria)		no											
759	Maarav.	0149-5712	yes	ATLA	NTA	OTA	RTA					yes		
760	Madang.	1238-2156	no	ATLA	NTA	OTA	RTA							
761	Magistra.	1079-2572	no											
762	La Maison-Dieu	0025-0937	yes	NTA	IxTheo									
763	Mandate.	0225-7068	no											
764	Manna (Devon, England)		yes	IJP										
	Manx Methodist Historical Society newsletter		no											yes
766	Maranatha (Bloemfontein, South Africa)	1019-5092	no									yes		
767	Mariama		no											
768	Marriage & Family (Forest, Va.)	1530-5430	yes	CPI	RTA									

This chart remains a work in progress. In its current iteration, it focuses exclusively on our current subscriptions; that is, if a title ceases publication or we cancel our subscription, I remove it from our library-specific sheet while retaining it on the general list of index inclusions. Developing a sense of where our many ceased subscriptions are indexed remains a project for another time, and will add much to the ease of finding titles outside of these databases. But

having this list has helped me several times in collecting basic information about a title and pointing toward where to look for more complete information.

Furthermore, compiling this list helps me identify patterns to titles that are not indexed in any of these sources. Titles that cannot be found are of limited value to our students and library researchers. Finding patterns in these unindexed titles can suggest special collections for which other finding aids should be considered. For example, two of our collection strengths at Pitts are sub-Saharan African periodicals and Methodist materials. As might be expected, both of these collections are heavily represented among the 600+ titles we collect that are not indexed in any of these databases. Materials related to our hymnody collection are also included, although these are more likely to be indexed in *RILM Abstracts of Music Literature*.

Another aspect of this work is identifying subscribed titles that *are* indexed in databases to which Emory subscribes, but which are not indexed in databases primarily concerned with religion. For example, we have a number of subscriptions that are indexed in sociology databases or in *Academic Search Complete*, a database heavily used by undergraduates. Due to our hymnody collection and supporting periodical subscriptions, we also have a number of titles that are indexed in music databases but not in religion indexes. Lifting up these titles and ways to search them can better help us support church musicians and scholars who may not have searched these databases previously.

One indexing gap that surprised me and that I believe needs to be remedied is a body of literature aimed at helping religious professionals and lay members prepare for the functions of communal worship: preaching, liturgy, and arts. At Pitts, we collect a number of homiletic titles that are used by our patrons—I spend enough time fielding questions about them and watching them go through our re-shelving cycle or being left on the tables in the periodicals room to know that they do see use. Some of them are also titles in which our faculty members publish homiletic and theological essays. And yet they are not indexed in any of these sources dedicated to indexing the literature of religion.

Some of the titles include:

- *Biblical Preaching Journal*
- *Children's Ministry*
- *Church Music Quarterly*
- *Homiletics*
- *Journal of Adult Theological Education*
- *Journal of Christian Education and Information Technology*
- *Journal of Theological Interpretation*
- *Lectern Resource*
- *Lectionary Homiletics*
- *Pulpit Resource*
- *Worship Works*

The titles on this list represent a range of denominations, theological perspectives, and Christian religious practices. They hold types of information that those learning ministry and those regularly engaged in its practice want to know—and none of it is indexed in the places library users are most likely to check. These titles do show up in our catalog, and a user might find references to some of them on textweek.com or another preaching website, but there is

no index that lists their collective contents. It would be a great service to our populations if we could develop resources that included these kinds of resources, particularly for alumni. Now that I have found this hidden collection of liturgical materials, I am thinking about ways to raise awareness of these titles and their contents for library users. Are the catalog records sufficient, or are there other tools, like a reference guide, that could help individuals find these materials at the point of need? This question brings me to my next topic: how maintaining this kind of information can assist with reference provision.

### **Reference Connections**

One of the benefits of this project has been how it has allowed me to answer reference questions for which I could previously at best offer an educated guess. For example, fairly often we are asked to track down the proper form of an incomplete citation. Being able to track the journal of interest to a database which lists it makes this process much easier. Several expansions to this project will make it more useful. For example, now that I've got basic data for many of the religion databases that our library patrons use most often, I can expand this list to provide information about other database indexes that either index titles to which we subscribe, like our music periodicals, or that provide complementary materials for our students. Focusing on our titles serves collection management goals to gain increased understanding of usage and provision, while focusing on complementary materials serves more of a reference aim. Working on these two sides in tandem would provide greater overall information provision.

Other reference connections include the ability to tell patrons in which database a periodical is examined, as has been requested several times, as well as the ability to scan quickly to determine which titles are not indexed. Expanding the chart of colored squares for coverage can further enhance this process.

Since raising the visibility of holdings is also part of our reference responsibilities, collecting this information enables us to make decisions about how we might like to promote the titles we deem important to hold that individuals are not likely to find if they start in article databases. Is a catalog record sufficient, or do we want to provide additional ways to search for these materials, such as using a web page to describe them and linking that to specific holdings, or developing an exhibit of titles, or some other tool?

### **Forward Movement**

The more I think about the various meanings of the word "mass," the more appropriate I find the title of this project. There are the physical connotations: a grouping together that remains somewhat inexact, like a mass of clay, or the majority finding, as in where the mass of a party might be. There are the religious connotations: that body of people who come together for worship, Eucharistic celebration, and sending forth. And there is the collective recognition of how people come together and create new information.

Multiple useful ways exist to add to this knowledge. While working on this project has helped me as a newer librarian to gain much more knowledge about our periodicals collection than I might otherwise have had, those with more years of experience probably have additional ideas for how this information can be made more useful. Opportunities I've imagined range from the relatively minor, such as eliminating titles from this list for which only a few articles are indexed, or adding historic coverage for a database, to the more ambitious, like creating



a database that uses standard entry keys to allow the inclusion of all of this information plus other related databases in a type-and-reveal response.

A comparison of the databases where historical titles of interest are compiled would be one possible expansion. For example, in Pitts, where students come from many denominations, we receive questions about defunct Methodist periodicals, but also about periodicals from other denominational traditions. In each case, finding a 19<sup>th</sup> century periodical can be a hunt, even if I deeply suspect that it is indexed in one of the databases to which our university subscribes. Compiling a list of historically significant denominational periodicals and places of inclusion would provide another useful list with both collection management and reference significance. One master list, either focused by century or containing both present and deceased titles, can serve as a first stopping point in locating known items. Another option would be to add information about indexing to each catalog record for a title, both adding to the information already displayed to users while making a searchable list more accessible. Users desire one-stop shopping for title information; if this information can be fed into a system already in use, so much the better.

Another potential project that could grow from this study would be to index a larger collection of preaching and liturgical materials. Outside of our special collections in Methodist and sub-Saharan African periodicals, liturgical periodicals contribute the largest number to our un-indexed periodical titles. Indexing these materials would not only provide greater access to our current students, but it would also provide a great service to our thousands of ministerial alumni who engage with these materials perhaps more than any other.

My numbers and processes should be reviewed and refined. This is one effort to give a sense of how these bodies of information relate to one another and to our libraries. I'm sure many of you could offer additional takes on this information, and add a piece or an experience that would increase our collective knowledge. I've placed the general title information online (<http://www.pitts.emory.edu/MassingIndexes/>) so that any of you who are interested can adapt this for use in your library, add information about another index's coverage, and refine the numbers I've provided. I'm comfortable with the general trends I've described, but the nagging perfectionist in me can find limitless ways to tweak and expand the information—which is why having a deadline to work to is helpful!

## Endnotes

- <sup>1</sup> Ruth E. Fenske and Nevin J. Mayer, "Title Coverage of Seven Indexes to Religion Periodicals," *Reference and User Services Quarterly*, 37(2) (1997): 171-189.
- <sup>2</sup> *Ibid.*, 172.
- <sup>3</sup> *Ibid.*, 173.
- <sup>4</sup> Email from Gregg Taylor, Database Manager for Acquisitions and Bibliographic Control, American Theological Library Association, May 1, 2009.
- <sup>5</sup> American Theological Library Association, "Journal inclusion in the ATLA database." [http://www.atla.com/products/product\\_news/journal\\_evaluation.html](http://www.atla.com/products/product_news/journal_evaluation.html) (accessed June 19, 2009).
- <sup>6</sup> American Theological Library Association, *ATLA Religion Database*. "General Information." [http://www.atla.com/products/catalogs/catalogs\\_rdb.html](http://www.atla.com/products/catalogs/catalogs_rdb.html) (accessed June 7, 2009).
- <sup>7</sup> *Ibid.*

- <sup>8</sup> Choquette, Diane. "ATLA Religion." In Robert Balay, ed. *Guide to Reference Books*, 11<sup>th</sup> ed. (Chicago: American Library Association, 1996): 392.
- <sup>9</sup> American Theological Library Association, "Journal inclusion in the *ATLA Religion Database*." [http://www.atla.com/products/product\\_news/journal\\_evaluation.html](http://www.atla.com/products/product_news/journal_evaluation.html) (accessed June 19, 2009).
- <sup>10</sup> Australian and New Zealand Theological Library Association Ltd., "About ARI." <http://www.anztla.org/AriAbout.aspx> (accessed June 7, 2009).
- <sup>11</sup> Association of Christian Librarians, "The Christian Periodical Index." <http://www.aci.org/cpi.cfm> (accessed June 7, 2009).
- <sup>12</sup> Index to Jewish Periodicals. "What Is It?" <http://www.jewishperiodicals.com/whatisit.htm> (accessed June 7, 2009).
- <sup>13</sup> The Redactor of the Database, "History of the database." <http://www.ixtheo.de/histeng.htm> (accessed June 9, 2009).
- <sup>14</sup> American Theological Library Association, "ATLA Catalog—*New Testament Abstracts (NTA)*." <http://www.atla.com/products/catalogs.html> (accessed June 19, 2009).
- <sup>15</sup> American Theological Library Association, "ATLA Catalog—*Old Testament Abstracts (OTA)*." [http://www.atla.com/products/catalogs/catalogs\\_ota.html](http://www.atla.com/products/catalogs/catalogs_ota.html) (accessed June 9, 2009).
- <sup>16</sup> *ProQuest Religion*, "Key Facts." [http://www.il.proquest.com/en-US/catalogs/databases/detail/pq\\_religion.shtml](http://www.il.proquest.com/en-US/catalogs/databases/detail/pq_religion.shtml) (accessed June 9, 2009).
- <sup>17</sup> "Religious and Theological Abstracts." <http://www.rtabstracts.org/> (accessed June 9, 2009).
- <sup>18</sup> Fenske and Mayer 183.
- <sup>19</sup> Although *New Testament Abstracts* shows a large number in this title, a scan of titles leads the author to believe that many of these titles have fewer than five articles indexed. Further work will clean up this information or rework it with a title list of only currently indexed titles in *NTA*.
- <sup>20</sup> Fenske and Mayer 187.

## **Next-Generation Library Systems for Theological and Religious Studies**

### **Panel Discussion**

**with**

**John B. Weaver, Pitts Theology Library, Emory University**

**Chris Benda, Divinity Library at Vanderbilt University**

**Beth Bidlack, University of Chicago Library**

**Andrew Keck, Divinity School Library at Duke University**

In recent months, libraries in North America and around the globe have implemented “next-generation” interfaces for online search and discovery of information resources. A number of ATLA libraries are early adopters of these technologies, and are gaining valuable insights into a variety of the leading products (e.g., Aquabrowser, Endeca, and Primo), including their implications for research and librarianship in theological and religious studies. This panel discussion addressed a number of issues to help theological and religious studies librarians understand and assess the value of these new technologies.

John Weaver reported on the marketing of the Ex Libris product, Primo, which is the next-generation system implemented at Emory University in 2007-08. An initial customer analysis at Emory University made a number of strategic observations about the expectations of our library users:

- 1) Users think current library systems are too difficult to use.
- 2) Users expect improved navigation capabilities for our systems, including enabling technologies.
- 3) Users want a single discovery point with a rich interface with many options.
- 4) Users expect access to expanded resources and content in multiple formats.
- 5) Users want dynamic, value-added content.
- 6) Users expect library access to be distributed, ubiquitous, and pushed to where they are working.
- 7) Users expect personalization, customization, and recommendation features.
- 8) Users want to discover information with other users.

A review of the marketing literature used by Ex Libris and Emory University demonstrates a focus on the needs and desires of the “next-generation” library user. The experience of marketing the Primo product at Emory raises three significant questions for other libraries reviewing and/or implementing “next-gen” systems: 1) Do the three search systems discussed during this ATLA panel provide the preferred online experience of a “next-gen user”? 2) If the primary “next-gen” features of a library system are inoperable after implementation (as is largely the case at Emory), how should we market it? 3) Who or what, in reality, is this “next-generation” that libraries might be trying to reflect and/or serve with these search systems?

Initial usage statistics of the Primo product at Emory suggests that the system is more important and satisfactory to undergraduates than graduate students, but graduate students in theology rank the system significantly higher than do graduate counterparts in the schools of business, medicine, and law. Additional usage data should help librarians to analyze the

appeal of the new systems among our different constituencies. Additional study of the “next-gen” user through the lens of generational historiography (e.g., the writings of Neil Howe and William Strauss) may help librarians to conceive and develop library services and resources that genuinely appeal to the “millennial generation.”

Chris Benda gave an overview of the next-generation system at Vanderbilt University and discussed the implementation process. Vanderbilt’s next-generation library system is Ex Libris’s Primo, locally christened “DiscoverLibrary.” DiscoverLibrary gives access to the following types of materials: 1) local resources, including MARC records from our library catalog (Acorn) and Dublin Core records from two local resources (TV News Archive and Global Music Archive); and 2) remote resources, including records from a variety of remote databases (through use of Ex Libris’s metasearch product, MetaLib, which is integrated with Primo). The default search for local resources returns records from all local resources, not simply the library catalog. Chris discussed and demonstrated a number of DiscoverLibrary’s features, including integration of authority data to make searches more powerful, deduplication and FRBRized display, extra content (e.g., book covers), relevance ranking, and personalization (tagging, alert service, RSS feeds).

After presenting this overview, Chris summarized the process by which Vanderbilt has been implementing DiscoverLibrary. Vanderbilt’s situation is atypical, since it is a partner with Ex Libris in developing Primo. Chris noted some of the reasons Vanderbilt was selected to be a partner: non-Aleph site with experience using the Unicorn API (to develop a non-Aleph USMARC pipe), large non-MARC digital collection (TV News), which allowed for the development of a generic Dublin Core pipe; and expertise in authorities and cataloging work. He included a timeline and a list of some of the teams that were involved and also indicated the roles that he has played in the implementation process. He concluded by reflecting on some of the issues that have arisen in Vanderbilt’s deployment of DiscoverLibrary: implementing DiscoverLibrary has taken, and continues to take, a lot of staff time; DiscoverLibrary—Primo in general—is still very much in development; there is some confusion among users about the relationship between DiscoverLibrary and the traditional catalog; and there is disagreement among library staff over the philosophy behind DiscoverLibrary (particularly the fact that the default search of local resources does not privilege catalog data). Finally, DiscoverLibrary is not yet Vanderbilt’s default catalog interface.

Beth Bidlack gave an overview of the Aquabrowser implementation (called Lens) at the University of Chicago Library. She began by describing what is indexed and included in this implementation: MARC records, EAD finding aids, metadata from images from selected digital projects (University of Chicago archival photo files and the First American West), links to *Oxford Dictionary of National Biography* entries, the Library’s website, and links to Google Books and HathiTrust. In order to explain the system, she performed some searches in the field of religious studies: biblical commentaries (e.g., “Ezekiel commentaries”), which demonstrates Aquabrowser’s stemming feature; *Journal of Biblical Literature*, which demonstrates the use of SFX records; “Mircea Eliade,” which demonstrates the indexing of EAD finding aids; “Rabbinics,” which demonstrates the indexing of the Library’s website. She also showed how the Library is loading content from Syndetics (e.g., tables of contents, cover art, reviews, and first chapters). The University of Chicago Library has also implemented Web 2.0 features via “My Discoveries,” which includes the ability to tag, create lists, and write reviews.

After her brief overview of Aquabrowser, Beth talked about her roles in assessing it. In addition to a “tell us what you think” web form on the Aquabrowser (Lens) welcome page, the Library performed usability testing with users. The Library uses Bugzilla (by Mozilla) to track specific issues and problems. Beth chairs the Library’s Reference Advisory SubCommittee, a group which works to assess and improve the OPAC and reference tools (e.g., MetaLib). Currently, the group is making recommendations regarding Aquabrowser. Beth has written a report on library staff perspectives on Lens, as well as brief reports on other OPAC options (Koha, Evergreen, and WorldCat Local). Right now, the Library is determining what improvements and fixes can be done in-house and what can only be done by Medialab. Beth concluded by sharing some “lessons learned”:

- Implementation is just the beginning . . .
- Many libraries no longer invest long term in systems; three-year contracts are more the norm.
- While there is a culture of change and ambiguity, there is also a culture of improvement.
- Librarians need to rethink metadata—how it is created, what standards are used, and how it is mapped in next-gen systems.
- What are the ongoing costs in terms of both human and financial resources?
- How does Aquabrowser relate to the Library’s integrated library system (ILS) and how will it interface with the new automated storage and retrieval system software?
- One size does not fit all libraries.
- There are many different user personas. How do we meet the needs of these different personas?

Andy Keck discussed the Endeca implementation at Duke University. Endeca started out as a search tool for corporate websites like Home Depot, but was developed with North Carolina State University into a next-generation library catalog. The Triangle Research Library Network (including North Carolina State, University of North Carolina at Chapel Hill, North Carolina Central University, and Duke) decided to use Endeca to form a union catalog of the network’s four libraries, but to develop the catalog to be “skinnable” for each institution. A short time frame, the realities of coordinating efforts among four institutions, and certain limitations of the Endeca product itself resulted in qualified support from most librarians. Andy said that “in our use of this next generation catalog, we have appreciated the faceted browsing, the union catalog, the added metadata (tables of content, summaries, and first chapters), and advanced web tools. We miss the ability to browse authorized headings and use boolean operators, both of which negatively impact our ability to search for known items. We have found the Endeca-based catalog to be a useful tool but not one that fully replaces the classic library catalog.” Andy concluded the discussion with a few thoughts on the future of library catalogs. While so-called next-generation catalogs are useful, most people would characterize them as transitional. They are not fully at library catalog 2.0. Three central questions have yet to be resolved:

- 1) Are there ways of exposing and leveraging the integrity of metadata to reduce ambiguity?

- 2) What can be done with all the non-bibliographic data such as full text, EADs, digital collections, institutional repositories, and subscription databases?
- 3) Will there be an integrated library catalog or will the future catalog be discovery layer or series of discovery tools that can be applied to any library system?

A brief question and answer period followed.

# On The Hermeneutics of Books: How Seminary Students Read and the Role(s) of Theological Libraries

by

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## Prologue: Babbitt's Historical Moment

In 1908, Dr. Irving Babbitt,<sup>1</sup> Professor of French Literature at Harvard University, published his first book *Literature and the American College*. Babbitt's scholarship was a commentary on higher education in early twentieth-century America, taking aim at the distinctions made between classical and romantic, ancient and modern, and conservative and liberal thinking, all leading to the construction of a cultural history of American education at that time. He was, as some have called him, a "declinist," one who preached the deterioration of culture, society, and humanity since the time of Rousseau (as evinced in his 1918 book *Rousseau and Romanticism*). And he was considered the leading proponent of the New Humanism of the early twentieth century, which was foundational for the reevaluation of classic literature and the Great Books programs at Columbia and the University of Chicago a generation later. But I begin today with Dr. Babbitt as a pivotal figure in American thinking because he exhibits a unique twist in the American intellectual discourse of the early twentieth century that is apropos to our situation in the early twenty-first century.

On a philosophical level, Babbitt's extirpations of traditional thinking about literature, history, academia, and the world in general—at the time, often misunderstood—represented a solitary opinion amid the tumult of poetic conjecture and overwrought journalism. Babbitt's approach is conveniently relevant to the contemporary discourses on textuality, specifically the discussions of physical vs. electronic textuality. As Babbitt was critiquing what he saw as an unfiltered digression of education and learning in the academy, as a direct result of Rousseau's legacy of so-called Romanticism, so, too, are we critiquing an unfiltered digression of a narrative and belief that textuality is irrevocably transformed by an electronic text and that books are passé.

In the past decade since the exponential *viralization* of digital media and the internet, both the general populace (including the news media) and the various echelons of academic institutions in the United States have been in a digital intoxication over the potential of online

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<sup>1</sup> I want to thank my friend and colleague Nathan Dorn at the Library of Congress, who first introduced me to the magnificent and tumultuous life and thought of Irving Babbitt, of which now many hours of fruitful discussion have passed between us; and to Martin Marty, who told me that upon the recommendation of his *doktorvater* Daniel J. Boorstin, he was introduced to the writings of Babbitt in 1955—and came to a clearer understanding of the idea of Humanism through Babbitt's work and thought. Apropos to this discussion: it was in the pocket-cover of a library book from the University of Chicago, where a borrowers-slip still resided, that I discovered M. Marty had checked out Babbitt's *Democracy and Leadership* in late 1955—at which point I contacted Marty to verify this and ask him about his thoughts on Babbitt. Surely, this sort of historical research and artifact trail shall be dead in the future of e-textual cataloging and borrowing.

environments, e-texts, and the mere word “digital,” sending some into orgasmic fits of digital anticipation. But for what? Statements like “in twenty years every book will be online,” or “we should fear the Kindle, because it’s going to change reading forever,” seem to be trite, simple, and undisciplined statements, without any substantive documentation to support such claims. Attempts at bolstering these claims have increased in the recent economic downturn, where claimants offer new or used book shop closings as evidence that people aren’t reading books any more, rather than recognizing other market factors, such as the idea that people aren’t *buying* as many books, but are *borrowing* them from libraries or friends.

The Kindle has done little to reading practices, despite the attempts by its makers to say that it will revolutionize reading; very few studies—serious or otherwise—have been conducted on “what readers want” in terms of tactility of reading objects, and the market developers appear to be only assuming that the public wants a Kindle or eReader or some other electronic-reading object, because it is “technological.”<sup>2</sup> But they continue to fail at the real psychology of the matter, and the major part of this failure is the misunderstanding of *the human reader*, who is supposedly understood by Amazon.com as wanting books quickly, rather than substantively (or tactilely). We are enchanted by speed, access, and technological gadgetry, so think the marketers.

So, too, did Professor Babbitt live in a complex era ripe with technological advancement, a time which prompted humanity to question itself, its time, its ethics, its responsibilities, and this required new modes of interpreting the self and the world. The early twentieth century yielded literary characters like H.G. Wells, Rudyard Kipling, and James Joyce, all of whom reacted to the technological advancements and ruptures of the nascent global society of the twentieth century. And in these reactions were the chief components of a heuristic coming-of-age for writers, teachers, philosophers, and librarians alike. Fundamentally, these reactions or responses have at their very core, the idea of *interpretation*: interpreting history, literature, theology, philosophy, linguistics, and more. Interpretation is both complex and imperative to anything we do, because it is part of the interactive process of basic living and being in the world, and it is the foundation for our understanding of hermeneutics today.

For our project at hand, I want to discuss the idea and experience of hermeneutics and inherent interpretive cycles, in relation to our understanding of books as objects (or book-objects). And I wish to integrate the confluent nature of human experience with the roles that book-objects play and achieve in society, while diagnosing how these interactions of human and book affect the real essence of the modern theological library. The hermeneutic of our present is to see the value of the book in philosophical, theological, historical, and cultural-social ways as a departure in the traditional interpretation of the book. This interpretation in reading, then, especially by seminary youth, affords us a new understanding of the relationships that exist between readers and books.

It is the purpose of this paper (above all) to bring into focus a discussion on “the study of interpretation” of the book, as well as its readers. Thus, I will present historical and

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<sup>2</sup> There are two items that come to mind when considering what the Kindle can do that may be important to some readers: a) it can change font sizes, which appeals to people with sight problems, and b) it can search a text for terms, if you are looking for something specifically.



philosophical examples of hermeneutics, while integrating a score of interviews with seminary students about their reading habits as related to books (as objects) and the role that books and students' reading habits play in the role and experience of the modern, contemporary, and future theological library. Specifically, I will begin with discussing topical areas related to hermeneutics—including phenomenology, semiotics, approach, and encounter. Then in part II, I will provide a statistical offering and speak about the specific data of students' reading habits and their opinions about theological libraries; lastly, in part III, I will briefly revisit the *theology of books* in light of the present research on hermeneutics.

## **PART I: Hermeneutics of Books**

### ***1. Hermeneutics, Phenomenology, and Semiotics***

Hermeneutics may be defined in a handful of ways, though most succinctly as “the study of interpretation.” This, of course, has been administered and discoursed through multiple iterations by philosophers, theologians, and historians. The field of study is too broad and complicated to explicate in full today, but I will attempt to elucidate the practical issues involved with hermeneutics, the book-object, and the relationship with the participant readers of this study and the roles played by theological libraries.

Modern hermeneutics begins with Friedrich Schleiermacher (1768-1834), who suggested that human readers' “understanding” of text was integral to textual “interpretation” itself. This understanding, which is measured by “symbols” and “language” in society, is imperative. In his notebooks from 1805-6, Schleiermacher begins to discuss his theories of interpretation and understanding through the examination of what “language” and “understanding” mean philosophically.<sup>3</sup> Through this discourse, he gives us a better view of how we approach and experience language and our world of understanding.

Approach and experience also find a home in phenomenology, and how we come to perceive the world around us. For this may be not just texts and textuality, but in the medium of a book-object, which as we come to recognize is an emblem of not simply phenomenological importance (i.e., we see, recognize, experience books), but of semiotic and ontological importance (i.e., the book-object is encoded with variant and dynamic symbolic meanings based on individual, cultural, and social indicators, which in turn provide us as readers or those in company with books a meaning toward constructing our identity).<sup>4</sup> Phenomenology and semiotics are thus imperative to understanding hermeneutics, because “perception” and “symbolism” are keys to our cognition and recognitions and, thus, constructions of interpretation.<sup>5</sup> How we recognize

<sup>3</sup> See *Hermeneutics: The Handwritten Manuscripts*, by Friedrich Schleiermacher, edited by Heinz Kimmerle (Scholars Press/AAR: Missoula, Montana), 1977.

<sup>4</sup> See A. Elia “Beyond Barthes . . .” conversation on “Individual and Cultural Reception Histories,” pp. 107, *ATLA Summary of Proceedings*, 2008.

<sup>5</sup> Husserl writes in his book *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie* that even with the importance of perception, there is another realm of understanding that is part of how we construct our realities. He writes: “For me real objects are there, definite, more or less familiar, agreeing with what is actually perceived without being themselves perceived or even intuitively present. I can let my attention wander from the writing-table I have just seen and observed, through the unseen portions

that which influences is part of the hermeneutical development of the individual. And when we live in a world where book-objects have philosophical, historical, theological, cultural, and social significance, so, too, do they have significance in how the book-object has formed us through these branches of knowledge.

The main tension in the modern historical discourse of hermeneutics is among the thinking of the nineteenth-century schools of Friedrich Schleiermacher and Wilhelm Dilthey, for both of whom interpretive intent of the author was in contrast to the interpretive angles of the reader, and the twentieth-century thinkers, who brought an ontological shift to this argument, specifically Heidegger, who suggested Being (or *Sein*) as central to our basic interpretive functions, and then his student, Hans-Georg Gadamer, who critiqued at length the historical hermeneutical enterprises of the nineteenth and twentieth centuries in his *Truth and Method*. *Truth and Method*, in broad terms, outlines the conflict between “the truth of our (individual) being” and the multiple understandings of what is meant by method (specifically scientific method); it also focuses on the optimal act of hermeneutics to be “mutualized” conversation.<sup>6</sup> How this fits our project today is this: recognition of the very idea of interpretation—not just *interpretation of texts*, but *interpretation of textual media* and *interpretation of environments, dimensions, and locales*, which surround us and form us from infancy—must be acknowledged in multiple layers, iterations, and circumstances. It is about understanding and defining the self through understanding and defining environments. By making hermeneutics an ontological issue, Heidegger and Gadamer also make it phenomenological, because we are developed through experience to understand both texts and textuality—and ultimately ourselves.

Ultimately, when we speak about hermeneutics, we are speaking about the confluence of self, experience, symbols, and social objects, which create the narratives of ourselves and others. And with these narratives we conduct our lives, profess our beliefs, and construct our societies. It is no different then when we consider our hermeneutical, phenomenological, and semiotic imaginations in this regard.

The hermeneutical imagination is what we construct around our ideas and beliefs about interpretation of objects of experience, such as books, and these imaginations are very present in our seminary students. Two questions which I asked students in this study relate this imagination—a) what comes to mind when you hear the word “book” (and is it positive or negative)? And b) what do you think about books in the contexts of history . . . such as the nineteenth, twentieth, twenty-first centuries, and the future? By offering a free-association of the word “book” itself, and then a temporal contextualization, I hoped for (and found) an introduction to seminary students’ thinking about the book-object. The first question yielded a 100% positive response: books were positive, extremely positive, or even more superlatively attributed, whereas some students indicated negative responses or feelings toward electronic texts (Murray 2009). The second question found a broader response, showing that some

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of the room behind my back to the verandah, into the garden, to the children in the summer-house, and so forth, to all the objects concerning which I precisely ‘know’ that they are there and yonder in my immediate co-perceived surroundings—a knowledge which has nothing of conceptual thinking in it, and first changes into clear intuiting with the bestowing of attention . . .” (Husserl, *Ideen* . . . : 91-2.

<sup>6</sup> See Misgeld, pp. 153-159.

students constructed their imagination of books historically, while others did not (Semmler Smith 2009). One participant considered the historicity of books since the nineteenth century as becoming more interactive with technology—where in the twenty-first century, an e-book could afford interactivity with other fans of a theological text (Fry 2009). Another student astutely observed that “all centuries are necessary to put the other ones in context” (Eichler 2009). One student noted the utility of textual media over the course of the centuries, saying that the book in the nineteenth century was “one of the few forms of media for transmitting complex information,” while in the twentieth century it was “an increasingly ‘optional’ form of media, often casualties of television,” and in the twenty-first century it has become “an almost entirely optional form of media.” He did add, though, that in the future “the day will come when we run out of fossil fuels. [And] the physical book will never die” (Saler 2009). One participant noted that our attitudes to books changes through the ages (Li 2009). Three participants had specific physical attributes that they associated with books from different periods, which include the following: a) nineteenth century: smelly, but intriguing (Lindahl 2009), stodgy, European, dusty (Ballan 2009), bad paper that gets a lot of brown spots (Tsakiridis 2009); b) twentieth century: old and funny to look at (Lindahl 2009), eclectic, rich, deep, exciting, (Ballan 2009), and “the kind that I have filled my collection with” (Tsakiridis 2009); c) twenty-first century: interesting (Lindahl 2009), glossy, in multitudes (Ballan 2009), and “paperback, crisp covers, clean books” (Tsakiridis 2009). And for the future of books, the responses included “I hope there still are books!” (Lindahl 2009), digital [and] cheap (Ballan 2009), and “digital books . . . maybe Kindle-type stuff” (Tsakiridis 2009). What we have captured in this exercise is the historical imagination of students’ regarding books and what they understand contextually of the book in history, as well as how they have been influenced to perceive the future of the book. Now that we have conquered the imagination of students . . . let us look at the idea of approach and encounter.

## **2. Approach and Encounter: Leschetizky’s and Breithaupt’s Piano Theories and the Book**

In his groundbreaking theory of piano technique and pedagogy, Theodor Leschetizky (1830-1915) gave a whole new meaning to a foundational understanding of the piano: the idea of “approach” and “encounter.” According to music historian Reginald R. Gerig, Leschetizky was Polish by birth and moved to Vienna with his family, where he became a student of Carl Czerny at the age of eleven (Gerig, 271). Leschetizky absorbed much of his musical technique from observing the performers in Vienna in the 1840s and 1850s, as well as from his experience in Russia, where in 1862 he “became head of the piano department of the St. Petersburg Conservatory where [Anton] Rubinstein was director” (Gerig, 272). But as Gerig writes, even though much has been written about the famed “Leschetizky method,” it is not easily defined, most notably because Leschetizky himself denied a specific method, saying “I *have* no method and I *will have* no method . . . Write over your music-room the motto: “NO METHOD!” (Gerig, 273). Yet despite this insistence, Leschetizky had profound influence on approaching and encountering the piano—an object as instrument—for all succeeding generations of pianists and teachers. His theories resound deeply with our understanding of hermeneutics as an enterprise of preparedness, as well as how we mentally, physically, and spiritually encounter an object that is destined to give us a product from that encounter—whether piano or book. It is not so much that we must take literally his ideas of positioning before an object, such as

when he says, “Sit at the piano unconstrained and erect, like a good horseman on his horse, and yield to the movements of the arms as far as necessary, as the rider yields to the movements of his horse” (Gerig, 280). Rather, it is that we are part of a continued approach, continued encounter, continued learning experience, and phenomenological event(s).

Another German theorist, Rudolf Maria Breithaupt (1873-1945) expanded the limits of the Leschetizky method of approach and encounter, developing what is called the *Weight* or *Weight-Touch Technique*. In this approach and encounter with the piano, Breithaupt revealed a kinesthetic and cognitive relationship between the person and the instrument-object that emphasized the motions basic to performative actions. As historian Gerig writes, “For Breithaupt and his followers it was almost entirely arm activity, free falling weight, and super-relaxation. Weight and relaxation became a passion, a cult, the very atmosphere pianists breathed” (Gerig, 329).

Now the appropriate question to ask at this point is, what does any of this have to do with books or the hermeneutics of books? What Leschetizky and Breithaupt accomplished in their theories of piano technique to develop a greater pianism was to renegotiate and completely rethink the ontological role of the human character in relation to the piano, and understand what the entire hermeneutical structure of not just instrumental performance was, but what the engagement of mental (or cognitive) and bodily (or kinesthetic) motion and execution were as interpretive actions. Now, a book is *not* a piano. And to draw any parallels, I believe, would not be completely successful. But the parallels to be drawn are simply the existing and changing hermeneutical engagements between human and objects. In this study, I asked students if they approached a book like they approached an instrument like a piano. For most, the answer was no, but these answers were not cut-and-dry. Students had a variety of opinions about this question (and its answers), and gave thought-provoking responses that ultimately give us a sense of how the utility of a book-object relates to its performative functionality. It also underscores the relevance of the hermeneutical shifts brought about by both Leschetizky and Breithaupt.

One participant (Fry 2009) responded by saying that approaching a book gave him a sense of “anticipation and relaxation,” which heralds back to the language describing Breithaupt’s weight-technique of anticipatory relaxation. Yet, others make the claim that the approach to a book is not like approaching an instrument, but like approaching a person (Luft 2009). And this could bring up endless interpretations about the role of book as less of an object and more of an anthropomorphized entity, as we spoke about briefly in last year’s paper. Another response gives a different dimension to the question, where the respondent noted, “The act of reading is certainly a performance—bringing critical skills to bear” (Saler 2009). Yet another student suggested, “I approach books with anticipation especially if it’s a well worn, loved copy . . . but I don’t relate to approaching a book as a performative act” (Lindhahl 2009). Another variation on this is from a student who notes, “I derive more comfort from reading than from playing [an instrument]. There is something passive about my experience of reading that does not feel performative. I like to take breaks and look about when I read, something that I can’t really do as I play the guitar” (Ballan 2009). We shall talk about this briefly in a latter section in a discussion on the public vs. private act of reading as performance. Another student began by saying that “I cannot compare reading books with playing instruments,” but later suggested

that reading “poetry or classical literature” was or could be similar to playing or listening to music (Li 2009). So for her, it depends on context. Yet another (Semmler Smith 2009) said the approach to books included “anticipation,” the desire to learn something, and the hope of being entertained (Semmler Smith 2009). One of the most interesting responses, though, in comparing an instrument to a book was from one student who said, “I approach my musical instruments the same as I do a book because they both serve a purpose and function . . . and have a final purpose within life” (Murray 2009). Another student noted that the approaches to instrument and text were quite different, in that one approaches a text with “an anticipation of [the] unknown,” while that may not be the case with an instrument (Freier 2009). The final participant had a very descriptive comment, saying, “When I play my guitar, I usually do so because I find it to be a peaceful, joyful, spiritually nourishing experience. I read for the exact same reasons. Both experiences take me away from the moment and inspire me” (Gilbert 2009).

The comparison of book to instrument may not always work, but the responses from students evoke a certain understanding of approach and encounter, where some students found a connection and others did not. But the most important part of this discussion is the recognition that a) our relationships with specific objects (whether books, instruments, or performative utensils) are based on our social and cultural understandings of these objects; b) our approach and encounter are thus constructed and re-constructed by our experiences; and c) these are the foundations of the hermeneutical reinventions that individuals like Heidegger, Gadamar, Leschetizky, and Breithaupt all contributed to, either on a philosophical or practical level.

## **PART II: Statistical Offering—Readers and Their Libraries**

### ***1. Readers***

One of the important aspects of this study that I’d like share with you today is the statistical, as well as the qualitative, data for this study. Answers to the 31-question set in the survey include details of age, gender, and educational background of students; what type of readers the students describe themselves as; where and how they read; what percentage of reading is done with physical vs. electronic texts; and how necessary it is for a student to physically browse theological library stacks. Of over three dozen surveys sent out to students, only 20 were completed and returned. Though this does not equate to parity by percentage to the number of faculty whom I interviewed in 2007, it does equal in number. I hope these data will add to our continuing conversation in a productive way.

#### ***a. Age—Gender—Educational Background***

The age, gender, and educational background of participants follow: 13 women responded; 7 men responded. The categories include: Ages 20-24= 2 Total (1 M, 1 F); Ages 25-29= 11 Total (3 M, 8 F); Ages 30-34= 4 Total (2 M, 2 F); Ages 35+= 3 Total (1 M, 2 F). The largest group of those answering the survey consists of students between 25-29 years of age, who comprised over 50% of the respondents. Of those surveyed, 65% were under 30 years of age. All students were graduate students; 85% were working toward MDiv. degrees or had an MDiv. degree and were furthering their education, and 25% percent (5 students) were working on a Ph.D.

### ***b. Types of Readers***

In order to find some consistency in identifying how readers might describe themselves, each participant was offered a choice of eight options with the question “How would you describe yourself as a reader?” Respondents were allowed to choose more than one of the options. There probably could have been other options, as one participant noted. He selected “Enjoy reading, both in and outside of school,” but then noted that he didn’t always actually like what he read in school (Tsakiridis 2009). The categories that were given to students included: a) Don’t read at all; b) Read sometimes, if necessary for school or work; c) Enjoy reading, both in and outside of school; d) Enjoy school reading only; e) Enjoy personal reading only; f) Love reading; g) Voracious reader; h) Read even in my sleep. Responses were very interesting and I have listed them below. Remember, there are more responses than participants, because participants were allowed to choose more than one option:

<b>Type of Reader</b>	<b>Number of Respondents</b>
a) Don’t read at all	0
b) Read sometimes, if necessary for school or work	0
c) Enjoy reading, both in and outside of school	11
d) Enjoy school reading only	1
e) Enjoy personal reading only	1
f) Love reading	11
g) Voracious reader	5
h) Read even in my sleep	2

According to these numbers, most respondents considered themselves people who either enjoy or love reading. One respondent said they “enjoy school reading only,” one said they “enjoy personal reading only,” and 25% of respondents (five students) called themselves voracious readers; of those five students, two also chose (h—that they “read even in my sleep” to distinguish the hyper-voracity of their reading desires.

### ***c. Where and How Students Read***

Students, like most readers, have a variety of places where they read, either for pleasure, for school, or for work. When asked where students read, the responses included home, school, libraries, coffee shops, and outside. Perhaps the most interesting places for reading included “on swings,” “while walking” (Nelson 2009), and “in cars” (Gilbert 2009). To some extent, these data demonstrate that those who participated in the study were overwhelmingly “omnilocal” readers. Yet their localities had specific needs of comfort, light, and sound.<sup>7</sup>

The number one place where students read is home—100% of the respondents answered with “home” or some specific room or on a piece of furniture. Seventeen of twenty students (or 85%) read in the library. Seven of twenty readers (or 35%) prefer coffee shops—for reasons

<sup>7</sup> Note work done by Ruth Gaba.

that include the access to beverages and the opportunity to be both studying and reading and to see or be seen by others.<sup>8</sup> Comfort is important for most when reading, but for some, a desk is preferred if they need to stay awake. For those who said they read anywhere (four of twenty or 20%), this included on buses and places outside of libraries and coffee shops. The “where” and “how” students read may indicate the amenability of certain reading environments, as well as the specific reading habits and abilities (distraction vs. non-distraction) of readers, as well as the psychology of these habits, which I will discuss briefly next.

#### ***d. Reading Valence and Hybridity***

Part of the issues explored in this section touch upon another idea that I have encountered recently, and that deals with the values of semiotic character of books not just on shelves, but books in transport; that is, whether or not readers show off their books in public. Do people (in this case, students) read books in public to make a statement about what they are reading, thus showing what they “are knowing?” Despite the acknowledgements or admittance that students do this, what is factual is that the book continues to carry a semiotic value by demonstrating a “fact” or “symbolic artifact” between social humans; it must be recognized that on one side of the social symbiosis is the “reader” and the other is the “observer.” The “reader” is by definition either a “social reader” (reads in public), “solitary reader,” (reads in private), or “hybrid reader” (reads both in public and private). A “social reader” enjoys the company of others, and is not only able to read in public, but is consciously aware of what reading in public means, entails, and contributes to social symbiotic behaviors—such as how what they are reading will attract or detract the presence of the observers in a social setting. The “solitary reader” is a person who enjoys complete solitude for reading (and in some cases, this translates into learning), someone who values the intimacy of the individual relationship between human reader and book, and does not wish to be “observed” or “seen” by others in this most intimate of activities (note R. Luft response). The “hybrid reader,” then, is the reader who has a place somewhere between the “social” and “solitary” reader.

On the other side of this symbiosis is the “observer.” It is really in the case of the “social reader” that the observer comes into play. But it is also true for the “solitary reader” as well, because the “solitary reader” is trying to escape the prying eyes of the “observer.” This brings to mind the illuminating photos of Hungarian photographer Andre Kertesz, in his work “On Reading,” which in many cases secretly captures readers in action—many of them are in the process of “solitary reading,” but the voyeur captures them with his camera in an almost erotic pose. Still, most of the student respondents were hybrid readers; only two of twenty (#14, #17) said they were “solitary” readers, seeking quiet, silence, and solitude, and no one said they were exclusively a “social reader.”

#### ***e. Percentage of Physical vs. Electronic Reading: Tactility and Physicality Issues***

In this study, I asked a handful of questions about the tactility and physicality of books. The first of these (#7) asked, “What percentage of your daily reading materials are physical texts (books, magazines, newspapers) vs. e-texts (such as reading on your laptop)?”

Of the twenty respondents, only sixteen answered, with percentages ranging from 50% physical text to 100% physical text reading. (The remaining four did not give percentages,

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<sup>8</sup> Ibid.

but all explicitly noted that they overwhelmingly preferred to read physical texts.) The median is therefore 75% of physical text reading, while the average of the sixteen respondents is 75.5625%. This would surely be higher if the four participants who did not give percentages would have done so. Additionally, I do not see any clear indication of percentages correlating to type of reader, though there may be something to be discovered in this, as most readers giving higher percentages of reading physical texts did consider themselves as people who either “love reading” or are “voracious readers.”

The next question (#17) asked: “How do you approach books?—do you imagine them as objects or abstractly or both? How does this compare with reading electronic texts?”

As one participant noted, the importance of books is rooted in identity and the extension and embodiment of the self in the book-object; he writes that “this becomes a sort of legacy—a tangible proof of my existence” that does not exist in or with electronic texts (Tsakiridis 2009). Respondents considered books as “objects,” as “abstract,” as “both object and abstract,” and as “phenomena and/or experiences.” Only one respondent specifically called e-texts “abstract” (Robinson 2009), though this was more commonly expressed in last year’s study. Twelve of twenty respondents (60%) said they thought of books as “objects” only (1, 4, 5, 7, 8, 10-12, 14-15, 18-19). Only one participant said that books were “abstract” (9). Four of twenty (20%) said books were both “objects” and “abstract” ideas, and nine of twenty (45%) said that books were phenomena or experiences.

When students were asked about how they felt when they saw a damaged book vs. an e-text carrier (such as a computer), there was a uniform response. The responses to the same question we asked last year were nearly identical to what faculty said in the previous study. Nearly all participants (90%+) felt a sense of sadness when seeing a damaged book. In fact, “sad” or “sadness” was used almost exclusively by participants to describe their feeling. The feelings that were evoked regarding broken computers or e-readers was one more of dismay and upset about how the earth would be affected—especially as a pollutant of the earth. Almost nowhere else did the ideas of ecology, recycling, and ethical responsibility toward our planet come into discussion than with this question.

Question 31 asked how students would best describe their intimacy with texts, specifically books. The answers ranged from “tactile” to “dramatic,” “revelatory,” and “enlightening,” but, most interestingly, a term used to describe human-book intimacy was “sacred.” Perhaps no surprise from seminarians, but as one student noted, the relationship and intimacy of book-objects is “more real than online texts” (Lindahl 2009). One participant wrote, “Who cares about a computer?” (Eichler 2009), while another person noted that computers are “designed to be outdated and discarded in short order” (Saler 2009). One student did note that damaged books make her feel “sad,” but that she was also concerned with how these “dead objects” were disposed of—again a concern for the environment (Semmler Smith 2009). Another participant offered *therapeutics* as an answer regarding their tactile relationship with books—specifically the comfort of a hymnal during worship (Fry 2009). The palliative nature of book-objects for some can be observed in a statement like “comforting companionship” used by one participant (who described herself as an only child of older parents), where the book was not simply an object-as-friend, but something perhaps even greater (Nelson 2009).



### *f. How Necessary is it to Browse the Stacks: Kinesthetics and Spatiality*

In an attempt to elucidate the kinesthetic, spatial, and tactile needs of students and their books, I asked the following question: “How necessary is it for you to browse the stacks . . . either for research/course work or for your own interests?” The motive in asking this question was to elicit an understanding about kinesthetic learning and cognitive psychology. The results show that the physicality of books is still integral to how we interact with textual environments. The statistics broke down as follows for the twenty participants: On a scale of 1-10 (1=completely unnecessary to browse; 10=absolutely necessary to browse), the average for research/courses was 8.5; the median was 7. The average for one’s own interests was 6.83, while the median was 5.5. Eight respondents gave a score of 10/10 for research/course work, and three respondents answered 9/10. Thus, eleven out of twenty participants said 9/10 or higher. For pleasure reading or own’s own interest, eight of twenty gave a score of 8 or better (10/10=four respondents, 9/10=one respondent, 8/10=three respondents). The result of this statistic shows that—at least when it comes to research and course work—the physical apparatus of the book-object, its location on shelves, and its proximity to human reach is still very important to the way we work, interact, and perform our intellectual duties and research.

### *2. Theological and Seminary Libraries*

Now that we have come to know what seminary students’ reading practices are, I will briefly detail their thoughts about seminary libraries. Several questions were designed to elicit student opinions about the uses and meaning of theological and seminary libraries, but also to understand how they might envision future theological libraries. One of the most telling and extraordinary comments was from a young woman who believed the future theological library should emphasize openness more than technology, or, as she put it, “basically a public library with a strong emphasis on Bible, faith, and church life.” (Nelson 2009).

The basic questions for this section included: 1) What do you use the seminary library for? 2) What do you see the role of the theological/seminary library to be? 3) Do you think theological or seminary libraries are old fashioned, outmoded, or in need of change? and 4) What might the library of the future look like in seminaries?

**Question 1:** The reasons given by students for using the library include reading, studying, writing, emailing, working, and resting. All participants (save one, who did not answer the question) named the library as the place where they access resources—mostly books in regular circulation, reserve, or reference collections (100%). Eight of twenty (or 40%) specifically noted “reference” or “reference librarian” as why they utilize the library. Only three of twenty (or 15%) said they used the library for email or computing, which is a surprisingly low statistic. Five of twenty (or 25%) specifically cited “writing” or a related action (e.g., “translating”) as a use of the library. Ten of twenty (or 50%) use the library as a place to study or read. Two of twenty (or 10%) use it as a place of employment. Two of twenty (or 10%) use the library as a place to rest or take a nap, and one of twenty (or 5%) cited it as a place to meet other people of like interests to speak to, though this number is likely higher, as other students mentioned this elsewhere in the study.

**Question 2:** When asked what the role of a theological library should be, students responded collectively, in a single voice, with three specific ideas: a) resources, especially multicultural and cross-disciplinary, from different perspectives; b) professional and dedicated staff to teach and navigate those resources; and c) adequate and amenable space for study and relaxation.

**Question 3:** When students were asked if they thought theological libraries were old-fashioned, outmoded, or in need of change, the responses were also very interesting. Seventeen of twenty (or 85%) said “No, theological libraries are not old-fashioned or outmoded,” presumably making their claim based on their own seminary library. Of course, with these “no” answers, there were just a few recommendations to expand seating, lighting, and more coffee. Two of twenty (or 10%) said “Yes,” also making a value judgment based on their specific library rather than theological libraries in general. The qualms for these respondents were about the aesthetics of the library and parts of the collection that they wanted to see expanded (e.g., theology and art). One participant answered “Maybe,” saying “If libraries are not outdated, they will be soon . . . there will be no need of searching for a book on the shelves” (Li 2009). This is an interesting statement, especially having noted the tactile needs of students in browsing and searching the stacks. Perhaps she is mistaken?

**Question 4:** Finally, when asked about the future of theological libraries, the students’ answers were quite varied. Perhaps my favorite among them was from one young woman who said, “Let me put it this way, I would die if the library didn’t exist” (Eichler 2009). Another which made me pause was from a Ph.D. student, who noted, “I hope it looks very much like it does now. Theological education should resist the trendiness that infects other areas of our collective culture” (Saler 2009). One student said, “I fear that there will be fewer books and more computers. I hope for the opposite!” (Ballan 2009). Or, most bluntly, “I’d be happy if it looked similar to how it looks now” (Carson 2009). Yet with this, ten of twenty of the students (or 50%) specifically mentioned technology, even if that technology was something they believe would NOT make the library necessarily better. Three of twenty (or 15%) commented on a fusion of technology and more books. Four of twenty (or 20%) spoke about physical space. Only one person said that not much will change, since theological libraries are so slow to change in general.

### **PART III: Theological Categories and Hermeneutics**

#### ***1. Revisiting a Theology of Books in Light of Hermeneutics***

Last June, in the cavernous halls of the Ottawa Westin, I completed my paper on *The Theology of Books in the Digital Age* and was immediately tossed the most auspicious question (by John Weaver): “Where’s the theology of books in all of this?” The implications of this question unfolded in many ways over the remaining hours of the conference, but also over the past year. And in the answers given by participants in this study, it was clear that many seminary students think in terms of a “theology of books.” Specifically, Trinitarian theologies, theodicy, hamartiology, demonology, sacramentology (or “book as Eucharist”), and idolatry were all offered as companionable experiences of books. Students differentiated between experiencing books “spiritually” and “of the Spirit” or as specifically pneumatological, while others evoked a Paterological experience with books, noting that “typically [in the] first Person of the Trinity—there’s always the possibility of creation with books” (Nelson 2009). Two students specifically expressed a Christology of books, one noting that this experience is derived from topics of incarnation (Gilbert 2009). Further studies in embodiment, textuality, and extension of the human found in the book-object, as noted by one student (Tsakiridis 2009), may elucidate the Christological nature of human experiences with the book-object, as with the example of

Ricouer's ideal of heaven, which I discussed in last year's paper. As for theodicy, hamartiology, and demonology, one student suggested that books can not only be friends, as many suggest, but enemies that should be destroyed—books that contain bad, incorrect, or worse, inflammatory and hateful information. He writes, "I do not hold them as sacred, [but . . . ] as demonic" (Tsakiridis 2009). Sin in the world, our relationship to sin, and the temptations of sin are bundled up in the capsule of the book-object in these specific circumstances. One student compared reading books to taking the Eucharist, thus expressing a "sacramentology of books," where a sacred object becomes part of you as you metaphorically and metaphysically ingest the text (Carson 2009). Another student cautioned against book idolatry—noting that the message is more important than the book carrying it (Semmler Smith 2009). (Of course, if the book is not being worshipped, and instead is a pathway to God, Christ, and the Holy Spirit, then we mustn't have to worry about any bibliolatry!) Nonetheless, topics for theologies of books are alive among the younger generations of users and are worth examining further, and, in fact, may give us a better understanding about future readers and libraries.

## **2. Book-Object and Content-Object: A Clarification**

In the course of this research, I have discovered that there are subtle distinctions made between our perceptions of and encounters with books. Specifically, the distinction between the so-called 'book-object' and what I'd like to call a 'content-object' (and I don't particularly like saturating you with neologisms!). But this distinction is pertinent, and can be described simply as follows: 1) A *book-object* experience describes the phenomenon when you encounter books, any books—such as when you discover a new bookstore or enter a bookshop or library and you feel a sense of (presumably!) delight, excitement, anticipation, or other visceral reaction. 2) A *content-object* experience describes the phenomenon when you encounter a specific book, a specific title. The *content-object* IS still a *book-object*, but it is a distinct experience with our holistic—and perhaps organic—understanding of books as objects.

## **Epilogue: Henry Conrad Brockmeyer and the St. Louis Hegelians**

I cannot end today without speaking about an event that occurred in this glorious city of St. Louis 142 years ago, in 1867. It was in that year, upon the banks of this thriving river town along the mighty, serpentine, and muddied Mississippi, that the first major journal of American philosophy was established. The publication of the *Journal of Speculative Philosophy (JSP)*, according to American philosopher Morris Raphael Cohen, was the beginning of secular philosophy in America. But what makes this story remarkable, both in 1867 and for us today in 2009, is that this journal wasn't founded "by university professors, but by 'practical men who believed they had found [a] superior point of view, fruitful insight into the fields of religion, art, history, education, and even practical politics'" (Good, James Allen, 62). These individuals were called the St. Louis Hegelians. One of the main characters in this coterie was Henry Conrad Brokmeyer, a man so philosophically anguished by the Civil War that he "sought to reconcile his Thoreauan sense of personal liberty with his Hegelian sense of social obligation" (Good, 68). And so, the St. Louis Hegelians, professionals in their own fields, sought to instill *the thinking with the practical*. Like ATLA's new journal, *Theological Librarianship*, we as professionals in our fields may continue to pursue our interests while combining the intellectual with the practical. We may uncover the historical, the archival, the hermeneutical . . . but we

may hope to discover among all of these discourses and examinations a practical purpose that will strengthen and enliven our libraries and professions, so that in a hundred years we'll still be talking about the need for books, libraries, and librarians while actively cultivating those technological needs in the hybridity of global media and community.

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**Racial Diversity in the Library Staff: A Conversation on Recruiting,  
Supporting, and Savoring Its Gifts**  
Panel Discussion with  
**Cait Kokolus, St. Charles Borromeo Seminary**  
**M. Patrick Graham, Emory University**  
**Sharon Taylor, Pittsburgh Theological Seminary**

Each of the panelists gave a short personal statement about the meaning of diversity in each of their lives.

Pat described his environment at home, workplace, and church. His is the only Caucasian family in a subdivision of African-Americans. His wife has taught in and his children attended majority African-American public schools. Emory's EOP office monitors hires at the university, and the Pitts Library has often hired African-American, African, Asian-American, and Hispanic staff. One of its programs over the years has been to offer summer internships to high school students, in which African-American and Native American students have participated. His church includes a diverse membership of African-Americans, Africans, and Hispanic members. While it is incumbent upon us all to be careful to follow the law and our institution's policies, it is also important for this to be supported by our religious commitments to justice and love for the other.

Sharon grew up in the South before and during the Civil Rights era. Her introduction to diversity issues came at a Christian youth camp during her junior high years and since that time her faith has driven many of her questions and actions, particularly regarding race. Her high school was integrated during her senior year and the lone black woman student became her homeroom friend. University also broadened her perspectives on race and equality. Her first seminary library job was in Jackson, Mississippi, where she experienced firsthand the broad spectrum of issues facing African Americans in a differentiated society. She served as a campus Christian staff worker at an all-Black university and felt for the first time what it was like to be a boundary person in a somewhat alien culture. This has made her much more aware of the culture issues that persons of diverse backgrounds face in a white majority context that most of us find in our libraries. She has courted persons of diverse racial and ethnic backgrounds to various library positions—and she has managed to maintain contact and friendships with those she worked with over the past thirty years. She has been privileged to be befriended by people from a variety of nations, cultures, and races, and they continually enrich her life and her vocation as a theological librarian.

Cait's journey began in earnest when an African-American member of her staff suggested that she was a racist. In taking that remark to heart, she realized that as a child she had come in contact with only one man of color, a piano player whom she met when she was four years old. He called her "Miss Cait" and she called him "Sammy." When the opportunity came for a representative from the Board to be on the Special Committee on Diversity, she volunteered. As background work, all members of the Committee watch a movie called *Mirrors of Privilege: Making Whiteness Visible*,<sup>1</sup> and read a book entitled "Why are All the Black Kids Sitting Together in the Cafeteria?"<sup>2</sup> Although both experiences were worthwhile, it was in hearing her colleagues'

stories that helped Cait to understand that her experience differed remarkably from theirs. She has learned and is continuing to learn about racism in her life.

Many people ask the question, “What is diversity?” For the purpose of the panel, the presenters chose the following definition:

Diversity is any significant difference that distinguishes one individual from another. Researchers organize diversity characteristics into four areas: personality (e.g., traits, skills, and abilities), internal characteristics (e.g., gender, race, ethnicity, intelligence, sexual orientation), external characteristics (e.g., culture, nationality, religion, marital or parental status), and organizational characteristics (e.g., position, department, union/non-union.).<sup>3</sup>

In addition, the panel put forth a definition on workplace diversity: Workplace diversity is a “comprehensive managerial process for developing an environment that works for all people.”<sup>4</sup> Cait Kokolus emphasized the idea of “process,” because diversity is not a once-and-done endeavor.

Pat Graham discussed three questions that an institution could ask itself to help it get started with diversity. Why do we want diversity? If so, what kind? If so, how much?<sup>5</sup> In answering these questions, a library staff also needs to be aware that the diversity goals for the larger institution may be in conflict with those of the library. For example, a library with a staff of six might have a Hispanic woman working in circulation, but the university of which it is a part may need to hire another Hispanic woman to reach its larger diversity goals. The result would advance the university’s goals but create a local imbalance.

The panel agreed that there are many difficulties in establishing a diverse staff, not the least of which is that humans prefer to work in homogeneous groups and avoid change.<sup>6</sup> Robert Putnam’s paper *E Pluribus Unum*<sup>7</sup> (<http://www.utoronto.ca/ethnicstudies/Putnam.pdf>) maintains that people put in diverse groups initially “hunker down” and avoid social interaction. This reaction, however, may dissipate after a time.

Diversity may not be financially profitable. The panel found very little about the financial benefits of having a diverse environment in the literature, and concluded that, if profitability could be proved, it would have been. But even if diversity is uncomfortable, even if it causes us to hunker down and may not be profitable, is it worth the effort? How does our commitment to God as theological or religious studies librarians influence our commitment to diversity? We know that structures must be changed in order for diversity to thrive, but the structure that needs to change the most is the human heart.<sup>8</sup> But permanent change comes with a change of heart. Can we do this work, just because it is the right thing to do?

Certainly, our accrediting agency, the Association of Theological Schools, values diversity, and expresses that in three of its standards, emphasizing diversity in collections, in staff, and in admissions procedures:

- a. 5.1.2 To ensure effective growth of the collection, schools shall have an appropriate collection development policy. Collections in a theological school shall hold materials of importance for theological study and the practice of ministry that represent the historical breadth and confessional diversity of Christian thought and life. The collection shall include relevant materials from cognate disciplines and basic texts

from other religious traditions, and demonstrate sensitivity to issues of diversity, inclusiveness, and globalization to ensure that theological learners and researchers have access to the variety of voices that speak to theological subjects.<sup>9</sup>

- b. 5.5.2 The professional and support staff shall be of such number and quality as are needed to provide the necessary services, commensurate with the size and character of the institution. Professional staff shall possess the skills necessary for information technology, collection development and maintenance, and public service. Insofar as possible, staff shall be appointed with a view toward diversity in race, ethnicity, and gender. Where appropriate, other qualified members of the professional staff may also have faculty status. Institutions shall affirm the freedom of inquiry necessary for the role of professional librarians in theological scholarship.<sup>10</sup>
- c. 7.2.4 Schools shall give evidence of efforts in admissions to encourage diversity in such areas as race, ethnicity, region, denomination, or gender.<sup>11</sup>

## Environmental Scan

The panel reported on some troubling statistics that emphasize the difficulties of finding and hiring librarians of color. According to the U.S. Census of 2000, African Americans are 13.4% of the total population, Hispanics are 14.8%, Asian and Pacific Islander are 14.5% and American Indians are 0.68%. These percentages contrast with the possible pool of candidates available for professional positions in a library. LIS graduates are 5.2% African American, 3.1% Asian or Pacific Islander, 2.6% Hispanic, and 0.5% American Indian.<sup>12</sup> In addition, ATLA's 2007 individual membership survey found that 3.1% of the membership was Asian, 3.1% were African American, and 1% was Latina/o.

Not only are librarians of color few and far between, the ALA *Diversity Counts* study found that they are older and will reach retirement age in greater numbers than whites in the next two decades. While academic libraries lost 2.3% of credentialed librarians from 1990–2000, African Americans decreased by 4.4% during the same time period. Of African-American librarians, 66% are over the age of 45.<sup>13</sup>

In addition, our system of favoring the children of graduates in admissions to colleges and universities handicaps people of color. While white from white enjoys a 25% advantage in admissions processes at selective institutions, blacks receive an 18% advantage.<sup>14</sup>

Not only are there fewer candidates to hire, there are also subtle ways that candidates may be excluded. For example, names that signal another ethnicity or a negative stereotype can signal a prejudiced employer. *Freakonomics*<sup>15</sup> has a chapter on names and the ways that names can hinder persons from employment opportunities. In the current hiring situation in France there are enormous negative implications for persons with North African names.

In addition, one way that theological schools and their libraries hire is by attracting people from their denominations. If a seminary's denomination has few African American members (e.g., about 1% of the ELCA membership is African American), it is likely that this will impact the pool of applicants from the denomination. Similarly, regional differences in population also may impact institutional efforts to hire a racially diverse staff.



## Recruiting a Diverse Staff

How does a library go about recruiting a minority librarian? Several ways were suggested by the panel. The first recommendation was to advertise on the ALA ethnic caucus websites. These include the Asian Pacific American Librarians Association (APALA), [www.apalaweb.org](http://www.apalaweb.org); the Black Caucus of ALA (BCALA), [www.bcala.org](http://www.bcala.org); the Chinese American Librarians Association (CALA), [www.cala.org](http://www.cala.org); the National Association to Promote Library and Information Services to Latinos and the Spanish Speaking (REFORMA), [www.reforma.org](http://www.reforma.org); and the American Indian Library Association (AILA), [www.ailanet.org](http://www.ailanet.org). Advertisements can be placed by members of the ATLA Special Committee on Diversity: Diana Brice, Serials and Acquisitions Librarian at JKM Library; Dennis Norlin (Executive Director, ATLA); Susan Ebertz, Director of the Rau Memorial Library at Wartburg Theological Seminary; Cait Kokolus, Director of Library Services, St. Charles Borromeo Seminary; and Mayra Picos-Lee, Instructional Librarian at Palmer Theological Seminary.

Another way to attract diverse staff members is to mentor minority student workers and non-professionals. Support and encouragement from a professional can make a big difference in a worker's vision for a different future. Libraries that supported a post-degree fellowship, where a newly degreed librarian of color gained needed experience by rotating every two months through various library departments, often had the fellow choose permanent employment at the host library. Internships for minority library school students can also help the diversity bottom line. One- or two-week non-paying internships for high school students can excite in these students a desire for a career in theological librarianship. Theological schools sometimes attract students who are very interested in theology, but do not wish to be pastors. Recruiting one of these as a theological librarian could be a winning result all around. Some other ways to recruit minority staff would be to follow those students who won ethnic scholarships to library school and offer them employment when they graduate. Placing an ethnically diverse person on the search committee can help to ensure a fair hearing for minorities, as well as encourage minority applicants to accept a position with the thought that not only employment but advancement is possible at this institution.

More suggestions for attracting and hiring a diverse staff came from Darby's article in *Rural Libraries* ("Abolishing Stereotypes: Recruitment and Retention of Minorities in the Library Profession." 25 [2005] 9–11). Darby suggests that we vocalize what librarians do to those we interact with daily—who are our best recruits. Librarians should make a personal commitment to recruitment and diversity, develop a positive vision, and think creatively in a way that excites potential students. Darby is a proponent of mentoring, asking librarians to reach out, encourage, coach, and counsel potential students and provide ongoing professional and emotional support to library school students. He also suggests that once you hire a minority employee, provide flexibility to accommodate her needs.

## Supporting the Diverse Worker

One of the "best practices" to support an employee of color is to make diversity an organizational priority by including it in the institution's strategic plan. Commit human and fiscal resources to the diversity agenda and develop institutional allies for diversity in areas beyond the library. It is also important in supporting the minority employee to develop, focus, share, and practice one's vision of diversity and to set concrete goals for both the library and

the library managers by setting benchmarks and identifying where organizational change is needed. Document progress and realign diversity programs and actions with goals. These goals could be to hire and retain a racially diverse workforce, to foster a work environment where all employees are valued for their uniqueness and personal contributions, and/or to provide services and collections that meet the library user's individual and diverse needs.<sup>16</sup>

Another best practice is to create a succession plan that encourages leaders to consider non-white staff members who qualify as library directors. All staff members need opportunities for professional development and diversity training and a positive environment in which employee's values, opinions, and voices are honored.<sup>17</sup> Mentoring has been mentioned earlier. It is good to remember that libraries are often the most diverse place on campus.

### **Savoring the Gifts of Diversity**

The gifts of a diverse library staff can be richly savored. First, these gifts may include enhanced customer service, as students find others behind the circulation desk who look like them and with whom they speak more comfortably. These staff members may, through language and cultural awareness, support diverse student populations more effectively than whites. For example, they may be able to target information literacy classes geared to the cultural or linguistic needs of a student group. Collection development may also be altered to include titles that would be of more interest and more reflective of the student body. Recruitment of diverse library student workers may be much easier, and these, in time, may lead to more diverse librarians.<sup>18</sup>

Finally, decreased incidences of discrimination and stereotyping in the library may result. Accepting one kind of diversity may lead to accepting other kinds of diversity. Becoming comfortable with African Americans on the library staff may lead to a higher comfort level with Gays or Lesbians.

### **Sticky Wicket Questions**

Now that the panel has studied the value of diversity to a library and its parent institution and made suggestions on how to recruit minorities and savor their presence, it finds this study incomplete. Difficult questions emerged for which the panel had no answers. These questions are listed below with the hope that reflection may indicate the difficulties such a panel encounters.

- Are we giving ourselves more power than we really have to enact change?
- Is it legal to favor minorities in hiring?
- When does support equal favoritism?
- How do we "celebrate difference" when not all "others" want to be reminded that they are different?
- How do we keep from pigeon-holing our diversity hires into being the de facto spokespersons for their religious, racial, ethnic or national group—or making them responsible for diversity?
- When does diversity happen just to make our libraries or institutions look good? What do we do about that?
- What happens when an under-functioning staff person plays the race card?
- What happens when people refuse to give demographic information on applications?

- When an institution has diversity quotas that do not fit in with a library's diversity needs, how should the library react?
- Can you successfully have a culture of diversity within the library if diversity is not valued or a part of the larger institution?
- How does hiring "the very best" affect diversity?
- Would celebrating a diversity day for an ethnic group be seen as favoritism?
- How do we distinguish between doing something for diversity that makes us feel good vs. something of substance?

## Endnotes

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- <sup>5</sup> Thomas, R. Roosevelt. "Diversity Management: Some Measurement Criteria," *Employment Relations Today* 25 (1999) 55.
- <sup>6</sup> Kreitz, 103.
- <sup>7</sup> Robert Putnam (2007). "*E Pluribus Unum: Diversity and Community in the Twenty-first Century—The 2006 Johan Skytte Prize Lecture.*" *Scandinavian Political Studies* 30 (2007) 137–174.
- <sup>8</sup> Kreitz, 103.
- <sup>9</sup> Association of Theological Schools. *Bulletin 48: Part 1*. Pittsburgh: Association of Theological Schools, 2008, 146.
- <sup>10</sup> *Ibid.*, 148.
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- <sup>16</sup> Kreitz, 103.
- <sup>17</sup> Neely, Teresa and Lorna Peterson. *Achieving Racial and Ethnic Diversity Among Academic and Research Librarians: The Recruitment, Retention, and Advancement of Librarians of Color*. Chicago: Academic and Research and Research Libraries, 2007, 26.
- <sup>18</sup> Kreitz, 105.

**Real Time Ministry**  
**by**  
**Angela Morris and Carolyn Cardwell,**  
**Louisville Presbyterian Theological Seminary**

*“It was the single most practical class I took during my entire seminary career.”*

*“This is a great course that truly meets the goal of preparation for ministry!”*

*“I would almost go so far to say that this should be a required course for all first year seminary students!”*

*“I pray that the class continues, especially for those of us who are not computer savvy.”*

These comments were offered by students who have taken the Practices and Skills to Support a Parish Ministry class taught at Louisville Seminary since 2002. The content of the year-long course focuses on those things that students encounter once they leave seminary, that they might not have covered while at seminary. Topics that might fall under the heading “real time ministry.”

The intent of the class is to foster a rhythm for students’ future ministry, where the care of souls in the parish is

- Constantly refreshed by the best biblical and theological insight of the community of faith;
- Effected in a skillful manner; and
- Informed by a practice of piety that refreshes and deepens the spirit’s understanding of the good news that is the church’s life spring.

How is a course designed so that it encompasses these important objectives? The emphases were threefold: lectio divina, research anywhere, and technology tools.

*“A practice of piety that refreshes and deepens . . .”*

This objective is met by introducing students to the practice of lectio divina. Students covenant, to engage with scripture for 30 minutes a day six days a week. The first four days they read, contemplate and respond to the text privately; on the fifth day, in addition to their lectio practice, students post a reflection based on their lectio for that week to the class Blackboard site. On the sixth day they respond to their classmates’ posts on the previous day, again on the Blackboard site. Having them use Blackboard in this way moves the practice from purely private to a shared experience of scripture.

The hope is that by engaging in this practice for two terms it becomes a part of the student’s daily life and that their practice of lectio will continue in their full-time ministry and provide constant spiritual renewal.

These are comments from students who took the class about the impact of the lectio divina portion:

*"I do a version of the on-line lectio divina with a friend in another state. That has been a great blessing. Thanks for the idea!"*

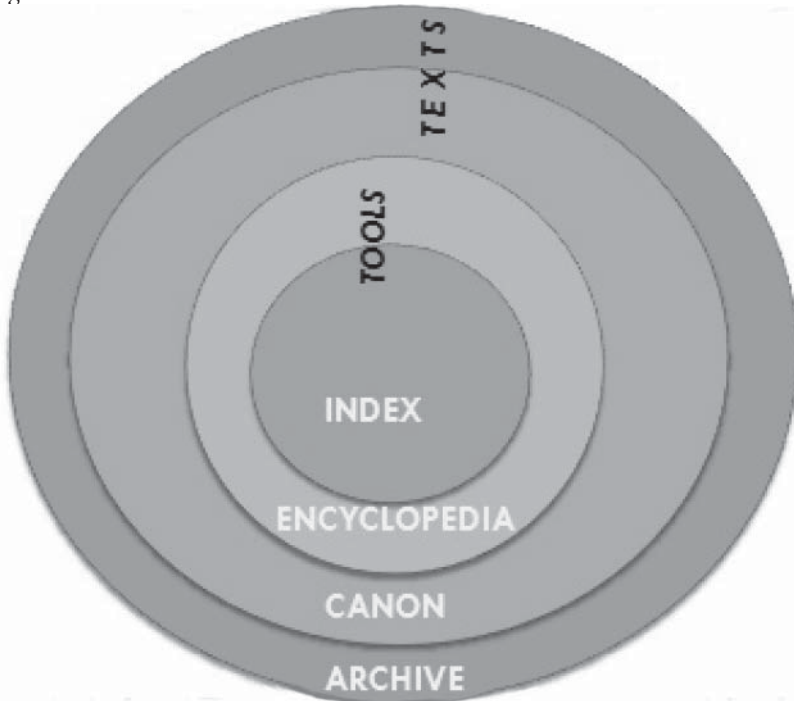
*"I was looking forward to the Lectio Divina portion of the class, but hadn't imagined the practice or the small group aspect of the practice would become so meaningful!"*

*"The computer skills learned were important, but my favorite thing was learning how to do Lectio Divina and experience that practice over a long period of time."*

*"Constantly refreshed by the best biblical and theological insight of the community of faith . . ."*

Research anywhere—one of the biggest adjustments for students leaving seminary is the shift from having a theological library at their disposal to often doing ministry without a well-stocked library nearby. The second part of the class recognizes this and teaches students how to find resources for their teaching, preaching, and worship responsibilities as well as keeping current in contemporary theological discussion.

Peter Briscoe's essay "Reading the Map of Knowledge" organizes knowledge in four rings.<sup>1</sup>



This diagram is used to help students understand the different types of resources and why that is important for any user of information. Indexes and encyclopedia are tools that condense large amounts of information that is found in the Canon and the Archive. The Canon is the material that has stood the test of time. The Archive is everything else. The Canon and the

Archive are made up of texts. Things can move from the Canon to the Archive.

Libraries are organized with a similar principle in mind. If you consider what is in the reference collection, the reserve area, and the stack area, you should see a parallel to Briscoe's model. This model can also be used for understanding information on the Internet. Too often students wander around in the archive of material because they don't use the tools in the inner rings to direct them to the right spot in the vast archive. They start in the archive and never find what they really need.

David Stewart's book *The Literature of Theology: A Guide for Students and Pastors*<sup>2</sup> is used as an example of such a tool. Students use content from this book in an assignment to help them understand how guides like this function and how they can benefit users in locating the best of certain types of resources on a particular topic.

A common thread through much of this part of the class is the need to constantly be evaluating resources. We undertake simple tests that can be applied on different types of resources, so that the user can determine if those resources actually deliver what is needed. The importance of bibliographic essays, book reviews, journal selection, and software evaluation are discussed, with the goal of enabling students to intelligently and systematically build their library and to intelligently locate the information that they need at a given moment.

Students have found this approach effective, as these comments indicate:

*"Identification of web based resources for sermon writing."*

*"How we developed our library of resources was incredibly helpful. I have actually just finished my second year of purchases designed in that project."*

*"How to search and narrow internet search results to get reliable sources . . . for book reviews, sermon illustrations, commentaries . . . all kind of things!"*

*"Effected in a Skillful Manner . . ."*

What technology tools can help a minister do their work?

In this part of the class students are introduced to:

- Church management software
- PowerPoint/Multimedia
- Excel
- Web searching
- Reading a budget
- Blogging
- Twitter
- Wikis
- Survey software
- Website evaluation
- Worship software
- Del.icio.us

They explore each of these topics and its usefulness for ministry.

Comments from students about the technology part of the class also indicate how helpful this part of the course is for them:

*“As a solo with no administrative support, I know what’s available for outsourcing (through technology, etc.) so I can focus on what I’m ordained to do.”*

*“The ability to blog, use Facebook and find web based resources has saved my sanity over the last two years.”*

*“PowerPoint. I never dreamed I would be in a church that wanted to explore the use of PowerPoint.”*

The year-long course wraps up with a final project that encourages students to use material from class in a way that would help them in their ministries. They have several options for this project.

- a) An annotated, evaluative bibliography of resources (print, electronic and web-based) available to religious leaders without immediate access to a theological library that could nourish a designated aspect of pastoral practice.
- b) A presentation employing print and electronic resources for a church educational event (a church school class, session retreat, new member class, etc.)
- c) A content analysis and improvement plan for a congregational web site chosen in consultation with an instructor submitted in document form and presented to the class.
- d) Plan for a Pastor’s Library. Develop a plan for collecting resources for a pastor’s library.
- e) A project developed by a student that incorporates topics covered in the course that would enrich their work as a pastor.

The final projects have ranged from a web site for a church, PowerPoint educational programs, and a wiki for church administrators to plans for developing a pastor’s library.

The feedback from students who have taken the class has been very positive and we continue to get comments about how they continue to use things learned in the class in their ministry.

URL of the syllabus for the class: <http://bit.ly/gfRrX>

URL for the presentation given at the conference: <http://bit.ly/g96QR>

## Endnotes

- <sup>1</sup> Peter Briscoe, “Rings of Knowledge: Another Way of Seeing the Library.” In *Reading the Map of Knowledge: The Art of Being a Librarian*. Grand Terrace, CA: Palo Verde Press, 2001, 13-18.
- <sup>2</sup> David R. Stewart, *The Literature of Theology: A Guide for Students and Pastors*. Louisville, Westminster, 2003.

## **Supporting the Modern Mystic: Collecting for the “New” Spirituality** **by** **Beth M. Sheppard, The United Library, Garrett & Seabury Seminaries**

The church is in a time of transition as traditional modes of worship, liturgy, ecclesiology and theology are being redefined or even circumvented by new generations of Christians. The thesis will be tendered that this Christian counter-culture, which finds expression in the Emerging Church movement and other groups and practices, is a modern form of mysticism, a characteristic of which is individualistic encounters with God. To demonstrate the value of collecting materials with religious themes that are published in the secular or for-profit realm, the evidence to support the thesis will be drawn from materials produced by the popular music industry. In particular, data will be presented relating to the use of individual or plural pronouns in song lyrics within the hymnals of the United Methodist and Episcopal denominations as well as within an anthology of contemporary Christian music. The final portion of the presentation will include practical insights related to collecting and processing contemporary Christian music media and scores for the Theological Library.

### **Introduction**

The mission of the United Library is to meet the information needs of the communities it serves, specifically one that is United Methodist and one that is Episcopal. So, when Seabury-Western, the first of the two schools involved with the library, declared exigency in 2008 and subsequently reorganized itself as an institution that would exist within an emerging church context, the library was forced to reinterpret how it might support the new endeavors of Seabury-Western, while still addressing the traditional educational format of the other partner institution, Garrett-Evangelical. The first step, of course, was to find out precisely what the emerging church movement might be. For that, the library turned to the writings of Phyllis Tickle, an Episcopalian who had consulted with the Seabury-Western board of trustees during its restructuring and who is scheduled to lead additional workshops on the emerging church at Seabury-Western for current students and interested parties from the lay and ecclesiastical communities during the fall of 2009.

Within her short and concise book, *The Great Emergence: How Christianity is Changing and Why*<sup>1</sup> Tickle describes a great paradigm shift that is impacting social, cultural, intellectual, political and economic structures worldwide, a shift that is driven by technological advances and globalization. In the realm of religion, and particularly North American Christianity, according to Tickle, this has triggered one of the semi-millennial epochal changes in the church, or a “re-formation.”<sup>2</sup> While drawing parallels with the current era and that which characterized the Reformation of the 16<sup>th</sup> century, she describes several characteristics of the change in Christianity which she herself never fully summarizes succinctly, but might be simplified into a list of four characteristics as follows:<sup>3</sup>

- There is an emphasis on “. . . the experiences and values that are internal to the individual” (36), or in other words, “. . .the direct contact of the believer with God . . .” (85)
- There is no sense of an ecclesiastical authority to arbitrate correct belief or action (45) and also no need of an ordained clergy for pastoral functions (92-93)



- There is a redefinition and acceptance of the role of women (87, 107-117)
- There is a perception that the movement is anti-intellectual (159)

Oddly enough, these characteristics, although designed to elucidate Tickle's description of the emerging church movement, might also serve to recapitulate the basic qualities of medieval mysticism as described in an article by Michael Lauwers and Marie-Hélène Congourdeau in the *Encyclopedia of the Middle Ages*.<sup>4</sup> To condense this article into its salient points, the two authors remark that medieval mysticism in the West during the 12-15<sup>th</sup> centuries:

- “. . . came to designate the direct experience (and knowledge) of God . . . ” in accordance with a definition advanced by Jean Gerson.
- “. . . its adherents formed informal circles on the margin of ecclesiastical institutions, whose members, lay and clerical, met or wrote to each other to share their experiences.” Further, “. . . being a personal adventure whose ultimate aim consisted in merging with God in a vision excluding any intermediary, the priestly ministry was no longer of much use to the believer who underwent such an experience . . . ”
- Due to the prevalence of women in the movement it was described by several Anglo-Saxon historians “. . . as a sort of refuge for women who felt alienated in a Church controlled by men.”
- Engendered mistrust and severe criticism in some quarters of the church as evidenced by the condemnation of Meister Eckhart for pantheism and the re-writing of several of the works of the female mystics on the grounds that they needed to edit the works of “. . . the emotive and unlettered woman”

The parallels between Lauwers' description of medieval mysticism and Tickle's formulation of the characteristics of the emerging church movement are almost eerie. And indeed, Tickle herself does acknowledge that there is a mystical quality to the emerging church movement. She writes, “Both in its secular and its religious forms, emergence thinking has a mysticism . . . ”<sup>5</sup> the nature of which is related to the fact that its adherents are post modern and believe in paradox.

### Chief Characteristics shared by “Mysticism” and the “Emerging Church”

Primacy of Personal Experience  
No need for ecclesiastical authority  
Heightened role for women  
Disparaged or marginalized by existing  
institutional leaders

The parallels, as striking as they are, require attention to Lauwers' and Congourdeau's final point in their article. They comment, “It has been said of the last centuries of the Middle Ages that they underwent a veritable ‘mystical invasion,’” and they add that the ubiquity of this movement amongst the laity profoundly changed the institutional church. Might it just be possible that what Tickle is observing is not yet

a “re-formation” of the church proper, but rather a resurgence of mysticism in the modern era? Granted, the current emergents (the term used to describe participants in this movement) are not necessarily experiencing dormition, stigmatization or other phenomena as did their counterparts a half a millennium ago, so the parallels between the emerging church movement and Lauwers’ article only represent a bare sketch of surface similarities. No doubt there are some very real theological differences<sup>6</sup> that such a simplistic presentation as this is not designed to cover. Nevertheless, the parallels are striking enough so that one might label the current phenomenon “modern mysticism.” This descriptor might serve as a synonym for the tag “emergent church.” But how to test the hypothesis that the current phenomenon is, like that of the Middle Ages, at least characterized by personal experience and open to the contributions of women?

## **The Experiment**

### ***Overall Design***

All Christian religious interactions with the divine are experiential, so any experiment must take into account writings or other artifacts that capture this element. Within worship, one avenue for human/divine communication, the practice of singing has long been a mode in which believers have given expression to their experiences of the divine within their lives. Indeed, scripture itself bears witness to this not only with the book of Psalms, but also through a variety of hymns scattered throughout the corpus like Miriam’s ebullient song on the banks of the Red Sea in celebration of God’s intervention on behalf of the Israelites by drowning Pharaoh’s army. If indeed hymns and songs reflect the core theological presuppositions and give voice to how faith is experienced by believers, then it is logical to assume that the lyrics collected by worshipping bodies in their hymnals and praise books should be instructive.

Certainly, music plays as vital a part in the emerging church as it does within traditional institutions. During the course of her exposition within her book *The Great Emergence*, for instance, Tickle comments on the central role of music when she writes, “Perhaps no other single thing has so threatened and changed the hegemony of formal Christian worship as (the) shift in our general affection from performed to participatory music.”<sup>7</sup> By participatory music she references the dissemination of the Walkman and the iPod which provide 24x7 access to music on demand in personalized mixes of favorite songs. This is contrasted with traditional church music, which, due to being accessible only at its appointed hour and evidencing limited instrumentation, might seem “bland.” Tickle’s adjective “bland” is actually a loaded word, implicit in which is the contrast between the hymns long cherished by the institutionalized church and the rather snappy and/or melodic praise-worship-rock-rap-folk-country-hip hop-alternative and the myriad of other genres of songs that collectively are known as Contemporary Christian music. Although long-established mainline denominations do stick their toes in the water of CCM, as Contemporary Christian is often abbreviated, with services that make use of praise bands and overhead projectors, they have not as fully embraced it as has the emerging church. It is ironic, perhaps, that the headquarters of the United Methodist denomination is located in Nashville, arguably one of the great music centers of the U.S., yet that denomination does itself not have a recording studio. Thus, for purposes of this paper, an underlying assumption is that the contemporary Christian music movement has a close association with the emerging church.<sup>8</sup>

Having identified CCM with the emerging church and traditional-style published hymnbooks as the domain of denominations like the Episcopal and United Methodist as served by the United Library, the next task is to determine what information might be profitably mined from such collections in relation to the assertion that just as mysticism evidenced a focus on personal, individualistic experience and a more prominent role for women, so too does the emerging church.

One sign of whether the experience of the divine is predominantly communal, occurring within the context of Christians worshipping together, or intimate, focused on personal experiences that characterize each believer's own interaction with the divine, involves the words chosen in the texts of hymns and songs. Specifically, the nature of these two poles, corporate or individualistic, should be reflected to some extent in the lyricists' use of pronouns, particularly first-person pronouns. In particular, plural pronouns such as "we," "us," "our," when sung by a group, would highlight common experiences and invite singers within the worshipping body to join in the sentiment being expressed by the larger group. An example is a hymn such as Francis of Assisi's *All creatures of our God and King*. St. Francis employs not only the plural possessive pronoun "our," which indicates a common experience relating to the acknowledgement of God's kingship, a metaphor that resonated with Francis' medieval feudal context, but then enjoins the congregation, "let us sing, Alleluia." By using the exhortation with the pronoun "us," the group is urged to a common action. By contrast, singular pronouns like "I," "me," and "my" when appearing in lyrics likely reflect a more personal and private encounter with God akin to the individualized aspect of mysticism. For instance, on the opposite end of the spectrum from the Franciscan founder's sentiment, the hymn *In the Garden* written by C. Austin Miles in 1913 opens with the phrase, "I come to the garden alone"<sup>9</sup> and closes its refrain with the idea that the joy experienced in that moment "none other has ever known." Thus, the hymn *In the Garden* records an intimate, exclusive experience that encourages introspection and self-reflection.

If indeed the presence of pronouns within hymn texts reflects individualistic or communal modes of faith experience and mysticism is associated with the former, then collections of worship songs that contain higher percentages of songs with singular pronouns like "I," "me," "my" might be indicative of a mystical bent amongst those who sing them. The task is simply to begin counting pronouns and then compare the resultant percentages of singular versus plural within each collection and then across the three—Episcopal, United Methodist, and Contemporary Christian.

The Individual experiential relationship with the divine, however, was only one characteristic of medieval mysticism. The other was a heightened role for women. Testing whether or not women within the contemporary church movement, like the women of the medieval mystic era, have a more prevalent role in their worship experiences than do those in the traditional faith expressions of the United Methodist and Episcopal denominations should be relatively easy to accomplish. Just counting the number of women who serve as songwriters or lyricists should result in quantitative data that would allow a comparison to be made between the "emergents" or "contemporary Christians" and the mainline United Methodists and Episcopalians. There is a caveat, though, in how one proceeds. In the contemporary Christian music world creation of lyrics and tunes occurs simultaneously. Further, the song texts and music both, in many, many cases, are attributed to the collaborative efforts of two or more individuals. For purposes of this

analysis, if a woman was involved in the crafting of the words of a Contemporary Christian song, either as an individual or within a collaborative effort, that song will be “counted” as one associated with a female lyricist. On the other hand, should a female simply serve as a translator, the gender of the original lyricist, hymnist or poet would be the determining factor for inclusion.<sup>10</sup> As a further consideration, care will be taken not to confuse the performing artist and the individual or group creating the verses. For instance, “Point of Grace” is a women’s trio that consistently wins Christian music awards. Yet, many, many of the songs that they record are actually written by men. In order to make certain that the comparison between the hymns of traditional denominations and the Contemporary Christian music is one of apples to apples, the only concern will be with the gender of those writing the words.

### ***Methodological Considerations***

Prior to commencing the experiment and plunging into counting either the number of female hymnists or singular vs. plural first-person pronouns, a few additional parameters on how the study will be designed must be put into place. These fall under three basic categories: determining limits regarding languages and foreign words, making some determinations at the level of semantics and selecting the specific corpus of hymns/songs that would be studied for each worshipping body.

First, although collections of church music are prone to include words, phrases, and even songs in foreign languages, be they ecclesiastical Latin or a tongue of the modern world, first-person pronouns are only analyzed in those hymns rendered in English. If multiple languages are present, only those stanzas presented in English translation are studied for their pronoun usage. This is due in large part to the underlying grammatical constructs in individual languages. Limiting the study to English assists in consistency, particularly when also attempting to apply a few rules regarding how pronouns are used within a text, an activity that involves word meaning, or semantics.

Certainly, if hymn and song texts should be available in scanned version with OCR, statistical analyses such as that proposed here might be accomplished easily. But, in a sense, manually executing the project does provide an opportunity not merely to “count” pronouns, but also to examine their contexts. With personal pronouns attention to semantics is fairly important and is the second area in which specific methodological decisions were made. First, given that possessive pronouns such as “my” or “our” can be applied, as it were, to a human’s interactions with the world rather than merely with the divine, the decision was made to only count “my” or “our” when the referent was the deity. Hence, “my savior,” “my God,” “my redeemer” and similar expressions were included, but other possessives such as “My country tis of thee”<sup>11</sup> or the “my” of the sentence, “There are waterclour ponies on my refrigerator door,”<sup>12</sup> which occurs in a contemporary Christian hymn written in 1987 by Wayne Watson, would be excluded. Along slightly different lines, when the song writer takes on the “persona” of a Biblical character, the personal pronouns were excluded. The assumption is that in many cases the first-person pronouns are being used like the “historical present” to make the narrative of the biblical story vivid rather than as a means for focusing on community. So, for instance, “We three kings of Orient are” is eliminated, as were a few songs regarding Mary birthing the Christ child. Furthermore, care was taken not to count the words, “I Am,” which is a personal name for God rather than a reference to an individual believer. With these semantic guidelines established, all that is left is to select the hymns and song collections that are to be studied.

In the case of both the Episcopal Church and the United Methodist church there are main hymnals as well as supplementary songbooks. To illustrate, since it published the *United Methodist Hymnal* in 1989, the denomination has also produced a 2000 hymnal supplement entitled *The Faith We Sing* which boasts the addition of new songs written in the twenty-one-year interval between the two and includes music from Taizé, old-time favorite hymns, and praise/worship songs. There are also special collection songbooks, like the 2007 *Zion Still Sings*, which, in addition to traditional spirituals, includes gospel songs, hip hop, and a smattering of urban rap. With regard to the Episcopal Church, the most recent hymnal, entitled *The Hymnal 1982*, was copyrighted in 1985. Since 1985, the Office of Black Ministries of the Episcopal Church has issued its own denominational collection of spirituals and gospel hymns (though the description on the Church Publishing website does not mention urban rap). It is entitled *Lift Every Voice and Sing II*. There have also been various hymnal supplements including *Wonder Love and Praise* (1997) and the women's hymnal *Voices Found* (2003). In short, the musical world and tastes are changing, and this is impacting the music used in congregations. Nevertheless, despite the presence of supplements and special interest collections, their use amongst congregations is a matter of budget and local preference. Therefore, the most consistently used and thereby normative hymnals present amongst worshippers in the denomination are the primary hymnals. And thus, for this investigation, those are the hymn collections that will be analyzed.

There are, though, a few additional methodological considerations with regard to using these two denominational hymnals. First, repeated hymn texts within the respective hymnals were de-duplicated. Indeed, both denominations have issued a fair number of hymn texts multiple times with alternate hymn tunes. While the Episcopal hymnal tends to present these sequentially one after the other, in the case of the United Methodist hymnal, some hymns appear pages apart, such as is the case with *Come Sinners to the Gospel Feast*, which is printed on pages 339 and 616, the first being within the section on invitation and the second nestled amongst other hymns relating to communion. In any event, the texts were just counted once. Another factor relating to the total number of hymns presented involves the fact that the United Methodist hymnal intersperses canticles and prayers within its section on hymns. Indeed, the *Serenity Prayer*, number 459, and other worship aids similar to it were removed lest they skew the statistical analysis. Likewise, the Psalter was not included. As a result of the de-duplication and the elimination on non-hymn worship aids, the working totals were roughly equivalent—609 for the Episcopal and 576 for the United Methodist.<sup>13</sup>

In the case of the contemporary church movement, however, there is no “official” ecclesiastical body to collect songs. This is itself stark evidence that the modern movement neither cedes authority to nor employs the structures and strictures established by denominational institutions, again, a characteristic that is markedly similar to the mystical outpouring in the Middle Ages. Individual artists now produce not only CDs via independent and commercial distributors but also the printed music of the tunes and lyrics on single albums which number only a dozen or so songs. Further, the secular music industry is intertwined with the Christian recording business in ways which add complicated wrinkles as some songs may “cross over” from Christian charts to mainstream listening audiences. For instance, EMI records, which produced recordings for performers like Pink Floyd and Iron Maiden, now, under its subsidiary

EMI CMG (Christian music group), represents Christian songwriters such as Steven Curtis Chapman and tobyMAC. Consequently, it has the marketing know-how and distribution network firepower to propel its artists in both the Christian and secular music arenas. So, in a world driven by album sales and hit singles, what is the most equivalent music format to the traditional hymnal? The answer is the Christian music anthology, or fake book.

Anthologies, when they exist, are comprised of titles selected by publishers without regard to theological content. Since “fake books” in particular are designed for use by praise bands rather than congregations, the songs are arranged in strict alphabetical order<sup>14</sup> for ease in locating the songs on the music stand. And, the praise band is presumably selecting songs based on musical ability, practice time, or other criteria. The assumption is that hymn words will be projected for use by the congregation under arrangements such as those provided by a Christian Copyright License<sup>15</sup> and thus the lyrics are seen in isolation from the entire collection. This is dramatically unlike the United Methodist hymnal, for instance, which is described as a formative resource and an instrument “with which the spiritual heritage received from the past is celebrated in the present and transmitted to future generations.”<sup>16</sup> To help elucidate theological and denominational interpretations of the music, the United Methodist hymnal groups and labels hymns in accordance with their applicability to liturgical events and cycles in the life of the church as well as with specific theological precepts such as “grace.” This theological and thematic grouping enables a hymn with individualistic pronouns, like the aforementioned *In the Garden*, to fit within the overarching formative context of the community. To be sure, rather than encourage the mental image of an individual believer privately encountering Christ in a quaint walled kitchen garden, the United Methodists deliberately set *In the Garden* within a section related to “Christ’s gracious Life”—specifically his “resurrection and exaltation.” Imagining the empty tomb and the Easter garden while singing that hymn lends it quite a specific interpretation.

Since they are not particularly given to prefaces, the collections of contemporary Christian Music produced by secular publishing houses are assembled according to unstated aims. These might include the popularity of particular songs, merit obtained by the winning of awards such as the “Dove” award, or even by practical concerns relating to royalties and permissions. The user of the anthology does not know. Rather than become bogged down with hidden or non-extant theological agendas as reflected in the anthologies, selecting one for this pronoun analysis project was based on simplistic standards. First, the goal was to find a body of “Christian” songs that spans several decades given that the emerging church movement did not spring upon the world fully formed, but has been developing for quite some time. The collection also had to represent a wide selection of distributors, and include, if not a comprehensive list of genres, at least a fairly broad variety. To this end, the anthology chosen was the *Best of Contemporary Christian* published in 2002 co-jointly by Hal Leonard and Word Music. Word Music is owned by Warner Music Group, and Hal Leonard is the print music distributor for many record labels. Thus, the anthology, which contains 421 songs, ranges from an Andraé Crouch song copyrighted in 1966 by Manna Music, Inc., to a Marc Byrd/Steve Hindalong work entitled *God of Wonders* copy written in 2000 by New Spring Publishing. Of course, EMI and Sony/ATV are represented too.<sup>17</sup> As an added bonus, this particular anthology is fairly ubiquitous. According to WorldCat as of June 2009, it was held in 107 libraries across

the country. As if to underscore, though, how marginalized Contemporary Christian Music is from the mainline denominations, virtually all holdings were in public libraries rather than seminaries, the notable exceptions being Oral Roberts University, Southern Baptist Theological Seminary, and the United Library of Garrett/Seabury.

With these weighty considerations of how to treat texts in foreign languages, watching for specific items at the “meaning” level of pronoun analysis, and ultimately selecting the three sets of printed music to be used, all that is left is to present the resultant data and determine if it does support the presupposition that, like the phenomenon in the Middle Ages, the emerging church is in a sense a modern form of mysticism that bears commonalities with its medieval forebear in terms of focus on personal experiential relationships with God and significant participation by women.

## **Data and Observations**

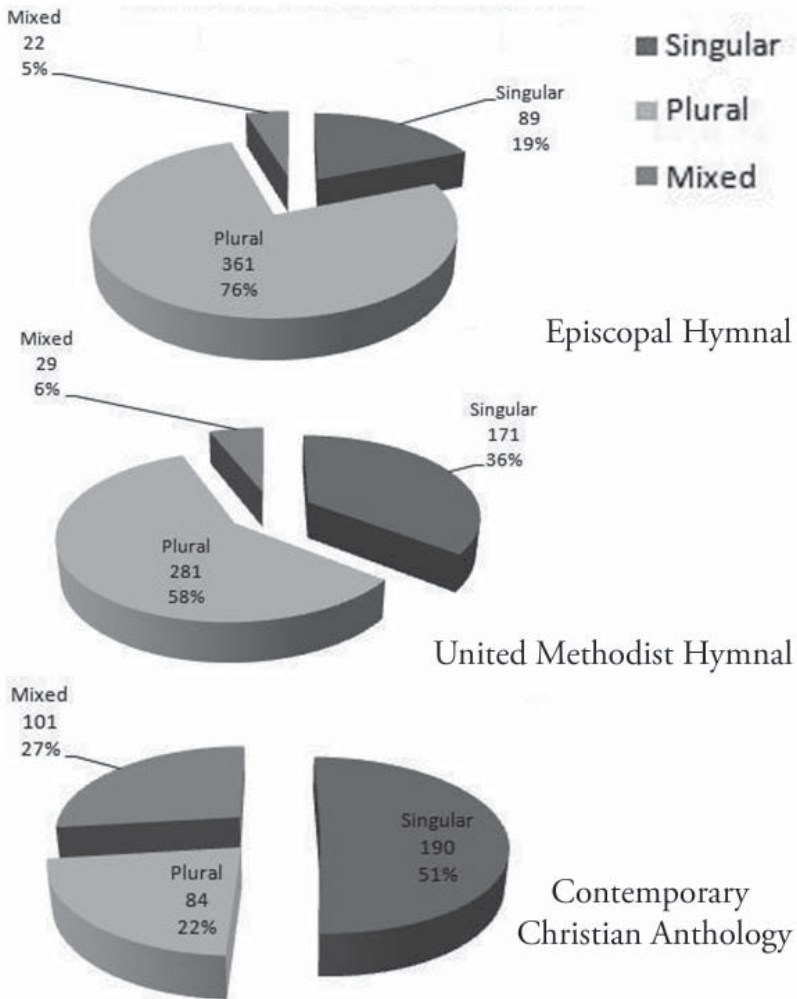
### ***Overall Use of Pronouns***

It is said that a picture is worth a thousand words. That is certainly true when statistical data are presented in chart form, and, thus, this section of the paper will contain several. The de-duplicated Episcopal hymnal of 1984 was, by chance, the first hymn collection to be subjected to analysis. It contained 609 unique hymn texts. Of those, 471 or 77% included at least one first-person pronoun, whether singular or plural. This was roughly similar to those of the other two bodies of faith songs. The United Methodist hymnal had 576 unique hymns with 481 or 83% with first-person pronouns, and the Contemporary Christian anthology weighed in with 421 unique titles, 375 or 89% containing at least one first-person pronoun. The remaining hymns in each of these collections, as one would expect, featured second person generally in the form of admonitions; or third person, which often involved songs that narrated Biblical stories. One surprising element was that rather than individual hymns containing either singular or plural first-person pronouns, a number of hymn texts contained both. For purposes of this analysis, those were labeled “mixed” texts. Examples of mixed hymns were those like “Amazing Grace,” which though using first-person singular in the portion written by John Newton, is often printed with a fifth verse attributed to an anonymous writer who added a plural pronoun. In addition to songs where the authorship was a collaborative enterprise, mixed pronouns also showed up in instances where the song involved two characters. A hymn like “In the Garden,” which was used earlier in this paper and appears in the United Methodist hymnal, includes the phrase, “and the joy we share as we tarry there.” In that hymn the “we” includes both “Jesus” and the “I” who experienced his presence amongst the flowers. The contemporary Christian music anthology was not without mixed hymns as well. A very large percentage of songs written by Steven Curtis Chapman, for example, begin with one of Chapman’s personal observation about life expressed with a singular pronoun and then have final stanzas or choruses that make use of plural pronouns. This is used so frequently in Chapman’s writing that it probably is a device for establishing a relationship between the individual performer (Chapman performs his own compositions) and the audience. In terms of rhetoric, it would be described as a technique of “identification.”

That being said, of the songs in the three respective collections, the percentage breakdowns of use of first-person pronouns were as follows:

- Episcopal: 19% (89) singular, 76% (361) plural, and 5% (22) mixed.
- United Methodist: 36% (171) singular, 58% (281) plural, and 6% (29) mixed.
- Contemporary Christian: 51% (190) singular, only 22% (84) plural, and 27% (101) mixed.

Figure 1

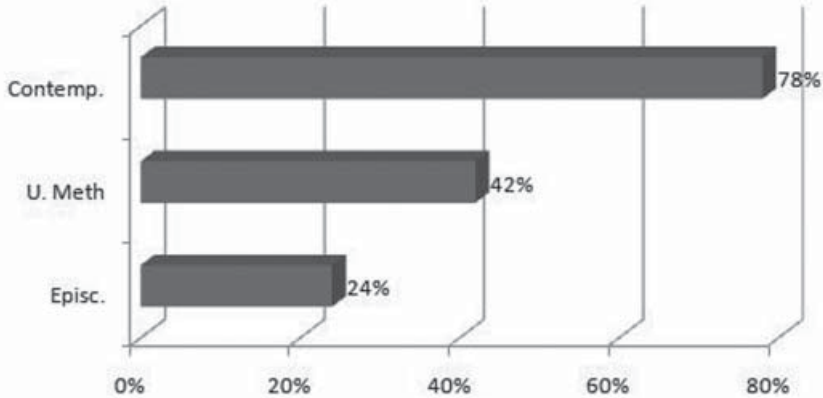


## A Comparison of the Use of First Person Pronouns by Collection



Since the task was to identify the use of “singular” personal pronouns as a sign of personal relationship with the divine and a characteristic of mysticism, the mixed hymns/songs may be counted with the singular first-person texts. At that point, the percentages of singular first-person hymns in comparison with plural may be graphed thus:

Figure 2



## Overall Comparison of Singular Pronoun Use in the Three Hymn/Song Collections (includes “mixed” songs with singular/plural lyrics)

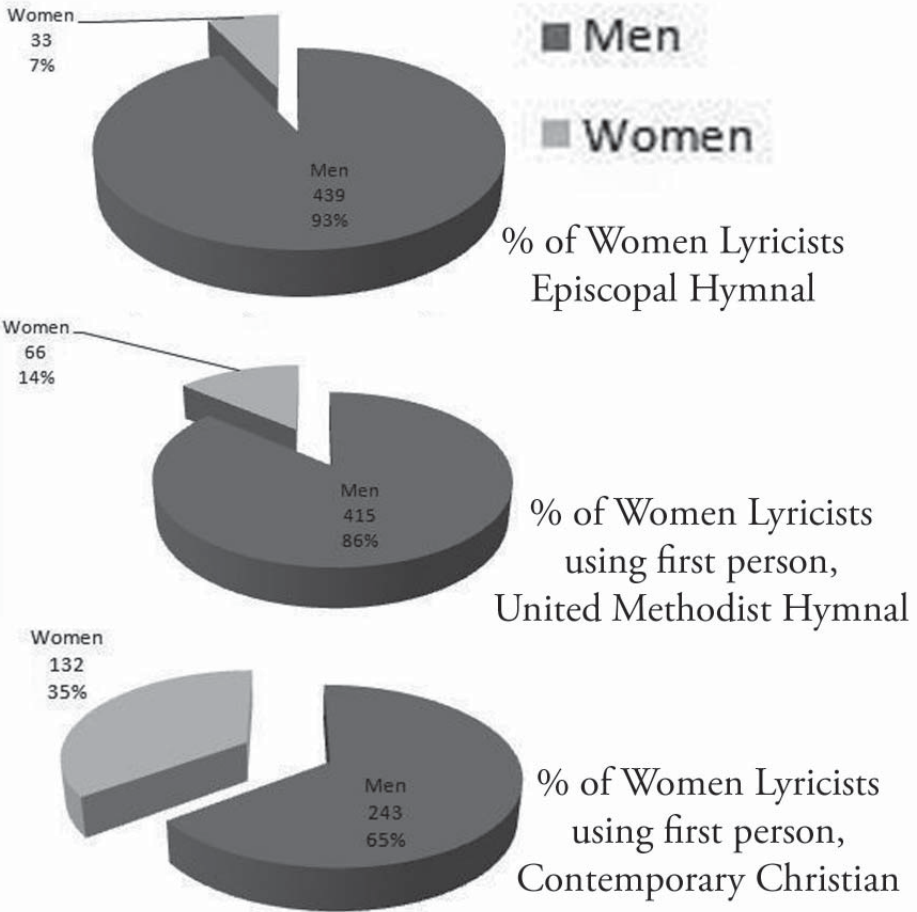
The results are dramatic. The use of first-person singular in songs within the contemporary Christian anthology far outstrips the percentages in the hymnals of the two long-established denominations. The results are conclusive. The emergent church as reflected in contemporary Christian music places a higher emphasis on personal experiences of the divine in a way similar to the mystics of the Middle Ages, than do the Episcopal and United Methodist denominations.

### *Participation by Women*

But what of the role of women? As was true with the mystics of the Middle Ages, are women playing a greater role in the hymn writings of the emerging church than are women of the two traditional denominations analyzed here? The statistics for each group reveal the following participation percentages by women lyricists in writing hymns that contained first-person pronouns (whether singular or plural):

- Episcopal: 7% (33) women / 93% (439) men
- U Methodist: 14% (66) women / 86% (415) men
- Contemp Christian: 35% (132) women / 65% (243) men

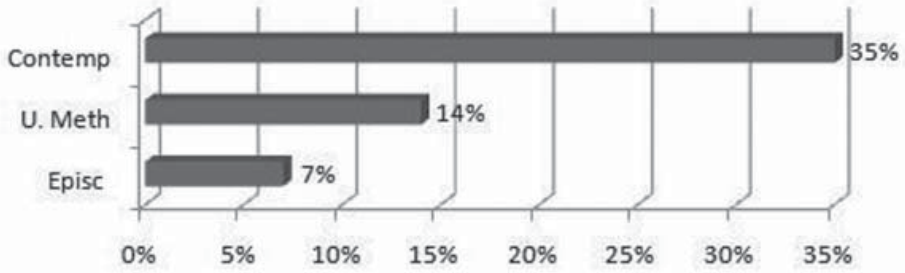
Figure 3



### **A Comparison of Women to Men of Hymn/Songwriters Who Used First Person by Collection**

When graphed comparatively amongst the three groups, the results clearly show that women have had a hand in writing many more of the lyrics in the Contemporary Christian collection than in the two “organized” religious denominations:

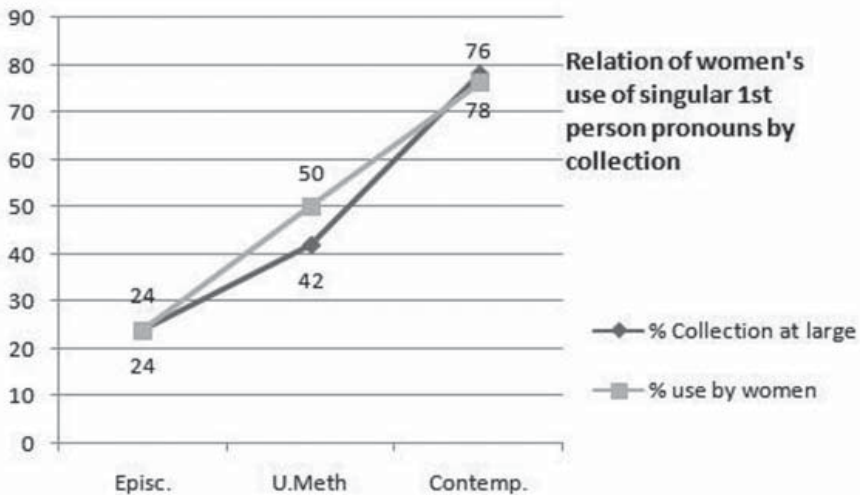
Figure 4



### Overall Comparison of Women’s Involvement in Writing Lyrics with First Person Pronouns within the Three Hymnal/Song Collections

Further, proof that the “theology” and underlying precepts are related to denomination rather than gender is provided by the fact that when hymn texts written by women alone are considered, the percentages of singular vs. plural first-person pronouns mirror the percentages of the larger body of works almost perfectly amongst contemporary Christians and Episcopalians and deviates by only 8% in the case of United Methodists. Gender is not what determines whether one is more inclined to include singular vs. plural pronouns in the text.

Figure 5



### Singular Pronoun Selection Reflects “Group Bias” Not “Gender Bias”

Clearly, if women's involvement was another characteristic of the mysticism of the Middle Ages then the emerging church, as represented by the writings of the Contemporary Christian Music movement, is more akin to that episode in the history of faith than are the other two denominations. Indeed, the women expressing their faith within popular Christian music is more than double that of even the United Methodist Church, which is known for having accepted women into ordained ministry decades before their Episcopal counterparts.

While there is much that is different between the emerging church and the mysticism in the Middle Ages—certainly, Julian of Norwich was not known to play an electric guitar or pound out a driving back beat on a trap set—nonetheless, both the emerging church (as reflected in the statistics relating to contemporary Christian music) and the mysticism of the West in the centuries prior to the reformation were characterized by increasing participation by women and a focus on personal or individual experiences of the divine. Thus, it is possible to describe the emerging church trend as a recurrence of the mysticism and to label its practitioners “modern mystics.”

### **Implications and Directions for Further Study**

So where does one go from here? Anthropologists and sociologists of religion might take an analysis of contemporary Christian lyrics a few steps deeper. While both the United Methodist and Episcopal hymnals were arranged thematically, a study that focuses on the recurring motifs found within the lyrics of contemporary Christian music would be of value. Indeed, although not the subject of this particular study, reading the lyrics of the CCM anthology revealed many songs centered on friendship, marriage, the requirement of being a role model for one's children, spiritual battles, and Christ's death on the cross for individual fallen believers. A formal analysis of these topics within the CCM movement would be instructive. If traditional Protestant denominations are shrinking in membership, perhaps it is because they are out of touch with or not adequately addressing the sort of themes and religious questions that are of interest to the boarder U.S. populace. Further, testing for the existence of “intimacy” should be expanded from a study of “pronouns” to other language and images that reflect individualistic encounters with the divine. In addition, a study such as this might be expanded to take into consideration the hymnal supplements or even the songbooks of other denominations.

In terms of direct implications for the United Library, the percentages relating to first-person singular pronouns and the prevalence of women lyricists showed that should Seabury-Western Theological Seminary fully align itself with the emerging church, our current collection would, at best, be of marginal interest or deemed not relevant by that student body and faculty. One remedy was to change our collection development strategy. Since records of the mystics of the Middle Ages are now worthwhile primary sources for those studying the history of Christianity, one might assume that eventually the same might be true of items that are currently missing from the United Library's collection related to the emergent church or “modern mysticism” including Christian fiction, Contemporary Christian music, and videos. So, while satisfying Seabury's current interest in the emergent church, collecting at least some of these materials was identified as a means of preserving them for future study. The staff of the United Library decided first to concentrate on Contemporary Christian music, despite the fact that no one amongst the staff is actually familiar with it. The first decision to make was that of “format.” Anyone who had an old cassette collection or, heaven forbid, a reel-to-reel tape collection lingering unused in a dusty corner of the collection knows that formats are fluid.

Hence the preferred mode is for “digital” performed music and printed music scores. Yet the vendors for the stuff were not easy to find. Unlike print book publishers who flood mailboxes with new book release circulars and postcards, the mail bins of the United Library remain strangely devoid of advertisements for Christian music. Likewise, vendors such as Hal Leonard and Word are missing from the exhibit halls of ATLA. So, the library seeking to collect these sorts of resources must be deliberate and self-directed.

With regard to streaming music, the library provides access to the Naxos music database<sup>18</sup> for access to classical tracks, but has not found an equivalent subscription database for Contemporary Christian music. We continue to search. CDs are plentiful and available through a wide array of outlets. Within one year we have added over 200 of these to the collection. We did, of course, let our student population guide us in our choices. By means of a simple “suggest a group” sheet, students provided the names of over 50 of their favorite artists. The number of genres is bewildering: everything from pop to “Christian Jazz” to rap to hard rock. With raised eyebrows, we gamely purchased albums such as Stryper’s 1986 album, *To hell with the devil*. The cover depicts several fellows dressed in yellow and black bumble-bee striped costumes with shoulder-length teased hair. Listening to the CD was not on our to-do list. We simply cataloged it and took comfort in the fact that STRYPER is an acronym for Salvation Through Redemption, Yielding Peace, Encouragement and Righteousness.

To take into account the different genres and the fact that the goal was for albums of similar genre to sit together on the shelf, we modified the M1630.18 call number by extending it one more digit to indicate the various genres. The name of the group was then cuttered and, ultimately, so was the title of the album. In this method, the CDs appear on the shelf roughly in the way that patrons are accustomed to browsing them in music stores.

To determine genre, we turned to sources on the web in order to classify artists. These include sites like Contemporary Christian Music Magazine, Group’s contemporary Christian Music charts, and the Dove awards.<sup>19</sup> Also, in acquisitions we have found it helpful to keep track of what we are buying by purchasing a group or performer at a time so that we might easily see compilations of songs from earlier albums, which we wish to avoid collecting.

Unlike CDs, printed music is quite hard to ferret out using sites like Amazon.com unless one has the ISBN. The site [www.worshiptogether.com](http://www.worshiptogether.com), though, has a link for printed music that is quite helpful in identifying the main Christian music publishers.

In any event, collecting for the modern mystic is at once entertaining and challenging.

## Endnotes

<sup>1</sup> Phyllis Tickle, *The Great Emergence: How Christianity is Changing and Why*. Grand Rapids, MI: Baker, 2008.

<sup>2</sup> Tickle, 38

<sup>3</sup> For another description of the emergent church as well as summaries of other books see Scot McKnight, “Five Streams of the Emerging Church,” *Christianity Today* (February, 2007): 35-39.

<sup>4</sup> Michel Lauwers, Marie-Hélène Congourdeau. “Mysticism: The West, 12th-15th Centuries” in *Encyclopedia of the Middle Ages*. Ed. André Vauchez. © 2001 by James Clarke & Co. Encyclopedia of the Middle Ages (e-reference edition). Distributed by Oxford University Press. Northwestern University. 6 June 2009<<http://www.oxfordreference.com/views/ENTRY.html?subview=Main&entry=t179.e1930-s1>>.

<sup>5</sup> Tickle, 159-160.

<sup>6</sup> In the current age, U.S. democracy does not have a hierarchical structure and individuals are formed in ways to value self-actualization and self-worth. Thus, the direct revelation of the divine to mere humans would not necessarily have the emotional effect that would be experienced to the extreme by a medieval believer for whom God was not only revealing God's self, but was completely circumventing the accepted hierarchies inherent in feudal structures. To put it more concretely, the modern mystic would not be as humbled as would a medieval counterpart by the realization that God's nuclear revelation was being put into human clay jars.

<sup>7</sup> Tickle, 105.

<sup>8</sup> The date for the advent of the emerging movement is not easily pinpointed. While the label itself seems relatively recent, Tickle sees precursors as early as the 1906 Azusa Street phenomenon in Pentecostalism (pp. 73-84).

<sup>9</sup> *The United Methodist Hymnal*, # 314.

<sup>10</sup> Another issue to be considered when calculating percentages is how to treat hymn texts which are anonymous, such as spirituals. The number of these, however, is negligible. For instance, there were 23 anonymous works within the 472 Episcopal hymns that contained first-person pronouns. Calculations in this paper did not disaggregate "unknown" hymns from those of the majority population, the male writers.

<sup>11</sup> This hymn is in both the Episcopal (717) and the Methodist hymnals (697).

<sup>12</sup> *Best of Contemporary Christian*, 536.

<sup>13</sup> These totals are probably accurate within +/- 2% due to human errors related to counting as well as judgment calls relating to the treatment of hymns that were presented without accompanying hymn tunes, particularly in the United Methodist Hymnal. Where lyrics were presented as a poem without accompanying suggested tune, the usual practice was to not count them in the total.

<sup>14</sup> The *Best of Contemporary Christian* anthology is "loosely" alphabetical, making adjustments for layout. For instance, "Via Dolorosa" is sandwiched in the midst of the "Y" section to create uniform appearance of the page format.

<sup>15</sup> <http://www.ccli.com/>

<sup>16</sup> *United Methodist Hymnal*, V.

<sup>17</sup> For example, *Best*, 252, 242.

<sup>18</sup> <http://www.naxos.com/>

<sup>19</sup> Collection Development Resources Lists were distributed to session participants and included Purchase of CDs = [www.Amazon.com](http://www.Amazon.com); United Methodist Publishing House <http://www.cokesbury.com/forms/music.aspx?lvl=Browse+By+Category>. Identifying "genres" or for determining "best-sellers" within Christian Music = Dove Awards <http://www.doveawards.com/doveawards/nominees.php>; Contemporary Christian Music Magazine <http://www.ccmagazine.com/>; Group's Contemporary Christian Music Charts <http://www.ministryandmedia.com/CCMchart/default.htm>; Billboard's Christian Charts [http://www.billboard.com/bbcom/charts/christian\\_gospel\\_index.jsp](http://www.billboard.com/bbcom/charts/christian_gospel_index.jsp). Sources for printed music = <http://www.worshiptogether.com/>; <http://www.wordmusic.com/>; <http://www.halleonard.com/>.

## **A Survey of Eastern Orthodox Libraries and Collections in the United States** by **David E. Cassens, Pius XII Memorial Library, St. Louis University**

Among the many research libraries in the United States that specialize in Slavic and East European studies, there are only a few that can be considered stand-alone Eastern Orthodox Theological library collections. In each case, these libraries are associated with the Orthodox Church, and, as a result, many times pass under the radar of students and scholars who are interested in the history of Eastern Christianity. Each of the libraries surveyed have similar origins, in that they were initially formed through the donations of the personal libraries of Orthodox priests and scholars. From the core of these donations, each of the libraries began expanding their collections to support the respective curricula and research needs of their institutions. The purpose of this introductory survey is to bring the attention of those outside the Orthodox Church to these special libraries and their rich and special collections on Eastern Christianity and Orthodoxy in the United States.

### **Archbishop Iakovos Library and Learning Center**

The Archbishop Iakovos Library and Learning Center, located in Brookline, Massachusetts, is the academic library for the Hellenic College and the Holy Cross Greek Orthodox School of Theology. It is also the repository of the personal archives of Archbishop Iakovos (1911–2005), the late Primate of the Greek Orthodox Archdiocese of North and South America, whose episcopate ran from 1959 until his resignation in 1996. The Iakovos Archives document the history of the Greek Orthodox Church in the Western Hemisphere. The Library and Learning Center also serves the general academic and religious community of Hellenic College and Holy Cross by supporting the curricula of the undergraduate college and the master's program in theology at Holy Cross Seminary.

In addition, the holdings of the library include a rare book collection in Orthodox, Greek, and general religious studies, as well as an archive of materials related to the history of the school and the Greek Orthodox Archdiocese of America.

At the time of the formation of the Holy Cross Theological School in Pomfret, Connecticut, in the late 1930s, there was a concerted drive among the clergy and laity to create a research library to support the school and seminary. By the second anniversary of the school, the library's collections numbered over 1,500 volumes; however, this collection was destroyed in a fire during November 1943, and rebuilding the collection became a priority.

When the school moved to Brookline, Massachusetts, in 1947, the library was established on the ground floor of a building next to the school's dining hall. As the school grew and expanded, it quickly became apparent that there was a need for a larger library. After a successful fundraising campaign, the Cotsidas-Tonna Library was built in 1960. Prior to 1950, the library's collection numbered nearly 5,000 titles with 18 current periodical titles. By 1960 when the Library moved into a new facility, its catalog reported holdings of more than 25,000 items.<sup>1</sup> By 1976 the collection had grown to 60,000, and in 1989 it numbered more than

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<sup>1</sup> Very Rev. Dr. Joachim Cotsonis, "The Archbishop Iakovos Library and Learning Center," *The Greek Orthodox Theological Review*, 45, Nos. 1–4, (2000): 308–309.

104,000 items. By the early 1980s, space for collections again became acute. A new fundraising campaign was undertaken to construct a new library and learning center.

The groundbreaking for the school's new Library and Learning Center, which was to be named for Archbishop Iakovos, took place on April 1, 1996, the thirty-seventh anniversary of the Archbishop's assumption as head of the Greek Orthodox Archdiocese of North America. In June 1998, the collection moved into the Archbishop Iakovos Library and Learning Center and was formally opened and dedicated on September 12, 1999. The new facility has four floors with approximately 25,000 square feet. It quickly became the focal point of academic studies for everyone who studied or worked at Holy Cross/Hellenic College and for those interested in the history of the Eastern Orthodox Church and its development in North America.

At the present time, the Library's monographic collection contains more than 117,000 titles, and there are 750 serials, 860 microforms, and more than 2,700 multimedia titles.<sup>2</sup> With its move into the new Archbishop Iakovos Library facility in 1998 and the installation of the SIRSI system, an LC conversion project for the entire collection was begun and is still being completed, although most titles that were in Dewey have been converted into LC. However, there were a significant number of volumes that had been cataloged in a classification scheme based on the letter of the Greek alphabet that was devised for Eastern Orthodox books in the Greek language. These materials are being converted into LC. The artifacts within the Iakovos exhibit and collection include personal objects of the Archbishop that span his 37 years as Primate of the Greek Archdiocese. In addition to his personal papers and archives, Archbishop Iakovos donated his extensive collection of rare books to the library. This collection constitutes a significant contribution of early printed books of classical authors, biblical texts, patristic commentaries, lexica, liturgical books, and canonical works which date from the sixteenth to the nineteenth century. One of the earliest volumes in the collection is a 1539 edition of Dionysius the Areopagite's *Ecclesiastical Hierarchy*.<sup>3</sup>

The library's rare book collection also includes seventeenth-century Greek histories and travel books and early studies of Byzantine music of the eighteenth and nineteenth centuries. Some of the most notable titles include *Photios' Bibliotheca* (1610) in both Greek and Latin; *Historiae ecclesiasticae scriptores graeci* (Cologne 1686); *Sancti Gregorii Nazianzeni opera* in Greek and Latin (Paris 1609); a Greek New Testament (Paris 1549); St. Isaac the Syrian's *Eurethenia Asketika* (Leipzig 1770); *P. Gyllii de Constantinopoleos topographia* (Lyons 1632); a Greek description of the Pilgrimage Site of Jerusalem (Vienna 1807); and an original edition of the volumes of the *Acta Sanctorum* (Antwerp 1643–Paris 1940). There are also several manuscripts in this collection; two of the oldest belong to the Byzantine period: a copy of the liturgical prayers of the Liturgy of Basil the Great dated from the fourteenth century and a *Horologion*, which dates from the fifteenth century.<sup>4</sup>

The library's theological collection represents religious studies and the philosophy of religion. This collection includes scholarly literature in scriptural studies, dogmatic theology, church history, spirituality, liturgics, ecclesiology, religious education, pastoral psychology, homiletics, monasticism, ecumenical relations, canon law, sacramental theology, and hagiography. This

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<sup>2</sup> Cotsonis, 313.

<sup>3</sup> Cotsonis, 314–315.

<sup>4</sup> Cotsonis, 315.



collection is concentrated on Eastern Orthodox studies, but there is also significant material dealing with other religious traditions. In addition to the Iakovos Archives, the library has a significant number of archival collections related to the history of the Greek Orthodox Church in the United States and the Greek-American experience. The official Archives of the Greek Orthodox Archdiocese are located on 79<sup>th</sup> Street in New York City. There is also a large pamphlet collection, which includes scholarly off-prints that deal with various theological issues. Included in the archives are early faculty publications of the school and the archives of Hellenic/Holy Cross.

### **Father Georges Florovsky Library at St. Vladimir's Seminary**

St. Vladimir's Seminary Library, founded in 1938, is located in Yonkers, New York, and represents the largest of three Orthodox seminaries of the Orthodox Church in America, known as the *Metropolia* prior to the granting of its autocephaly in 1970 from the Moscow Patriarchate. The library currently has more than 140,000 volumes, of which a quarter are in English. It receives 350 serial titles; the collection reflects the research needs of the faculty and students of St. Vladimir's Seminary. The current collection development policy of the library seeks to acquire all available materials on contemporary Eastern Orthodoxy, with an emphasis on Orthodoxy in North America. A significant part of the collection predates the founding of the seminary library and was acquired by the library as gifts from seminary scholars and friends.<sup>5</sup>

Of special significance in the development of the seminary library was the donation of several large personal libraries, especially that of Fr. Georges Florovsky, one of the most prominent Orthodox Christian priests, theologians, and scholars of the twentieth century. He was also Dean of St. Vladimir's Seminary from 1949 to 1955. Afterwards, Florovsky taught at Harvard Divinity School from 1956 to 1964, teaching patristics and Russian religious thought, and later went to Princeton University 1964 to 1972, teaching Slavic languages and literatures.

In addition to Florovsky's library, the Kolchin Collection of late nineteenth- and early twentieth-century liturgical music materials and the personal libraries of Fr. Basil Rapella, a noted scholar in Orthodox theology and dogmatics, Fr. John Kivko, a specialist in Orthodox liturgy and history, and Michael Czap, whose library specialized in liturgical and theological works, were donated to the seminary to form the nucleus of the library.<sup>6</sup>

Other important collections donated to the seminary library include the personal library of Paul Anderson, one of the founders of St. Vladimir's Seminary and a founder of the St. Sergius Theological Institute and the YMCA Press located in Paris, France; the library of Fr. Paul Lutov, a linguist and the founder of the Russian Christian Student Movement, which includes not only theological, historical, and reference works, but a unique collection of nineteenth- and early twentieth-century pamphlets; the collection of Fr. Alexander Doumouras, a specialist in Orthodoxy in America; and the personal library of Biblical and Scriptural scholar Fr. Georges

<sup>5</sup> Alexis Liberovsky, "Historical Resources of the Orthodox Church in America," in *Tracking the Diaspora: Émigrés from Russia and Eastern Europe in the Repositories*, ed. Anatol Shmelev (Binghamton, NY: The Haworth Information Press), 78-79.; Robert Whitaker, "Two New York Collections for the Study of Eastern Christianity," *St. Vladimir's Theological Quarterly*, 34, Nos. 3-4. (1990): 223-224.

<sup>6</sup> Whitaker, 224.

Barrios. Together these holdings form a unique resource, and may be one of the best in the United States relating to Eastern Orthodoxy in North America and the religious culture and philosophy of early twentieth-century Russian émigrés in Europe and America.<sup>7</sup>

St. Vladimir's Seminary Library is also particularly rich in materials related to the history and development of Eastern Orthodoxy in North America. Among its collections are extensive parish documents, which include yearbooks and parish histories and regional Church periodicals in English and various Slavic languages. The library, too, possesses periodicals in Slavonic, Spanish, and Portuguese from South and Central America, particularly from Sao Paulo and Buenos Aires.<sup>8</sup>

Important historical Russian items include valuable collections in late nineteenth- and early twentieth-century dogmatics, textbooks from pre-Russian 1918-revolution seminaries, a number of popular religious publications, liturgical and homiletic texts, and various catechisms. Rare books and manuscripts include a copy of the Ostrog Bible, one of the earliest and the first complete printed edition of the Bible in Church Slavonic, published in 1581, and a number of eighteenth-century liturgical works, including *Epistolairies* (1702), a *Euchologion* (1742), a *Triodion* (1777), and a *Psalter* (1778). The library also possesses a late sixteenth- and early seventeenth-century manuscript copy of the *Lives of Sts. Zosima and Savvaty*, founders of the monastery of the Solovki Island, and an early seventeenth-century copy of the *Old Believers Pomorskie otverty* by Andrei Denison.<sup>9</sup>

### **Holy Trinity Seminary Library**

Holy Trinity Monastery, located in Jordanville, New York, was founded as a men's monastic community in 1930 under the jurisdiction of the Russian Orthodox Church Outside of Russia (ROCOR). Holy Trinity Seminary and Library opened in 1948. The library is divided between the collections of the monastery and seminary. Like Holy Cross and St. Vladimir's, Holy Trinity monastery and seminary collections were developed out of private library collections, particularly that of Elena Alexander, wife of the first Dean of Holy Trinity Seminary, Nikolai Alexander, and Archbishop Averky Taushev, rector of Holy Trinity Seminary from 1952 to 1976. At the present time, no public online catalog exists for the monastery collection, although a project is underway to add these holdings to the seminary library's OPAC.<sup>10</sup> Most of its holdings are pre-revolutionary titles in the areas of religious studies, theology, history, and literature. A large number of Russian imperial imprints can be found in this collection.<sup>11</sup>

The collection of rare nineteenth-century theological and devotional serials has been moved to the seminary's library from the monastery collection. These titles are being cataloged and inter-shelved with the seminary's holdings, and are available to users. The seminary library serves the monastery and seminary, as well as the wider Russian, Eastern Orthodox, and

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<sup>7</sup> Whitaker, 224.

<sup>8</sup> Whitaker, 223.

<sup>9</sup> Whitaker, 223-224.

<sup>10</sup> Vladimir A. von Tsurikov, "Hidden Slavica: Collections of Slavic Religious, Ethnic, and Cultural Materials at Holy Trinity Seminary and Monastery," in *Tracking the Diaspora: Émigrés from Russia and Eastern Europe in the Repositories*, ed. Anatol Shmelev (Binghamton, NY: The Haworth Information Press), 35; Whitaker, 226.

<sup>11</sup> Tsurikov, 31.

scholastic communities. Researchers are welcome to make appointments to visit the library, and interlibrary loan is available. Specific attention has recently been given to collection development, and the library can now fully support the curriculum of the seminary, which offers a five-year accredited program leading to the degree of Bachelor of Theology.

Since 2002, the seminary library has been working to complete retrospective conversion into LC. The project includes the transliteration of titles previously cataloged only in Cyrillic and materials in Dewey. All processed records can be viewed on WorldCat as well as on the seminary's own OPAC.

Protodeacon Vladimir von Tsurikov, the Director of the Holy Trinity Library and Archives, reported that, in preparation for a conference held at Holy Trinity Seminary which dealt with the significance of the Trinity-St. Sergius Lavra in Russian history and culture, he made a search of the OPAC of related titles to the conference theme. Compared with other WorldCat libraries, Holy Trinity's holdings on this and related topics displayed titles that were 67 percent unique. The majority of these titles were published from 1877 to 1916. A more extensive search of Holy Trinity's entries in WorldCat shows that out of 13,784 records, 1,667 were unique, while 1,893 were listed in only two to four other libraries. In addition, 1,573 other titles were found in only five to nine other WorldCat libraries. Regarding serial titles, among ninety-eight sample periodicals held by Holy Trinity Library, fifty-two were not listed in the National Union Catalog.<sup>12</sup>

In 2007, Holy Trinity Seminary and the Hoover Institution of War, Revolution, and Peace successfully collaborated on a grant application to the National Endowment for the Humanities for an eighteen-month-long project to preserve, process, and microfilm a number of significant collections of Holy Trinity Seminary's archival holdings. The primary goal of this project is to preserve the materials and make them accessible to researchers in the reading rooms of both the Hoover Institution and Holy Trinity Seminary. These materials had previously not been generally available to outside researchers.<sup>13</sup>

Important aspects of the history of the Russian Diaspora and the history of the Russian Orthodox Church are included in these archival collections. The activities of ROCOR in the United States and its role in the lives of émigrés are especially represented in the papers of several important figures. Among them, Archbishop Apollinariii (Koshevoi) occupies a central place. As Archbishop of North America and Canada, his assignment coincided with difficult jurisdictional controversies and influential movements within Russian Orthodoxy on the North American continent. Scholars should find his correspondence of great significance in their research, as well as the several other collections of well-known church historians and theologians.<sup>14</sup>

Of particular interest are the papers of Vladislav Albionovich Maevskii, church historian and theologian. His scholarship deals with the late nineteenth- and early twentieth-century

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<sup>12</sup> Tsurikov, 44.

<sup>13</sup> "Hoover Institution awarded NEH grant to process and microfilm collections of Holy Trinity Seminary Archive," *Center for Russian and East European Studies, Stanford University*, <http://creees.stanford.edu/events/tsurikov.html> (2007).

<sup>14</sup> Vladimir A. von Tsurikov, "Archives: Holy Trinity Orthodox Seminary Microfilm Collections," *Holy Trinity Orthodox Seminary*, <http://hts.edu/findingaids/index.html> (2009).

history of the Eastern Orthodox Church, especially Russian Orthodoxy, Mount Athos, and the Orthodox Church in the United States. His papers also include important correspondence of Church hierarchs of the Russian Orthodox Greek Catholic Church of America and the Russian Orthodox Church Outside Russia as well as council minutes, epistles, and other related documents.

According to von Tsurikov, the Holy Trinity Seminary Library is truly a very special collection library and shares many of the complexities of a major research library, yet faces many daunting problems familiar to smaller special collection libraries. In particular, library automation and cataloging software requirements remain an issue given the financial costs associated with them and the size and unique nature of Holy Trinity's collection. Tsurikov states that, in many cases, vendor software is not designed for a small catalog whose proportion of transliterated records is equal to or greater than that in large research libraries.<sup>15</sup> Preservation needs are also paramount, owing to the age of the collection and the type of paper (highly acidic) on which most of the titles were published.<sup>16</sup> The long-term goal for the library is to build a new modern facility for the collections and users.

### **St. Tikhon's Orthodox Theological Seminary Library**

St. Tikhon's Orthodox Theological Seminary Library, located in East Canaan, Pennsylvania, was founded in 1938 and dedicated to the Archbishop and late Patriarch St. Tikhon Belavin (1865–1925). It is a seminary of the Orthodox Church in America, but smaller than St. Vladimir's. Its holdings number just under 50,000 items and 200 serial titles that are concentrated in the history of Orthodox Christianity, church history, patristic, and hagiography. Its Slavic collection numbers more than 12,000 monograph titles that date from the seventeenth century. St. Tikhon's also has an extensive collection of monographs dealing with pre-1917 Russian theological and devotional topics.<sup>17</sup>

The library also includes the John S. and Lucille J. Guzey collection of Icons and Antiquities, which are housed in the Monastery Icon Repository and Museum. The collection includes icons from Russia, the Ukraine, and the Balkan states, as well as the Middle East. There are also several rare gospel books exhibited that date from 1636.

Three smaller Orthodox libraries need to be mentioned: St. Sophia's Ukrainian Orthodox Theological Seminary Library, St. Herman's Seminary Library, and the Theodore J. George Library of the Greek Orthodox Annunciation Cathedral.

St. Sophia's Ukrainian Orthodox Theological Seminary Library, located in South Bound Brook, New Jersey, is affiliated with the Ukrainian Orthodox Church of the United States and supports the information needs of the Seminary's faculty and students. While its collection is relatively small—just over 8,000 volumes in English, Ukrainian and Slavonic—it has important special collections in liturgical music, the Ukrainian Famine of 1932–1933, and rare theological books. The collection is available to all parish priests and members of the Ukrainian Orthodox Church of the USA. Special arrangements can be made for use by scholars and researchers.

St. Herman's is located in Kodiak, Alaska, and is the smallest of the three seminaries of the Orthodox Church in America. It is an undergraduate seminary offering a four-year program of

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<sup>15</sup> Tsurikov, 45–46.

<sup>16</sup> Tsurikov, 46.

<sup>17</sup> Liberovsky, 79.

theological, liturgical, patristic, and Biblical studies and awards a Bachelor of Sacred Theology and Associate of Arts in Theological Studies. The seminary has a library of just over 7,000 titles, which supports its curriculum. While the library holdings are impressive for a small school, it is not a research collection. It receives support from St. Vladimir's and St. Tikhon's in the development of its curriculum and library collections.<sup>18</sup>

Founded in 1959, the 14,000-plus-volume Theodore J. George Library of the Greek Orthodox Annunciation Cathedral in Baltimore, Maryland, is the largest—and one of the oldest—parish libraries in the Greek Archdiocese. The collection is also a lending library as well as a research center on Eastern Orthodoxy and the Greek American experience, housing books and movies for adults and children in English and Greek, along with many titles in Russian and French. Its mission is to make books and audiovisual materials available to the parish, to other Orthodox parishioners, and to the scholarly community at large.

In addition to the libraries described above, there are only a few libraries not affiliated with the Orthodox Church which have large and unique collections in Eastern Orthodoxy and actively collect specifically in this subject. Of course, many of our large university libraries which collect in theology or in Russian and Eastern European studies have a significant number of materials on Eastern Orthodoxy. However, these institutions below are specifically involved in the collection and preservation of Eastern Orthodox Theological resources.

The Eastern Church Resource Center at the Clara Fritzsche Library of Notre Dame College in South Euclid, Ohio (Greater Cleveland), affiliated with the Roman Catholic Church, has a small but growing collection on the Eastern Churches, including the so-called Oriental and Unia Eastern Churches. The Resource Center was developed by Fran Babic, former Director of the Lifelong Learning Center at NDC, and her colleague Eleanor Malburg in the College's Pastoral Theology Office. Through their graduate work and independent study in Soviet and Eastern European history and culture, they were introduced to the priests of many local Orthodox Churches, who willingly shared their libraries and papers on Orthodoxy and Orthodoxy in America.

Three special-collection libraries all affiliated with state or private universities have large and unique collections in the theology or history of the Eastern Orthodox Church as well as significant preservation programs dealing with Eastern Orthodox Manuscripts and rare books. Well known to scholars is the Dumbarton Oaks Research Center at Harvard University and its collection in Byzantine Studies. The second is the Hilandar Research Library at Ohio State University, which holds millions of folia of manuscript material on microform, much of which deals with Eastern Orthodoxy. This includes several thousand from several monasteries on Mount Athos, including the entire Slavic manuscript collection of the Serbian Hilandar Monastery on Athos.<sup>19</sup>

Finally, there is the Hill Museum and Manuscript Library at St. John's University in Collegeville, Minnesota, which since 1970 has actively been photographing collections of

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<sup>18</sup> Liberovsky, 79.

<sup>19</sup> *Hilandar Research Library and Resource Center for Medieval Slavic Studies*, <http://cmrs.osu.edu/rcmss/> (2009).

eastern Christian manuscripts, with an emphasis on the Oriental Orthodox (e.g., the Armenian, Syriac, and Coptic Churches). The holdings in these collections even surpass the number of manuscripts in the world of the British Library, the Vatican Library, and other major state institutions. Hill also has the world's largest collection of Ethiopian manuscripts preserved on microfilm and in digital form. In 2003, Hill began using digital imaging technology to preserve manuscripts at the Antiochian Orthodox monastery of Our Lady of Balamand, which is the first in a series of Hill's Eastern Christian manuscript digitization projects.<sup>20</sup>

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<sup>20</sup>"Eastern Christian Manuscripts," Hill Museum and Manuscript Library, <http://www.hmml.org/about06/about.htm> (2009).

**Virtual Reference: The Good, the Bad, and the In-Between**  
**Panel Discussion with**  
**Chris Benda, Divinity Library, Vanderbilt University**  
**Suzanne Estelle-Holmer, Yale University Divinity Library**  
**Amy Limpitlaw, Yale University Divinity Library**

The decision to implement some kind of virtual reference service raises numerous questions for librarians. Should the service entail some sort of immediate chat-based system or is an email service sufficient? What about text-messaging? Panel members at this session spoke about their particular experiences in the world of virtual reference.

**Virtual Reference at Vanderbilt**

The session began with a definition of virtual reference drawn from the ALA/RUSA document "Guidelines for Implementing and Maintaining Virtual Reference Services" (<http://www.ala.org/ala/mgrps/divs/rusa/resources/guidelines/virtrefguidelines.cfm>):

1.1 Virtual reference is reference service initiated electronically, often in real-time, where patrons employ computers or other Internet technology to communicate with reference staff, without being physically present. Communication channels used frequently in virtual reference include chat, videoconferencing, Voice over IP, co-browsing, e-mail, and instant messaging.

1.2 While online sources are often utilized in provision of virtual reference, use of electronic sources in seeking answers is not of itself virtual reference.

1.3 Virtual reference queries are sometimes followed-up with telephone, fax, in-person and regular mail interactions, even though these modes of communication are not considered virtual.

Vanderbilt University's own experience with virtual reference was the subject of the rest of the first segment of the presentation. Vanderbilt began using e-mail in the late 1980s. In the late 1990s, when the Library of Congress developed its Collaborative Digital Reference Service (CDRS), Vanderbilt participated in a pilot version, which was chat-based, but the service was not terribly successful at Vanderbilt for various reasons (e.g., it was not heavily used, possibly because it was only offered on weekday afternoons; the technology was not always cooperative; etc.). In 2002, QuestionPoint was launched, and staff at Vanderbilt began training on the system in the latter part of the year. It went into operation at Vanderbilt as the "Ask Us" service in spring 2003 and is still being used. In 2004, AskASERL developed a cooperative chat proposal, but Vanderbilt chose not to participate, partly because of experiences with the CDRS pilot. Currently, then, Vanderbilt uses the e-mail portion of QuestionPoint for system-wide virtual reference, though of course individual libraries (of which there are ten) continue to use e-mail, and some libraries and library staff have experimented with instant messaging (Meebo) for virtual reference.

In the Divinity Library specifically, virtual reference questions arrive in three ways: through QuestionPoint, through a comments form on the library Web pages (<https://secureforms>).

library.vanderbilt.edu/divinity/comments.phtml), and in direct e-mails to staff. Questions that come through QuestionPoint are first handled by the Central Library, the arts and sciences library on campus. If a Central librarian believes that the question would be more helpfully answered by someone in one of the other libraries, the question is forwarded to that library. Both QuestionPoint and comments form questions go to a group mailbox to which multiple staff have access. In the case of QuestionPoint, a question will arrive in the group mailbox with a link to the QuestionPoint Web site. The library staff member will log into the QuestionPoint site, retrieve the question, write an answer in a form provided for that purpose, and send it to the patron.

The library receives questions from anywhere and will attempt to provide an answer to questions no matter their origin. Many of the questions have to do with the Revised Common Lectionary, an online resource which is heavily used by people around the world (in fact, it's one of the most used resources on the Vanderbilt Library Web site). Most questions seem to come from people not formally affiliated with Vanderbilt and include queries from people looking for a specific Vanderbilt resource, people doing focused research on a topic (with topics not necessarily connected to Vanderbilt or its collection), or general questions from people where the reasons behind the question are not always known (e.g., "Why did the Documentary Hypothesis come into existence?").

Vanderbilt's experiences have led to some perceptions regarding virtual reference, and it was with those perceptions that this segment of the presentation concluded. Perceptions included the following:

- Virtual reference seems best for brief, factual questions (though it has been noted that users increasingly are able to answer such questions on their own through Internet searches).
- Virtual reference may require extra staffing, depending on how interactive the transaction is, since it can be difficult to help an online patron and a physically present patron at the same time.
- The quality of assistance might be questionable: users might expect quick answers, though the question may require a more involved response; there may be a limit to the kinds of answers one can provide (pointing a physically present patron to a print encyclopedia article five feet from a reference desk may be hard to replicate online); the back-and-forth of a reference interview might be difficult (especially with e-mail).
- Technology can be problematic, both in terms of software difficulties and staff discomfort with new technologies.
- The answer to the question "If you build it, will they come?" is "Not always." This can be for a number of reasons: the virtual reference options (e.g., on a Web page) may not be obvious to patrons; patrons who use the service may be disappointed at any perceived slowness in response to their questions; and (this is particularly the case with instant-messaging virtual reference) initial staff enthusiasm about the service is followed by lack of participation by users, which leads to frequent "offline status" for library staff, thus resulting in even fewer users of the service.

### **Virtual Reference at the Yale Libraries**

The Reference Group, a standing committee composed of representatives from Sterling Memorial Library and the school and departmental libraries is responsible for implementing



and administering Yale's virtual reference program. In 1998 this group was formed and charged with "planning, implementing and overseeing a coordinated program of reference assistance." The result was a shared virtual reference service staffed by approximately 25 librarians from throughout the library system. Yale began using QuestionPoint software for virtual reference, but soon discovered its technical limitations. The chat function was slow, librarians had to update their browser settings before each session, and co-browsing seldom worked. In 2006 the decision was made to abandon QuestionPoint and to implement a new service using Meebo Instant Messaging. Yale was anticipating the opening of a new undergraduate library and wanted to implement a service that would appeal to young adults. Numerous surveys showed the popularity of IM among teen-agers, especially for homework help. There were several advantages to using Meebo:

- It is free and Web-based.
- There is no need to download an IM client. This was an important consideration for the IT department.
- Users with multiple instant messaging accounts (Yahoo, AIM, and MSN) can monitor them all and communicate from a single Web-based interface.
- The Meebo Me widget, an instant messaging window, can be embedded into any web page, making it easy for patrons without IM accounts to access the service.

The Meebo widget is available from Yale's Ask!aLibrarian webpage and patrons can type their question directly into the widget. The librarian logged onto the library account is alerted that a question has arrived and can read and respond to the query via the widget. Librarian and patron can continue to "chat" back and forth until a satisfactory answer or resolution of the problem is reached.

Librarians need to adapt to a different rhythm when doing IM. Patrons often "wander off" in the middle of a transaction, perhaps to explore a suggested resource, and librarians need to be patient when the patron returns for further information. Yale librarians, accustomed to answering questions in their area of specialization, are called upon to expand their knowledge of other disciplines and other library collections and services. There are many specific questions without a lot of background information, making the need for a thorough reference interview obligatory. There are questions from experienced researchers about citations and the availability of electronic journals. Most patrons are willing to leave their email address for a more in-depth response to a complex query.

One of the drawbacks to Meebo is that only one librarian can be logged into the library account at a time and often has to manage multiple questions at once. Other disadvantages include the anonymity of messages that come in via the widget, the lack of co-browsing and the lack of central archiving of transcripts or statistics. At Yale the Reference Group has developed a number of independent systems to allow for the collection of statistics, staff training, and assessment. Virtual reference statistics are recorded in a comprehensive reference tally database and a knowledge base and shared scripts are kept and updated on a wiki.

In addition, a link to a patron survey was embedded in the Ask!aLibrarian webpage. It is difficult to get patrons to stay online long enough to ask them to respond to a survey, so the responses are by no means a representative sample. However, among those who complete the survey, positive responses out-number the negative. Most respondents find the widget easy to

use, are likely to use the service again and are satisfied with the answers they receive to their questions. The largest group of satisfied users is graduate and professional students. The major complaint is that no one was available to respond to their question. This may be the result of having to hand over the service to another librarian at the end of a shift or librarians forgetting to log-in for a shift. On the whole, however, the Meebo experience has been a success. Patrons enjoy the ease of accessing the library at the point of need from wherever they are working and the ease of using Meebo has cut down on training time and frees librarians to concentrate on offering the best possible reference service.

### **Virtual Reference at the Yale Divinity School Library: Meebo, Mosio and Twitter**

Following the lead of the university library, the Divinity Library created their own Meebo account with the name YaleDivLib along with Meebo widgets that were placed on a number of library web pages, including on the library's libguides. Automatic login and alert is available, so that Divinity librarians monitoring the service don't have to have the Meebo page open to know when a question has been received. The Meebo service also allows the librarian to indicate when he or she is temporarily away from the service.

More recently, the Yale University Library has also investigated the possibility of adding a text messaging service to their reference services. Text messaging—also known as SMS (for short message service)—refers simply to messages sent from mobile telephones. One reason to consider adding an SMS option to reference services is that text messaging is rapidly becoming the communications method of choice for many people. More than 260 million Americans use mobile phones and 98% of those are capable of sending and receiving text messages. Young people in particular use text messaging extensively. Moreover, while students don't always have access to a computer from which they can send email or instant message; many do carry their cellphones around with them at all times. The popularity of texting has expanded at a rapid pace over just the last few years: from 2005 to 2008 the number of text messages sent increased 10-fold, to upwards of 75 billion text messages sent a month. And while SMS is not yet used extensively for reference, librarians need to anticipate how changing modes of communication will affect patrons' expectations of service.

There are some disadvantages to be considered with respect to text messaging as a mode of communication for reference services. One issue is the limitations of space: most text messages are limited to 160 characters maximum, and so preclude in depth responses to questions. The shorthand conventions of texting may not be familiar to library staff. Texting may require the purchase of expensive equipment (i.e., a cellphone). A shared cellphone might work for a single library, but it is difficult for a larger library with multiple locations. Staff also may not be comfortable or adept at typing on the phone keyboard to compose messages.

Yale recently decided to implement an SMS service by participating in beta testing with Mosio. Mosio is a startup company that offers libraries a service in which text messages (sent by cellphone) can be responded to via a web interface, rather than through a cellphone. More detailed information on Mosio's text a librarian service is available at <http://www.textalibrarian.com>. The advantages for Yale of partnering with Mosio to provide SMS are that there is no need for the library to purchase mobile telephones for staff use, and staff from different departments can easily monitor the service from their own computer workstations. Another advantage was that the service could be synchronized with the Meebo instant messaging service already in

place. Text messages come in via the Meebo interface and each text message includes a URL that takes the librarian to the Mosio interface.

Yale began offering the service on Monday, April 13, 2009. The service was advertised initially to freshmen in the college via the personal librarian program. Information about the service was also made available on the AskLive page.

So far the service has not been in place for long enough to determine whether it is a success or not. Because the service was launched toward the end of the second semester of the academic year, not much time to assess its effectiveness. So far, only fourteen messages in total have been received since, during a period in which the AskLive service was offered for a total of 314 hours. Mosio, however, has been extremely helpful to Yale in responding to librarians' feedback about the system. However, some disadvantages of the program should be noted. The service requires patrons to enter the library specific user name in their messages (Yalelib). The interface for the service does not automatically refresh, so new messages may be missed. And the service does not offer the option to convert web addresses to tiny URLs to allow for more in depth responses.

There has been little feedback from patrons, either positive or negative, so far. The trial of the service with Mosio runs through spring 2010, and at that point the Yale Library will evaluate whether we want to continue or not. The final experiment in virtual reference undertaken by the Divinity Library at Yale has been the implementation of a Twitter account. Twitter is a "micro-blogging" service that allows users to send brief (140 character) text messages to all their "followers" at once. Depending upon the follower's permission settings, individual messages may also be sent and received. Twitter was launched at the Divinity Library on April 17, 2009. Currently the library has 42 "followers." A number of other Yale libraries, as well as individual librarians and various Yale departments, also have Twitter accounts. Because the service is so new, it is still being assessed.

However, so far its strength appears to lie mainly in providing another method to communicate library services and events; it seems less advantageous for reference interviews and responding to specific questions from patrons.

## **Conclusion**

The session concluded with opening up the floor to the audience for discussion. There was some discussion of libraryh3lp (libraryhelp), an integrated IM/web-chat system designed specifically for libraries.

## **A Window to the Past: Jesuit History and the Midwest Jesuit Archives**

by

**David P. Miros, Midwest Jesuit Archives**

### **Introduction**

Today I will discuss the Society of Jesus' history in the middle United States and our efforts in conserving its history at the Midwest Jesuit Archives. My paper, first, considers the City of Saint Louis as a new frontier and offers glimpses of Jesuits in the late nineteenth and early twentieth centuries. This establishes an historical context, gives insight into our collections, and represents the trajectory of the work by Jesuits. Second, I briefly discuss the Society of Jesus today. This connects their history to the present historical context. Third, I describe our responsibilities at the Midwest Jesuit Archives. This sheds light on our work and the challenges of administering the collections. I conclude with a brief reassessment of my topic and suggest areas for further work in the archives. Before moving into my paper, however, I would like to offer a few observations and comments about the Society of Jesus.

The Society of Jesus is the largest religious order of men in the Roman Catholic Church, with over 18,000 members working in 112 nations. Members of the order are commonly known as Jesuits. Governed by their superior general in Rome and appointed by him, the local provincial superior administers a specific geographic area known as a province. There are 91 Jesuit provinces in the world today, but the number fluctuates with shifting demographics. The provinces are united by local conferences. The Jesuit Conference of the United States facilitates shared responsibilities and coordinates common initiatives.

The Midwest Jesuit Archives serves as the collective memory of the Chicago, Detroit, Missouri, and Wisconsin Provinces. The archives likewise functions as the documentary repository for the Jesuit Conference. Our archives preserve the records of remarkable journeys and makes them available for research.

### **St. Louis: A New Frontier**

St. Louis symbolized the gateway to the American frontier in the nineteenth century. Thousands of people moved to the burgeoning river city in this period and constructed the basic elements of today's American communities.<sup>1</sup> St. Louis originally represented "both a commercial venture and an ideological statement" in being "chartered with a stated purpose of bolstering defense, Christianizing natives, and furthering trade along one edge of a vast frontier."<sup>2</sup> Fur trappers and traders Auguste Chouteau (1749–1829) and Pierre Laclède (1724–1778) had settled the city and region in the late eighteenth century. Trapping and trading stimulated the St. Louis economy into the nineteenth century.<sup>3</sup> A great boon occurred when the 1804 Louisiana Purchase expanded the country and stirred an "eagerness to see their [American] sovereignty expand across a politically uninterrupted continental landscape."<sup>4</sup> This American spirit—"a kind of manifest destiny"—came particularly alive in St. Louis as "its citizens actively engaged the challenge of redefining themselves in the image of the new republic."<sup>5</sup> The city's new American cast was especially apparent in the 1822 renaming of streets with European (French) names—"Rue Royale, Rue de l'Eglise, Rue des Granges."<sup>6</sup> They were changed in keeping with an arboretum theme reminiscent of the Americanized

city of Philadelphia.<sup>7</sup> Immigrants, migrants, religiously motivated people, and the influence of eastern capital with its attendant financial institutions poured into the city and helped St. Louis eclipse the growth of other river cities such as Alton and Kaskaskia in Illinois. People from around the world “recognized St. Louis’s important place in the unfolding story of a hybrid and original American culture” and helped this emerging American city to develop into the “first major urban center of the trans-Mississippi region.”<sup>8</sup> Outsiders and their wealth principally represented the city’s commercial, social, and religious dimensions structure.<sup>9</sup>

St. Louis assumed the image of a commercialized East Coast city in the nineteenth century as more and more easterners flocked to the region.<sup>10</sup> City residents secured a steady flow of capital and provided for the establishment of financial centers. “The blocks of the original city had acquired the unmistakable appearance of a successful urban business district,” according to Eric Sandweiss, “not unlike those of the cities from which St. Louis’s capital flowed.”<sup>11</sup> The commercial connections between St. Louis and its parent financial markets in the Eastern United States, though, had both positive and negative effects. On the one hand, they provided much-needed capital for supplying household wares and constructing buildings. On the other hand, when rural Missourians in the General Assembly “forbade indigenous financial institutions and discouraged internal improvements, corporations, and capital accumulation in order to reduce foreign influence,” they *de facto* nurtured a financial dependence on financiers in the East.<sup>12</sup> These tensions organized St. Louis into an Eastern-looking city, hamstrung by a Southern-tilting rural electorate who undoubtedly slowed the overall growth of Missouri and St. Louis well into the nineteenth century.<sup>13</sup>

The nineteenth-century American economy was inextricably linked to the social values associated with slavery. Where people aligned themselves politically on the issue of slavery eventually affected frontier St. Louis. Eastern investors and settlers grew leery of the potential unrest on the country’s frontier at mid-century. Ideologically, St. Louis emerged as one of the nation’s many battlegrounds.<sup>14</sup> Eastern investors grew weary of a city that increasingly became “culturally, politically, and economically tied to its hinterland” and shifted their attention to Chicago.<sup>15</sup> They were unwilling to inject capital into a potentially volatile and unstable economy, and, as a result, more people flowed into Chicago.<sup>16</sup>

Immigration was another thread in St. Louis’s social fabric. Throughout most of the nineteenth century, St. Louis offered a “fluid social structure and a heavily ethnic character.”<sup>17</sup> German immigration in the 1840s added to this complex mixture when failed crops and political revolutions brought many to the United States and the frontier state of Missouri.<sup>18</sup> The St. Louis population jumped from 16,439 in 1840 to 77,860 in only ten years, with foreign-born Germans accounting for nearly thirty-three percent of the city’s population.<sup>19</sup> St. Louis’s German population continued to grow, and, towards the end of the century, it approached a majority status.

Similar to the influx of social and commercial interests, religious issues likewise affected St. Louis and formed an additional layer of complexity in the city’s nineteenth-century history. Religious debates had been raging among Protestant Christians on the East Coast for over two centuries, dating back to the early colonial period. A manifestation of differing theological positions, moreover, appeared in the forms of proselytizing and missionary zeal on the new frontier. This missionary spirit, coupled with the growing interest in the Mississippi valley, focused attention on St. Louis.

Protestant writers penning stories for their East Coast audience presented St. Louis as an opportunity to Americanize the Native Americans and to shape the hearts and minds of local residents who might fall victim to papists.<sup>20</sup> Their stories outlined the prospect for America's future in drawing stark contrasts between good and evil. American Protestant authors like Lyman Beecher presented frontier communities as important Protestant missionary territory. Jeffrey S. Adler wrote, "In *A Plea for the West*, Beecher likened Catholicism in the region to the locusts of Egypt. Popery, he proclaimed, had grand designs on the West; the threat was both immediate and dire. Religious writers warned New England and New York readers that the papist presence in the West posed a direct challenge to the destiny of America."<sup>21</sup> Beecher's misguided fear was not, however, completely unfounded. Immigrants poured into the United States at an increased rate, exceeding one percent of the total population, in each year between 1847 and 1854.<sup>22</sup> In appealing to Protestant religious convictions, contemporary authors explained how a strong Yankee spirit improved an American West filled with "[o]vercrowded boardinghouses, Catholic immigrants, German beerhalls, Mormon pilgrims, cholera, uneven sex ratios, brothels, and rowdy levee workers."<sup>23</sup> In hoping to redirect misguided Christians and to confront objectionable behavior, Protestant easterners offered catechesis in Sunday schools, urged participation in movements such as the Know-Nothing Party, discouraged people from drinking, supported the antislavery movement, and took an interest in higher education.<sup>24</sup>

Commercial, social, and religious issues thus shaped the frontier in St. Louis. It stood as a city marked by "extraordinary contention," where trappers explored the area for financial gain, financial markets grew around the local economy, and Jesuits welcomed the opportunity to minister in a distant land.<sup>25</sup>

### **Jesuits and the New Frontier**

Jesuit missionaries had been living in the Americas for centuries. They had worked in the Reductions among the Guarani in the South and with the Iroquois in the North in the seventeenth and eighteenth centuries. In the nineteenth century, they repeatedly expressed a willingness to serve the different Native American communities in frontier America. The Jesuits' interests eventually gained the attention of Bishop Louis W. DuBourg (1766–1833). DuBourg had been in desperate need of priests and religious to work among the Catholic and non-Catholic population in a vast geographical area inclusive of St. Louis and New Orleans.<sup>26</sup> An arrangement took shape on 19 March 1823 between DuBourg and Jesuit Charles Neale (1751–1823). Neale had been serving as the *de facto* American Jesuit superior in the United States. DuBourg requested the Jesuits

to promote, as much as possible, the temporal as well as spiritual welfare of the numerous savage tribes inhabiting the shores of the Missouri and tributary streams, by conferring on them the benefits and comforts of civilization and at the same time instructing them in the ways of God and opening their eyes to the truths of His holy Religion, as taught by Jesus Christ His Divine Son and proposed by the Church.<sup>27</sup>

Among the twelve Belgians who traveled to St. Louis in 1823, establishing the foundation for the Missouri Province of the Society of Jesus, were Jesuits Charles Van Quickenborne (1788–1837), Peter DeSmet (1801–1873), Peter Verhaegen (1800–1868), Maurice Gailland (1815–1877), and Adrian Hoecken (1808–1851).

Recognizing the many challenges awaiting them in a far-off land and covering a territory between the Allegheny and Rocky Mountains, the Jesuits labored among unfamiliar Native American traditions, political instability, economic hardship, violence, educational demands, and a general lack of European food, dress, and religious customs.<sup>28</sup> They seized upon, however, one important missionary activity: education. They immediately began work among the natives and later assumed responsibility for DuBourg's Saint Louis College in 1829.<sup>29</sup> Van Quickenborne ministered to the Osage, Kickapoo, and Potawatomi tribes. Gaillard created a Potawatomi-English dictionary. Hoecken preached to the Potawatomi at Notre Dame in Indiana. His familiarity with their language and customs won him the respect of their community. DeSmet was perhaps the most recognized name among Jesuit missionaries in North America. He worked among several tribes, including the Flatheads, and later brokered an 1868 peace accord between Sitting Bull and the government of the United States. DeSmet's obituary in the Jesuits' privately circulated serial publication, *Woodstock Letters*, reads:

Another of Missouri's pioneer Jesuits has gone to his reward, another of its early lights has disappeared forever from the horizon, another of its best known champions has finished the struggles of his eventful life . . . The learned and the wealthy, the politician and the statesman, courted his friendship and bowed before him as before a superior. Not a few among our non-Catholic friends looked up to him as the great representative of religion in the West, or even the United States . . . It is no exaggeration to say that very few ecclesiastics in any age of the Church's history have enjoyed so wide-spread and so fair a fame as Father DeSmet.<sup>30</sup>

Jesuit missionaries forged personal relationships with the various native communities and engaged them in hopes of finding similarities between the different traditions. Their commitment to inculturation was part of the larger Jesuit tradition dating back for centuries, when Jesuits such as Roberto de Nobili (1577–1656) and Mateo Ricci (1552–1610) dedicated themselves to learning and serving cultures—Indian and Chinese—far different than their own in Europe.<sup>31</sup> Jesuits in the middle United State admittedly hoped to Christianize the natives, but understood and respected the indigenous peoples' social and religious landscape in accomplishing their goal.<sup>32</sup>

Jesuits of the Missouri Province likewise pioneered a Catholic presence in frontier America by opening doors at institutions such as Saint Louis University, Detroit College, Marquette College in Milwaukee, Saint Xavier in Cincinnati, Saint Ignatius in Cleveland, and Loyola in Chicago.<sup>33</sup> Their flexibility in education, as well as their work among the Native Americans, testified to the Jesuits' capacity to assimilate, to find points of convergence, and to engage those who lived with them on the new frontier.

### **Jesuit Educational Vision and Directives**

Missouri Jesuits considered education an indispensable means for transforming American culture. Jesuit administrators and instructors shared the responsibility of awakening their students' sense of God and a proper relationship to the created world. Jesuit Rudolph J. Meyer, an educational leader in the province, explained that every graduate of a Jesuit school should "have a scientific training in sound Catholic philosophy and, if possible, even in theology, so that, as far as practicable, their religious knowledge may keep pace with their secular

requirements.”<sup>34</sup> This foundation, equipping students with an educated religious perspective and a firm knowledge of their secular world, cultivated a culture of belief and played a central role in the Society of Jesus’ educational and theological strategy at the turn of the century.

The Jesuits’ educational and theological outlook was at once forward looking, yet deeply rooted in the spirituality, writings, and approach of the Society of Jesus’ founder, Ignatius of Loyola. The Missouri Jesuits’ thinking and what developed at Saint Louis University stemmed from a particular model of education, outlined by Ignatius himself in the *Constitutions* and later crafted into the *Ratio studiorum*. Important features in Ignatius’ *Constitutions*, developing out of his personal educational experience, included his interests in educating laypersons, a high degree of openness and flexibility, and a concern to serve the common good through a liberal education.<sup>35</sup>

Nineteenth-century Missouri Province Jesuits had been motivated by Ignatius’ spirit of education when they accepted Bishop DuBourg’s invitation to administer St. Louis College.<sup>36</sup> Following in their train, Jesuit leaders aggressively carried forward Ignatius’ outlook in subsequent generations as they approached educational concerns at other institutions within the province.<sup>37</sup> Jesuit leaders expressed their founder’s vision in two important respects. First, they recognized the importance of a structured, yet flexible, approach to solving educational questions. Second, they grasped the importance of educating laypersons through a liberal course of studies. Missouri Jesuits read the signs of the times and charted a path for those who followed in Ignatius’ educational tradition.

### ***Structure and Flexibility in the Jesuit Tradition***

The commitment by Jesuits at Saint Louis University, the most important and one of the Jesuits’ earliest educational works in the middle United States, stood at the forefront of their attention. Jesuits equipped students for engagement with their culture by guiding them through a progressive course of studies. Nikola Baumgarten’s research showed how this manifested itself:

It was evident that the Society made conscious efforts to adjust to American conditions in order to interest native-born students and secure a legitimate place in the city’s educational landscape . . . By realizing the ideals of universal education and unifying the community behind American principles the Jesuits proved that as Catholics they too could be democrats and as such deserved the recognition and respect of fellow-Americans.<sup>38</sup>

The treatment of Protestant students at the university likewise proved interesting. These students, for example, “did not have to learn catechism, they were exempt from Mass, and, unlike their Catholic classmates, were not required to do monthly penance.”<sup>39</sup> Nineteenth-century Jesuits adopted the spirit of flexibility and order that had been characteristic of their earlier companions.

In addition to questions about student life at Saint Louis University, Jesuit leaders expressed concern about a lack of standards and disorganized curricula in Jesuit schools in the United States.<sup>40</sup> Edward J. Power has discussed the growing leadership role taken by Saint Louis University at the turn of the century. Power writes, “Experiments with reorganized curricula were conducted over a thirty-year period from 1890 to 1920, and when we look for



leadership among the colleges for this movement toward curricular reform we find that for once Georgetown was not in the vanguard setting the pace; its place of traditional leadership was relinquished to St. Louis University.<sup>41</sup>

Jesuit Rudolph J. Meyer (1841–1912) featured prominently in these discussions. He had begun addressing educational questions as early as 1879 when he was appointed President of Xavier College in Cincinnati, Ohio. He remained at Xavier for two years before being selected to serve as President of Saint Louis University in 1881. Meyer became more fully engaged in reforming the problems besetting Jesuit schools in 1884 when he participated in the revision of curriculum planning for theological studies.<sup>42</sup>

Meyer also carried forward his interests in the Society's educational reforms during two terms as provincial superior. He invited members of the Missouri Province in 1886 to address questions relating to the classical course, commercial course, scientific course, post-graduate course, and public lectures. The impetus behind his remarks had been a series of meetings of Jesuits in the 1880s where they endeavored "to preserve the *Ratio studiorum* in its entirety and to ensure that Ours are solidly instructed in the letters and in the sciences," while acknowledging the need for Jesuits to understand the secular world and encouraging provincials to select young Jesuits for this ministry.<sup>43</sup>

Meyer took a straightforward approach, following the resolutions at various meetings by commissioning committees from the province's various educational institutions. His introductory letter to the committees indicated an interest in standardizing the length of time in school, the names assigned to the various educational stages, academic exercises or themes, and matters related to the natural sciences.<sup>44</sup> Meyer and his fellow Missouri Jesuits developed separate, standard four-year Jesuit high school and college curricula out of these reforms. These standards for advancement and curricular distinctions remained in place as Saint Louis University added law and medical schools at the turn of the century. In considering the *Ratio studiorum* to be the best way to engage and transform American culture, the Missouri Jesuits produced a template for other Catholic and Jesuit schools in the United States. They remained as faithful to the spirit and letter of the *Ratio studiorum* as practical exigencies would permit.<sup>45</sup>

### ***Educated Laity and Liberal Education in Ignatius' Tradition***

The Missouri Jesuits' educational philosophy grew out of their understanding of Ignatius' principle about the universal good, that is, a commitment to do more good for more people through educational initiatives in the liberal arts. Underpinning Ignatius' spirit to create and maintain schools was a belief that universal principles, or those bringing about the greater good, more authentically witness to God's love for the world. This was evident in Part VII of the *Constitutions* where he advised Jesuit superiors to choose those ministries which served God in a greater capacity and were considered more universally good.<sup>46</sup> Ignatius later moved to apply this principle when, in the *Constitutions*, he explained how Jesuit schools should be administered.<sup>47</sup>

Ignatius' willingness to accept control of the Roman College in 1551 from Pope Julius III presented him with an opportunity to provide a liberal, classical education through topics in grammar, rhetoric, poetry, history, logic, physics, metaphysics, ethics, mathematics, philosophy, and theology.<sup>48</sup>

The Jesuits adapted for its turn-of-the-century context in the Missouri Province what Ignatius had outlined early in the Society's history. They considered Ignatius' educational tradition to be the most effective mechanism for responding to the challenges and needs of American culture. This was not a time for Jesuits to remain idle, to rest on their previous successes, or to maintain the *status quo*. The circumstances demanded action, and they seized the opportunity to confront straight away the challenges facing Jesuit institutions. Their energetic spirit and sense of immediacy is perhaps best captured in an article by Jesuit Rudolph J. Meyer from the *American Catholic Quarterly Review* where he explained, "If, then, we desire to arrest their [those who show no respect for the Christian tradition] course headlong, we must not be satisfied with refuting the false principles of a rationalistic philosophy or the assumptions of atheistic science; we must encourage Catholic literature, cultivate Catholic art, and build up a Catholic society."<sup>49</sup> Meyer expected that those Jesuits who labored alongside him would share his interests in boldly engaging American culture through the Society's institutions.<sup>50</sup>

The Jesuits enthusiastically engaged a discussion of educational ideas with people who were connected to the Society's schools. Their participation in and support of the post-graduate lectures at Saint Louis University, for example, clearly demonstrates this point. The post-graduate courses took shape through the initiative of Jesuit Thomas A. Hughes in 1879 and continued until 1888. The courses treated topics on Christian morality, the church in a civil society, history, psychology, and anthropology.<sup>51</sup>

Missouri Jesuits valued an educated laity, just as Ignatius had done centuries earlier. Part IV of Ignatius' *Constitutions* described the formation of both Jesuit scholastics and laypersons in a university of the Society.<sup>52</sup> The inclusion of laypersons in Ignatius' directives was significant because it revealed that Ignatius was conscious of the need for an educated laity. Moreover, it demonstrated that Ignatius was aware of and responding to the new conditions in which the Society was immersed.<sup>53</sup> Jesuit Henry Moeller's (1847–1915) lecture on studious habits, for example, best captured the goal of the lecture series as a whole and Jesuit education at the university. Moeller wrote,

*Studious habits* offer us Americans greater benefits than either enjoyment or consolation. They will give us mental strength and robustness, a general intellectual health and greater endurance under strain. The stronger we are the more work we can perform. One mentally robust man is equal to many puny ones, and in point of quality, one genius, one strong, robust and well cultivated mind can produce what an army of less gifted and less trained men cannot accomplish . . . Moreover, we are living in an age of transition; we are passing into a new intellectual era. There are daily fresh developments in science, revolutionary movements in social life, boldly subversive theories in philosophy. We should be men of the times; not men holding every false doctrine that has an advocate, or seconding every scheme that is proposed, but men who keep themselves well informed on all important movements, and pass an intelligent, prudent judgment on the agitations that are in progress. We should be able to sit in judgment on our time, we should be able to exert a moderating, directing influence.<sup>54</sup>

According to Moeller, people had a responsibility to study and engage these significant developments.<sup>55</sup>

The Jesuits' lecture series met with success. It attracted people of all religious perspectives, gathering the respect of St. Louis residents. William G. Eliot, a Unitarian minister and President of Washington University in St. Louis, praised the Jesuits for their "thoughtful and scholarly treatment" of relevant topics of the day.<sup>56</sup> Graduates of the courses likewise paid tribute to the Saint Louis University Jesuits:

You have shown us, Rev. Fathers, that the wider true science opens her portals, the brighter is the vista of faith that spreads before us. You have taught us that the truths of science forbid unbelief; for not only can He who made the ear here, and he who made the eye see, but the intelligence whence emanated our faculties of perception and thought, must be above all our faculties in the consciousness of pure intelligence.<sup>57</sup>

The President of Saint Louis University, Rudolph J. Meyer, gratefully acknowledged this student's praise. He then seized the opportunity to outline the Society's expectations for the graduating class of 1882. He encouraged these future lay leaders to "develop a taste for self-improvement among our citizens" and to dedicate themselves to acquiring a liberal philosophic mind capable of handling difficult questions.<sup>58</sup> Concerning what sort of philosophic mind their nineteenth-century world required, Meyer wrote:

[N]ot a philosophy, which is understood by none but the initiated—not a philosophy, which delights only in subtleties and abstractions and busies itself with questions of no practical utility—not a philosophy, which deals in quibbles and conceits and misleads by well disguised sophisms and fallacies: but a genuine, common sense philosophy—a philosophy, in brief, which is worthy of the name and without which all scientific knowledge is a delusion . . . It is our endeavor, by means of the Post-Graduate Course, to advance the cause of science and of higher education generally, to awaken a spirit of philosophic inquiry and, without becoming aggressive, to apply the unchanging and eternal principles of right and wrong to the living questions of the day.<sup>59</sup>

Meyer thus engaged his world and enjoined the laity to do the same. He called on people to pay careful attention to intellectual developments in American culture and inject their religious worldview into the discourse. Some lay graduates of the program, with the help of series founder Thomas A. Hughes, carried out his call and formed the Post-Graduate Society as a means for engaging the wider public.<sup>60</sup> Their success even prompted Princeton's James McCosh to request details about the curriculum.<sup>61</sup> Just as Ignatius had committed himself 350 years earlier, for the greater glory of God, the dedication of Missouri Jesuits in the nineteenth and twentieth centuries aimed at serving communities like St. Louis throughout the middle United States by their commitment to a structured, yet flexible, approach in education, a liberal approach courses of study, and an educated laity.

### **The Society of Jesus Today**

What began in 1823 in the Missouri Province continues today at Jesuit universities, colleges, high schools, middle schools, parishes, and retreat houses throughout the middle United States. They continue to serve in many of the early foundations such as Saint Ignatius High School in Cleveland, Saint Louis University, Marquette University, Holy Rosary Mission-Red Cloud Indian School in South Dakota, as well as works begun more recently such as Cristo Rey Jesuit High School in Chicago and Nativity Jesuit Middle School in Milwaukee.

Developments in Colorado represent a microcosm of what is happening in the Society of Jesus throughout the United States: Sacred Heart College eventually matured into present-day Regis University. The university reaches out to the adult population at campuses that extend throughout Colorado and into adjoining states; it also offers “distance learning” with courses available through the internet. Seventeen years ago Regis Jesuit High School moved from the university campus and relocated in southeast Denver. In 2002, it expanded to include a Girls Division. In the following year, Jesuits established Arrupe Jesuit High School, a school in the Cristo Rey model that allows students to earn their tuition and gain work experience in local businesses. Loyola Parish remains a landmark in central Denver and has offered over eighty years of continual ministry to the families of the area. It now serves a substantial African-American population. Sacred Heart Jesuit Retreat House, founded in Sedalia in 1957, offers preached and individually directed retreats from its location in the foothills overlooking the city of Denver. Jesuits have thus taken on new works, and their more established institutions have evolved through the decades. The experiences of Jesuits and their lay colleagues at various institutions in Colorado occur throughout the United States today. Alongside lay partners, Jesuits are sharing their work, worldview, history, traditions, and wisdom.

## Midwest Jesuit Archives

### *Records Management*

Having discussed the City of St. Louis and the Jesuits on the new frontier and having spoken about the Society of Jesus today, I now wish to turn our attention to the Midwest Jesuit Archives and specifically address records management and our mission.

The order's growing membership through the years necessitated the separation of the territory of the Missouri Province into four sections. The Chicago Province originated in 1928, and the Detroit and Wisconsin Provinces formed in 1955. The four provinces today include the states of Colorado, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, Wisconsin, and Wyoming.

The Society of Jesus formally recognizes and mandates record keeping and archives. The *Practica Quaedam* (1997), the *Manual for Juridical Practice* (1997) and the *Instruction on Temporal Administration* (2005) authorize and provide guidelines for the permanent retention of records in provincial archives. *Practical Proposals Regarding Archives of Provinces, Houses and Apostolic Works* expands these guidelines with a more thorough listing of types of documents, organizing them according to where, how, and why they were generated.<sup>62</sup>

The provinces in the United States and Canada understand the importance of archives to chronicle their history and assist their ongoing governance. As a model of inter-province collaboration and as a means of effectively sharing their journey with friends and colleagues, the Chicago, Detroit, Missouri, and Wisconsin Provinces combined their separate archives in 1997 in order to establish the Midwest Jesuit Archives in St. Louis. The Jesuit Conference materials arrived in 2000.

It is the responsibility of administrators, as users and custodians of records, to collect and organize materials of the various province offices, apostolic works, houses and communities. While the Society of Jesus formally identifies the role and responsibility of archives, a policy on records management and retention schedules remains to be implemented. It has been a personal priority to outline an accessible, standard policy on records for Jesuits in the United States. I

developed a document, following *Practical Proposals* (2003), and shared it with colleagues at Jesuit archives in the United States and Canada. My reflections took a more developed form when the Jesuit Conference invited me to its April 2007 meeting of province executive assistants (*socii*) from the United States and Canada. I also moved forward the project in September 2007 at the first-ever gathering of archivists at Jesuit archives in the United States and Canada. Archivists then gathered again in June 2008 to reflect on the document's development and to incorporate recommendations of a senior records analyst from the National Archives and Records Administration. The final draft is being used on a trial basis at the Chicago Province Office, Missouri Province Office, and Saint Francis Xavier Parish in Kansas City. Province officials plan to discuss and implement the document at their upcoming meetings.

### ***Mission of the Midwest Jesuit Archives***

It is the mission of the archives to collect, identify, appraise, describe, organize, and preserve the Jesuits' historical records. The records are then made accessible, following our access policy, to researchers. The archives is separated into five major collections: Chicago, Detroit, Jesuit Conference, Missouri, and Wisconsin. Thousands of papers and photographs found in these consolidated archives testify to the early history of towns and churches where Jesuits had been active. Items such as diaries, house histories (*historia domus*), annual letters (*littere annuæ*) to the superior general, artifacts, biographical records, memorabilia, personal papers, manuscripts, photographs, and records of Jesuit institutions provide windows into the origins, development, spirit and charism of the Society of Jesus in the United States. Much of what I have been discussing in the sections, Jesuit and the New Frontier, represents the Missouri Province Collection. The four other collections will likely serve as valuable resources in the upcoming years.

Missouri Jesuit Gilbert J. Garraghan (1871–1942) played a significant role in conserving and communicating the stories in the historical records of the four provinces.<sup>63</sup> Garraghan held many posts throughout his life as a Jesuit. He served as executive assistant (*socius*) to the provincial and as an instructor for Jesuit seminarians (scholastics). In addition to his responsibilities internal to the Society of Jesus, he held administrative, research, and teaching posts at Xavier College in Cincinnati, Creighton University in Omaha, Loyola University in Chicago, and Saint Louis University.

Garraghan published nearly one hundred articles, books, and reviews. He is perhaps most well known for his three-volume *The Jesuits of the Middle United States*. An accessible and searchable version on our website ([www.jesuitarchives.org](http://www.jesuitarchives.org)) allows online patrons to keyword search his research. Originally published in 1938, the work is an indispensable resource for researchers of Catholic, Jesuit history in the United States.

The archives maintains several special collections, including the Nicolas Point Gallery and the Moses Linton Album.

### **Nicolas Point Gallery**

The Nicolas Point Gallery introduces you to the missionary activities of the Society of Jesus among Native American in the Northwestern and Midwestern United States. Pencil sketches and watercolor drawings by Jesuit Nicolas Point (1799–1868) depict the encounter between the various groups.

## **Moses Linton Gallery**

Moses Lewis Linton served at Saint Louis University's School of Medicine for nearly 30 years. There he met Jesuit Peter John DeSmet, priest and missionary to Native Americans, and the two became close friends. After Linton received an album as a Christmas gift from a patient in 1850, DeSmet began his work on it as a personal scrapbook for his friend.

The Moses Linton Album chronicles DeSmet's work and travels from 1821 to 1871. The album principally consists of personal letters, verses of poetry, hymns, and prayers, including DeSmet's collection of the Lord's Prayer translated into 18 different Native American languages. Photographs, artwork, sketches, and maps illustrate the activities described in the text. Additionally, the album contains tributes and obituary notices for 14 Jesuits, all of whom were companions and friends of both DeSmet and Linton. The Moses Linton Album provides an historical resource on the missionary activities of Jesuits in the Northwestern and Midwestern United States in the 1800s.

## **Conclusion**

American Catholics struggled to establish their identity in the nineteenth and twentieth centuries, and the Society of Jesus in the United States confronted social, intellectual, and religious challenges on several fronts. Saint Louis represented their new frontier. Missouri Province Jesuits offered various perspectives on how Catholics should relate to broad cultural issues. Through an Ignatian framework, they spoke prophetically to the people of their age. Where their written works expressed a humanistic outlook, their institutional engagement exhibited a commitment to service for the greater glory of God. Saint Louis University's post-graduate lectures series exemplified both the intellectual and institutional commitment of these Jesuits. As they drew together Catholics and non-Catholics alike in their courses, they addressed matters of Christian morality, the church in society, history, psychology, and anthropology. The favorable remarks of respected educational leaders such as Washington University's William G. Eliot and Princeton University's James McCosh confirmed the success of these Jesuit educators. Just as Roberto de Nobili and Mateo Ricci had done centuries earlier, Jesuits sought points of convergence with their culture and encouraged Catholics to participate in rather than withdraw from it. Catholics could thus submit a unique perspective to emerging issues of their respective historical contexts.

The Midwest Jesuit Archives captures their stories and makes them available for research. The challenge today for us, along with other archives as well as our predecessors, is to make our collections more visible and accessible for research. The archives, though, remains an untapped resource. The words of the late Edward R. Vollmar, librarian at Saint Louis University, speak to my experience as an archivist and an historian:

The History of the Catholic Church in the United States remains largely unpublished. It is more accurate to say 'unpublished' rather than 'unwritten' because there is much that remains hidden away in the archives of the various dioceses and religious communities, both in the United States and in Rome. Only the colonial period has been fairly well exploited.<sup>64</sup>

Vollmar's words ring as true today as they did in 1968. The Society of Jesus remains fortunate to be guided by the wisdom of its late Super General, Pedro Arrupe: "God has

blessed the Society with an incomparable fund of documents which allow us to contemplate clearly our origins, our fundamental charism.”<sup>65</sup>

## Endnotes

- <sup>1</sup> Eric Sandweiss, introduction to *St. Louis in the Century of Henry Shaw: A View Beyond the Garden Wall*, ed. Eric Sandweiss (Columbia, MO: University of Missouri Press, 2003), 7.
- <sup>2</sup> Eric Sandweiss, *St. Louis: The Evolution of an Urban Landscape* (Philadelphia: Temple University Press, 2001), 28.
- <sup>3</sup> James N. Primm, “The Economy of Nineteenth-Century St. Louis,” in *St. Louis in the Century of Henry Shaw: A View Beyond the Garden Wall*, ed. Eric Sandweiss, 107.
- <sup>4</sup> Eric Sandweiss, *St. Louis: The Evolution of an Urban Landscape*, 71.
- <sup>5</sup> *Ibid.*, 71; 27.
- <sup>6</sup> *Ibid.*, 38.
- <sup>7</sup> *Ibid.*, 37–38.
- <sup>8</sup> Eric Sandweiss, introduction to *St. Louis in the Century of Henry Shaw: A View Beyond the Garden Wall*, 7; Jeffrey S. Adler, *Yankee Merchants and the Making of the Urban West: The Rise and Fall of Antebellum St. Louis* (New York: Cambridge University Press, 1991), 1.
- <sup>9</sup> Gunther Barth offers an interesting description of city development in nineteenth-century America. See Gunther Barth, *City People: The Rise of Modern City Culture in Nineteenth-Century America* (New York: Oxford University Press, 1980).
- <sup>10</sup> James N. Primm, *Lion of the Valley: St. Louis, Missouri, 1764–1980*, 3<sup>rd</sup> ed. (St. Louis: Missouri Historical Society, 1998), 165.
- <sup>11</sup> Sandweiss, *St. Louis: The Evolution of an Urban Landscape*, 61.
- <sup>12</sup> Adler, 41.
- <sup>13</sup> Adler’s *Yankee Merchants and the Making of the Urban West: The Rise and Fall of Antebellum St. Louis* and Sandweiss’s *St. Louis: The Evolution of an Urban Landscape* represent excellent, detailed treatments of this subject.
- <sup>14</sup> Adler, 111.
- <sup>15</sup> *Ibid.*, 173.
- <sup>16</sup> James N. Primm, *Lion of the Valley: St. Louis, Missouri, 1764–1980*, 327. James N. Primm, “The Economy of Nineteenth-Century St. Louis,” in *St. Louis in the Century of Henry Shaw: A View Beyond the Garden Wall*, ed. Eric Sandweiss, 103.
- <sup>17</sup> Walter D. Kamphoefner, “Learning from the Majority-Minority City,” in *St. Louis in the Century of Henry Shaw: A View Beyond the Garden Wall*, ed. Eric Sandweiss, 79.
- <sup>18</sup> For a detailed account of German-American Catholics, see Philip Gleason, *The Conservative Reformers: German-American Catholics and the Social Order* (Notre Dame, IN: University of Notre Dame Press, 1968). For a discussion of European Jesuits in Missouri, see Gilbert J. Garraghan, *The Jesuits of the Middle United States*, vol. 1, 630. See also John T. McGreevy, *Catholicism and American Freedom: A History* (New York: W.W. Norton and Company, 2003), 19–25.
- <sup>19</sup> Primm, *Lion of the Valley: St. Louis, Missouri, 1764–1980*, 143; 165; Walter D. Kamphoefner, “Learning from the Majority-Minority City,” in *St. Louis in the Century of Henry Shaw: A View Beyond the Garden Wall*, 83.
- <sup>20</sup> Adler, 43–59.

- <sup>21</sup> Ibid., 51.
- <sup>22</sup> Kamphoefner, 87–88.
- <sup>23</sup> Adler, 59.
- <sup>24</sup> Ibid., 102–103.
- <sup>25</sup> Eric Sandweiss, introduction to *St. Louis in the Century of Henry Shaw: A View Beyond the Garden Wall*, 10.
- <sup>26</sup> A “religious” is a man or woman who lives within the evangelical counsels or vows of poverty, chastity, and obedience in an ecclesiastically recognized community.
- <sup>27</sup> Thomas A. Hughes, *The History of the Society of Jesus in North America, Colonial and Federal, Documents*, vol. 1, no. 2 (Longmans, Green, and Co.: New York, 1910), 1021–1022.
- <sup>28</sup> Peter Verhaegen chronicled this unstable situation to Superior General Jan Roothan early in the Jesuits’ experience. Despite the hardships, however, the Jesuits sought to assimilate in their new environment.
- <sup>29</sup> St. Louis College became Saint Louis University by act of the Missouri state legislature on 28 December 1832. William B. Faherty, *Better the Dream: Saint Louis: University and Community*. (St. Louis: Saint Louis University, 1968), 38–40.
- <sup>30</sup> Rudolph J. Meyer. “Father DeSmet: His Services to the Society and Religious Life,” *Woodstock Letters* 3, no. 1 (1874): 59; 63; 64.
- <sup>31</sup> See Anand Amaladass and Francis X Clooney, trans., *Preaching Wisdom to the Wise: Three Treatises by Robert de Nobili, S.J., Missionary and Scholar in 17<sup>th</sup> Century India* (St. Louis: The Institute of Jesuit Sources, 2000); see also Edward J. Malatesta, ed., *The True Meaning of the Lord of Heaven=T’ien-chu shih-I*, trans. Douglas Lancashire and Peter Hu Kuo-chen (St. Louis: The Institute of Jesuit Sources, 1985).
- <sup>32</sup> For a thorough accounting of the these details, see Paul O. Myhre, “Potawatomi Transformation: Potawatomi Responses to Catholic and Baptist Mission Strategy and Competition during the Nineteenth Century, 1822–1872” (Ph.D. diss., Saint Louis University, 1998).
- <sup>33</sup> Ibid., 75–130.
- <sup>34</sup> Meyer, *The World in Which We Live*, 347–348.
- <sup>35</sup> George E. Ganss, *Saint Ignatius’ Idea of a Jesuit University: A Study in the History of Catholic Education* (Milwaukee: The Marquette University Press, 1954), 9–17; 44–80. For an additional perspective on the Constitutions, see Thomas H. Clancy, An Introduction to Jesuit Life: The Constitutions and History through 435 Years (St. Louis: The Institute of Jesuit Sources, 1976). The *Ratio studiorum* was later developed by those who followed Ignatius’ spirituality and had adopted his interest in education. They gave greater definition to the Society’s educational enterprise between 1565 and 1593 by developing three versions of the *Ratio studiorum*. General Congregation Five in 1593–1594, however, articulated the need for a more definitive plan of study and assigned the personnel necessary to complete it. The Jesuit superior general soon after commissioned a group of three Jesuits to collect opinions from various provinces and to assemble a manual of studies. What they produced—the 1599 *Ratio studiorum* (a fourth version of the original)—remained substantively unaltered until the Society’s suppression. Padberg,



“Development of the *Ratio Studiorum*,” in *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives*, 94. Superior General Roothan hoped to reinvigorate the *Ratio studiorum*, similar to his efforts with the Spiritual Exercises, after the Society’s restoration in 1814. Roothan’s attempts met with mixed success in a changed, divided world. Nationalism was on the rise and states increasingly sought greater control over schools. Public interest in a unified approach to education such as found in the *Ratio studiorum* waned throughout the nineteenth century. Duminuco, “A New Ratio for a New Millennium?,” in *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives*, 146. For an overview of the Jesuits’ educational philosophy near the beginning of the twentieth century, see William J. McGucken, *The Jesuits and Education: The Society’s Teaching Principles and Practice, Especially in Secondary Education in the United States*. (St. Louis: The Bruce Publishing Company, 1932). Consequently, the worldwide Society and Jesuits in frontier St. Louis struggled to adopt the order and spirit of flexibility presented in the Constitutions and the *Ratio studiorum*.

<sup>36</sup> 2 November 1829.

<sup>37</sup> St. Louis College became Saint Louis University by act of the Missouri legislature on 28 December 1832. Faherty, 38–40.

<sup>38</sup> Nikola Baumgarten, “Immigrants as Democrats: Education in St. Louis before the Civil War” (Ph.D. diss., Harvard University, 1993), 129.

<sup>39</sup> Baumgarten, 112.

<sup>40</sup> For a thorough accounting of these problems, see Garraghan, *The Jesuits of the Middle United States*, vol. 3., 111–128. In a letter to Superior General Francis X. Wernz, Jesuit Eugene A. Magevney (1855–1919) likewise noted the province’s educational “confusion” and Meyer’s commitment to reform. See Archivium Romanum Societatis Iesu, Inventario Della Nuova Compagnia, Part IIa, Assistentia U.S.A., Provincia Missouriiana, Epistolæ, section 1011 (1910–1914), folder 3, folio, 14, pages 1–5. Rudolph J. Meyer had experienced this as a young man at Jesuit schools, in his own Jesuit formation, and as an administrator. Just as Ignatius had selected good elements from his experiences of education in France and Spain, Meyer acted prudently in assessing the signs of the times in education and in the province. Ignatius incorporated his reflections on these experiences into the *Constitutions*. See Ganss, *Saint Ignatius’ Idea of a Jesuit University: A Study in the History of Catholic Education*, 17.

<sup>41</sup> Edward J. Power, *Catholic Higher Education in America: A History* (New York: Appleton-Century-Crofts, 1972), 245. Philip Gleason disagreed with Power’s favorable assessment of Meyer and of developments at Saint Louis University. In claiming support from Garraghan’s historical analysis, Gleason saw little value in a course of studies devoid of an elective system and lacking any correspondence with what had developed in the public school system. Gleason correctly measured the lack of electives and the differences between Jesuit and public education. The Society’s schools, however, suffered in areas of curricula and standards in light of the educational tradition outlined in the *Ratio studiorum*, a shortage of trained teaching Jesuits in the United States, and financial burdens directly affecting the hiring of lay persons to staff the schools. Garraghan’s obituary of Meyer indeed sympathetically noted Meyer’s organizational skills in bringing

an end to the turmoil in the Missouri Province schools. It seems, then, that Gleason might have considered the entirety of Garraghan's remarks about the schools and Meyer. Further, questions about education in general and the elective system in particular were ripe for debate in the period. Even assuming the Society's schools had emulated the public school curriculum and the elective system, there would have been few qualified Jesuits to staff the school. The financial solvency of the Society's schools would have become questionable. The historical record showed many schools operating at a deficit even when staffed primarily by Jesuits. Meyer instead remained unwilling to sacrifice the Jesuit educational traditions for unproven results and followed a pattern of gradual reform. See Gleason, *Contending with Modernity: Catholic Higher Education in the Twentieth Century*, 54–55. See also Garraghan, vol. 3, 428.

<sup>42</sup> The initiative for the committee on theological studies began at General Congregation Twenty-Three (16 September to 23 October 1883). The congregation unanimously asked individual provinces to evaluate their current course of studies, draft an updated plan, and submit it to the superior general for his approval. The principal issues on this topic centered on the content (e.g., scripture, church history, exegesis, moral theology, and scholasticism), order, and method of teaching theology to young Jesuits. The congregation anticipated a resulting document to provide a uniform plan for studies around the world, while leaving room for choices on nonsubstantive concerns to the discretion of the superior general. See John W. Padberg, Martin D. O'Keefe, and John L. McCarthy, eds., *For Matters of Greater Moment: The First Thirty Jesuit General Congregations*, 467–468. A letter dating from 1 July of that year, while serving as president of Saint Louis University, read: On the first day of July, in the year 1884, met in the College of Saint Louis, Fathers Rudolph J. Meyer, Thomas O'Neil [1822–1899], Henry Calmer [1847–1900], and Edward Higgins [1838–1902], having been designated by Reverend Father Leopold Bushart [1833–1909], Provincial Superior, in order that they might decide on putting into effect what is prescribed in the Letter of Father General [Pieter Beckx] about a plan for theological studies. To this deputation Reverend Father Rudolph J. Meyer, Rector of the College of Saint Louis, who briefly explained what [studies] and in what order they have to be considered. “Die 1 Julii, anni 1884, convenerunt in Collegio Sti. Ludovici, PP. Rudolphus J. Meyer, Thomas O'Neil, Henricus Calmer et Eduardus Higgins, deputati a Rev. P. Leopold Bushart, Præposito Provinciali, ut exucationi mandarent quæ præscripta sunt in Epistola, A.R.P. Generalis de studiis theologicis ordinandis. Huic deputationi Rev. P. Rudolphus J. Meyer, Rector Colegii Sti. Ludovici, qui paucis exposuit quænam et quo ordine essent consideranda.” Translation Mine. Midwest Jesuit Archives, Education Papers, “Acta Deputationionis in Provincia Missouriiana Pro Studiis Theologicis Ordinandis, 1884.” Meyer was perhaps assigned to the committee because of his showing at the Grand Act.

<sup>43</sup> General Congregation Twenty-Three and the 1886 provincial congregation. General Congregation Twenty-Three stood behind Meyer and the province's reform efforts in matters of the *Ratio studiorum*. The expressed wishes of the general congregation framed subsequent conversations, as well as Meyer's view, about the *Ratio studiorum* and operated until General Congregation Twenty Five (1 September to 18 October

1906). The 1906 congregation understood the increasing difficulty in implementing a uniform plan of studies for institutions in the worldwide Society. See John W. Padberg, Martin D. O’Keefe, and John L. McCarthy, eds., *For Matters of Greater Moment: The First Thirty Jesuit General Congregations*, 470; 496–497. A directive flowing from a meeting in 1886: That Reverend Father Provincial [Rudolph J. Meyer], either himself or through a committee to be approved by him, would establish for all colleges of this province a uniform curriculum of studies, at least for schools in the classical course; so that it would name authors and [course] studies, and authoritatively apply it to all colleges, in such a way that no one may lawfully depart from that uniformity . . . “Ut R.P. Provincialis vel per se vel per deputationem a se probandum, constituat pro omnibus colleges hujus provinciæ curriculum Studiorum uniforme, saltem pro scholis in cursu classico; ut auctores et studia pro singulis nominet, et auctoritate sua omnibus imponat, ita ut nemini liceat ab hac uniformitate deficere . . .” Translation mine. Midwest Jesuit Archives, Province History, Government, and Congregations, 1831–1978.

<sup>44</sup> Included among some of his preparatory questions to the committees were: Whether five or six years should be prescribed for all the colleges; or whether the Rector and Prefect of Studies should be allowed the option permitted by the Ratio . . . By what names the classes should be designated in the college catalogues, i.e., whether they should be styled Rhetoric, Poetry, 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> Humanities, Rudiments—Rhetoric, Poetry, Humanities, 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> Academic—or Rhetoric, Poetry, Humanities, 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> Grammar, etc., etc.; by all of which names they are called in different colleges of the Society in the country . . . Whether any of the ordinary branches of study should be left optional, at least in the higher classes . . . [W]hether they would recommend Exercise-books (such as Arnold’s) or require the Professor himself to make out the themes . . . How many years, and how many hours a week should be given to the Natural Sciences, and what classes should study them.” Midwest Jesuit Archives, Education Papers, “1893 Course of Studies for the Colleges of the Missouri Province of the Society of Jesus.”

<sup>45</sup> Power, 245–246.

<sup>46</sup> Ignatius of Loyola, *Constitutions*, §§ 622–623.

<sup>47</sup> Ignatius wrote, “The same consideration of charity by which colleges are accepted, in which public classes are held for the improvement in learning and in living both of our own members and even more of those outside the Society, can extend also to accepting charge of universities in which these benefits may be spread more universally, both through the subjects which are taught and the numbers of persons who attend and the degrees which are conferred so that the recipients may teach with authority elsewhere what they have learned well in these universities for the glory of God our Lord.” *Ibid.*, 440. John W. O’Malley briefly addressed the issue of “charity” in connection to Jesuit schools. He claimed that Ignatius’ use of the term should be identified with the spiritual and corporal works of mercy and was consistent with his attitude to “help souls.” John W. O’Malley, *The First Jesuits* (Cambridge, MA: Harvard University Press, 1993), 208.

<sup>48</sup> There were 300 students studying humane letters in 1552. The Society received papal approval in 1553 to add theological and philosophical faculties, and it enrolled about 900 students by 1561–62 with nearly 80 people studying theology. The Jesuits directing the

- Roman College evidently applied Ignatius' principle of the universal good: a commitment to do more good for more people in a university setting. See Michael J. Buckley, *The Catholic University as Promise and Project: Reflections in a Jesuit Idiom* (Washington, DC: Georgetown University Press, 1998), 64. See also George E. Ganss, *The Jesuit Educational Tradition and Saint Louis University: Some Bearings for the University's Sesquicentennial, 1818-1968* (St. Louis: The Institute of Jesuit Sources, 1969), 39. Ganss offered slightly different figures for this period. He estimated 750 students in 1561, with 252 in the higher arts and theology, 130 in rhetoric, poetry, and history, and 368 in grammar. Buckley's numbers result from more recent research, and, as a result, I have chosen his.
- <sup>49</sup> Rudolph J. Meyer, "Nature Worship, the New Religion," *American Catholic Quarterly Review* 11 (1886): 596.
- <sup>50</sup> Though perhaps attributable to the expiration of Meyer's term as provincial and his subsequent appointment as assistant to the Superior General's curia, it would take nearly seven years after the drafting of his introductory letter before the "Course of Studies for the Colleges of the Missouri Province of the Society of Jesus" would be published in 1893.
- <sup>51</sup> Faherty, 175.
- <sup>52</sup> The early chapters focus on the scholastics' education, while chapters seven and eleven to seventeen more clearly relate to those people outside the clerical state. Ignatius of Loyola, *Constitutions*, §§ 307–445.
- <sup>53</sup> O'Malley, 200–242. This demonstration of Ignatius' interest in education was nowhere clearer than in a letter to Jesuit Peter Canisius (1521–1597): "Another excellent means [in addition to writing a catechism] for helping the Church in this trial [the effects of heresy in France and upper and lower Germany] would be to multiply the colleges and schools of the Society in many lands, especially where a good attendance could be expected." See *Letters of St. Ignatius of Loyola*, ed. William J. Young (Chicago: Loyola University Press, 1959), 346.
- <sup>54</sup> Pius Archives, Post-Graduate Lecture Series of Saint Louis University, 1887-1888, series 2, part 2, pages 71–72. Moeller's emphasis.
- <sup>55</sup> Meyer shared Moeller's worldview. Meyer had himself nurtured a similar commitment, which likely developed out of the lecture series, when he published his reflections about religion, literature, art, civil society, science, and matters of church and state in the late 1890s. He also tackled topics in history, the middle ages, and the nature of a university in the lecture series. Comparing universities and libraries in the middle ages to his own historical period, he presented the church as a teacher and protector of learning. He adopted what Newman had written about universities: "If I were asked to describe as briefly and as popularly as I could, what a University was, I should draw my answer from its ancient designation of *Studium Generale*, or school of Universal Learning.... A University is a light upon a hill, a sort of ecumenical doctor on all subjects of knowledge, human and divine." Pius Archives, Post-Graduate Lecture Series of Saint Louis University, 1881–1882.
- <sup>56</sup> Faherty, 176–177.
- <sup>57</sup> Midwest Jesuit Archives, Saint Louis University, Saint Louis University Books, "St. Louis University, Third Annual Commencement."

<sup>58</sup> Ibid.

<sup>59</sup> Ibid.

<sup>60</sup> Faherty, 177–178.

<sup>61</sup> Ibid., 178.

<sup>62</sup> Although largely concerned with documents for permanent retention, it also addresses records for temporary retention. Practical Proposals encourages consistency of practice for provinces of the Society of Jesus. *Practical Proposals Regarding Archives of Provinces, Houses and Apostolic Works, Acta Romana* (Rome: Curia of the Superior General, 2004). *Practical Proposals* provides attention to coordinating the functions of province archives, and the role of the province archivist, within the broader context of provincial administration. Proposal 72 instructs the province archivist “to insure that the archives of the province and of the houses and works be established and maintained adequately, that as much as possible they be organized in a homogenous manner, and that the archives contain what they should conserve and eliminate what is not essential.” An explanatory footnote reads, “This homogeneity is desirable between archives of the same region or culture.” *Practical Proposals Regarding Archives of Provinces, Houses and Apostolic Works*, 392.

<sup>63</sup> Garraghan was born on August 14, 1871, in Chicago. He attended St. Ignatius High School and College before entering the Jesuit novitiate in Florissant, Missouri, on September 1, 1890. He studied philosophy and theology at Saint Louis University and was ordained to the priesthood at the university’s St. Francis Xavier (College) Church on June 29, 1904. He later earned a Ph.D. in history from Saint Louis University. Gilbert J. Garraghan died in Chicago on June 6, 1942.

<sup>64</sup> Edward R. Vollmar, “The Archives of the Missouri Province of the Society of Jesus,” *Manuscripta*, vol. 12, no. 3 (1968): 179.

<sup>65</sup> *Practical Proposals Regarding Archives of Provinces, Houses and Apostolic Works, Acta Romana* (Rome: Curia of the Superior General, 2004), 378–379.

## **ROUNDTABLES**

### **The ATLA/Scarecrow Press Books Series**

Facilitator: Dennis A. Norlin (ATLA)

Fourteen people attended the ATLA/Scarecrow Roundtable on Saturday, June 20, 2009. Chair Dennis Norlin reported on the history of the relationship between Scarecrow and ATLA and distributed the Scarecrow Press Manuscript and Disk Preparation Guide for authors. Elmer O'Brien discussed his current contract and book project with Scarecrow, and other roundtable participants shared summaries of their own proposed writing projects.

### **ATLAS® for Alum Program**

Facilitators: Margot Lyon (ATLA), Tami Luedtke (ATLA), Laura Wrzesinski (ATLA)

Approximately fifty people met for this overview and discussion of the ATLAS for ALUM program. Margot Lyon initiated the discussion by providing an overview of the ATLAS for ALUM Collection, along with details of the grant funding made available through the Lilly Endowment Inc. She explained that the grant was available to ATS-accredited schools that are also ATLA Institutional Members.

Laura Wrzesinski gave an overview of the new "ATLAS for ALUM Resource Guide" website, which is available at <http://www.atlasalum.com>. She discussed the ATLAS for ALUM program information, promotional tools, and application materials that can be found on the website and the various audience members that the new site is meant to target. She also discussed ATLAS for ALUM Success Stories, and suggested ways that these stories could provide other librarians with useful techniques for reaching out to their alumni/ae.

Tami Luedtke went over some of the more technical issues surrounding ATLAS for ALUM, including login and authentication options on the various aggregator platforms.

Participants raised questions about how to work together with the presidents/deans and alumni/development officers at their institutions, and how this could benefit the library's ability to reach out to alumni. They also discussed the cost of ATLAS for ALUM, both with and without the grant funding. While this roundtable initiated discussion about ATLAS for ALUM, participants were provided with materials to contact Laura Wrzesinski for personalized assistance.

### **CONSER Roundtable**

Facilitator: Judy Knop (ATLA)

Ten people gathered to discuss the requirements for CONSER membership and the logistics of organizing a funnel. Five of the attendees have already had NACO training and therefore meet the prerequisite for CONSER membership. Next step is to discuss the forming of a funnel and prospects for training with the CONSER coordinator at LC.

## Contemporary Religious Literature

Facilitators: Jennifer Ulrich (Eastern Mennonite University) and Donna Wells (Southeastern Baptist Theological Seminary)

The Contemporary Religious Literature Roundtable meets to share what ATLA members have been reading and found interesting, intriguing, and just plain fun. This year the group spent a bit of time discussing *The Shack*. This book, which has been recommended in some of the attendees' congregations, received mixed reviews by the group. Some persons read through it quickly, while others had a hard time getting through it. We discussed other forms of literature; a few blogs are included in this list.

“Books & Culture: A Christian Review.” Carol Stream, IL: Harold L. Myra.

Brooks, Geraldine. *People of the Book: A Novel*. New York, N.Y.: Viking, 2008.

Goldstein, Jonathan. *Ladies and Gentlemen, the Bible!* 1st Riverhead trade pbk. ed. New York: Riverhead Books, 2009.

Hood, Ann. *The Knitting Circle*. 1st ed. New York: W.W. Norton, 2007.

Howe, Katherine. *The Physick Book of Deliverance Dane: A Novel*. New York: Hyperion, 2009.

Jacobs, A. J. *The Year of Living Biblically: One Man's Humble Quest to Follow the Bible as Literally as Possible*. New York: Simon & Schuster, 2007.

Jacobs, Kate. *The Friday Night Knitting Club*. New York: G.P. Putnam's Sons, 2007.

King, Laurie R. *Justice Hall*. New York: Bantam Books, 2002.

\_\_\_\_\_. *The Language of Bees: A Mary Russell Novel*. New York: Bantam Books, 2009.

\_\_\_\_\_. *Locked Rooms: A Mary Russell Novel*. New York: Bantam Books, 2005.

Palmo, Rocco, “Whispers in the Loggia.” <http://whispersintheloggia.blogspot.com/>.

Perrotta, Tom. “The Abstinence Teacher.” New York: St. Martin's Press, 2007.

Pullman, Philip. *The Amber Spyglass*, His Dark Materials. New York: Alfred A. Knopf, 2000.

\_\_\_\_\_. *The Golden Compass*, His Dark Materials; Bk. 1. New York: Alfred A. Knopf: Distributed by Random House, 1996.

\_\_\_\_\_. *The Subtle Knife*, His Dark Materials. New York: Alfred A. Knopf: Distributed by Random House, 1997.

“Renegade Rebbetzin.” <http://renegaderebbetzin.blogspot.com/>.

Rice, Anne. *Christ the Lord: The Road to Cana: A Novel*. 1st ed. New York: Alfred A. Knopf, 2008.

Salzman, Mark. *Lying Awake*. New York: Alfred A. Knopf: Distributed by Random House, 2000.

- 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 Carroll & Graf ed. New York: Carroll & Graf, 2007.
- Shaffer, Mary Ann and Annie Barrows. *The Guernsey Literary and Potato Peel Pie Society*. New York: The Dial Press, 2008.
- Tickle, Phyllis. *The Great Emergence: How Christianity Is Changing and Why*. Grand Rapids, Mich.: Baker Books, 2008.
- Whitaker, Kent. *Murder by Family: The Incredible True Story of a Son's Treachery and a Father's Forgiveness*. 1st ed. West Monroe, La.: Howard Books, 2008.
- Wroblewski, David. *The Story of Edgar Sawtelle: A Novel*. 1st ed. New York: Ecco, 2008.
- Young, William P. *The Shack: A Novel*. Newbury Park, Calif.: Windblown Media, 2007.

## ICC Roundtable

Facilitator: Paul F. Stuehrenberg (Yale Divinity School)

The program for the International Collaboration Roundtable was a discussion in small groups of two questions: 1) What international collaboration is your institution currently involved with? and 2) What other collaboration would be desirable?

Among the types of international collaboration currently under way:

- Sending books overseas
- Attending international conferences
- Providing ILL services in return for publications
- Supporting the work of the Theological Book Network
- Staff exchanges

Additional collaboration mentioned:

- Staff training
- Develop regional theological library associations (e.g., Caribbean)
- Improved access to materials published in the non-Western world

The International Collaboration Committee will review these comments at its next meeting.

*Paul Stuehrenberg, Chair, ATLA International Collaboration Committee*

## Information Literacy for Ministry

Facilitators: Miranda Bennett (University of Houston Libraries) and Patricia Gillespie (St. Mary's Hospice and Palliative Care)

The roundtable discussion began with an introduction of the facilitators—Miranda Bennett, Program Director for Collections at the University of Houston Libraries, and the Rev. Patricia



Gillespie, Spiritual Care Coordinator for St. Mary's Hospice and Palliative Care in Virginia, Minnesota—followed by a request that attendees think of a scenario in which a graduate of their school might need information literacy while working in some type of ministry. Several participants told the group about their scenarios, which included a pastor facing a crisis in the congregation, such as a suicide or a child's death, and needing pastoral care and worship resources; a minister needing how-to information about demographic research to learn more about his church's community; and a pastor confronting a parishioner's abuse situation and looking for local resources to help her. We also contributed scenarios from hospice chaplain work, such as a situation in which a chaplain needed to find information very quickly about Conservative Jewish views on organ donation.

These scenarios all made clear the underlying motivation behind the session: information literacy needs in the ministry field can be very different from those in the seminary classroom.

We provided a brief overview of information literacy as a concept, based on the Association of College & Research Libraries (ACRL) Information Literacy Competency Standards for Higher Education. We noted that some library organizations, such as the Literatures in English Section, the Science and Technology Section, and the Anthropology and Sociology Section (all of ACRL), have developed discipline-specific information literacy standards, which include such features as naming specific resources in the discipline, discussing the "structure of information" or information production in the discipline, describing methodologies used in the discipline, and citing specific examples of information use in the discipline. Attendees were referred to the specific information literacy standards for further information (see resource list below).

We also offered a brief literature review, with no claim that it was comprehensive. Attendees received a short bibliography (see below), which featured studies of the information use and habits of pastoral clergy, as well as articles advising how to implement information literacy programs in seminaries and other theological education programs. Neither the articles nor the book list really brings together the idea of information literacy and the practical exigencies of ministry.

The remainder of the session was spent discussing the five basic parts of the ACRL information literacy standards (identify an information need, find and access information, evaluate information, use information, and observe ethical principles in information use) in terms of practical ministry scenarios.

In the conversation about identifying information needs, we talked about how ministers need information for specific purposes (broadly categorized as preaching, pastoral care, and administration) and to maintain current awareness, both of theology and ministry and of general news. Participants were also interested in working on effective ways to help people in ministry address information needs related to religious and cultural diversity.

The discussion of ministers' needs to find and access information brought up a significant issue: the information environment of a seminarian is likely very different from that of a pastor, chaplain, or missionary. Participants contributed useful suggestions for addressing this issue, such as pointing students to resources that will remain available to them after graduation (e.g., ATLAS<sup>®</sup> for Alums or databases provided by a state library consortium) and creating online

guides to finding such resources. Also related to this element of information literacy is the importance of a minister's personal library, so we talked about the possibility of working with both students and local or denominational clergy on personal collection development and management skills.

Evaluating information is a key part of information literacy and raises some interesting questions for librarians helping students prepare for ministry. In particular, because they will likely rely heavily on online resources in their professional lives, ministers need skills and tools for finding reliable information on the internet. We also introduced the question of how commitment to religious truth could change the way one evaluates information.

The use of information and the question of ethics, the fourth and fifth parts of the ACRL standards, blurred together in our discussion, and participants talked in particular about how the ethical use of information figures into preaching. Because preachers communicate through the spoken rather than the written word and seldom include formal footnotes in their sermons, the issue of appropriate attribution is complicated. Additionally, some pastors have no problem with others using their work but are unaware of how to indicate that, as with, for example, a Creative Commons license. We also discussed how a clergy person's authority influences—or ought to influence—how he or she uses information.

We hope the lively discussion in this session will inspire many interesting and worthwhile projects, perhaps including:

- Working with faculty to make current syllabi and bibliographies available online and publicizing these resources to alumni/ae and other interested groups.
- Adding discussion of the post-seminary information environment to instruction sessions.
- Conducting surveys, focus groups, or other information-gathering projects of alumni/ae and/or other clergy groups to determine their information needs and interests.
- Developing online resource guides (e.g., LibGuides or a wiki) on topics of special interest to ministers (e.g., pastoral care, preaching).
- Setting up and maintaining a blog about information resources for pastoral clergy (could be a group blog maintained by several librarians or by librarians and clergy; could also include guest postings from clergy).
- Collaborating with faculty to incorporate information literacy instruction into practical ministry courses and assignments.
- Facilitating discussion programs for students or other groups about ethical use of information in ministry.
- Providing workshops for students or other groups about collection development and management of personal or congregational libraries.
- Offering outreach or continuing education programs (such as those described above) to denominational or local groups or conferences (e.g., community ministerial organizations, clergy conferences, diocesan conventions).
- Working with vendors to enable affordable access to resources for individual ministers or denominational organizations.
- Creating online tutorials for information literacy skills and knowledge needed by ministers.

- Beginning a process within ATLA to define formal information literacy standards for prospective ministers.

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- Wicks, Donald A. "The Information-Seeking Behavior of Pastoral Clergy: A Study of the Interaction of Their Work Worlds and Work Roles." *Library & Information Science Research* 21.2 (1999): 205-26.

### **Information Literacy Resources**

- ACRL Information Literacy Competency Standards for Higher Education: <http://www.ala.org/ala/mgrps/divs/acrl/standards/informationliteracycompetency.cfm>
- Information Literacy Standards for Science and Engineering/Technology: <http://www.ala.org/ala/mgrps/divs/acrl/standards/infolitscitech.cfm>
- Research Competency Guidelines for Literatures in English: <http://www.ala.org/ala/mgrps/divs/acrl/standards/researchcompetenciesles.cfm>
- Information Literacy Standards for Anthropology and Social Science Students: [http://www.acrl.org/ala/mgrps/divs/acrl/standards/anthro\\_soc\\_standards.cfm](http://www.acrl.org/ala/mgrps/divs/acrl/standards/anthro_soc_standards.cfm)
- ACRL Instruction Section Information Literacy in the Disciplines: <http://www.acrl.org/ala/mgrps/divs/acrl/about/sections/is/projpubs/infolitdisciplines/index.cfm>
- Medical Library Association Health Information Literacy: <http://www.mlanet.org/resources/healthlit/>

### **Facilitator Contact Information**

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 Pat Gillespie: [pat@motherflash.com](mailto:pat@motherflash.com)

## **Koha: the Southeastern Experience**

Facilitator: Joanna Hause (Southeastern University)

Southeastern University migrated from Horizon to an open source ILS, Koha, in July 2008. The library closed at 8:30 p.m. on Sunday and reopened Monday morning at 7:30 a.m.

with a completely new catalog. We migrated approximately 100,000 bibliographic records and all the authority records associated with those records. The online catalog and staff functions operated as we expected they would. The MARC records were instrumental in this process, allowing us to go from a legacy system to an open source system.

- The catalog and staff functions are completely web-based and hosted by LibLime. We do not require any support from our campus IT department. [This was a requirement of any ILS that we would choose.]
- Our ongoing annual fee is slightly lower than our annual Horizon fee had been. Migration costs were significantly lower.
- Technical support is provided by LibLime as part of our contract. There is an 800 number and email access. Email works best: we receive an acknowledgement email within an hour with a work number, then another email within 24 hours letting us know the status of the issue. We have two people assigned to us that handle the majority of our issues.
- Online help manuals are written by Nicole Engard and are excellent (<http://koha.org/documentation/manual/3.2>).
- Koha doesn't contain "modules" like other systems. All functions are included as part of the total package.
- The cataloging functionality is very poor. Since we catalog in OCLC and batch load our records, we decided before implementation that this was not an issue for us. There is a new product, Biblios, which was supposed to be available to us in October 2008. It is now in beta testing and should be incorporated into Koha possibly by the end of 2009.
- Batch loading of OCLC records works very well. There is also an "undo import into catalog" function which will delete an entire batch if necessary. We've used it several times.
- There is no "batch delete" function for deleting multiple individual items from the catalog.
- There is no capability to import authority records into our catalog. (We can manually enter them if we choose.) This is supposed to be fixed in an upgrade scheduled to be released in December 2009. We're not sure how we will address this for name or subject headings that have been added since July 2008 that don't have authorities in our system.
- If there is an existing authority, new names or subjects do not automatically link to it unless we manually manipulate the data. Clicking on a hyperlinked heading in a record will only find those records that were part of the initial migration. A specific search will find all records with a particular heading, even if they're not linked to the authority.
- Overlays do not work efficiently.
- Editing records is okay, although the display screen is very cumbersome and requires multiple mouse clicks to get through an entire record. Saving the record is slow and requires multiple clicks on the "save" button before it actually saves. LibLime can

duplicate the problem but can't figure out what's going on because all other "save" functions in the system work as they should.

- Currently the only subject headings that display in the OPAC are the 650s. So any 600s, 610s, 630s, 651s, etc. do not display, although they are searchable and materials can be found. This was reported to LibLime in September 2008; it is still not fixed.
- The serials function has not worked well for us. We discontinued its use and are waiting on a future upgrade. We do import bib records for our journals but our holdings information is limited to a date range rather than individual issues.
- Acquisitions does not work in a way that is helpful to us. We are waiting for a fix on this as well.
- We have been able to utilize the 449 local series note much better in Koha than in Horizon (we shared Horizon with eight other libraries; it was a complicated process for us and often either did not work or was never indexed). New 449s are indexed into our catalog within five minutes of entry.
- We have not been able to track withdrawn materials because we lost this ability when we left Horizon. We are experimenting with a new process this summer to see if we can find a way to track withdrawals. [We did write a report to get this information and it does work.]
- Reports are done in SQL. However, the way SQL works in Koha is different from standard SQL queries. We spent 90 minutes one morning trying to write a report to find the one item we had withdrawn; we never did get it right. The three Florida libraries share any successful reports we're able to write with the others because it takes so long to design them.
- We looked briefly at the OPAC displays for Southeastern, Florida Southern, and Clearwater Christian. They can be customized by the local librarians and don't require IT assistance.

## **The Open Library Environment Project**

Facilitator: Luba Zakharov (Duke University Divinity School Library)

The Open Library Environment Project is a Mellon-funded project meant to convene the academic library community in a design of an open library management system built on Service Oriented Architecture (SOA).

The discussion began with an introduction to the SOA approach to designing an integrated library system (ILS). SOA is an approach that provides access to functions and data that are appropriately exposed to other components (applications, devices, networks). It does this by using open interoperability protocols with the goal of connecting simple and complex systems. This is new for libraries. Why make this kind of change now? Several reasons: 1) the inadequacies in the current ILS; 2) the ways that patrons use the library collections is changing; 3) the collections are changing—many are now born digital.

The OLE Project stands in the gap between the current ILS systems and the Open Source options like Koha. The OLE Project will use interoperability protocols in a way that will connect both simple and complex systems. This interoperability is central to OLE's approach

to leveraging enterprise systems (the business systems that are part of a larger university) with library content. The final goal is to develop a system that integrates enterprise systems (like campus identity management systems) with, for example, student service systems, financial and purchasing systems and other institutional enterprise systems with library functions.

On the library side, OLE seeks to curate and preserve library content, making it more openly accessible. In doing this, the OLE project hopes to redefine the old catalog by defining new functionality. A short comparison between the OCLC WorldCat Local library system and OLE Project was presented as part of the discussion.

The questions we considered included how this open access might affect workflow. The concerns raised included questions of control over institutional records, and how the library would present this kind of large-scale project to the college, university, or seminary administration. The twenty-three people that attended the session provided a wide array of perspectives, and the session ended with referring those who were interested in the project to the OLE Project website: <http://oleproject.org/>.

## **Personality Assessment Tools for Library Staff**

Facilitator: Eric Friede (Yale University Divinity Library)

Eric Friede opened the session by reviewing the experience of the Yale University Divinity Library staff with the Myers-Briggs Type Indicator (MBTI) personality assessment tool. He described the experience of the seventeen staff at the library who took the test and who discussed the results at a retreat in 2007. The retreat focused on the application of the MBTI in the workplace and how the results applied to working on teams. He also described a second retreat in 2008 where the same staff focused on the MBTI as it applied to communication. He anonymously presented the results of the test and showed how the library staff had mostly tested as types that are uncommon among the general population. Mr. Friede made the point that a library using any personality assessment tool must have a trained consultant available to facilitate the use of the tool and the subsequent discussion and analysis. He described his experience as a manager and how the MBTI had or had not been useful in his management of library staff.

The session continued with a lively discussion of the experience of attendees with the MBTI and with other personality assessment tools used in the workplace. People shared their opinions about which tools worked for their library. They also shared ideas about resources that might be helpful to anyone interested in understanding more about how various personality types play out in the workplace. Seventeen people plus the facilitator attended the roundtable.

## **Second Annual NACO Roundtable**

Facilitator: Judy Knop (ATLA)

Fourteen people met to discuss the current NACO Funnel program. Requirements and benefits of the program were described for the benefit of those who were not current NACO members. Talk then turned to the new members' website and how the NACO group site

could be used to help NACO members. Suggestions included a list of useful resources, with annotations suggesting how that resource could be used, and a compilation of answers from LC to questions posed by members of the NACO funnel.

## **Shelf Ready for Real**

Facilitator: Eric Friede (Yale University Divinity Library)

The facilitator, Eric Friede, opened the session by reviewing the experience of the Yale University Divinity Library with two different vendors of shelf-ready services over eight years. He also presented in detail the workflow for the shelf-ready books from YBP used at the library for both firm orders and approvals. He described how the implementation of shelf-ready had affected the work of staff in the technical services department at the library. Mr. Friede concluded that the Yale University Divinity Library's experience with shelf-ready books from YBP was predominantly positive. He also recommended that attendees considering shelf-ready services do a pilot study to determine if the vendor would be able to meet their library's specific needs. The session continued with a lively discussion of the pros and cons of shelf-ready services. Mr. Friede also fielded a number of questions about the specific procedures put in place at his library and the value of the services as a whole. Seven people plus the facilitator attended the roundtable.

# IN-CONFERENCE WORKSHOPS

## Enhancing Bibliographic Records

by

**Elizabeth Madson, Member Services Librarian, Missouri Library  
Network Corporation**

### Summary

An overview of OCLC's Enhance Program was presented to encourage catalog librarians to contribute to the quality control of OCLC's WorldCat database as a rewarding responsibility. Terminology was reviewed to highlight differences between cataloging options and subscription costs. Cataloging authorization levels were defined to emphasize related record actions based on those levels, including Search, Limited, Full, and the Specialized authorization level, under which OCLC's Regular Enhance Program operates.

Examples of changes to master bibliographic records were shared, noting differences in the four functions of Edit, Upgrade, Enrich, and Enhance. Additionally, attention was given to the differences in bibliographic record Encoding Levels, specifically Abbreviated-level records, Minimal-level records, Core-level records, and Full-level records.

OCLC's Fiscal Year 2010 credits were highlighted to inform catalog librarians of the offset to their subscription costs when creating original bibliographic or Level 3 records, or Enriching, Enhancing, or Upgrading master bibliographic records.

OCLC's history of the Enhance program was reviewed to emphasize continued efforts at improving the quality of the WorldCat database, including the current Expert Community Experiment. Differences between the Experiment and the Enhance Program were communicated.

The session ended with a lively discussion amongst attendees when several Enhance Program participants shared their positive experiences, from the ease with which the Enhance process became part of their cataloging workflow to the increased sense of professional contribution and satisfaction that was gained by participating in OCLC's Enhance Program.

### Resources

- OCLC Cataloging Authorization Levels for Record Actions and Upgrades: <http://www.oclc.org/support/documentation/connexion/client/catalogingauthorizationlevels.pdf>
- OCLC Bibliographic Formats and Standards 2.4: <http://www.oclc.org/bibformats/en/onlinecataloging/default.shtm#BCGGBAFC>
- OCLC Enhance Requirements and Application Instructions: <http://www.oclc.org/support/documentation/worldcat/records/enhancerequirements/default.htm>
- OCLC Enhance Evaluation Procedure: <http://www.oclc.org/support/documentation/worldcat/records/enhanceevaluation/default.htm>
- OCLC Enhance Training Outline: <http://www.oclc.org/support/training/worldcat/enhanceoutline/default.htm>



**RDA Update**  
**by**  
**Judy Knop, ATLA Representative to CC:DA**

After reviewing the principles of the Functional Requirements for Bibliographic Records (FRBR) and its embodiment in Resource: Description and Access (RDA), the group debated which elements of the description belonged on an expression record and which belonged on a manifestation record. This discussion led to an examination of what constituted a new related work rather than a new expression of the existing work. The group then heard about the differences from the current cataloging code, AACR2, and tried their hand at applying those new guidelines.

## POSTER SESSIONS

### **Digitally Conserving a Cultural Heritage—**

#### **The Museum of the Nigerian Baptist Theological Seminary**

**Presented by Margaret Tarpley, Senior Associate in Surgery, Vanderbilt University; Shirley Gunn, Director of Publications, Nigerian Baptist Convention; D’Anna Shotts, Library Director, Kaduna Baptist Theological Seminary**

The poster depicted the process involved in photographing, digitizing, and then adding this Nigerian Baptist Theological Seminary special collection of West African religious artifacts to the Aluka database that is dedicated to conserving the African cultural heritage.

### **E-portfolios: Tools for Assessment**

**Presented by Pat Ziebart, Reference and Electronic Services Librarian, Pitts Theology Library, Emory University; Jennifer Bartholomew, Electronic Services Librarian, Luther Seminary Library**

The new *ATS Handbook of Accreditation* speaks of collecting information related to achieving the school’s stated curricular goals. “Collecting information” includes gathering artifacts of student work and observations of student behaviors as well as having students take special tests or respond to surveys.” (21) Artifacts suggested might be class papers or projects, personal reading lists, observations of team work, performance on ordination reviews, etc. In the world of digital scholarship, artifacts might also include Powerpoint presentations, videos of preaching, or personal blog entries. How is it possible to “collect” this significant evidence that our schools are effectively helping students mature as religious leaders? One possibility is electronic portfolios.

This study sought to survey the current and near future adoption of e-portfolios in theological schools and to gain information related to their goals and implementation.

### **The Study Method**

- Survey through Survey Monkey (online)
- Invitation to ATS Ed Tech list and ATLANTIS listserv
- Collected responses in April and May, 2009
- Questions on:
  - use
  - goals
  - administration
  - tools
  - implementation process
  - benefits and challenges
- Forty-eight responses received
- Eliminating errors and combining responses from same school left 38

- Nine follow-up telephone interviews
- Not formally coded, but raised important points to consider (See Issues and Questions frame)

<b>E Portfolio Use (38 institutions responded)</b>	
Currently Using	8
Coming Soon	8
Want to Learn More	17
No Interest	5

<b>What e-port platform do you use/plan to use?</b>	<b>School</b>
Blackboard Content System	Regent University School of Divinity
CAMS	Northern Seminary
CAMS	Covenant Theological Seminary
ClassesV2, Yale's Blackboard-like platform	Yale Divinity School
Exabis e-portfolio within Moodle	Graduate Theological Union
In-house system / Homegrown	Golden Gate Baptist Theological Seminary
Internally created software	Central Baptist Theological Seminary
LiveText	Kenrick-Glennon Seminary
Moodle	Asbury Theological Seminary
Moodle	Saint Paul School of Theology
Sakai	Gordon-Conwell Theological Seminary
Sakai	United Theological Seminary
TaskStream	Trinity International University
WordPress MultiUser with Changes/ Additions	Grand Rapids Theological Seminary

### **Who administers the e-port process?**

- Faculty decides, web administrator builds, sets up
- Webmaster
- Online Instructional Support (OIS) Office
- Professor
- MTS Coordinator, faculty who want to use it
- TaskStream, though our primary account holder for TS works within our Education Dept.
- ITS, Academics and Faculty
- Possibly hiring someone to work with this project

- Our programmers
- IT Dept in conjunction with the Dean's Office.
- Likely Ministry Formation faculty (as they care for the capstone course)
- IT, faculty and students
- Director of Assessment
- Individual instructors for specific courses
- To Be Determined

**Who trains students in their use?**

- Faculty in an first semester required course
- I do, with webmaster's help
- OIS and tutorial videos
- Student Workers
- Individual advisors
- TaskStream
- Diverse people and programs
- Info Commons and Student Advisors
- We don't know yet!
- Likely Ministry Formation faculty, with the assistance of Electronic Communications
- Ed tech and/or Distance Learning Department
- Coordinator of Instructional Technology
- Individual instructors
- No one
- To Be Determined

**Who answers questions and troubleshoots?**

- Web administrator/usually registrar office or individual campus AA/faculty, web administrator, library staff
- Webmaster
- Staff member at Central's main campus
- OIS and University IT Helpdesk
- Supervisor & Student Workers
- Individual advisors or online learning instructor, librarian
- TaskStream
- Same as those who administer
- Info Commons (student support center)
- IT Dept.
- Likely the Director of Electronic Communications
- Help Desk, IT, ED Tech and distance learning help
- Coordinator of Instructional Technology
- Individual instructors
- No one
- To Be Determined

## Benefits

- Useful in accreditation process
- Time and money have been saved in using e-portfolios, and with the ability to create templates for the programs, the transition has been relatively easy. As with any technology, some people learn quickly, while others have difficulty. We have been fortunate in having very few who needed repeated assistance with building a portfolio.
- The benefits are
  - student assessment of their work,
  - documentation of course work,
  - opportunity for peer evaluation and collaboration, and
  - shared responsibility for learning between instructor and student.
- I think the benefit is that we have one for those who want to use it.
- Students like it, faculty...like it; it seems to work.

## Challenges

- They take a lot of time to set up and require some creative planning if you are using a system that was not designed specifically for e-portfolios (such as Moodle).
- Problems occur when students assume that online learning is optional or when students poorly manage their time.
- Getting total faculty buy-in has been a challenge. Keeping students involved in the process throughout their learning process has been a challenge. Utilizing the data for assessment has been a real challenge.
- Student adoption... Faculty adoption... Correct posting/uploading of content...
- The biggest problems are lack of school-wide use and the fact that Exabis isn't the best e-portfolio package.
- Pulling out the data (locally developed tool)

## Issues and Questions

### A. Conceptual Development

- What are the goals? Who is responsible to design?
- Is the content academic and/or spiritual development? What balance?
- Will artifacts be uniformly required and/or chosen freely by students?
- Is there ongoing benefit to students? e.g., Showcase for employers or Record of lifelong learning?

### B. Software Development

- Commercial or Open Source? If Open Source, who will code & install?
- What's the cost and to whom?
- What file formats are supported? Is there a quota?
- What provisions for security? For FERPA compliance?
- How is access provided to advisors, assessors, others?
- Can the e-port be taken by the student upon graduation?
- How will data be aggregated and analyzed for institutional assessment?

### C. Implementation

- Who will communicate with and train all stakeholders?
- Who will trouble shoot?
- Who will update software and maintain server?

### Examples of E-portfolios

- <http://eportfolio.grts.cornerstone.edu/adrielmorgan/>
- <http://eportfolio.grts.cornerstone.edu/ericsschlukibir/>
- <http://www.grts.edu/ericsschlukibir/>
- Grand Rapids Framework for Assessment (see graphic, page 266)

### Resources on Electronic Portfolios (E-ports)

There are so many articles, websites, and tools available on electronic portfolios that an up-to-date, comprehensive bibliography has yet to be compiled, even by e-port's most ardent supporters. Listed below are three websites that serve as portals for helpful information and three specific articles with tips for the success of an e-port implementation.

#### Websites

##### Association for Authentic Experiential and Evidence-Based Learning (AAEEBL)

<http://www.aeebl.org/>

This new professional organization “is a global academic association working toward new designs in learning and assessment, increasing connections among the portfolio community, and building the new learning enterprise.” Their website has a good list of resources.

##### e-port consortium • <http://www.eportconsortium.org/>

“The Electronic Portfolio Consortium, or ePortConsortium, is an association of individuals from 68 countries and more than 800 higher educational and IT commercial institutions from around the world, a group of people interested in the development of academic ePortfolio software systems and the establishment of interoperability standards for such systems.” Though this organization has transitioned some of its work to AAEEBL, it still has many helpful resources on the website and a newly instituted listserv with RSS feed for communication purposes.

##### Helen Barrett • <http://www.electronicportfolios.org/>

Dr. Helen Barrett, is an emerita education professor from the University of Alaska and an early advocate of e-ports who continues to be an important voice. Her site has helpful general information, including a list of available commercial tools.

#### Articles

Himpsl, Klaus, and Baumgartner, Peter. “Evaluation of E-Portfolio Software” *International Journal of Emerging Technologies in Learning (iJET)* [Online], Volume 4 Number 1 (26 February 2009): 16-22. This study is a thorough, structured analysis of the top tools and platforms available. <http://online-journals.org/i-jet/article/view/831/840> (accessed June 11, 2009—requires registration) or <http://online-journals.org/i-jet/article/viewArticle/831>

# Grand Rapids Theological Seminary Framework for the Assessment of Student Learning & Development Course-Embedded Assessment (Mastery of Content) Updated: August 2008

<p>Prior to Admission          GPA          GRE          Application for Admission</p>	<p><b>First Year</b>  <b>Entering Student Questionnaire Survey (ATS)</b></p> <p>Entrance Interview          Purpose: program / vocational          Program Introduction Seminar          Theology/WV position paper          Leadership Practices Inventory (Pozner &amp; Kouzes)          Philosophy of Ministry Leadership  <b>Student Portfolio</b>          Advisor entrance interview summary          Profiles of Ministry (ATS)          DISC Testing          Theology position paper          Leadership Practices Inventory (Pozner &amp; Kouzes)          Ministry Report Forms</p>	<p><b>Second Year</b></p> <p>Mid-point Interview          Purpose          Progress in program completion: Degree Audit          Review Portfolio  <b>Student Portfolio</b>          Advisor mid-point interview summary          Theological paper          Select exegetical papers/projects          Ministry Report Forms</p>	<p><b>Third Year</b>  <b>Graduating Student Questionnaire (ATS)</b>  <b>Graduate Survey (GRTS)</b></p> <p>Exit Interview          Purpose          Progress in program completion: Degree Audit          Review Portfolio  <b>Student Portfolio</b>          Advisor exit interview summary          Final Doctrinal Statement          Select exegetical papers/projects          Leadership Practices Inventory (Pozner &amp; Kouzes)          Ministry Report Forms          Ministry Residency, Practicum, and Internship Evaluations          Thesis</p>	<p><b>After Graduation</b>          Alumni Survey (5, 10, 15 years out)          Alumni Phonetion</p>
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Jafari, Ali. "The "Sticky" ePortfolio System: Tackling Challenges and Identifying Attribute" *EDUCAUSE Review* [Online], vol. 39, Number 4 (July/August 2004): 38–49. This article discusses three essential focuses for a successful e-port project: conceptual design; software design; and implementation plan. This is a very good place to start for those considering an e-portfolio implementation. <http://www.educause.edu/EDUCAUSE+Review/EDUCAUSEReviewMagazineVolume39/TheStickyPortfolioSystemTackl/157912> (accessed June 12, 2009)

Ring, Gail, Barbara Weaver, and James H. (Jim) Jones. "Electronic Portfolios: Engaged Students Create Multimedia-Rich Artifacts" *Journal of the Research Center for Educational Technology* [Online]. Volume 4 Number 2 (Fall, 2008): 103-114. Though not from a theological education context, this article broadens ideas of the types of artifacts used in e-ports and discusses factors influencing student participation. <http://www.rctej.org/?type=art&id=90071&> (accessed June 12, 2009)

### **ICT Literacy and Library Anxiety**

**Presented by Terry Robertson, Seminary Librarian, Andrews University; Lauren Matacio, Instruction Librarian, Andrews University**

Within the Seminary student population, there is a dramatic range of ICT literacy competencies. The poster graphically displayed the range of competencies, and compared Seminary students with other student groups. The poster also graphically displayed the correlation with Library Anxiety survey findings. Implications for library instruction methods were suggested.

### **Integrating Electronic Journals into a Theological Library's Collection**

**Presented by Lisa Gonzales, Electronic Resources Librarian, Catholic Theological Union**

Opportunities for integrating electronic resources into OPACs have grown in recent years, and the development of open URL offers the possibility of more seamless access to electronic journals across the Internet. This poster described how Catholic Theological Union's library implemented the SFX link resolver while also trying to integrate electronic journal holdings into the OPAC. The goal of this ongoing project is to prevent either print or electronic journal holdings from being viewed in isolation by library patrons, and to make it easier to find the actual text of an article from whatever access point a patron might start. Besides the technical aspects of implementing a link resolver like SFX, the library had to consider what kinds of policies and procedures would be needed to make the process of selecting electronic resources and making them accessible a regular part of the library's work.



# DENOMINATIONAL MEETINGS

## Lutheran Librarians

Contact Person: Bruce Eldevik  
Address: Luther Seminary Library  
2481 Como Avenue, St. Paul, MN 55108  
Phone: 651.641.3226  
Fax: 651.641.3280  
E-mail: beldevik@luthersem.edu

The Lutheran Librarians meeting was held Friday, June 19, in the Jefferson D meeting room of the Millennium Hotel. Seventeen librarians representing ten ATLA institutions attended. Eric Stancliff, Public Services Librarian, Concordia Seminary, St. Louis, served as convener.

Initial discussion revolved around the inclusion of Lutheran journals in the *Religion Database*. Concordia Seminary, St. Louis, announced that the retrospective indexing and the inclusion of full text of *Concordia Journal* has been completed back to its first issue in 1975 and now appears in its entirety in the *RDB*. Dennis Norlin reviewed ATLA's policy regarding retrospective indexing and past support from ATLA member libraries. ATLA is evaluating older, ceased journals as candidates for inclusion in ATLAS.

The remainder of the meeting was devoted to customary round robin reporting by attendees of news and events of interest from their respective institutions. Highlights included ground breaking for the construction of a new library on the campus of Concordia Seminary, Ft. Wayne and the completion of filming of Lutheran mission material at Yale Divinity Library. At the conclusion of the meeting, Robert Roethemeyer indicated he would serve as convener for the 2010 meeting in Louisville.

*Submitted by Bruce Eldevik*

## Presbyterian and Reformed Librarians

Contact Person: Jeff Siemon  
Address: McAlister Library, Fuller Theological Seminary  
135 N. Oakland Avenue, Pasadena, CA 91182  
Phone: 626-584-5221  
Fax: 626-584-5627  
E-mail: jsiemon@fuller.edu  
Contact Person: Sara J. Myers  
Address: John Bulow Campbell Library, Columbia Theological Seminary  
Box 520, Decatur, GA 30031-0520  
Phone: 404-687-4547  
Fax: 404-687-4687  
E-mail: myerss@ctsnet.edu

Twenty-three members attended the annual meeting which was held on Friday, June 19, 2009 at 4:30 PM in the Millennium Hotel, St. Louis, MO. The group was pleased to welcome several new members who were appointed to positions during the past year.

Jeff Siemon was elected chair for the 2009 meeting; Sara Myers was elected secretary for 2009. Sara Myers will serve as chair for the 2010 meeting.

Members exchanged information about what has been happening in their libraries and at their seminaries recently. Many reported about the impact of budgetary conditions and how they are dealing with the resulting challenges. Other news included: Covenant is serving as one of the official hosts for the 2009 ATLA conference; Fuller dedicated a new library building; McCormick is trying to sell their administrative building; McCormick placed its rare book collection on permanent loan at the Newberry Library in Chicago; Union is converting tapes by Tillich and Niebuhr to MP3 format; and Columbia purchased special software to process the archival collections received from Montreat.

Everyone was encouraged to subscribe to the Presbyterian and Reformed Denominational Group List on the ATLA website. (See [www.atla.com/member/atlantis\\_discussion\\_groups/prlibrarians/html](http://www.atla.com/member/atlantis_discussion_groups/prlibrarians/html).)

## Roman Catholic Librarians

Contact Person:	Laura P. Olejnik
Address:	Cardinal Beran Library University of St. Thomas Graduate School of Theology 9845 Memorial Drive, Houston, TX 77024-3407
Phone:	713.686-4345 x248
Fax:	713.681-7550
E-mail:	<a href="mailto:olejnik@stthom.edu">olejnik@stthom.edu</a>

In attendance: Alan Krieger, Ron Crown, Phil O'Neill, Lisa Gonzalez, Lorraine Olley, Zach Ott, Kristof Decoorne, Andre Paris, Angela Morris, Sara Baron, Jan Malcheski, Tony Amodeo, Carissa Creed Hernandez, Stephen Sweeney, Clay-Edward Dixon, Curt LeMay, Cecil R. White, Lois Guebert, Michael Bradford, Pat Lyons, Cait Kokolus, Elyse Hayes, Melody McMahan, Dan Kolb, Laura Olejnik. **Members new to the Atlarc list:** Kristof Decoorne, Zach Ott, Sara Baron, Angela Morris

The meeting was called to order by the chair, Laura Olejnik, at 4:30 p.m. The first order of business was a presentation by Melody McMahan on the project to create an updated, digital version of James Patrick McCabe's *Critical Guide to Catholic Reference Books*. Copyright permission for the project has been obtained from McCabe, who is the copyright holder. A wiki has been created for the project. The first stage of the project will be to get multiple persons to volunteer to upload and correct a digital copy of the 3<sup>rd</sup> print edition of McCabe. (Thanks to Cait Kokolus for getting text scanned.) Members of the ATLA RC group were asked to volunteer to be responsible for a section of the text. Melody distributed instructions which have since been posted to the Atlarc list. The deadline for completing the first part of the project is September 1.

After Melody's presentation and the discussion of the McCabe project, attendees introduced themselves. Alan Krieger reported on the progress of the Catholic Portal over the last year. The Catholic Portal is the leading project of the Catholic Research Resources Alliance (CRRA). CRRA is a collaborative effort initiated by 8 or 9 Catholic colleges and universities to promote the discovery of resources electronically by librarians, archivists, researchers, scholars interested in the Catholic experience, and the general public. The Catholic Research Resources Portal provides access to rare, unique or infrequently held materials in academic libraries and seminaries' special collections and archives. Recent CRRA developments include adopting VuFind as the archive indexer and hiring Pat Lawton (plawton@nd.edu) as digital projects librarian. Alan mentioned that VuFind is limited to Marc records. CRRA is also proposing that all libraries and archives wishing to have material included in the Portal digital collection pay a fee to do so. The amount and nature of such fees has yet to be determined.

Cait Kokolus reported on developments with CPLI. CPLI board has approved indexing appropriate online only publications. Problems with getting journals to share free copies of their issues with CPLI was discussed, as were prospects and problems of indexing foreign language journals, especially those published in Latin America. The possibility of securing grant money to support indexing was also discussed. Lorraine Olley volunteered for a two-year term as chair of the ATLA RC group, and Laura was thanked for her work as chair over the past two years. All group members were encouraged to sign up for and use the Atlarc list. The meeting adjourned at 5:30 p.m.

*Submitted by Daniel Kolb*

## **United Church of Christ Librarians**

Contact Person: Rev. Richard R. Berg  
Address: Philip Schaff Library, Lancaster Theological Seminary  
555 West James St., Lancaster, PA 17603  
Phone: 717.290.8704  
E-mail: rberg@lancasterseminary.edu

Eight persons gathered for the United Church of Christ Librarians denominational meeting during the 2009 ATLA annual conference in St. Louis. Discussion centered around current activities and programs at each library and institution including implications of the current economic situation and its effect on budget. Among issues discussed were how libraries provide access to electronic journals, ways in which lists of archival holdings in each library can be shared, and the importance of the listserv for communicating with each other and offering duplicate UCC and predecessor denominational materials. Thanks and appreciation were expressed to Allen Mueller upon his retirement as Director of the Luhr Library at Eden Theological Seminary, St. Louis, for his contributions to the group and to ATLA.

*Submitted by Richard R. Berg, convener*

# WORSHIP

## Worship in the Catholic Tradition: Thursday, June 18, 2009

### Solemn Morning Prayer for the Thursday of the 11<sup>th</sup> Week of the Year American Theological Library Association Conference Saint Louis, Missouri The Old Cathedral

*Msgr. James Ramacciotti, presider*  
*The ATLA Choir, Seth Kasten, director*  
*Mary Beth Wittry, organist*

#### Organ Prelude

Pastorale  
“The Peace May be Exchanged” Daniel Locklair

Joel Martinson

#### Introit

Sicut Cervus

G.P. da Palestrina  
(ca. 1525-1594)

Sicut cervus desiderat ad fontes aquarum,  
ita desiderat anima mea ad te, Deus.

*As the deer longs for running water,  
so longs my soul for Thee, O God.*

#### Invitatory

*Presider* God, come to my assistance. Lord, make haste to help me.  
Glory to the Father, and to the Son, and to the Holy Spirit.  
*All* As it was in the beginning, is now, and will be forever,  
Amen. Alleluia.

#### All Creatures of Our God and King

All creatures of our God and King, Lift up your voice and with us sing:  
Alleluia! Alleluia! O burning sun with golden beam  
And silver morn with softer gleam: O praise him! O praise him!  
Alleluia! Alleluia! Alleluia!

O rushing wind and breezes soft, O clouds that ride the winds aloft:  
O praise him! Alleluia! O rising morn, in praise rejoice.  
O lights of ev'ning, find a voice.  
Alleluia! Alleluia! Alleluia!

O flowing waters, pure and clear, Make music for the Lord to hear.  
 O praise him! Alleluia! O fire so masterful and bright,  
 Providing us with warmth and light.  
 Alleluia! Alleluia! Alleluia!

Dear mother earth, who day by day Unfolds rich blessings on our way,  
 O praise him! Alleluia! The fruits and flow'rs that verdant grow,  
 Let them his praise abundant show.  
 Alleluia! Alleluia! Alleluia!

O ev'ry one of tender heart, Forgiving others, take your part,  
 O praise him! Alleluia! All you who pain and sorrow bear,  
 Praise God and lay on him your care.  
 Alleluia! Alleluia! Alleluia!

## Psalm 87

### Antiphon I

*Glorious things are said of you, O city of God.*

*Choir* On the holy mountain is his city cherished by the Lord.  
 The Lord prefers the gates of Zion To all of Jacob's dwellings.  
 Of you are told glorious things, O city of God!

*All* "Babylon and Egypt I will count among those who know me;  
 Philistia, Tyre, Ethiopia, these will be her children  
 and Zion shall be called 'Mother' for all shall be her children."

*Choir* It is he, the Lord Most High, who gives each his place.  
 In his register of peoples he writes: "These are her children,"  
 and while they dance they will sing: "In you all find their home."

*Choir* Glory to the Father and to the Son. and to the Holy Spirit.

*All* As it was in the beginning is now, and will be forever. A-men.

### Repeat Antiphon I

## Canticle, Isaiah 40: 10-17

### Antiphon II

*The Lord, the mighty conquer-or, will come; He will bring with him the prize of victory.*

*Choir* Here comes with pow'r the God, who rules by his strong arm;  
 here is his re-ward with him, his recompense be-fore him.

*All* Like a shepherd he feeds his flock;  
 In his arms he gathers the lambs,  
 carrying them in his bosom,  
 and leading the ewes with care.

*Choir* Who has cupped in his hand the waters of the sea,  
and marked off the heavens with a span?  
Who has held in a measure the dust of the earth,  
weighed the mountains in scales  
and the hills in a balance?

*All* Who has directed the spirit of the Lord,  
or has instructed him as his counselor?  
Whom did he consult to gain knowledge?

*Choir* Who taught him the path of judgment,  
or showed him the way of understanding?  
Behold, the nations count as a drop of the bucket,  
as rust on the scales;  
the coastlands weigh no more than powder.

*All* Lebanon would not suffice for fuel,  
nor its animals be enough for holocausts.  
Before him all the nations are as nought,  
as nothing and void he accounts them.

*Choir* Glory to the Father and to the Son,  
and to the Holy Spirit.  
All as it was in the beginning is now,  
and will be for ever. Amen. **Repeat Antiphon II**

## **Psalm 99**

### **Antiphon III**

*Give praise to the Lord our God, bow down before his holy mountain.*

*Choir* The Lord is king; the peoples tremble.  
He is throned on the cherubim; the earth quakes.  
The Lord is great in Zion.  
He is supreme over all the peoples.  
Let them praise his name, so terrible and great.  
He is holy, full of power.

*All* You are a king who loves what is right;  
You have established equity, justice, and right;  
You have established them in Jacob.

*Choir* Exalt the Lord our God;  
bow down before Zion, his footstool. He the Lord is holy.

*All* Among his priests were Aaron and Moses,  
Among those who invoked his name was Samuel.  
They invoked the Lord and he answered.  
To them he spoke in the pillar of cloud. They did his will; they kept the law,  
which he, the Lord, had given.

*Choir* O Lord our God, you answered them.  
 For them you were a God who for-gives;  
 yet you punished all their offenses.  
 All Exalt the Lord our God;  
 bow down before his ho-ly mountain  
 for the Lord our God is holy.

*Choir* Glory to the Father, and to the Son,  
 and to the Ho-ly Spirit;  
 as it was in the beginning, is now,  
 and will be for e-ver. A-men. **Repeat Antiphon III**

*Give praise to the Lord our God, bow down before his ho-ly mountain.*

**Reading: 1 Peter 4: 8-11a**

Let your love for one another be constant, for love covers a multitude of sins.  
 Be mutually hospitable without complaining.  
 As generous distributors of God's manifold grace,  
 put your gifts at the service of one another, each in measure he has received.  
 The one who serves is to do it with the strength provided by God.  
 Thus, in all of you God is to be glorified through Jesus Christ.

**Homily**

**Responsory**

*Reader:* From the depths of my heart I cry to you; hear me, O Lord.

*All:* - *From the depths of my heart I cry to you; hear me, O Lord.*

*Reader:* I will do what you desire;

*All:* - *hear me, O Lord.*

*Reader:* Glory to the Father, and to the Son, and to the Holy Spirit;

*All:* - *From the depths of my heart I cry to you; hear me, O Lord*

**Canticle of Zechariah**

Blessed be the God of Israel, The ever living Lord,  
 Who comes in pow'r to save his own, His people Israel.  
 For Israel he raises up Salvation's tow'r on high  
 In David's house, who reigns as king and servant of the Lord.

Through holy prophets did he speak his word in days of old.  
 That he would save us from our foes And all who bear us ill.  
 To our ancestors did he give His covenant of love;  
 so with us all he keeps his word in love that knows no end.

Of old he gave his solemn oath to Father Abraham:  
 His seed a mighty race should be, And bless'd for ever more.

He vowed to set his people free From Fear of every foe  
That we might serve him all our days In goodness, love and peace.

O tiny child, your name shall be The prophet of the Lord;  
The way of God you shall prepare to make his coming known.  
You shall proclaim to Israel Salvation's dawning day,  
When god shall wipe away all sins in his redeeming love.

The rising Sun shall shine on us To bring the light of day  
To all who sit in darkest night And shadow of the grave.  
Our footsteps God shall safely guide To walk the ways of peace.  
His name for ever more be blessed Who lives and loves and reigns.

### **Intercessions**

*Reader:* Let us joyfully cry out in thanks to God the Father  
Whose love guides and nourishes his people;

*All:* *May you be glorified, Lord, for all ages.*

*Reader:* Most merciful Father, we praise you for your love,

*All:* *- for you wondrously created us and even more wondrously  
restored us to grace.*

*Reader:* At the beginning of this day fill our hearts with zeal for serving you,

*All:* *- so that our thoughts and actions may redound to your glory.*

*Reader:* Purify our hearts of every evil desire,  
*- make us intent on doing your will.*

*All:* Open our hearts to the needs of all men,  
*- fill us with brotherly love.*

### **The Lord's Prayer Closing Prayer**

All-powerful and ever-living God,  
shine with the light of your radiance  
on a people who live in the shadow of death.  
Let the dawn from on high break upon us;  
your Son our Lord Jesus Christ,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

**Amen.**

### **Blessing and Dismissal**

**Postlude**

*Basse de Trompette*

*Clerambault*



**Worship in the Pentecostal Tradition**  
**Friday, June 19, 2009**

**Call to Worship** *Rev. Garry Truman, MSBA, MLS, UGST Librarian*

**Opening Prayer** *Rev. James A. Littles, Jr., Ph.D., UGST Professor of Practical Theology*

**Congregational Musical Selection** *Worship Leader Patrick Dotson, UGST Student*

**\*“When I Think About the Lord”**

When I think about the Lord  
How He saved me, how He raised me  
How He filled me with the Holy Ghost  
How He healed me to the uttermost

When I think about the Lord  
How He picked me up, turned me around  
How He placed my feet  
On solid ground

It makes me wanna shout  
Hallelujah, thank you Jesus  
Lord, You're worthy  
Of al the glory, all the honor, all the praise

*\* Written by James Huey, used by permission of CCLI*

**Prayer Requests** *Rev. James A. Littles, Jr.*

**Scripture Reading** *Numbers 7:62-66  
Rev. Jeffrey Bickle, Ph.D. Candidate, UGST Assistant  
Professor of Biblical Studies*

**Sermon** *Rev. James A. Littles, Jr.*

“Librarian Vocation in Times of Change” • Nehemiah 7:61-66

This morning we join together to offer ourselves as “living sacrifices”—an act of worship to the One who has called us to our work in theological and religious education.

Our world is filled with massive migrations of individuals and families seeking respite from oppression, poverty, and perhaps hopelessness. In the United States the migration issue has become a politically and socially divisive issue due to the number of undocumented

workers. This crisis exists under the shadow of twin collapses in our largest city: the World Trade Center in 2001 and Wall Street in 2008. Fear associated with permeable borders and high unemployment makes those without the right papers to live in threat of discovery and deportation at any time.

A look at Israel's return from Babylonian exile can serve as a lens for our own sense of dislocation at this time.

After spending many decades in a foreign land, the door was open for Israel to settle their homeland for the second time. Presenting evidence of familial descent was a serious challenge facing the migrants. Lay members of the community needed to ascertain their own identity against the threat of assimilation. Without knowing their story, their genealogy, they did not know who they were or their place as potential settlers in Canaan. For the priestly clan the crisis during the time of disorienting change was even more critical: lack of identity could serve to bring cultic contamination on all the people.

Times of nonlinear change invariably challenge us to examine where we are from and where we are headed. While strategic planning and assessment rubrics are certainly valued in the contemporary theological education enterprise, perhaps exploring our various stories may be the more basic need in discovering ways God's Spirit may be calling us at this time. Yes, the Holy Spirit can assist us even in our time of shrinking budgets, exploding technological challenges and opportunities, integration of on campus and distance learning programs, and uncertainties on how to wisely assist students and faculty in their information literacy needs.

Perhaps I am not the only one in the room who skipped over the genealogies in my reading of the Bible. The tangle of strange sounding names, various locations, and 'discrepancies' between the lists of generations cause us to quickly turn the page so the real story can continue. In our post modern world we may also be tempted to shy away from genealogies when we realize their ability to define relationships, authenticate positions, and consolidate power.<sup>1</sup>

Ignoring the genealogies, however, may cause us to miss critical components of the story. Generation lists are memory devices, provide cause for celebration, and prepare the people for the next chapter in the story.<sup>2</sup> Genealogies remained fluid during their oral preservation period and became more settled when they were written down. In any case differences between genealogy lists provide windows through which we can get a glimpse of the writer's self understanding.<sup>3</sup> Reading Jesus' genealogies as presented by Matthew and Luke provide an example of the beauty of genealogy differences. The two evangelists start with different beginning points and include different family members in the effort to set the stage for their respective accounts of Jesus' life. Matthew chooses a mnemonic device of making three groups of 14, yet he chooses to leave the third group incomplete. He also includes several women in the genealogy to set the stage for gender as well as cultural integration that will take place in the gospel.

Genealogies are a part of the unfolding story plot. In Genesis three genealogies (Abraham, Jacob, and Joseph) advance the story while two genealogies (Ishmael and Esau) present a truncated story that separates a related people. Exodus and Numbers genealogies gather the people in preparation for the journey that looms more important than individuals themselves.<sup>4</sup> Nehemiah's genealogy, finds a different placement than its counter part in Ezra. Nehemiah's genealogy follows the urban renewal project that has focused on rebuilding the Jerusalem's

defense system. As it was an act of God to complete the building of the wall in 52 days, so it was an act of God to bring the people home. Undocumented people posed a threat to the story.

We too need to revisit our genealogies during times of change. This process is similar to our annual curriculum vita revision: material is added or deleted depending on the particular challenges we face at that specific time. In times of radical change this process of genealogy revision is begun by asking a simple question, “What in the world is God doing today?” Most of our theological traditions suggest the Creator continues to sustain creation. Our task is to recognize times of change provide the opportunity to reevaluate our assumptions and recognize God is at work beyond our current degree of understanding. The follow up question we must ask is, “How do we as theological librarians and educators participate in God’s work in the world today?” This honest reflection calls to repentance and possibilities for transformation.

Considering our genealogies calls us to care for the past, ourselves, and provide both a solid foundation for those who will follow us. Family systems theory helps pastoral care givers understand the need to defocus the individual presenting problem and look at the interacting relationships that are at work.<sup>5</sup> We draw strength and wisdom from the past. We care for ourselves in a way that brings wholeness. We also work strategically so that women and men will be able to continue the work in future circumstances that are beyond our ability to comprehend.

I think this would be a good time to realize our genealogies are often incomplete by themselves. Matthew’s genealogy list included women who were outside of the covenant people as a means to remind his contemporaries and us of God’s care for all people and our incompleteness without them. I belong to a faith tradition that has an ambivalent relationship with the academic theological enterprise; perhaps some of you have experienced similar branches in your own genealogy. Until the first class began to study at Urshan Graduate School of Theology in 2001 we did not have an opportunity to seek graduate theological preparation from within our own tradition. This is one of the reasons I earned my M.Div. from Eastern Baptist Theological Seminary (now Palmer Theological Seminary) in Philadelphia, Pennsylvania. By doing so I borrowed some of your longstanding genealogy to graft into my own story. For this I am deeply grateful, and I trust that I will be able to care for your contribution to my life by passing it on to my students. In doing so we all bring glory to God!

During your deliberations in this conference you are certainly addressing a number of shifting realities. All of our institutions face financial challenges. We are experiencing a shift in the nature of teaching, learning, and research. Some of these shifts are in specific degree programs and delivery systems. The needs of faculty, students, and the publics we serve are never static, particularly in the post denominational world we serve today. Most of us face opportunities and challenges of collaboration; some of us are even called by the stewards and leaders of our institutions to consider combining our libraries and colleges or seminaries with other institutions. Please remember, however, the genealogies of your past position you to use these challenges to strengthen the genealogy you will hand to the next generation of scholars.

I am thankful that I serve with committed librarians like those represented in this room. You serve to fulfill a vital mission by accepting your own call to passionate yet “reasonable service”. Librarians document the various ways we have traveled through the ages. Your care

for our collective genealogy has moments of wonder and beauty as God's work is clearly seen in the church as well as moments of sadness and shame when even the church has "worshipped and served the creature more than the Creator" (Romans 1:25). Only by faithfully maintaining the many woof and warp threads of our various tapestries are we able to offer hope through the church to the world today.

To fail at the task of maintaining our various genealogies is too painful to consider. As with the lay and priestly families in Nehemiah 7, we could lose our identity and suffer cultic contamination of all the people if our work is used only for our individual purposes. Thank you for courageously shouldering the challenge to develop new solutions to informational literacy and access for all of us! I know my own institution is blessed by our librarian, Garry Truman. His efforts to maintain the genealogies have called for him to speak prophetically in our faculty meetings and as a wise sage to individuals like me when he points out ways my syllabi can be strengthened by information literacy concerns. Your institutions are able to fulfill their missions by your faithful service as well. Just remember, that in times of change, when budgets are cut and the future looks uncertain, genealogies and those who tend them are even more important though they look like a good place to 'save' money. Thank you for caring for our faculty, administrators, and students in God's name.

At times we might wish we had access to the priest's Urim and Thummim to determine effective means of maintaining our genealogies. We do not have the luxury of rolling the die to determine what we need to remember, how it is easily accessed, and the means of evaluating the process. This is a critical time for discerning librarians to help us all work together under the direction of the Spirit. The genealogy of the earth is filled with moments when the Breath of God moves over chaos—we certainly need that Breath today!

## Conclusion

We have come together to worship this morning from many traditions and institutions. Our various individual and corporate genealogies look quite different, but I believe the call and courage is present in your membership to provide the documents, texts, archives, and access to all men and women who devote themselves to serving God, humanity, and even all creation through our various theological enterprises.

To God be the glory.

May we receive God's peace as we join together to serve our world.

## Endnotes

- <sup>1</sup> Robert Wilson, "Genealogy, Genealogies," *Anchor Bible Dictionary* 2 (1992): 929-932.
- <sup>2</sup> J. W. Wright, "Genealogies," *Dictionary of the Old Testament Pentateuch* (Downers Grove, IL: InterVarsity Press, 2003), 345-350.
- <sup>3</sup> Wilson, "Genealogy, Genealogies."
- <sup>4</sup> Wright, "Genealogies."
- <sup>5</sup> John Patton, *Pastoral Care: An Essential Guide* (Nashville, TN: Abingdon Press, 2005).

**Worship Response to the Word**

**\*“Lord I Give You My Heart”**

This is my desire  
To honor you  
Lord, with all my heart  
I worship you

All I have within me  
I give you praise  
All that I adore  
Is in you

Lord I give you my heart  
I give you my soul  
I live for You alone  
Every breath that I take  
Every moment I'm awake  
Lord, have your way in me

*\* Written by Reuben Morgan, used by permission of CCLI*

**Worship in the Lutheran Tradition**  
**Saturday, June 20, 2009**

*Second Week After Pentecost*

*Chapel of St. Timothy and St. Titus, Concordia Seminary, St. Louis, Missouri*

**Morning Prayer**

Prelude

Opening Versicles                      Lutheran Service Book (LSB), p. 235

Antiphon and Venite                    pp. 235-36

Office Hymn                              LSB 726

Reading                                  Job 38:1-11

Choir                                      Jesus is My Heart's Delight                      J.S. Bach

Jesus is my heart's Delight; Precious Savior!  
He beheld my soul's sad plight; Precious Savior!  
Gave me strength and hope so bright; Precious Savior!  
Jesus, precious Savior!

Trusting in Thy love and grace; My Redeemer!  
I have now in heav'n a place; My Redeemer!  
There I'll see Thee face to face; My Redeemer!  
Jesus, my Redeemer.

Thee I love, O Jesus mine; Loving Savior!  
Thou hast brought me joy sublime; Loving Savior!  
Yes, my Savior, I am Thine; Loving Savior!  
Jesus, loving Savior!

(chorale:) Let me ne're from Thee depart; Jesus Savior!  
E'er possess and rule my heart; Jesus Savior!  
Thou my Joy and Solace art: Jesus, Savior!  
Jesus, Thou my Savior!

Reading                                  Mark 4:35-41

Canticle: Benedictus                    pp. 238-40

Prayers	p. 241
Collect of the Day	
Additional Collects	
Collect for Grace	
Lord's Prayer	
Benedicamus and Benediction	p. 241-42
Hymn	LSB 819
Postlude	

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*Liturgist: Dr. Erik Herrmann, Assistant Professor of Historical Theology*

*Preacher: Dr. Dale Meyer, President and Professor of Practical Theology*

*Choir: The ATLA Singers*

*Choir Director: Mr. Seth Kasten*

*Organist: Rev. Arthur Eichhorn*

# 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

Lyn Brown (Sandra Oslund)  
Warren Kissinger (James C. Pakala)  
Robert A. Olsen, Jr. (Charles Bellinger)  
William Sheral Sparks (Logan Wright)

## 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!



**Lyn S. Brown (1952–2008)**  
**by Sandra Oslund, Bethel Seminary**

Dr. Lyn S. Brown died unexpectedly Saturday, Nov. 29, 2008, at his home in Newtown, Pennsylvania. He was 55 years old. Lyn was born December 29, 1952, in Seattle, Washington. It was the day that his parents, Lester and Charlotte Brown, were celebrating their first wedding anniversary. Over the next few years, he was joined by three brothers.

Lyn loved to go to school. He thought he was going to be a missionary doctor, so he began a course of study at the University of Washington. After a couple of years, he believed God wanted him to study for the ministry, so he transferred to Western Baptist Bible College in Oregon. Over the course of his life, Lyn earned a Master of Divinity degree from Northwest Baptist Seminary, a Ph.D. from California Graduate School of Theology, a master's degree in Library Science from the University of Washington, and an Ed.D. from Nova Southeastern University.

When Lyn first met his wife, Kathy, she was the person who graded papers for a course he took. When interest began to spark between them, Kathy went back to see what kind of grades he had earned from her—and she was impressed! In God's great kindness, he drew their hearts and lives together, and they were married in December of 1975. God blessed Lyn and Kathy with two great children—Chris and Deanna.

Lyn began his ministry as a Pastor of Youth and Children in Seattle and then went on to pastor a church in the nearby suburbs. After ten years, Lyn felt drawn to pursuing a career as a librarian in Christian schools. In the following years, he served in that capacity for Pensacola Christian College; Washington Bible College and Capital Bible Seminary; Philadelphia College of Bible; and Bethel Seminary of the East. Working for Bethel Seminary of the East was a very special experience for Lyn. He felt that he worked with some of the finest, godliest people he had ever known. Lyn loved to travel, so the fact that his job involved driving trips to New England, New York, and the Washington, D.C. area every month just added to the pleasure of his job. The students came from a wide variety of backgrounds, and they enriched his life.

Eighteen years ago, Lyn joined the Army Reserves as a chaplain. He rose to the rank of Lieutenant Colonel as he served in a variety of Army units. His Army work took him to many states and to quite a few foreign countries. Most notably, he served more than two years in Iraq. Not only did he serve as a chaplain to Army personnel, but his ministry extended to the multi-national force stationed in Iraq. Worshipping God along with believers from all over the world seemed to him like a glimpse into heaven. Also, for many months, Lyn helped run the Department of Youth and Sport in the new government in Iraq. It was there that he developed close relationships with many Iraqis. Quite a few young professionals began calling themselves his Iraqi sons and daughters, and he stayed in contact with many of them after his return to the U.S. He even shepherded one young Iraqi man through the process of obtaining the first Fulbright Scholarship awarded to an Iraqi citizen since the multi-national force arrived in Iraq.

Lyn joined a new Army Reserve unit soon after returning from Iraq—the 353<sup>rd</sup> Civil Affairs Command on Staten Island. It was a wonderful fit. Lyn made great friends there and he was of significant benefit to his unit. He spent a great deal of time mentoring younger chaplains.

He continued to enjoy his civilian job at Bethel Seminary of the East as well. Between the Army and his work for the seminary library, he traveled to 28 states and to two foreign

countries in the last two years of his life. Kathy was able to accompany him to over 20 states. He loved the “empty nest” years because Kathy was able to travel with him so often.

Lyn influenced students far beyond teaching them how to study and prepare papers. He had student workers in his libraries who came from around the world. He was understanding and respectful of the differences in cultures and sought to help them do well in our culture. Throughout Lyn’s library career, Kathy had several opportunities to work with him. Students often told Kathy that Lyn modeled for them kindness, gentleness, self-control, and excellence. Unbeknownst to them, students watched how Lyn and Kathy interacted, and many later told them of the impact of watching a loving couple who spoke kindly and respectfully to each other as they worked together. Kathy thought she was doing simple clerical work for Lyn in the libraries; she didn’t know that she and Lyn were putting on a marriage course!

One of Lyn’s passions was teaching students to find the resources they needed so that they could follow in the footsteps of the writer of the Gospel of Luke who said, “Since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.” The pastors and leaders who graduated from Lyn’s schools have a very precious and serious responsibility to study well and to communicate God’s truth. Lyn taught them how to do this with excellence.

### **Warren Kissinger (1922–2008)** **by James C. Pakala, Covenant Theological Seminary**

The Reverend Warren S. Kissinger went to be with the Lord on December 14th at age 86 at Washington Adventist Hospital, succumbing to cancer. He was best known to ATLA colleagues as a first-rate subject cataloguer at the Library of Congress in the area of religion. Warren was born in Akron, Pennsylvania, and graduated from Elizabethtown College. As a conscientious objector during World War II, he served in a civilian public service program for more than three years. Warren graduated from Yale Divinity School in 1953 and received a master’s degree in theology in 1964 from Lutheran Theological Seminary at Gettysburg.

Warren began pastoral ministry in 1954 in the Church of the Brethren and during his ministry served congregations in the Pennsylvania communities of Windber, Carlisle, and Drexel Hill. He also taught at Juniata College in Huntingdon, Pennsylvania for four years in the early 1960s.

In 1968 Warren received a master’s degree in library science from Drexel University in Philadelphia and joined the Library of Congress as a subject cataloguer in religion. He retired in 1993. For over 20 years he commuted by bicycle from his home in University Park. Upon retiring, he worked a year and a half as a part-time cataloguer for the U.S. Customs and Border Protection office.

Warren and his wife, Jean Young Kissinger, worshipped at the Church of the Brethren in University Park. He also served as an interim and part-time pastor at several Church of the Brethren congregations in Washington, D.C., Maryland, and northern Virginia.

He is survived by his wife of 57 years, eight grandchildren, and three of four children. A son, John Kissinger, died in November.

As a native of Pittsburgh who ended up living more years in southeastern Pennsylvania than in the city of my upbringing, I enjoyed talking with Warren about places we both knew

well, such as Hatfield, the home of Biblical Theological Seminary and an area with Church of the Brethren congregations as well as Mennonite, Schwenckfelder, Evangelical Congregational, and others that are few and far between in some regions of our nation.

Most special among memories Denise and I share is visiting Warren at the Library of Congress. He met us for lunch and gave us a fascinating behind-the-scenes look at cataloging operations and some other areas as well. How fast, accurate and rich his religion subject cataloging was and remains, to the benefit of every title he dealt with and countless individuals who benefit accordingly.

The Reverend Warren S. Kissinger, now with Jesus, remains among us through his earthly labors in cataloging, just as the fruits of his pastoral ministry are not wood, hay and stubble, but gold, silver, and precious gems.

**Robert A. Olsen, Jr. (1924–2009)**  
**by Charles Bellinger, Brite Divinity School Library**

Robert A. Olsen, Jr., who was known as Bob, was born on April 16, 1924, in Detroit, Michigan. He died on March 1, 2009, in Fort Worth, Texas. Bob served in the U.S. Navy for two years during WWII. He earned a bachelor of arts degree in 1949 at the College of Wooster and a bachelor of divinity at McCormick Theological Seminary in 1952. He pastored Presbyterian churches in New York, New Jersey, Oregon, Illinois, and Kansas. He earned a master's degree in library science at Emporia State University in Kansas in 1965. Soon after, he became the Theological Librarian at Brite Divinity School in Fort Worth, where he remained until his retirement in 1998 at the age of 74. Bob was a very active member of ATLA, serving as the Treasurer of the association for 15 years (1974-1989) in a voluntary capacity.

A memorial service for Bob was held at Brite Divinity School on March 6, 2009. His family and friends expressed many fond memories of Bob and warm descriptions of his character. He was known as kind, loving, and trustworthy. He was very widely read, and was deeply engaged in cultural and political issues. He had much to share and to teach. He was a beloved father and grandfather who performed the baptisms and weddings of his children and grandchildren. He enjoyed leading times of singing and prayer at holiday gatherings. Dr. Walter Naff, who officiated at the memorial service, said that "If you were a friend of Bob's, you had a friend for life."

Bob is survived by his wife, Anne Dixon Olsen, two daughters, two sons, and seven grandchildren.

**William Sheral Sparks (1924-2008)**  
**by Logan Wright, St. Paul School of Theology**

William Sheral Sparks was born October 30, 1924, in Alden Bridge, Louisiana, to Fred DeWitt Sparks and Truda Luvena Bradford. Dr. Sparks, Bill Sparks to those of you who remember him today, heard a call to ministry early in his life and in 1942 was an active minister in the Christian Church (Disciples of Christ). Ten years later, in 1952, he was ordained in the Methodist Church.

Bill received his Bachelor of Divinity Degree in 1946 from Phillips University in Enid, Oklahoma. On August 8, 1947, he was married to Joy Eleanor Young, a union that was to last for almost 61 years. In 1948, one year after being married, Bill earned a Master of Divinity Degree from Christian Theological Seminary in Indianapolis. He completed a three-year scholarship at Hebrew Union College-Jewish Institute of Religion and in 1958 received his Th.D. degree from Iliff School of Theology in Denver, Colorado. His 1957 dissertation is titled, "The Neo-Hebraic Apocalyptic Literature: A Study of the Apocalyptic Concepts in Selected Books."

Not content with just a doctoral degree in Old Testament studies, Dr. Sparks entered the library science program at the University of Denver and received his master's degree in 1960. He then began a long and successful career in librarianship. From 1960 to 1966, he was a librarian at Kansas Wesleyan University in Salina, Kansas. In mid-1966, he accepted a position as associate librarian at Saint Paul School of Theology in Kansas City, Missouri. It was a time of discernment and transition in the Saint Paul library, and in only three months Dr. Sparks found himself appointed as library director. He remained director of the library at Saint Paul School of Theology for nearly 27 years, from October of 1966 until he retired on June 30, 1993, Director Emeritus of Library and Information Services, and Professor Emeritus of Theological Bibliography and Research.

Such are some of the main chronological markers in the life of Bill Sparks, but today we must also remember the man we knew. For example, no one in the Saint Paul library called him "Bill." It was always just Dr. Sparks, out of respect, and I quickly adopted that practice when I interviewed at Saint Paul.

Dr. Sparks had a deep passion for library collection development, much to the ongoing benefit of Saint Paul library users. That passion did not disappear with his retirement. Rather, every few weeks I would receive a stack of index cards for new purchases, each one complete with author, title, series, publisher, date, and of course ISBN, and all neatly written in pen. You see, Dr. Sparks eschewed typewriters and computers whenever possible, and it was always possible for him.

For a few years after his retirement, Dr. Sparks frequented the library for his ongoing personal and scholarly interests, as well as for the benefit of his United Methodist Adult Sunday School class in Independence, Missouri, which he taught for many years. People wanted to be in his class because they always knew they would learn from him. When he moved to Lubbock, Texas, in the late 1990s, he taught another United Methodist Sunday School class and also found another following. Even after moving to Lubbock in the late 1990s, Dr. Sparks maintained contact with the library, continuing to send index cards for new purchases, and requesting that the latest books of interest to him be mailed as soon as possible. His notes and letters clearly indicate a longing to return some day, and to be closer to an intellectual environment that would continue to nurture him. Teaching and learning were natural parts of who Dr. Sparks was, and in most years at Saint Paul he taught a summer course on the book of Job. He would have had much to say about today's Old Testament reading from Job 38:1-11.

Dr. Sparks and Joy adopted two children: David Frederick Sparks, now of Tripoli, Iowa; and Carol Eileen Sparks, who died on January 5, 1997, far too early. There are two grandchildren, John Ryan Sparks and Ashley Kay Sparks, both of Tripoli, Iowa.

Dr. Sparks was also an avid gardener and loved to work in his yard in Independence. He used to bring tomatoes, roses, and daffodils to the library, and would go so far as to name each one based on their unique characteristics.

An endearing aspect most often remembered about Dr. Sparks was his humor. In the library archives room, we still have posters of re-captioned cartoons and pictures that poke fun at bureaucratic aspects of the ordination process in the United Methodist Church. His humor tended toward a good-natured sarcasm and was perhaps cultivated through years of lean times in the library. Dr. Sparks was seldom without a good joke, often with bawdy or risqué undertones though never offensive. He was especially fond of quoting his favorite author, Samuel Clemens. I can't help but believe he is pleased to be remembered at this ATLA meeting so close to Hannibal and the Mississippi River.

What people enjoyed most about Dr. Sparks' humor, which was always very funny, is how hard he himself laughed and how much he enjoyed the jokes and sarcasm. And it really didn't matter how many times he had said it before. You still laughed right along with him.

A minister, educator, loving family man, long-time librarian and ATLA member, Dr. Sparks died on Sunday, June 15, 2008, at the age of 83, in Lubbock, Texas, following a brief battle with cancer and complications from pulmonary edema. His spirit was not dimmed, and his library account was still active.

# APPENDICES

## Appendix I: Annual Reports

### Endowment Committee Annual Report 2008-2009

During the 2009 fundraising campaign, \$3,105 was given to the Endowment Fund, and the corpus total on 3/31/09 was about \$158,000.

The Endowment Committee (Mary Bischoff was unable to attend) met on Thursday, June 17th, after the dinner for Lifetime Members. The committee discussed:

- plans for the presentation at the Town Hall meeting,
- the cost of fundraising operations (no charges are made against the Endowment Fund for these efforts),
- plans for the winter meeting via conference call (Monday, January 11th, 10:00am – noon, EST),
- the possibility of including a development officer from an ATLA member school to join the conference call for a discussion of developing legacy gifts,
- the need for the ATLA Board to appoint a Lifetime Member of ATLA to the Endowment Committee to replace Elmer O'Brien, whose term of office will expire on Saturday of the 2010 ATLA Conference (Dennis Norlin agreed to provide a list of all ATLA Lifetime Members (ca. 100) to the Board for its review, and
- the possibility of sending Endowment fundraising letters to the 124 institutional representatives who are not also individual members (decided to proceed with this).

Earlier in the year, the committee revised the fundraising letter and made plans for the dinner for Lifetime Members (only the O'Briens and Martin Marty were able to attend this year).

Respectfully submitted,

*Roger Loyd, Chair*  
*M. Patrick Graham*  
*Elmer J. O'Brien*  
*Mary Bischoff*

### Professional Development Committee Annual Report 2008-2009

This document reports on the work of the Professional Development committee (PDC) for the period from the end of the ATLA annual conference in June 2008 through the conference in June 2009. The membership of the committee during that period consisted of Angela Morris (chair, member 07/2006-6/2009), Louisville Presbyterian Theological Seminary), Seth

Kasten (member 7/2007-6/2010, Union Theological Seminary), Kris Veldheer (member 7/2006-6/2009, Graduate Theological Union), Timothy Lincoln (member 7/2008-6/2011 Austin Presbyterian Theological Seminary). Angela Morris has completed her service on the committee with the submission of this report. Kris Veldheer also finishes her term on the committee in June. New members of the PDC, after the June 2009 conference are Ellen Frost (member 7/2009-6/2012, Southern Methodist University) and Christina Torbert (member 7/2009-6/2012, University of Mississippi ).

The committee met twice during the year at ATLA headquarters in Chicago. The fall meeting was held Oct. 16 and 17, 2008; the winter meeting March 23 and 24, 2009. The committee also met at the ATLA annual conference on June 19, 2009.

The PDC funded four grants for continuing education programs presented at several regional groups meetings.

- Tennessee Theological Library Association, \$650.00 grant for the program “Jeepers, LEEPers! Teaching Theological Librarianship Online through UIUC's LEEP Program,” October 17, 2008.
- Minnesota Theological Library Association, \$500.00 grant for the program “Serials Management in a Changing Environment,” Nov. 13, 2008.
- Southern California Theological Library Association, \$200.00 grant for the program “Copyright 2.0: Issues for Digital Natives,” October 10, 2008.
- New York Theological Library Association, \$700.00 grant for the program “Web 2.0 and Your Library: Figuring Out What Works,” Nov. 20, 2008.

For the last two years, a steady stream of grant proposals have been received and funded by the PDC. Hopefully, this activity will continue as it offers a valuable way to explore topics relevant to the work of libraries in the twenty-first century. At the spring meeting, changes to the guidelines for these grants were made. In recognition of the shrinking budgets of many of our member libraries, grant requests can also include a request for travel funds for members to attend their regional meetings if the meetings include a program funded in part by the PDC.

The PDC again subsidized the University of Illinois at Urbana-Champaign Graduate School of Library and Information Science LEEP course “Scholarly Writing for LIS Professional.” The PDC subsidized \$200 of the \$300 cost per student. Twelve students were enrolled; eight were ATLA members, with the remaining four being non-ATLA members. The feedback received from eight of the students who took the class was again very positive. Hopefully, the PDC will continue to subsidize the cost of the class for members while that demand continues.

The PDC chair contributed a column to the last print issue of the *ATLA Newsletter* and another to the new on-line version of this publication.

The work of the Reference Module Task Force continues. At the fall meeting of the PDC the task force was charged to “design a religious studies reference module that 1) uses recommendations from the first task force and 2) uses ideas generated by the PDC at their October 2008 meeting. Those ideas included a list of possible members for the new task force and suggestions for the content of modules. In March 2009 the task force had a conference call to discuss the design of the module. The task force compiled data in April then met May 14-15, 2009, to discuss the specific content of modules. The status of the task force’s work will be discussed at the June 2009 meeting at conference. If all goes well the modules will be available on the association’s new networking software and website in the near future.

“The Leadership Development Program Scholarships for Mid-Career Librarians” is still in place. Unfortunately, no member requests for these funds have been received. The scholarship will fund the difference between the amount of support received by the applicant from their institution and the total cost of the program, up to a maximum of \$1500. A list of leadership programs developed in the previous year has been updated to provide current information on recommended programs. At the spring meeting, several ideas were discussed on how to generate some interest in these funds.

The program that the PDC had been nurturing that would engage retired ATLA members in mentoring both new librarians and librarians in new positions as library directors has a new home. Roger Loyd, as chair of the Endowment Committee, requested that that committee take over this initiative. The members of the PDC agreed that this is a logical transfer and are hopeful that the program will continue to develop under the Endowment Committee’s stewardship.

From July of 2008 through June of 2009, participants in the NACO Funnel Project added approximately 600 new headings; 150 existing headings were changed. There were 17 participants, with 13 of them active during this time. These active participants represent 11 institutions. Two new participants were added, while two other participants are awaiting training. One institution achieved independence.

This year has been a busy and productive year for the PDC. It will be interesting to see what they accomplish next year.

Personally, it has been my pleasure to be a member of this committee for the past three years and be its chair during 2008-2009. The work of the committee is interesting and having the flexibility to think outside the box and see initiatives actually bear fruit is very satisfying. I have enjoyed working with the various members of the committee during my tenure in the group and having the opportunity to work more closely with the ATLA staff, especially Barbara Kemmis, Dennis Norlin, and Sara Corkery. I look forward to what the committee will accomplish next year with Tim Lincoln as chair and Seth Kasten, Ellen Frost, and Christina Torbert as members.

Respectfully submitted,  
*Angela Morris, Chair*  
June 19, 2009

**Publications Committee**  
**Annual Report 2008-2009**  
by  
**Beth A. Bidlack, University of Chicago Library**

The 2008-2009 Committee members, along with their terms, were Beth Bidlack (2007-10), Amy Limpitlaw (partial term 2007-2009), and Michelle Spomer (2008-2011). Having completed a partial term due to the resignation of another Committee member, Amy agreed to serve full term from 2009-2012. Beth will continue to serve as chair during 2009-2010. In addition to brief lunch meetings at the 2008 and 2009 annual conferences, the Publications



Committee met in person twice this year (in October and February) at the ATLA offices in Chicago. 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 a variety of ways.

- 1) At the 2008 annual conference, the Committee, along with the Editorial Board of *Theological Librarianship* under the leadership of David Stewart and Ron Crown, launched ATLA's new online journal—*Theological Librarianship*. To date, three issues of the journal have been published. The Publications Committee continues working with the *TL* Editorial Board to define the relationship between the journal and the *Proceedings*. This year the Committee has worked to get *Theological Librarianship* indexed by the major library literature indexes. In an attempt to support scholarly writing among ATLA members, the Committee offered a pre-conference workshop in 2008 entitled “Writing for Theological Librarianship: ATLA’s Online Journal.” 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) In another attempt to support and encourage writing among ATLA members, the Committee reviewed the curriculum and course evaluations for a professional development course “Scholarly Writing for Theological Librarians,” offered via the University of Illinois Graduate School of Library and Information Science.
- 3) The Committee awarded two grants this year: \$2,000 to Daniel Roland, Assistant Professor, School of Library and Information Science at Kent State University, for the project “Online Data Sources for Research in Religion: An Annotated Bibliography” and \$2,000 to Edward Mathews Assistant Professor, St. Nersess Armenian Seminary, for the project “Ephrem Armeniacus: A Complete Bibliography.”
- 4) The Committee worked with ATLA Member Services to ensure a smooth transition between the former quarterly print newsletter to the new monthly electronic newsletter.
- 5) The Committee received a final report from Justin Harkins, former Scarecrow Press editor for ATLA book series, and continued to monitor the ATLA monographic series published by the Press.

The Committee’s goals for next year include working with Member Services on a survey that will provide ATLA members with information regarding salaries and benefits at ATLA member libraries and working with Member Services to test and improve the Sharepoint interface on the ATLA website. Two meetings are planned for next year—one in person in October 2009, and one via web conferencing in February 2010.

## Special Committee of the Association for International Collaboration Annual Report 2008-2009

The Committee met twice this year: November 6-7 in Chicago and in June before the ATLA Annual Conference.

The Committee observed that its Wiki was not accomplishing what we had intended for it (to serve as a training manual). Even the offer of \$100 awards for the best entries was not successful. At its November meeting, the Committee decided to give another call for submissions. At the June meeting, the Committee decided to table the Wiki for the time being. We will revisit the concept once the SharePoint software is in place.

The Committee awarded an international collaboration grant of \$1,000 to André Paris at the Saint Paul University in Ottawa for a project with the Ukrainian Catholic University on "Metropolitan Andrey Sheptytsky's Legacy: Collaborative Digital Initiative."

The Committee hosted a round-table discussion at the 2009 annual conference on international collaboration efforts (see separate report) and hosted a luncheon for international attendees.

Committee members attended the following conferences during 2008/2009:

- Eileen Crawford attended the BETH annual conference in September 2008 in Leuven, Belgium
- Elizabeth Johnson attended the International Book Fair in Guadalajara, Mexico.
- Paul Stuehrenberg attended the Documentation, Bibliography, and Oral History (DABOH) section of the International Association for Mission Studies in Balanton, Hungary, in August 2008, where he presented papers "Mission Documentation in North America," and "Economic, Political, and Legal Issues in Disseminating Material." In December, he attended the biennial conference of the Pacific History Association in Suva, Fiji, where he gave a paper on "The Kenneth Scott Latourette Initiative for the Documentation of World Christianity." In March 2009, he was invited to give the keynote address at the Forum of Asian Theological Librarians (ForATL) held at Trinity Theological College in Singapore. The address was on international collaboration by theological libraries.
- Margaret Tarpley attended the IFLA Conference in Quebec City in August 2008 and the Christian Association of Librarians in Africa annual conference in Nairobi, Kenya, in July 2008, where she gave presentations on "Encouraging Cultural Sensitivity and Mutual Respect," "Oral and Written Communication Tips in Research and Writing," and a presentation on PowerPoint principles and tips. She also led a discussion on ATLA collaboration.

*Paul Stuehrenberg (chair)*

*Margaret Tarpley (vice chair)*

*Elizabeth Johnson (secretary)*

*Eileen Crawford (Board representative)*

*Chris Beldan*

## Special Committee of the Association for Diversity Annual Report 2008-2009

### **Mission: Promote ethnic diversity in the Association by**

- Offering five 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
- Representing the Association at meeting of ALA Affiliates Organizations
- Gathering information about the diversity efforts of other associations and explore possibilities for collaboration
- Investigating potential connections between racial diversity and other forms of diversity within the association
- Developing programs that welcome new members into the Association and assist them in becoming active members
- Reporting of the committee's efforts to the ATLA Board of Directors and members through official reports, newsletter and web articles, and sessions at the ATLA Annual conference

### **Accomplishments**

- Awarded three scholarships
- Sponsored one panel discussion at the 2009 annual conference
- Submitted two articles to the newsletter
- Members joined minority caucuses of the American Library Association and monitored their activities
- Received applications for the 2009/10 scholarship
- Sponsored a diversity reception at 2008 annual conference to acquaint members with the committee
- Sponsored diversity reception after the opening reception at the 2009 conference

### **Future plans**

- Award five scholarships for 2009/10
- Submit article to Theological Librarianship
- Develop a mentoring program for new members
- Develop a website to share resources
- Communicate with members of the association through the newsletter
- Offer a workshop or presentation at the 2010 Annual Conference
- Promote the Diversity Discussion List

### **Members**

*Diana Brice, Chair*

*Cait Kokolus, Board Liaison*

*Susan Ebertz*

*Mayra Picos-Lee*

*Serge Danielson Francois*

*Dennis Norlin, Staff Liaison*

## Appendix II: Annual Conferences (1947–2009)

Year	Place	School
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	Illiff 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	Illiff 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

<b>Year</b>	<b>Place</b>	<b>School</b>
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	Illiff 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

### Appendix III: Officers of ATLA (1947–2009)

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.

<b>Term</b>	<b>President</b>	<b>Vice President/ President Elect</b>	<b>Executive Secretary*</b>	<b>Treasurer</b>
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 Schrodtt		
2003–04	Paul Schrodtt	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		

\* 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: 2009 Annual Conference Hosts

ATLA gratefully acknowledges the local hosts for their hospitality and hard work to make the 2009 Annual Conference possible.



*Front row, left to right: Lyle E. Buettner (Concordia Seminary), Co-Chair James C. Pakala (Covenant Theological Seminary), Andrew Sopko (Kenrick-Glennon) and Ron Crown (Saint Louis University). Back row: Garry Truman (Urshan Graduate School of Theology), Eric R. Stancliff (Concordia Seminary), and Co-Chair Allen Mueller (Eden Theological Seminary).*

Ever since the 1904 Saint Louis World's Fair, these words have been sung innumerable times beckoning countless visitors to our city. They were even sung in Rome by Saint Louis pilgrims who serenaded Pope John Paul II prior to his 1999 visit to the city. While your local host committee for this year's Annual ATLA Conference considered cutting its own musical invitation, we thought it wiser instead to assure prospective attendees of a harmonious experience here where the Missouri and Mississippi rivers flow together by planning a well-balanced blend of both work and play.

The vista from the Millennium Hotel, our conference headquarters, dramatically unites Saint Louis's past and present. Its juxtaposition of the Catholic Old Cathedral (where one of our worship services will take place) together with Saarinen's soaring contemporary Arch encapsulates the city's history in a single view. As the very name Saint Louis implies, the site was a frontier of faith for the French explorers who were ultimately succeeded by not only Lewis and Clark but all other pioneers and immigrants in their wake, making the city the veritable "Gateway to the West" that inspired the Arch's design. Especially prominent among these arrivals was a large contingent of German Lutheran immigrants, the fruits of whose labors conference participants will experience through their day at Concordia Seminary.

From the very moment conference attendees arrive, the benefit of the Metrolink light rail system will help ease travel and exploration throughout the city. Whether wishing to explore on your own or joining one of the many excursions planned from Wednesday through Friday, the diversity of the city will certainly surprise you. While some may want to experience our world-famous botanical gardens, others might prefer an evening baseball game (within walking distance of the hotel). Whatever you choose to do, don't neglect to ride to the top of the Arch for the breath-taking view.

The members of the local host committee are working tirelessly to make this conference a memorable experience for all of you who will come to "meet us in Saint Louis." Through all its events, from the sampling of local specialties at the opening reception to the fellowship of the closing banquet, we hope to make all of you feel as "at home" in Saint Louis as we do.

**—Local Host Committee, 2009 ATLA Annual Conference**

**Libraries of the St. Louis Theological Consortium:** Concordia Seminary Library; J. Oliver Buswell, Jr. Library, Covenant Theological Seminary; Luhr Library, Eden Theological Seminary; Charles L. Souvay Memorial Library, Kenrick-Glennon Seminary; Pius XII Memorial Library, Saint Louis University; Urshan Gateway Library, Urshan Graduate School of Theology



## **Appendix V: 2009 Annual Conference Institutional and Affiliate Institutional Member Representatives**

<b>Institutional Member Representative Attendees</b>		<b>Affiliate Member Representative Attendee</b>
Jackie Ammerman	Lorraine McQuarrie	Gerald L. Truman
Anthony Amodeo	Don Meredith	
Charles Bellinger	Sara Myers	
Richard Berg	Claudette Newhall	
David Berger	Laura Olejnik	
Beth Bidlack	Lorraine Olley	
Kenneth Boyd	Philip O'Neill	
Mary Lou Bradbury	Sandra Oslund	
Debra Bradshaw	Paul Osmani	
Christopher Brennan	Brad Ost	
Claire Buettner	James Pakala	
Kelly Campbell	Andre Paris	
Milton Coalter	Beth Perry	
Linda Corman	Barbara Pfeifle	
Ron Crown	Richard Reitsma	
James W. Dunkly	Terry Robertson	
Susan Ebertz	Robert Roethemeyer	
Teresa C. Ellis	Ernest Rubinstein	
D. William Faupel	Eileen Saner	
Cheryl Felmlee	Roberta Schaafsma	
John Garrett	Beth Sheppard	
Neil Gerdes	David Sherwood	
M. Patrick Graham	William Soll	
Joanna Hause	Andrew Sopko	
Elyse Hayes	David Stewart	
Julie Hines	Paul Stuehrenberg	
Derek Hogan	Norma Sutton	
William Hook	Dennis Swanson	
Andrew Kadel	Stephen Sweeney	
Donald Keeney	Sharon Taylor	
Bruce Keisling	Margaret Van der Velde	
Mary Anne Knefel	Steven Vanderhill	
Cait Kokolus	Blake Walter	
Daniel Kolb	John Weaver	
Alan Krieger	Christine Wenderoth	
J. Craig Kubic	Cecil White	
Daniel LaValla	Stella Wilkins	
Liz Leahy	Laura Wood	
Roger Loyd	Logan S. Wright	
David Mayo	Patricia Yang	
Melody McMahan	Diana Yount	
Kenneth McMullen		

**Appendix VI: 2009 Annual Conference Non-Member Presenters,  
On-Site Staff, and Non-Member Attendees**

**Non-Member Presenters**

Kim Abrams  
Robert M. Baum  
Kurt Berends  
Carolyn Cardwell  
Barbara Carnes  
Lynn Fields  
Ruth Gaba  
Patricia Gillespie  
Marvin Huggins  
Elizabeth Madson  
David Miros  
Lora Mueller  
Tracy Rochow Byerly  
Sophie Schottler  
Luther Smith, Jr.  
Wayne Sparkman

**On-Site Staff**

James J. Butler  
Lavonne V. Cohen  
Sara L. Corkery  
Barbara J. Kemmis  
Tami Luedtke  
Judy Knop  
Margot J. Lyon  
Denise A.M. McFarlin  
Dennis A. Norlin  
Deana R. Rice  
Laura Wrzesinski

**Non-Member Attendees**

Christopher Anderson  
Sara Baron  
Yuh-Fen Benda  
Susan Beyer  
Nina Chace  
Charles Croissant  
Carole DeVore  
Joanna DeYoung  
Odile Dupont  
Penelope Hall  
Ernest W. Heard  
Pamela Jervis  
Brent Koehn  
Jan Malcheski  
Rebecca Miller  
Regie Powell  
Carol Reekie  
Irina Topping  
Kon Yang  
Shu-Pin Yang

## Appendix VII: 2009 Annual Conference Exhibitors and Sponsors

### Exhibitors and Advertisers

Abingdon Press	Midwest Library Service
*ATLA Products and Services	Missouri Library Network Corp.
BiblioLife	*OCLC - Online Computer Library Center, Inc.
BRILL	Orthodox Witness
Casalini Libri	The Pilgrim Press
Catholic Biblical Association of America	Puvill Libros - USA
Concordia Publishing House	Scarecrow Press
David C. Lachman	The Scholar's Choice
*EBSCO Publishing	SIL International
Editorial Verbo Divino	Stop Falling Productions
Eisenbrauns, Inc.	Stroud Booksellers
Emery-Pratt Company	Theological Book Network
*Fortress Press	Wabash Center for Teaching and Learning in Theology and Religion
Harrassowitz	Walter de Gruyter, Inc.
Hendrickson Publishers	Word Aflame Press
InterVarsity Press	
The Journal of Youth Ministry	
Loomer Theological Booksellers	

\*Sponsor and Exhibitor

### Conference Sponsors

ATLA Products and Services	Fortress Press
CBIZ	Harbor Group Management Company
Critchell, Miller & Petrus	OCLC Online Computer Library Center
CZ Marketing	Protech
EBSCO	Vanderbilt University
First Bank and Trust	

## Appendix VIII: Statistical Records Report (2007–2008)

POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
ABILENE CHRISTIAN U	c	79	11.67	11	16	12	39
ACADIA DIV COL	c	63	9	9	7	26	42
ALLIANCE TH SEM	b	342	28.96	1	1	1	3
AMBROSE SEM	c	91	11	2	1	3	6
ANDERSON U	a	100	8.14	6	24	5	35
ANDOVER NEWTON TH SCH	a	178	21.6	2	1	3	6
ANDREWS U	c	533	38.75	4	4	4	12
AQUINAS	c	137	17.78	25	9	38	72
ASBURY TH SEM	a	765	71.2	14	28	22	64
ASHLAND TH SEM	b	472	45	2	5	1	8
ASSEMBLIES OF GOD TH SEM	a	301	20.16	2	4	3	9
ASSOC MENNONITE BIB SEM	a	85	11.78	3	1	0	4
ATHENAEUM OHIO	a	209	17	2	1	1	4
ATLANTIC SCH TH	a	106	10.6	4	1	1	6
AUSTIN PRESBY TH SEM	a	151	21.93	5	3	1	9
BANGOR TH SEM	a	57	11.73	1	2	0	3
BAPTIST MISS ASSOC TH SEM	a	37	9	1	3	2	6
BARRY U	a	47	29	7	0	24	31
BETHEL TH SEM	b	752	44.88	7	2	5	14
BIBLICAL TH SEM	a	174	11.11	1	1	2	4
BIBLIOTECA CENTRAL	a	54	5	2	0	1	3
BIOLA U/TALBOT SCH THE	c	565	73.55	9	17	13	39
BLESSED JOHN XXIII NAT SEM	a	60	16	1	2	1	4
BOSTON U SCH TH	a	260	24	7	10	2	19
BRITE DIV SCH	c	184	24	1	0	0	1
CALVIN TH SEM	d	210	23	9	10	10	29
CAMPBELL U	c	164	14.8	1	1	1	3
CANADIAN SO BAPT	a	30	8.3	1	1	1	3
CARDINAL BERAN LIBR/U ST THO	a	333	11.88	0	0	0	0
CATHOLIC TH UNION	a	222	35	4	3	3	10

*Population Served and Library Staff*

Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
CATHOLIC U AMER	b	264	43.4	2	14	2	18
CENTRAL BAPT TH SEM/KS	a	89	8	1	0	1	2
CHICAGO TH SEM	a	123	16.75	2	3	0	5
CHRIST THE KING SEM	a	40	13	3	0	1	4
CHRISTIAN TH SEM	a	173	29.6	5	3	3	11
CHURCH OF GOD TH SEM	d	122	19.64	1	1	1	3
CINCIN CHRISTIAN U	c	143	23	4	3	2	9
CLAREMONT SCH TH	a	293	27.75	4	4	2	10
COLUMBIA INTL U	c	199	17.5	4	4	5	13
COLUMBIA TH SEM	a	264	25.2	6	0	8	14
CONCORDIA LUTH SEM/AB	a	17	4	0	0	1	1
CONCORDIA SEM/MO	a	527	31.5	5	7	6	18
CONCORDIA TH SEM/IN	a	303	31.5	4	3	2	9
CORNERSTONE COL/GR BAPT SEM	a	163	12.3	5	6	4	15
COVENANT TH SEM	a	449	24.35	3	1	3	7
DALLAS TH SEM	a	1146	74.8	4	5	6	15
DENVER SEM	a	446	30.28	4	3	2	9
DOMINICAN HSE STUDIES	a	65	16.8	1	6	5	12
DREW U	a	418	37	2	1	3	6
DUKE U DIV SCH	b	497	51	3	1	2	6
EARLHAM	d	62	9.5	8	7	5	20
EASTERN MENN U	c	70	9.6	0	0	0	0
ECUMENICAL TH SEM	a	75	6.36	1	1	1	3
EDEN TH SEM	a	107	15.3	1	1	1	3
EMMANUEL SCH REL	a	74	11.4	2	2	2	6
EMORY U/PITTS TH LIB	b	459	58.5	7	4	13	24
EPISC DIV SCH	a	50	11.25	5	10	1	16
EPISCOPAL TH SEM SW	d	64	19	4	2	2	8
ERSKINE COL & SEM	c	168	21.94	3	3	3	9
EVANGELICAL SCH TH	a	73	11.5	1	1	1	3
FLORIDA CTR TH STD	a	32	3	1	0	2	3
FULLER TH SEM	a	1957	168.21	6	3	11	20
GARDNER-WEBB UNIVERSITY	c	125	11.66	1	0	1	2
GARRETT EV/SEABURY W	d	337	38.7	2	6	3	11
GENERAL TH SEM/NY	a	99	9	3	2	4	9

**Note:** Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
GEORGE FOX EVANGEL SEM	b	131	10.96	2	1	3	6
GOLD GATE BAPT TH SEM	a	703	39	4	3	4	11
GORDON-CONWELL TH SEM/MA	a	1100	57.17	6	8	3	17
GRACE THEOL SEM	c	80	7.5	3	2	2	7
GRAD TH UNION	d	227	7.75	7	6	10	23
HAGGARD GRAD SCH OF THEO	b	226	32.75	2	3	1	6
HARDING U GRAD SCH REL	a	77	9	2	1	1	4
HARTFORD SEM	a	93	20.66	2	1	3	6
HARVARD DIV SCH	b	420	58.25	9	8	9	26
HELLENIC COL/HOLY CROSS	a	116	14	4	3	1	8
HOOD TH SEM	a	189	16.68	1	3	1	5
HOUSTON GRAD SCH OF TH	a	100	9.8	1	0	6	7
HURON U COL	c	42	9	0	0	0	0
ILIFF SCH TH	a	238	18.7	3	3	2	8
IMMACULATE CONCEPTION/NJ	a	181	14.67	1	2	2	5
ITC/ATLANTA U CTR	d	458	24.25	23	9	52	84
JKM LIBRARY	d	419	44.91	7	4	3	14
K.U. LEUVEN FAC TH	b	970	190	5	3	3	11
KENRICK-GLENNON SEM	a	69	13.5	2	1	2	5
KNOX COL/ON	c	113	8.13	2	2	1	5
LANCASTER BIB COL	a	760	62	4.71	3.18	1.47	9.36
LANCASTER TH SEM	a	103	15.4	2	1	2	5
LELAND	a	26	5.57	1	1	0	2
LEXINGTON TH SEM	a	72	9	3	3	2	8
LINCOLN CHRISTIAN COL/SEM	c	166	15	3	4	3	10
LOGOS EVAN SEM	a	57	12.61	1	0	2	3
LOGSDON	c	81	14	1	1	1	3
LOUISV PRESBY TH SEM	a	131	29	3	2	5	10
LUTHER SEM/MN	a	556	46.77	4	11	4	19
LUTHERAN TH SEM/GET	a	152	16	2	1	3	6
LUTHERAN TH SEM/PHIL	a	206	20	2	1	2	5
LUTHERAN TH SOUTHERN SEM	a	135	14.4	2	2	1	5
MARS HILL	a	193	12.27	2	1	2	5
MASTER'S SEMINARY	a	276	18	2	10	4	16
MEADVILLE/LOMBARD	a	56	7.4	2	1	1	4

*Population Served and Library Staff*

Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
MEMPHIS TH SEM	a	227	18.8	3	2	2	7
MENNONITE BRETH BIB SEM	d	73	8	5	3	2	10
MERCER UNIV	c	200	15.42	9	3	8	20
METHODIST TH SCH/OH	a	165	23.5	2	15	1	18
MICHIGAN TH SEM	a	98	4	1	2	0	3
MID-AMERICA BAPTIST/NY	b	40	5	1	0	0	1
MIDW BAPT TH SEM	a	237	22.9	5	3	0	8
MORAVIAN TH SEM	c	47	8.33	0	1	0	1
MT ANGEL ABBEY	a	42	29	2	0	4	6
MT ST MARYS COL & SEM	c	144	13	1	2	1	4
MULTNOMAH BIB SEM	a	163	17.3	0	0	0	0
N. AMERICAN BAPT COL/AB	a	43	8.66	1	1	3	5
N. AMERICAN BAPT SEM/SD	a	77	18	1	1	2	4
N. CENTRAL BIB U	c	1128	38	1	4	4	9
N. PARK TH SEM	c	142	21.4	8	9	7	24
N.W. BAPT SEM	a	53	7	1	0	1	2
NASHOTAH HOUSE	a	80	8	1	1	3	5
NAZARENE TH SEM	a	144	20	1	3	2	6
NEW BRUNSWICK TH SEM	a	136	13.88	3	1	1	5
NEW ORLNS BAPT TH SEM	a	916	77.87	6	6	3	15
NEW YORK TH SEM	d	152	7	1	1	0	2
NORTHEASTERN SEM	c	80	6.8	6	5	6	17
NORTHERN SEM	a	81	14.14	1	1	2	4
NOTREDAME	a	81	17	2	0	0	2
OBLATE SCH OF TH	a	138	20	2	0	4	6
ORAL ROBERTS U	c	267	22	4	2	2	8
PALMER TH SEM	a	240	32.5	2	0	3	5
PERKINS SCH TH/SMU	a	290	35.5	7	5	9	21
PHILLIPS TH SEM	a	98	11.93	3	1	1	5
PHOENIX SEM	a	88	10.5	2	0	3	5
PITTSBURGH TH SEM	a	232	26	7	2	2	11
PONT COL JOSEPHINUM	a	82	9.8	2	1	1	4
PRINCETON TH SEM	a	598	54.4	10	7	12	29
PROVIDENCE COL & SEM	a	117	15.71	1	1	2	4

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Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
REFORMED EPISCOPAL SEM	a	9	10.5	1	0	1	2
REFORMED PRESBY TH SEM	a	54	6	1	0	1	2
REFORMED TH SEM/MS	a	602	53.31	5	6	4	15
REGENT COL	d	324	24	3	2	2	7
REGENT U/VA	c	458	29.24	1	2	2	5
REGIS COLLEGE	a	105	16.25	2	0	2	4
S. EASTERN BAPT TH SEM	a	871	63	5	10	7	22
S. WESTERN BAPT TH SEM	a	1549	147.91	12	40	8	60
SAC HEART SCH OF TH/WI	a	135	14.88	1	0	0	1
SAMFORD U/BEESON DIV SCH	c	124	17	1	0	0	1
SEATTLE U	c	132	25.83	11	3	16	30
SEMIMMACNY	a	87	9.6	2	0	1	3
SHAW	c	196	16.5	1	0	2	3
SOUTHERN BAPT TH SEM	a	1463	76	7	7	12	26
SS CYRIL & METHODIUS SEM	a	21	6.5	2	0	1	3
ST ANDREWS COLL	a	16	5	0	0	1	1
ST AUGUSTINES SEM	a	93	17.6	2	1	0	3
ST CHARLES BORROM SEM	a	87	11	3	0	4	7
ST JOHNS U/MN	c	80	14	10	14	14	38
ST JOSEPHS SEM	a	107	16	2	0	6	8
ST MARY SEM	a	71	18	1	5	1	7
ST MEINRAD SCH OF TH	d	143	18	3	1	2	6
ST PATRICKS SEM	a	100	20	3	2	0	5
ST PAUL SCH TH/MO	a	171	21.16	3	1	2	6
ST PAUL SEM/U OF ST THOMAS	a	99	17.8	3	3	2	8
ST PETERS SEM	a	31	17	1	1	1	3
ST TIKHONS ORTH TH SEM	a	71	9.7	1	0	1	2
ST VINCENT DE PAUL	a	62	13.75	3	1	0	4
ST VLADIMIRS ORTH THE SEM	a	78	13	2	0	0	2
STJOHNVIANNEY	a	107	20.5	3	0	1	4
STVINCENT	c	70	11.25	4	3	6	13
TH COLL CANADIAN REF CHS	a	17	4	1	0	0.1	1.1
TRINITY COL FAC DIV	c	67	11.6	2	1	1	4
TRINITY EPIS SC MIN	a	74	11	2	3	1	6



*Population Served and Library Staff*

Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
TRINITY LUTH SEM	a	115	22	2	3	3	8
TURNER	a	91	16	2	0	1	3
TYNDALE COL & SEM/ON	c	286	27.33	4	2	6	12
U DUBUQUE CHAS C MYERS LIB	c	102	23.07	5	5	5	15
U NOTRE DAME	c	188	59.5	5	3	17	25
U ST MARY THE LAKE	a	161	33.66	2	0	3	5
U ST MICHAELS COL	c	152	15.8	2	1	2	5
U THE SOUTH SCH TH	c	94	15	2	0	0	2
UNION TH SEM IN VA	d	258	38	6	5	11	22
UNION TH SEM/NY	b	224	28	6	6	6	18
UNITED TH SEM	a	115	14	1	4	7	12
UNITED TH SEM/TW CITIES	a	89	15.4	2	1	1	4
UNIV OF CHICAGO	c	376	34	67	61	192	320
URSHAN GRAD SCHL THEO	d	11	4.75	2	2	1	5
VANCOUVER SCH TH	a	74	18.8	1	1	3	5
VANDERBILT U DIV SCH	b	256	29.66	0	0	0	0
VICTORIA U/EMMANUEL COL	b	103	14	1	1	1	3
VIRGINIA TH SEM	a	158	21.7	6	2	4	12
WAKE FOREST UNIV	c	103	20.7	0	0	1	1
WARTBURG TH SEM	a	185	20.13	1	1	3	5
WASHBAPT	a	98	7	1	3	0	4
WASHINGTON TH UNION	a	100	24.5	1	0	3	4
WESLEY BIB SEM	a	77	9.2	1	1	1	3
WESLEY TH SEM/DC	a	435	31.67	4	2	0	6
WESTERN SEMINARY	a	281	28.6	3	1	1	5
WESTERN TH SEM/MI	a	170	18	4	2	2	8
WESTMINSTER TH SEM/ CA	a	115	10.64	1	2	1	4
WESTMINSTER TH SEM/PA	a	451	27.46	5	2	1	8
WILF LAURIER U/WATERLOO	c	48	7.3	0	0	1	1
WINEBRENNER SEM	d	71	10.3	1	0	2	3
YALE U DIV SCH	b	351	43.75	9	5	9	23

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## Statistical Records Report (2007–2008)

FINANCIAL DATA					
Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
ABILENE CHRISTIAN U	934525	81380	7205	1052533	4983445
ACADIA DIV COL	0	39699	3500	43199	1959893
ALLIANCE TH SEM	115587	63884	0	186120	5425236
AMBROSE SEM	282727	112076	3401	434229	1889217
ANDERSON U	599737	273880	3328	938443	1575000
ANDOVER NEWTON TH SCH	249242	99615	2423	378171	8214617
ANDREWS U	456779	193292	7684	748683	9261895
AQUINAS	3746511	3151504	60055	7544766	4154125
ASBURY TH SEM	1570984	438249	10354	2557038	20686830
ASHLAND TH SEM	196571	160945	4500	371586	8131303
ASSEMBLIES OF GOD TH SEM	180381	128666	908	351908	5471705
ASSOC MENNONITE BIB SEM	156264	72739	1894	254799	4699791
ATHENAEUM OHIO	131650	75407	3753	260363	4057974
ATLANTIC SCH TH	237304	64904	0	330794	2361447
AUSTIN PRESBY TH SEM	337879	142950	5313	515396	8891592
BANGOR TH SEM	63930	26041	493	105466	2209542
BAPTIST MISS ASSOC TH SEM	95270	25133	1878	138139	1182901
BARRY U	797805	701575	10149	1823710	1652214
BETHEL TH SEM	618556	194145	4992	872356	14751380
BIBLICAL TH SEM	158149	53372	5745	240025	4015600
BIBLIOTECA CENTRAL	48456	6062	0	63741	328591
BIOLA U/TALBOT SCH THE	1426519	1098281	22355	2610045	21190030
BLESSED JOHN XXIII NAT SEM	56817	37445	2153	101073	2152138
BOSTON U SCH TH	392923	165214	6954	636243	9740862
BRITE DIV SCH	72940	125502	0	198442	7701241
CALVIN TH SEM	964327	1456683	44949	2675266	8960145
CAMPBELL U	71800	46541	276	149517	1879410
CANADIAN SO BAPT	67698	27659	0	105944	1738466
CARDINAL BERAN LIBR/U ST THO	116107	74453	1571	192241	926042
CATHOLIC TH UNION	288745	129749	5400	459939	10126090
CATHOLIC U AMER	178000	98199	46000	337199	161842000
CENTRAL BAPT TH SEM/KS	37294	27192	0	71839	2355221

Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
CHICAGO TH SEM	138056	26131	657	171016	5432699
CHRIST THE KING SEM	129774	110842	4881	255872	3024072
CHRISTIAN TH SEM	525612	180750	8668	756730	10791190
CHURCH OF GOD TH SEM	62013	38094	254	124060	3848901
CINCIN CHRISTIAN U	272417	92576	1209	464101	2993854
CLAREMONT SCH TH	337342	154652	4693	555939	8991701
COLUMBIA INTL U	357190	100086	2298	585940	3776073
COLUMBIA TH SEM	631364	229023	6876	959398	13544640
CONCORDIA LUTH SEM/AB	55978	20227	847	99538	1178583
CONCORDIA SEM/MO	636949	252205	6267	1626291	25042050
CONCORDIA TH SEM/IN	356855	111185	4922	520069	14048180
CORNERSTONE COL/ GR BAPT SEM	371594	317174	3535	800576	3339118
COVENANT TH SEM	287104	75279	1522	425210	10785780
DALLAS TH SEM	532089	269894	14941	850372	27504840
DENVER SEM	294000	131580	7274	449854	9898827
DOMINICAN HSE STUDIES	176046	39216	3074	441527	2082200
DREW U	241479	189157	2537	465167	15902590
DUKE U DIV SCH	332187	266094	0	1193094	12936700
EARLHAM	872276	587241	9017	1646100	1601370
EASTERN MENN U	29253	22427	104	55783	2049197
ECUMENICAL TH SEM	68184	11376	0	81375	1999838
EDEN TH SEM	149525	90400	7124	345184	4642220
EMMANUEL SCH REL	166819	70122	7488	300482	4209546
EMORY U/PITTS TH LIB	1068473	548641	10661	1712563	23110520
EPISC DIV SCH	310301	100000	4000	543626	7168881
EPISCOPAL TH SEM SW	300802	56770	1057	402014	5374096
ERSKINE COL & SEM	279218	175728	1962	523881	3346324
EVANGELICAL SCH TH	85866	51070	1568	151451	2396338
FLORIDA CTR TH STD	80128	47717	428	132221	741145
FULLER TH SEM	1076222	431282	42370	1886857	48264680
GARDNER-WEBB UNIVERSITY	48000	40117	162	91961	2937467
GARRETT EV/SEABURY W	373675	171018	15000	642844	14165950
GENERAL TH SEM/NY	432936	97873	4150	586062	10566720
GEORGE FOX EVANGEL SEM	232308	73144	2772	326372	1498877

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Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
GOLD GATE BAPT TH SEM	425091	197428	7028	738629	9418546
GORDON-CONWELL TH SEM/MA	514630	178632	6638	1151102	23466070
GRACE THEOL SEM	195905	154892	4685	438386	1124486
GRAD TH UNION	1074762	550909	6116	2873785	8845044
HAGGARD GRAD SCH OF THEO	249650	65600	0	315250	4326022
HARDING U GRAD SCH REL	170805	107329	5383	301685	2196578
HARTFORD SEM	172613	52012	717	249414	5427077
HARVARD DIV SCH	1653066	519795	72561	2595887	34983980
HELLENIC COL/HOLY CROSS	209898	64060	6858	835473	10770050
HOOD TH SEM	74592	28690	119	114249	2432041
HOUSTON GRAD SCH OF TH	70562	7557	0	78119	1215706
HURON U COL	10320	33120	1600	45040	985198
ILIFF SCH TH	281315	118699	5100	434608	7131414
IMMACULATE CONCEPTION/NJ	105801	65984	0	171785	6122050
ITC/ATLANTA U CTR	3548769	1471029	0	9444446	9511368
JKM LIBRARY	636578	175927	6580	901993	19937380
K.U. LEUVEN FAC TH	490000	331500	32000	880200	0
KENRICK-GLENNON SEM	206951	141686	8711	400520	3899291
KNOX COL/ON	156256	36200	3065	242660	3541944
LANCASTER BIB COL	215904	167839	1087	429478	11466270
LANCASTER TH SEM	214025	97335	3211	323577	3902559
LELAND	30499	22879	0	53378	867646
LEXINGTON TH SEM	311856	154044	2134	516859	5057133
LINCOLN CHRISTIAN COL/SEM	314816	82141	2220	437558	2319620
LOGOS EVAN SEM	104448	21987	0	126435	2653624
LOGSDON	86518	57854	798	154073	1768617
LOUISV PRESBY TH SEM	485974	245814	4900	736688	9240429
LUTHER SEM/MN	463991	195790	11281	731008	20282910
LUTHERAN TH SEM/GET	140000	44003	0	184003	5547560
LUTHERAN TH SEM/PHIL	196684	49682	6616	259841	11068920
LUTHERAN TH SOUTHERN SEM	184236	61970	4403	282323	5256815
MARS HILL	172000	51250	0	235750	4827780
MASTER'S SEMINARY	324850	298811	5000	684161	3500000
MEADVILLE/LOMBARD	151083	23942	1000	190563	3020342

Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
MEMPHIS TH SEM	196031	36787	5531	329180	5370048
MENNONITE BRETH BIB SEM	378268	393158	0	839785	3428533
MERCER UNIV	591967	68670	3269	671791	5318962
METHODIST TH SCH/OH	210298	61993	0	272291	5995727
MICHIGAN TH SEM	64800	61348	0	127337	2129084
MID-AMERICA BAPTIST/NY	0	10445	0	71862	0
MIDW BAPT TH SEM	251175	209320	2982	533430	5916444
MORAVIAN TH SEM	21700	47299	661	138223	2211951
MT ANGEL ABBEY	235351	94567	3540	607899	3876630
MT ST MARYS COL & SEM	76769	78982	1426	181481	2639000
MULTNOMAH BIB SEM	354308	188434	5867	595874	3669548
N. AMERICAN BAPT COL/AB	191000	38555	0	255589	1117643
N. AMERICAN BAPT SEM/SD	102899	50000	5531	202380	3822305
N. CENTRAL BIB U	215888	66645	1087	311857	19826990
N. PARK TH SEM	974870	436057	11294	1526607	4930395
N.W. BAPT SEM	96297	13284	484	115318	1387798
NASHOTAH HOUSE	165755	61202	2968	247811	3369270
NAZARENE TH SEM	231760	123652	2726	403584	4227602
NEW BRUNSWICK TH SEM	182316	83088	2113	326502	3709202
NEW ORLNS BAPT TH SEM	492100	230300	4500	898000	15746800
NEW YORK TH SEM	62000	75000	400	146600	4812594
NORTHEASTERN SEM	474626	273419	2915	829951	1320223
NORTHERN SEM	184347	50543	3006	278667	3725312
NOTREDAME	70585	26980	5215	102780	3453478
OBLATE SCH OF TH	168606	95799	5000	296543	3943307
ORAL ROBERTS U	257929	74126	822	388173	7727902
PALMER TH SEM	205961	59157	3705	293506	4376497
PERKINS SCH TH/SMU	987312	806294	21529	2597580	15138140
PHILLIPS TH SEM	105475	72974	1826	234919	4819240
PHOENIX SEM	214599	36515	2416	473947	4938738
PITTSBURGH TH SEM	532818	247085	19907	931544	9775483
PONT COL JOSEPHINUM	163691	88979	4222	294856	6130315
PRINCETON TH SEM	2098411	1112010	60901	4455474	50950570
PROVIDENCE COL & SEM	113991	79885	2251	222533	1984984

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Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
REFORMED EPISCOPAL SEM	120450	4894	0	125344	952229
REFORMED PRESBY TH SEM	55312	37467	0	92779	907938
REFORMED TH SEM/MS	535656	150192	14400	844483	17015950
REGENT COL	336844	109487	3407	618862	8288323
REGENT U/VA	161963	178746	1743	386122	6529000
REGIS COLLEGE	218956	46711	2645	287644	2552234
S. EASTERN BAPT TH SEM	732853	215819	8514	998275	17718620
S. WESTERN BAPT TH SEM	900804	254683	8972	1397381	37700710
SAC HEART SCH OF TH/WI	105042	26546	1383	160090	5786065
SAMFORD U/BEESON DIV SCH	56400	119922	0	176322	6402208
SEATTLE U	56942	104728	165	171868	5609147
SEMIMMACNY	141194	61127	708	239814	3857459
SHAW	81477	6285	0	87762	1768071
SOUTHERN BAPT TH SEM	817245	304454	17024	1353900	28193820
SS CYRIL & METHODIUS SEM	93500	22344	0	125221	1886108
ST ANDREWS COLL	51248	21988	0	88747	1242353
ST AUGUSTINES SEM	109901	35425	3320	153620	3343312
ST CHARLES BORROM SEM	352027	85232	5900	494471	3748747
ST JOHNS U/MN	1361784	481568	2693	2144604	3568167
ST JOSEPHS SEM	168217	89627	3675	301480	5487147
ST MARY SEM	86367	54579	5919	159938	2340844
ST MEINRAD SCH OF TH	233406	93727	1651	374918	5817102
ST PATRICKS SEM	177572	69317	2836	290989	4599207
ST PAUL SCH TH/MO	257421	99423	14158	431413	7600682
ST PAUL SEM/U OF ST THOMAS	318153	88037	3961	434103	4401720
ST PETERS SEM	103360	45695	6649	167751	1808623
ST TIKHONS ORTH TH SEM	33000	8605	0	47265	924694
ST VINCENT DE PAUL	105277	76245	5112	236384	3572075
ST VLADIMIRS ORTH THE SEM	132159	53279	3977	219067	4365353
STJOHNVIANNEY	200000	55500	3000	304000	3407691
STVINCENT	40903	38910	7670	149365	1959369
TH COLL CANADIAN REF CHS	0	32248	1213	94081	815258
TRINITY COL FAC DIV	264640	77000	3710	354670	2291500
TRINITY EPIS SC MIN	166503	86310	8878	294953	4745270

Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
TRINITY LUTH SEM	284316	76268	1268	399033	7127911
TURNER	58477	23504	0	103456	1709924
TYNDALE COL & SEM/ON	484937	341423	4145	854969	12399180
U DUBUQUE CHAS C MYERS LIB	462776	266205	4496	909894	5309979
U NOTRE DAME	974147	1216299	9838	2406065	0
U ST MARY THE LAKE	255465	115593	7190	443716	8910462
U ST MICHAELS COL	272613	94843	13923	399705	2811488
U THE SOUTH SCH TH	180392	101689	7355	290836	8234911
UNION TH SEM IN VA	1026697	308060	21701	1463360	17129460
UNION TH SEM/NY	620262	283075	26254	929591	12075570
UNITED TH SEM	286932	65055	1891	375654	5208174
UNITED TH SEM/TW CITIES	168556	48519	1382	239884	3980874
UNIV OF CHICAGO	12221490	19560840	388469	36129060	18662000
URSHAN GRAD SCHL THEO	88572	27067	0	118237	829306
VANCOUVER SCH TH	180919	59000	5000	270128	3398554
VANDERBILT U DIV SCH	467287	254142	5345	1159174	12711590
VICTORIA U/EMMANUEL COL	153950	55928	4000	279578	4075831
VIRGINIA TH SEM	613294	260425	7646	978735	16260890
WAKE FOREST UNIV	51474	57123	625	117839	3336000
WARTBURG TH SEM	158211	60448	1249	262187	6518014
WASHBAPT	70000	35600	0	116000	972475
WASHINGTON TH UNION	128057	85726	3704	238053	4437592
WESLEY BIB SEM	65849	16832	0	90224	2308721
WESLEY TH SEM/DC	275543	164977	6744	503156	12158610
WESTERN SEMINARY	142694	39336	0	203588	5501816
WESTERN TH SEM/MI	309813	66424	4247	423869	8394565
WESTMINSTER TH SEM/ CA	97326	73252	0	170578	3869247
WESTMINSTER TH SEM/PA	382431	185481	6841	584957	9975060
WILF LAURIER U/WATERLOO	30139	21954	1833	59895	1319995
WINEBRENNER SEM	65854	24001	865	100671	1930394
YALE U DIV SCH	1359137	409121	1431	1896586	21214700

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## Statistical Records Report (2007–2008)

LIBRARY HOLDINGS					
Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
ABILENE CHRISTIAN U	110471	240000	7640	315	0
ACADIA DIV COL	92672	0	0	162	0
ALLIANCE TH SEM	46374	6439	2095	251	152
AMBROSE SEM	107891	28689	1898	353	980
ANDERSON U	195087	116	4780	698	8443
ANDOVER NEWTON TH SCH	244624	13072	266	409	1373
ANDREWS U	178881	52772	23940	1682	38231
AQUINAS	1423408	1255344	4079	11847	170283
ASBURY TH SEM	339893	27089	33082	1125	63808
ASHLAND TH SEM	84619	622	1256	322	1576
ASSEMBLIES OF GOD TH SEM	95879	75725	5321	344	68
ASSOC MENNONITE BIB SEM	116362	1226	1736	455	648
ATHENAEUM OHIO	110072	1928	1700	291	31
ATLANTIC SCH TH	84295	160	2071	725	313
AUSTIN PRESBY TH SEM	161143	11440	7282	492	76
BANGOR TH SEM	43752	0	101	103	79
BAPTIST MISS ASSOC TH SEM	71429	947	7985	320	72052
BARRY U	353590	0	7743	988	83
BETHEL TH SEM	379438	4267	10772	844	118
BIBLICAL TH SEM	50379	0	1387	346	26
BIBLIOTECA CENTRAL	32053	188	0	314	92
BIOLA U/TALBOT SCH THE	320214	213647	10985	1069	7047
BLESSED JOHN XXIII NAT SEM	67214	0	8278	321	7
BOSTON U SCH TH	166944	31764	1001	506	2537
BRITE DIV SCH	203262	642473	27077	465	23
CALVIN TH SEM	640260	809013	3747	2100	162291
CAMPBELL U	34658	2265	95	70	1367
CANADIAN SO BAPT	35809	8378	2821	11413	11561
CARDINAL BERAN LIBR/U ST THO	68535	3208	284	337	5
CATHOLIC TH UNION	162189	197	1042	515	210
CATHOLIC U AMER	328181	25104	921	4072	313
CENTRAL BAPT TH SEM/KS	94583	10716	2728	124	601



Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
CHICAGO TH SEM	119430	0	0	76	0
CHRIST THE KING SEM	168978	3508	1837	420	21086
CHRISTIAN TH SEM	235333	3063	7753	821	528
CHURCH OF GOD TH SEM	32806	14	111	83	7
CINCIN CHRISTIAN U	122987	47539	16772	305	86946
CLAREMONT SCH TH	202622	5690	719	620	178
COLUMBIA INTL U	127290	56958	7575	347	9322
COLUMBIA TH SEM	192495	43620	5065	876	3352
CONCORDIA LUTH SEM/AB	27618	207	931	262	130
CONCORDIA SEM/MO	258899	56324	11890	1052	13673
CONCORDIA TH SEM/IN	172307	19193	8282	712	4708
CORNERSTONE COL/GR BAPT SEM	126844	276101	6916	2690	1705
COVENANT TH SEM	83508	1586	2966	366	585
DALLAS TH SEM	214796	59166	10301	788	19364
DENVER SEM	160096	3200	3431	499	773
DOMINICAN HSE STUDIES	72268	1294	805	302	20
DREW U	88322	57379	217	411	65826
DUKE U DIV SCH	384671	41606	0	716	88
EARLHAM	314721	232682	7951	2512	74
EASTERN MENN U	83591	38060	1493	405	860
ECUMENICAL TH SEM	38381	0	251	68	1636
EDEN TH SEM	93709	377	871	239	13
EMMANUEL SCH REL	144248	25680	4522	735	91
EMORY U/PITTS TH LIB	548936	120152	3562	1462	1346
EPISC DIV SCH	67235	319	354	487	25
EPISCOPAL TH SEM SW	112375	1382	3876	461	582
ERSKINE COL & SEM	184605	62727	1511	646	16827
EVANGELICAL SCH TH	81951	215	872	552	1043
FLORIDA CTR TH STD	31934	0	254	259	23
FULLER TH SEM	414381	62976	1507	801	1812
GARDNER-WEBB UNIVERSITY	34740	34004	716	100	1521
GARRETT EV/SEABURY W	496045	9579	1043	2002	2209
GENERAL TH SEM/NY	261664	1289	203	552	108
GEORGE FOX EVANGEL SEM	69945	5026	2425	256	584

Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
GOLD GATE BAPT TH SEM	177059	876	2690	389	44957
GORDON-CONWELL TH SEM/MA	304754	47787	10057	709	538
GRACE THEOL SEM	158888	23148	0	333	56
GRAD TH UNION	474398	284205	6826	1572	4953
HAGGARD GRAD SCH OF THEO	73841	0	0	363	105
HARDING U GRAD SCH REL	129212	20573	2654	1156	2962
HARTFORD SEM	92623	6660	498	308	48
HARVARD DIV SCH	511308	96102	911	1914	7841
HELLENIC COL/HOLY CROSS	66156	863	2989	717	643
HOOD TH SEM	37321	66	253	300	20
HOUSTON GRAD SCH OF TH	47088	0	359	7672	4390
HURON U COL	39229	0	0	0	0
ILIFF SCH TH	230362	60708	2635	535	1082
IMMACULATE CONCEPTION/NJ	67301	3187	4911	458	33
ITC/ATLANTA U CTR	419714	867237	8457	1076	51376
JKM LIBRARY	352415	119170	1412	630	40
K.U. LEUVEN FAC TH	1364905	15420	389	1525	113170
KENRICK-GLENNON SEM	80554	613	3670	307	230
KNOX COL/ON	80090	1977	0	213	0
LANCASTER BIB COL	147190	31627	4801	405	4847
LANCASTER TH SEM	151775	6539	1624	260	17
LELAND	13335	0	7128	0	196
LEXINGTON TH SEM	164781	10338	843	976	1043
LINCOLN CHRISTIAN COL/SEM	104031	5197	31259	366	6550
LOGOS EVAN SEM	49375	0	3381	176	275
LOGSDON	48539	0	0	52	0
LOUISV PRESBY TH SEM	169057	11851	5006	601	3097
LUTHER SEM/MN	257415	44889	2426	662	21
LUTHERAN TH SEM/GET	45739	6264	2106	462	1423
LUTHERAN TH SEM/PHIL	199477	26903	5439	472	3761
LUTHERAN TH SOUTHERN SEM	110471	76050	2033	351	27
MARS HILL	16316	0	1030	6	15
MASTER'S SEMINARY	135719	72000	838	520	56
MEADVILLE/LOMBARD	108196	320	0	145	5

Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
MEMPHIS TH SEM	87536	1252	953	376	245
MENNONITE BRETH BIB SEM	207688	330037	11991	1060	2722
MERCER UNIV	57656	2269	1142	305	138
METHODIST TH SCH/OH	142764	1862	4524	249	184
MICHIGAN TH SEM	68976	0	2626	205	113
MID-AMERICA BAPTIST/NY	60311	112	221	132	108
MIDW BAPT TH SEM	116754	3027	4196	371	5509
MORAVIAN TH SEM	43576	2200	65	280	81
MT ANGEL ABBEY	224313	65854	2670	301	18
MT ST MARYS COL & SEM	40638	5143	0	134	2
MULTNOMAH BIB SEM	99480	8005	5990	372	4901
N. AMERICAN BAPT COL/AB	82914	0	367	1507	73
N. AMERICAN BAPT SEM/SD	68787	0	1947	302	2
N. CENTRAL BIB U	73259	0	564	202	288
N. PARK TH SEM	265259	284862	8622	800	13762
N.W. BAPT SEM	22366	420	1864	106	25
NASHOTAH HOUSE	110864	3	611	286	390
NAZARENE TH SEM	109140	28672	1981	554	6860
NEW BRUNSWICK TH SEM	173572	0	212	298	14
NEW ORLNS BAPT TH SEM	289039	14722	32636	1109	58866
NEW YORK TH SEM	0	0	0	0	0
NORTHEASTERN SEM	131477	5532	1898	1892	438
NORTHERN SEM	53240	2759	1644	282	1952
NOTREDAME	93127	2779	751	163	34
OBLATE SCH OF TH	96755	0	238	408	15
ORAL ROBERTS U	85464	11151	5448	151	1156
PALMER TH SEM	146963	62	2182	383	0
PERKINS SCH TH/SMU	350207	136495	2023	1234	2496
PHILLIPS TH SEM	93292	3683	670	227	979
PHOENIX SEM	45542	6455	1299	156	30376
PITTSBURGH TH SEM	285204	86191	12777	870	6060
PONT COL JOSEPHINUM	143286	1887	3520	389	2353
PRINCETON TH SEM	638926	566774	3709	3720	4223
PROVIDENCE COL & SEM	71405	7946	3772	320	1060

Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
REFORMED EPISCOPAL SEM	23839	0	28	72	119
REFORMED PRESBY TH SEM	68604	744	1328	242	111
REFORMED TH SEM/MS	279518	131759	5072	1349	135
REGENT COL	126787	61093	10390	372	926
REGENT U/VA	143100	104569	2421	235	20335
REGIS COLLEGE	89815	0	0	301	0
S. EASTERN BAPT TH SEM	204895	103664	25184	797	25364
S. WESTERN BAPT TH SEM	533136	19182	53680	744	457234
SAC HEART SCH OF TH/WI	103071	1394	6040	434	38
SAMFORD U/BEESON DIV SCH	264438	665361	0	1196	155808
SEATTLE U	68272	3104	328	235	312
SEMIMMACNY	59082	0	1203	272	70
SHAW	17347	1396	306	2	44
SOUTHERN BAPT TH SEM	394346	62855	104326	1875	437529
SS CYRIL & METHODIUS SEM	86180	25886	1645	185	43
ST ANDREWS COLL	43365	30	198	62	2210
ST AUGUSTINES SEM	37874	0	1507	175	16
ST CHARLES BORROM SEM	132558	1897	17605	575	1320
ST JOHNS U/MN	519071	64610	14041	1391	22564
ST JOSEPHS SEM	103319	10750	0	273	6
ST MARY SEM	75402	1401	1227	337	0
ST MEINRAD SCH OF TH	175972	10572	5286	326	39
ST PATRICKS SEM	123304	2194	2293	315	6179
ST PAUL SCH TH/MO	110792	3	974	590	2893
ST PAUL SEM/U OF ST THOMAS	109408	1365	68	336	315
ST PETERS SEM	70406	196	2005	249	0
ST TIKHONS ORTH TH SEM	49485	3524	490	238	948
ST VINCENT DE PAUL	83603	705	1554	342	7501
ST VLADIMIRS ORTH THE SEM	137041	2739	380	364	1
STJOHNVIANNEY	164267	362	2227	306	284
STVINCENT	106426	83887	4576	153	54
TH COLL CANADIAN REF CHS	30769	39	80	100	21
TRINITY COL FAC DIV	74922	3700	631	212	67
TRINITY EPIS SC MIN	104195	0	5041	401	213

Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
TRINITY LUTH SEM	140827	3291	6532	434	414
TURNER	29709	267	823	194	183
TYNDALE COL & SEM/ON	107028	1535	3073	527	6904
U DUBUQUE CHAS C MYERS LIB	183336	20000	3315	393	657
U NOTRE DAME	351943	267110	580	647	4727
U ST MARY THE LAKE	192666	1946	844	439	2
U ST MICHAELS COL	147818	5947	565	211	22169
U THE SOUTH SCH TH	152380	11108	890	1321	50
UNION TH SEM IN VA	349740	34336	24475	942	24304
UNION TH SEM/NY	623671	167821	1829	1719	6867
UNITED TH SEM	147507	9481	8177	475	5452
UNITED TH SEM/TW CITIES	167814	8410	550	213	11
UNIV OF CHICAGO	8597153	3080279	58905	53308	35977
URSHAN GRAD SCHL THEO	41568	0	185	2195	59
VANCOUVER SCH TH	90972	1057	1831	232	5
VANDERBILT U DIV SCH	232644	29969	2209	784	4695
VICTORIA U/EMMANUEL COL	73156	5120	940	140	58
VIRGINIA TH SEM	196785	6825	3257	1053	2444
WAKE FOREST UNIV	23594	19295	419	501	123
WARTBURG TH SEM	93234	0	622	200	30
WASHBAPT	29254	0	335	50	42
WASHINGTON TH UNION	109121	559	301	478	23
WESLEY BIB SEM	52324	21	2279	276	3753
WESLEY TH SEM/DC	188698	10923	2456	594	667
WESTERN SEMINARY	54415	36807	4112	228	4212
WESTERN TH SEM/MI	118730	4637	1287	439	6831
WESTMINSTER TH SEM/ CA	74516	52242	1334	236	52
WESTMINSTER TH SEM/PA	139722	15158	3301	690	217
WILF LAURIER U/WATERLOO	24357	23917	596	379	10685
WINEBRENNER SEM	47640	0	676	105	45
YALE U DIV SCH	503274	258786	2921	1818	4397

**Statistical Records Report (2007–2008)**

CIRCULATION DATA: INTERLIBRARY LOAN			
Institution	Circ Trans	ILL Sent	ILL Received
ABILENE CHRISTIAN U	19804	0	0
ACADIA DIV COL	3753	69	59
ALLIANCE TH SEM	8759	229	106
AMBROSE SEM	57802	136	63
ANDERSON U	62392	2939	3869
ANDOVER NEWTON TH SCH	14727	715	222
ANDREWS U	26121	4715	1882
AQUINAS	166807	10043	6757
ASBURY TH SEM	93873	1486	1388
ASHLAND TH SEM	28202	2229	1304
ASSEMBLIES OF GOD TH SEM	14503	235	46
ASSOC MENNONITE BIB SEM	9640	1140	259
ATHENAEUM OHIO	12312	311	85
ATLANTIC SCH TH	19223	619	249
AUSTIN PRESBY TH SEM	12737	638	95
BANGOR TH SEM	3297	1251	761
BAPTIST MISS ASSOC TH SEM	4889	3	2
BARRY U	21147	3629	3315
BETHEL TH SEM	42647	7002	5093
BIBLICAL TH SEM	3059	237	130
BIBLIOTECA CENTRAL	834	0	0
BIOLA U/TALBOT SCH THE	171668	9053	10988
BLESSED JOHN XXIII NAT SEM	3267	26	0
BOSTON U SCH TH	40163	300	468
BRITE DIV SCH	8134	951	410
CALVIN TH SEM	0	0	0
CAMPBELL U	8687	487	310
CANADIAN SO BAPT	5371	41	5
CARDINAL BERAN LIBR/U ST THO	7085	8	10
CATHOLIC TH UNION	17202	2600	951
CATHOLIC U AMER	1500	0	0
CENTRAL BAPT TH SEM/KS	3175	914	67

Institution	Circ Trans	ILL Sent	ILL Received
CHICAGO TH SEM	2196	97	168
CHRIST THE KING SEM	4563	13	36
CHRISTIAN TH SEM	49866	783	492
CHURCH OF GOD TH SEM	11000	1062	820
CINCIN CHRISTIAN U	4583	2828	1505
CLAREMONT SCH TH	49785	347	173
COLUMBIA INTL U	58892	1144	1078
COLUMBIA TH SEM	14992	925	470
CONCORDIA LUTH SEM/AB	978	146	742
CONCORDIA SEM/MO	30492	678	411
CONCORDIA TH SEM/IN	12623	2844	768
CORNERSTONE COL/ GR BAPT SEM	39289	4531	1100
COVENANT TH SEM	49911	3259	2218
DALLAS TH SEM	95422	1200	218
DENVER SEM	73035	1207	596
DOMINICAN HSE STUDIES	3094	419	128
DREW U	9102	997	508
DUKE U DIV SCH	74334	0	0
EARLHAM	37284	2220	3234
EASTERN MENN U	3150	3377	43
ECUMENICAL TH SEM	2870	0	0
EDEN TH SEM	15369	1983	463
EMMANUEL SCH REL	9348	277	229
EMORY U/PITTS TH LIB	55248	774	731
EPISC DIV SCH	12182	411	59
EPISCOPAL TH SEM SW	6107	40	52
ERSKINE COL & SEM	12672	13	1298
EVANGELICAL SCH TH	6120	631	12
FLORIDA CTR TH STD	632	52	30
FULLER TH SEM	109791	1193	1357
GARDNER-WEBB UNIVERSITY	6414	41	41
GARRETT EV/SEABURY W	21675	1720	103
GENERAL TH SEM/NY	3624	285	105
GEORGE FOX EVANGEL SEM	7740	5658	3883

Institution	Circ Trans	ILL Sent	ILL Received
GOLD GATE BAPT TH SEM	21642	633	412
GORDON-CONWELL TH SEM/MA	131027	505	1207
GRACE THEOL SEM	16541	739	339
GRAD TH UNION	122800	312	391
HAGGARD GRAD SCH OF THEO	34508	2252	2260
HARDING U GRAD SCH REL	19960	1307	150
HARTFORD SEM	4061	1090	325
HARVARD DIV SCH	83285	888	149
HELLENIC COL/HOLY CROSS	41615	392	355
HOOD TH SEM	3657	20	46
HOUSTON GRAD SCH OF TH	2602	0	0
HURON U COL	0	0	0
ILIFF SCH TH	12652	1076	46
IMMACULATE CONCEPTION/NJ	3750	11	30
ITC/ATLANTA U CTR	23746	2527	2623
JKM LIBRARY	48787	1280	141
K.U. LEUVEN FAC TH	0	640	30
KENRICK-GLENNON SEM	6774	1165	308
KNOX COL/ON	7324	77	0
LANCASTER BIB COL	18826	340	238
LANCASTER TH SEM	14983	723	109
LELAND	270	0	1
LEXINGTON TH SEM	25079	354	174
LINCOLN CHRISTIAN COL/SEM	121186	2542	2607
LOGOS EVAN SEM	9248	0	0
LOGSDON	3452	185	35
LOUISV PRESBY TH SEM	16940	1393	146
LUTHER SEM/MN	28321	1670	1019
LUTHERAN TH SEM/GET	7428	1007	503
LUTHERAN TH SEM/PHIL	13728	400	101
LUTHERAN TH SOUTHERN SEM	10346	255	26
MARS HILL	6672	0	2322
MASTER'S SEMINARY	32549	517	122
MEADVILLE/LOMBARD	1740	28	29



Institution	Circ Trans	ILL Sent	ILL Received
MEMPHIS TH SEM	5948	202	141
MENNONITE BRETH BIB SEM	31215	435	535
MERCER UNIV	8515	541	266
METHODIST TH SCH/OH	21995	1084	1108
MICHIGAN TH SEM	13922	4	165
MID-AMERICA BAPTIST/NY	1496	88	57
MIDW BAPT TH SEM	8397	736	539
MORAVIAN TH SEM	3276	67	112
MT ANGEL ABBEY	18657	3309	416
MT ST MARYS COL & SEM	2189	125	246
MULTNOMAH BIB SEM	42948	1767	1418
N. AMERICAN BAPT COL/AB	14663	99	370
N. AMERICAN BAPT SEM/SD	6856	639	325
N. CENTRAL BIB U	10741	235	495
N. PARK TH SEM	101048	7643	6304
N.W. BAPT SEM	1925	1	61
NASHOTAH HOUSE	8255	851	237
NAZARENE TH SEM	9591	1556	1146
NEW BRUNSWICK TH SEM	5096	28	78
NEW ORLNS BAPT TH SEM	70000	950	250
NEW YORK TH SEM	0	0	0
NORTHEASTERN SEM	13869	2419	1901
NORTHERN SEM	6037	2960	1360
NOTREDAME	3249	5	13
OBLATE SCH OF TH	3196	383	149
ORAL ROBERTS U	56757	613	222
PALMER TH SEM	24158	332	354
PERKINS SCH TH/SMU	43671	399	207
PHILLIPS TH SEM	5059	254	756
PHOENIX SEM	10872	176	186
PITTSBURGH TH SEM	29449	900	537
PONT COL JOSEPHINUM	9221	320	162
PRINCETON TH SEM	102720	1232	179
PROVIDENCE COL & SEM	7203	159	157

Institution	Circ Trans	ILL Sent	ILL Received
REFORMED EPISCOPAL SEM	512	0	0
REFORMED PRESBY TH SEM	2859	496	63
REFORMED TH SEM/MS	60656	2110	741
REGENT COL	116739	32	271
REGENT U/VA	10760	1383	1449
REGIS COLLEGE	12522	62	0
S. EASTERN BAPT TH SEM	53494	2212	1267
S. WESTERN BAPT TH SEM	174121	3264	2826
SAC HEART SCH OF TH/WI	6840	361	47
SAMFORD U/BEESON DIV SCH	41498	10293	5138
SEATTLE U	1624	80	83
SEMIMMACNY	3420	20	55
SHAW	1992	0	0
SOUTHERN BAPT TH SEM	102832	2055	1669
SS CYRIL & METHODIUS SEM	2931	123	184
ST ANDREWS COLL	1729	1	0
ST AUGUSTINES SEM	3486	30	0
ST CHARLES BORROM SEM	9806	389	141
ST JOHNS U/MN	63420	4953	2946
ST JOSEPHS SEM	3603	242	106
ST MARY SEM	2019	2	53
ST MEINRAD SCH OF TH	7727	612	236
ST PATRICKS SEM	3104	312	34
ST PAUL SCH TH/MO	13816	2488	736
ST PAUL SEM/U OF ST THOMAS	13390	1212	292
ST PETERS SEM	12672	207	18
ST TIKHONS ORTH TH SEM	3286	6	24
ST VINCENT DE PAUL	3686	8	33
ST VLADIMIRS ORTH THE SEM	3505	137	222
STJOHNVIANNEY	8500	300	150
STVINCENT	1425	126	91
TH COLL CANADIAN REF CHS	1937	7	4
TRINITY COL FAC DIV	18826	48	0
TRINITY EPIS SC MIN	9484	137	197

Institution	Circ Trans	ILL Sent	ILL Received
TRINITY LUTH SEM	11563	899	533
TURNER	2100	0	210
TYNDALE COL & SEM/ON	83042	326	23
U DUBUQUE CHAS C MYERS LIB	29311	2151	2803
U NOTRE DAME	41232	3438	2801
U ST MARY THE LAKE	31746	826	453
U ST MICHAELS COL	17952	648	0
U THE SOUTH SCH TH	4277	1294	102
UNION TH SEM IN VA	33236	2676	429
UNION TH SEM/NY	12912	166	48
UNITED TH SEM	16257	507	236
UNITED TH SEM/TW CITIES	6935	399	520
UNIV OF CHICAGO	775141	50664	22312
URSHAN GRAD SCHL THEO	2432	0	0
VANCOUVER SCH TH	37222	29	0
VANDERBILT U DIV SCH	36673	2152	641
VICTORIA U/EMMANUEL COL	15010	98	0
VIRGINIA TH SEM	13531	367	106
WAKE FOREST UNIV	1754	138	107
WARTBURG TH SEM	8560	539	273
WASHBAPT	9800	0	0
WASHINGTON TH UNION	5094	0	5
WESLEY BIB SEM	2375	0	18
WESLEY TH SEM/DC	12592	292	199
WESTERN SEMINARY	6833	878	757
WESTERN TH SEM/MI	10390	341	159
WESTMINSTER TH SEM/ CA	8225	535	308
WESTMINSTER TH SEM/PA	32981	60	300
WILF LAURIER U/WATERLOO	4258	966	1049
WINEBRENNER SEM	7264	186	2
YALE U DIV SCH	47709	729	958

## **Appendix IX: ATLA Organizational Directory (2008–2009)**

### **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 (2008-11), Library of Congress, Humanities and Social Sciences Division

Carisse Mickey Berryhill (2006–09), Abilene Christian University, Brown Library Special Collections

M. Patrick Graham (2008–11), Emory University, Pitts Theology Library

Duane Harbin (2007–10), Southern Methodist University, Perkins School of Theology

Cait Kokolus (2006-09), St. Charles Borromeo Seminary, Ryan Memorial Library

Saundra Lipton (2007–10), University of Calgary

Allen W. Mueller (2006-09), Eden Theological Seminary, Luhr Library

James C. Pakala (2007–10), Covenant Theological Seminary, Buswell Library

Laura C. Wood (2006–09), 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: Pradeep Gamadia

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: Dennis A. Norlin, 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 2008–2009 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:*

M. Patrick Graham, Chair, Emory University, Pitts Theology Library  
James C. Pakala, Covenant Theological Seminary, Buswell Library  
Melody L. McMahon, Catholic Theological Union

## Special Committee of the Association

### *Special Committee of the Association for International Collaboration:*

Paul Stuehrenberg, Chair, Yale University Divinity School Library  
Margaret Tarpley, Vice-Chair, Vanderbilt University  
Chris Beldan, Lancaster Theological Seminary, Philip Schaff Library  
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  
Mayra Picos-Lee, Palmer Theological Seminary, Austen K. DeBlois Library

## Committees Appointed by the Executive Director

### *Annual Conference Committee:*

John Weaver, Chair, Emory University, Pitts Theology Library  
Sara Myers, Vice-Chair, Columbia Theological Seminary  
Bruce Keisling, Southern Baptist Theological Seminary, James P. Boyce Centennial Library  
Matthew Ostercamp, Trinity International University  
Eric R. Stancliff, Concordia Seminary Library

### *Education Committee:*

Blake Walter, Chair, Northern Baptist Theological Seminary, Brimson Grow Library  
Sandy Ayer, Secretary, Ambrose University Seminary, Archibald-Thomson Library  
Richard Lammert, Concordia Theological Seminary,  
Gerald Truman, Urshan Graduate School of Theology

*This directory reflects the 2008–2009 membership year*

*Membership Advisory Committee:*

Marsha Blake, Westminster Theological Seminary, Montgomery Library  
William J. Hook, Vanderbilt University, Divinity Library  
Emily Knox, Student Member  
Gerald L. Truman, Urshan Graduate School of Theology Library

*Professional Development Committee:*

Angela Morris, Chair, Louisville Presbyterian Theological Seminary, Ernest Miller White Library  
Seth Kasten, Union Theological Seminary, Burke Library  
Timothy Lincoln, Austin Presbyterian Theological Seminary  
Kristine Veldheer, Graduate Theological Union Library

*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**

2010, June 16-19: Theological Education Association of Mid-America Librarians (TEAM-A).  
Site: Louisville, KY

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

## Appendix X: ATLA Membership Directory

### Lifetime Members

- Adamek, Patricia K., 1600 Central Ave, Wilmette, IL, 60091-2404. E-mail: padamek@gateway.net  
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 Baker-Batsel, John D., 2976 Shady Hollow West, Boulder, CO, 80304. Work: (303) 546-6736 / E-mail: jbbatsel@earthlink.net  
 Beffa, Pierre, President of BETH, La Piece, Chemin de la Rencontre, 13, CH 1273 Arzier, Suisse, Switzerland, . Work: ++41 22 366 24 80 / E-mail: pierrebeffa@bluewin.ch  
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 Bracewell, R. Grant, 14304 20th Avenue, Surrey, BC, Canada, V4A 8P9. E-mail: brace1@telus.net  
 Burdick, Oscar, 568 High Eagle Ct., Walnut Creek, CA, 94595-3928. Work: (510) 524-0835 / E-mail: doburdick@att.net  
 Caldwell, Alva R., 2025 Ash Street, Waukegan, IL, 60087. E-mail: alvacaldwell@sbcglobal.net  
 Camp, Thomas E., 209 Carruthers Road, P.O. Box 820, Sewanee, TN, 37375-0820. Work: (615) 598-5657 / E-mail: ecamp@seraph1.sewanee.edu  
 Chambers, Elizabeth, 627 Leyden Lane, Claremont, CA, 91711. Work: (909) 626-3226  
 Chen, David W., Yu-Shan Theological Seminary Library, 6600 198th Pl. SW, Lynnwood, WA, 98036-5901. E-mail: yushanth@yushanth.org.tw  
 Cogswell, Robert E., Seminary of the Southwest, an Episcopal Seminary (SSW), 3913 Willbert Rd., Austin, TX, 78751-5214. E-mail: poetryplease@mail.utexas.edu  
 Collins, Evelyn, 81 St. Mary St., Toronto, ON, Canada, M5S 1J4. Work: (416) 926-7111 x3456 / Fax: (416) 926-7262 / E-mail: evelyn.collins@utoronto.ca  
 Crumb, Lawrence N., (retired) Associate Professor Emerit1674 Washington Street, Eugene, OR, 97401. Work: (541) 344-0330 / E-mail: lcrumb@uoregon.edu  
 Culklin, Harry, I.C. Center, 7200 Douglaston Parkway, Douglaston, NY, 11362-1997.  
 Cummins, Carol P., 47 South Aberdeen Street, Arlington, VA, 22204. Work: (703) 892-5269 / Fax: (703) 370-0935 / E-mail: cpcummins@comcast.net  
 Daly, Simeon, 1 Hill Drive, St. Meinrad, IN, 47577-1002. E-mail: sdaly@saintmeinrad.edu  
 \*Deering, Ronald F., 3111 Dunlieth Ct, Louisville, KY, 40241. E-mail: rondeering@bellsouth.net  
 Evins, Dorothy R., 4343 Lebanon Pike, Apt. 704, Hermitage, TN, 37076-1434. Work: (615) 782-7300  
 Foster, Julia A., 34 Willow Brook Way, Delaware, OH, 43015-3816. Work: (740) 363-3562 / E-mail: jufoster@midohio.net  
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 Gillette, Gerald W., 726 Loveville Road, Cottage #23, Hockessin, DE, 19707-1521. Work: (609) 428-7434  
 Gjellstad, Rolfe, Serials & Preservation Librarian, Yale University Divinity School Library, 60 Nicoll St, New Haven, CT, 06511. Work: (203) 432-5295 / Fax: (203) 432-3906 / E-mail: rolfe.gjellstad@yale.edu  
 Green, David, 6103 Harwood, Oakland, CA, 94618.  
 Hager, Lucille, Saxony Village, Apt. 208, 2825 Bloomfield Rd., Cape Girardeau, MO, 63703.  
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 Hamm, G. Paul, Library Director, International School of Theology, 18645 Seneca Road, Apple Valley, CA, 92307. E-mail: phamm@earthlink.net

- Hammerly, Hernan D., 4530 N. Shadowwood Dr., Bloomington, IN, 47404. E-mail: hernan.hammerly@gmail.com
- Henderson, Wm. T. & Kathryn L., 1107 E. Silver Street, Urbana, IL, 61801. Work: (217) 333-6191 / E-mail: wthender@uiuc.edu
- Hilgert, Elvire, 250 Pantops Mountain Rd, Charlottesville, VA, 22911. E-mail: erhilgert@webr.us
- Himrod, David K., Assistant Librarian for Reader Services, The United Library, 1718 Crain, Evanston, IL, 60202. Work: (847) 866-3910 / Fax: (847) 866-3957 / E-mail: dhimrod@garrett.edu
- Howard, John V., 15(B) Palmerston Place, Edinburgh, United Kingdom, EH12 5AF. Work: 0131-476-0631 / Fax: 031-667-9780
- Hunter, M. Edward, 5 Hillside Dr, Delaware, OH, 43015-1417. E-mail: ehunter@columbus.rr.com
- Hurd, Albert E., 1457 Ridge Ave., Evanston, IL, 60201.
- Hwang, Shieu-yu, Fuller Theological Seminary, Chinese Section, 135 N. Oakland Ave., Pasadena, CA, 91182. Work: (626) 584-5619 / Fax: (626) 584-5613 / E-mail: syhwang@fuller.edu
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- Irvine, James S., 155 Medford Leas, Medford, NJ, 08055. Work: (609) 654-3155 / E-mail: Jeschke, Channing R., Margaret A. Pitts Professor, Emerit10210 Rosemont Court, Ft. Myers, FL, 33908.
- Johnson, Elinor C., 1585 Ridge Avenue, Apt. 504-05, Evanston, IL, 60201.
- Jones, Charles E., 12300 Springwood Drive, Oklahoma City, OK, 73120. Work: (405) 751-0574
- Kendrick, Alice M., 117 North Brookside Ave., Freeport, NY, 11520. Work: (516) 379-9524
- Koch, R. David, 433 South Kinzer Ave., 464 VSA, New Holland, PA, 17557-9360. Work: (610) 495-7767
- Latimer, Myrta, 5525 Full Moon Drive, Fort Worth, TX, 76132-2309. Work: (817) 923-1921
- Leach, R. Virginia, 1400 Dixie Road, #1805, Mississauga, ON, Canada, L5E 3E1. Work: (905) 274-8064
- Leidenfrost, Theodore E., 826 South Lynn Street, Moscow, ID, 83843-3519. Work: (208) 883-7629 / E-mail: todor@turbonet.com
- Lewis, Rosalyn, United Methodist Publishing House, 9300 Sawyer Brown Rd., Nashville, TN, 37221. E-mail: rlewistn@bellsouth.net
- Liboiron, Carol, 7 Gale Cres. Unit B8, St. Catharines, ON, Canada, L2R 7M8. Work: (905) 688-2362 / Fax: (905) 688-9744
- Markham, Robert P., 2101 S. Garfield Ave., Apt. 128, Loveland, CO, 80537.
- Matthews, Donald, 156 Hart Avenue, Doylestown, PA, 18901. E-mail: donnath@verizon.net
- McClain, David C., Cataloging Librarian, Murphy Memorial Library, 538 Venard Rd, Clarks Summit, PA, 18411. Work: (570) 585-9280 / Fax: (570) 585-9244 / E-mail: dmccain@bbc.edu
- McLeod, H. Eugene, 533 North Wingate Street, Wake Forest, NC, 27587. Work: (919) 556-5660 / E-mail: genemcleod@earthlink.net
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- Miller, Sarah L., Librarian, Denver Seminary, Carey S. Thomas Library, 6399 S. Santa Fe Drive, Littleton, CO, 80120. Work: (303) 762-6963 / Fax: (303)762-6950 / E-mail: sarah@denverseminary.edu
- \*Mueller, Allen W., 10900 Village Grove Dr., #C, St. Louis, MO, 63123-5987. E-mail: amueller@eden.edu
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- Osborn, Walter, 4216 N. Sacramento, Chicago, IL, 60618. Work: (773) 267-1002 / E-mail: walterosborn@sbcglobal.net
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- Memphis Theological Seminary, Library, 168 East Parkway South, Memphis, TN 38104. (901) 334-5812; Fax: (901) 458-4051; Steven R. Edscorn; E-mail: sedscorn@MemphisSeminary.edu; www.memphisseminary.edu/library/
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- Michigan Theological Seminary, 41550 East Ann Arbor Trail, Plymouth, MI 48170. (734) 207-9581 ext. 323; Fax: (734) 207-9582; Ken R. Solomon; E-mail: ksolomon@mts.edu; www.mts.edu
- Mid-America Baptist Theological Seminary, Ora Byram Allison Memorial Library, 2095 Appling Road, Cordova, TN 38016. (901) 751-8453; Fax: (901) 751-8454; Terrence N. Brown; E-mail: tbrown@mabts.edu; www.mabts.edu
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- Missionary Church Archives & Historical Collections at Bethel College, 1001 Bethel Circle, Mishawaka, IN 46545. (574) 257-2570; Fax: (574) 257-3499; Timothy P. Erdel; E-mail: erdel@bethelcollege.edu; www.bethelcollege.edu/acadb/library/archives/home.htm
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- Nashotah House, Library, 2777 Mission Road, Nashotah, WI 53058-9793. (262) 646-6534; Fax: (262) 646-6504; David G. Sherwood; E-mail: [dsherwood@nashotah.edu](mailto:dsherwood@nashotah.edu); [www.nashotah.edu](http://www.nashotah.edu)
- National Humanities Center Library, 7 Alexander Drive, P.O. Box 12256, Research Triangle Pk, NC 27709-2256. (919) 549-0661; Fax: (919) 549-8396; Eliza S. Robertson; E-mail: [erobertson@nationalhumanitiescenter.org](mailto:erobertson@nationalhumanitiescenter.org); [www.nhc.rtp.nc.us](http://www.nhc.rtp.nc.us)
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- Reconstructionist Rabbinical College, Mordecai M. Kaplan Library, 1299 Church Rd., Wyncote, PA 19095. (215) 576-0800, x234; Fax: (215) 576-6143; Debbie Stern; E-mail: dstern@rrc.edu; www.rrc.edu
- Redeemer Seminary, Library, 3838 Oak Lawn, Suite 200, Dallas, TX 75219. (214) 373-7688; Fax: (214) 373-0907; Steven Vanderhill; E-mail: svanderhill@redeemerseminary.org; www.redeemerseminary.org
- Reeves Library see Moravian Theological Seminary
- Reformed Episcopal Seminary, Kuehner Memorial Library, 826 Second Ave., Blue Bell, PA 19422. (610) 292-9852; Fax: (610) 292-9853; Jonathan S. Riches; E-mail: jonathan.riches@reseminary.edu; www.reseminary.edu
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- Reformed Theological Seminary - Florida, 1231 Reformation Drive, Oviedo, FL 32765. (407) 366-9493; Fax: (407) 366-9425; John Muether; E-mail: jmuether@rts.edu; www.rts.edu
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- Regent College, John Richard Allison Library, 5800 University Boulevard, Vancouver, BC Canada V6T 2E4. (604) 221-3340; Fax: (604) 224-3097; Joan Pries; E-mail: cderrenbacker@regent-college.edu; www.regent-college.edu
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- Salvation Army College for Officer Training, 100-290 Vaughan St., Winnipeg, MB Canada R3B 2L9. (204) 924-4890; Fax: (204) 924-4873; Michael Thiessen; E-mail: [vingle@boothcollege.ca](mailto:vingle@boothcollege.ca)
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- Saskatoon Theological Union Libraries, c/o St. Andrew's College, 1121 College Drive, Saskatoon, SK Canada S7N 0W3. (306) 966-8993; Fax: (306) 966-8981; Sarah Benson; E-mail: [sarah.benson@usask.ca](mailto:sarah.benson@usask.ca); [www.usask.ca/stu/library\\_stu/about/index.htm](http://www.usask.ca/stu/library_stu/about/index.htm)
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- Casalini Libri, 2104 Hockley Dr., Hingham, MA 02043. 781-740-8355; Fax: ; Kathryn Paoletti; kpaoletti@casalini.it; www.casalini.it
- Congregational Resource Guide, The Alban Institute, 2121 Cooperative Way, Suite 100, Herndon, VA 20171. (703) 964-2700 x 277; Fax: (703) 964-0370; Claudia Greer; cgreer@alban.org; www.congregationalresources.org
- Cummins Memorial Theological Seminary, 705 South Main Street, Summerville, SC 29483. (843) 873-3451; Fax: (843) 875-6200; Alfredia D. Doiley; ADoiley@sc.rr.com
- Editorial Verbo Divino, Avda. Pamplona, 41, Estella, Navarre 31200 Spain. +34.948.5565.11; Fax: +34.948.5545.06; Adam P. Richter; adam@verbodivino.es; www.verbodivino.es
- Gage Postal Books, PO Box 105, Westcliff-on-Sea, Essex SS0 8EQ United Kingdom. 01702 715133; Fax: 01702 715133; Simon Routh; gagebooks@clara.net; www.gagebooks.com
- InterVarsity Press, 430 East Plaza Drive, Westmont, IL 60559. (630) 734-4018; Fax: (630) 734-4200; Kristie Berglund; kberglund@ivpress.com; www.ivpress.com
- Liturgical Press, c/o St. John's Abbey, P.O. Box 7500, Collegeville, MN 56321. (320) 363-2227; Fax: (320) 363-3278; Michelle Verkuilen; mverkuilen@osb.org; www.litpress.org
- Loomer Theological Booksellers, 320 Fourth Street North, , Stillwater, MN 55082. (612) 430-1092; Christopher Hagen; books@loomebooks.com; www.loomebooks.com
- Salt Lake Theological Seminary, SLTS Library, P.O. Box 2096 - 699 East South Temple, Salt Lake City, UT 84110-2096. (801) 581-1900; Fax: (801) 521-6276; James L. Wakefield; jwakefield@slts.edu; www.slts.edu
- Society of Biblical Literature, 825 Hoton Mill Road, Suite 350, Atlanta, GA 30329. (404) 727-3038; Fax: (404) 727-3101; Kent H. Richards; kent.richards@sbl-site.org; www.sbl-site.org
- Spanish Publishing Services, 4343 N. Clarendon, #1002, Chicago, IL 60613-1578. (773) 878-2117; Tomas Bissonnette; servicioseditoriales@juno.com
- Swedenborg Foundation, 320 North Church St., West Chester, PA 19380. (610) 430-3222, x 12; Fax: (610) 430-7982; Stephanie Ford; director@swedenborg.com; www.swedenborg.com
- The Pilgrim Press, 700 Prospect, Cleveland, OH 44115. (216) 736-3759; Timothy G. Staveteig; stavetet@ucc.org; www.pilgrimpress.com
- The Scholar's Choice, 1260 Sibley Tower, Rochester, NY 14604. Tom Prins; tom@scholarschoice.com; www.scholarschoice.com

*Contact information as of 11/24/09. For the most current information, see the directories at <http://community.atla.com>.*

Theological Book Network, 3529 Patterson Avenue, SE, Grand Rapids, MI 49512. (616) 532-3890; Fax: (616) 237-5967; Kurt Berends; kurt@theologicalbooknetwork.org; www.theologicalbooknetwork.org

TREN - Theological Research Exchange Network, PO Box 30183, Portland, OR 97294-3183. Robert W. Jones; rwjones@tren.com; www.tren.com

USAMadrid Books, P.O. Box 4825, Chicago, Illinois 60680-4825. 312-404-3274; Fax: 480-287-9562; Pilar Pardo; pilarpardo9@yahoo.es; www.usamadrid.com

Westminster John Knox Press, 100 Witherspoon Street, , Louisville, KY 40202-1396. (502) 569-5514; Fax: (502) 569-5113; Michele Blum; mblum@presbypub.com; www.wjkbooks.com

Windows Booksellers/WIPF & Stock Publishers, 199 West 8th Avenue, Suite 1, Eugene, OR 97401. (541) 485-0014; Katrina Stewart; katrina@theologybooks.com; www.theologybooks.com

## 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 (1) 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 15. 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*

## Appendix XII: Covenant Seminary Tour, a.k.a. “The Buscade”

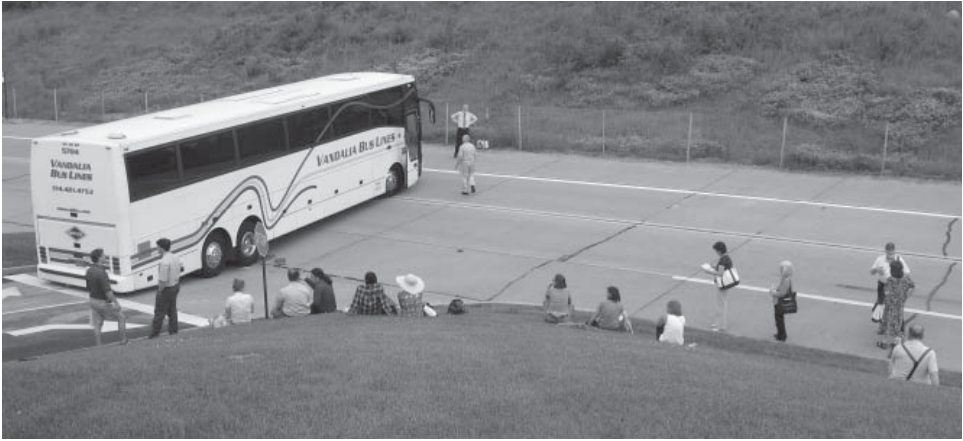


photo: Tony Amodeo

Although originally envisioned as a van load of fewer than a dozen people, the tour of Covenant Seminary became an excursion with a waiting list by March 2, the day after registration for the 2009 Conference opened.

In the end, approximately fifty people were signed up to visit Covenant Theological Seminary on Saturday, June 20. However, when the attendees actually departed from Concordia’s campus at 2:45 p.m., that number was down by a dozen or more. It may have been just as well, because even with division into four subgroups, the tours needed to be expeditious. Two of the subgroups separately visited Buswell Library while the other two separately explored Founders Hall, which opened in fall 2008 and now is the largest building on Covenant’s campus. Each subgroup had a seminary guide and a second person assigned to bring up the rear. The groups met up at the halfway mark, for a very brief look at Rayburn Chapel (1975) and its recently upgraded interior and 150-year-old organ.

When everyone was back on the bus, it pulled out by a different route than that which it had taken to enter the campus.

The bus got hung up.

Owing to a dip in the road, two steel undercarriage guards at the rear of the bus prevented the only four wheels with power from making contact with the ground. Thus, even though another four rear wheels immediately behind the suspended wheels were fine, the bus was stuck. Library staff wheeled out carts with water for the stalled passengers. The staff also tried to insert wooden bookblocks under the wheels to gain some traction. Fortunately, Jim Pakala was twice dissuaded from trying to push the bus with his Geo Tracker.

Barbara Kemmis phoned for cabs, some cars were used, and everyone got back to the hotel on time for the closing banquet—well before the bus company arrived with a second bus to move the one that was stuck. Meanwhile, photos were already turning up on FaceBook and other social networking sites.

During the banquet, an attendee from Perkins at SMU was heard to remark, “What an adventure! And I loved it. Covenant’s campus was beautiful but I would have forgotten it. Now I never will.”

## ERRATA

In the Memorial Tributes section, p. 378, David J. Wartluft was erroneously identified as David A. Wartluft.

Publication of Part I and Part II of the roundtable presentation below was mistakenly omitted from the 2008 ATLA *Summary of Proceedings*. It is published below in its entirety:

### **Virtual Belief? Exploring Religion and Librarianship in the Cyber World of Second Life (Part I)**

by

**Kris Veldheer, Graduate Theological Union**

In the world of Second Life, the line between what is real and what is virtually real becomes blurred. Real humans assume an avatar of their own design who will take their place in the virtual world. Who you are in Second Life may or may not be who you are in real life. In this so-called Second Life, you will find real money being spent, real estate being bought and sold, and a vibrant economy. You can find entertainment in a club, places to meet people interested in the same things you are, places to learn through virtual universities, and what we will focus on today—libraries and places to go to church. It seems if you can find it in real life, you can probably find it in Second Life, too.

Many universities and libraries have gotten into Second Life. What are they using it for and how does it affect teaching and learning? For the purposes of this paper, I found no quantitative research beyond usage statistics and financial data about how much people are spending in Second Life. However, there is a great deal of qualitative and anecdotal evidence drawn from people's experiences in Second Life. We come to you today in two parts. I will explore the uses of Second Life in educational and library terms: what people are doing "in world" to enhance learning, meet student needs, and even teach classes. Michelle will then lead you into ways people are experiencing religion through Second Life, from building churches to holding Bible studies. Remember, what you can do in real life you can probably do in Second Life.

First some numbers. According to <http://www.lindenlabs.com>, the official home of Second Life, as of June 2008 there are 14,124,701 residents in Second Life. Each resident is a uniquely named avatar with the right to log into the Second Life world, trade Linden dollars, and visit the community pages. This is not a one-to-one correlation to actual human beings, and it doesn't mean they are all in there at once, or even tell us how often people use Second Life. Similarly, the total amount of Linden dollars in circulation in Second Life is \$5,112,748,752.00 (\$19,366,472.54 in real U.S. dollars). In May of 2008, 518 Second Life residents had Linden dollar transactions of over \$1,000,000.00 There were 383,085 residents of Second Life who spent Linden dollars there in May of 2008. In May 2008, \$27,675,470.00 Linden dollars were spent on land alone. As of June 25, 2008, the closing rate according to the LindeX Exchange was 264 Linden dollars to \$1 United States. This does not include transactions outside the purview of Second Life in such places as PayPal. "People can visit Second Life free by logging in to its Web site and creating an avatar, but educators usually spend about \$1,000 to own

virtual ‘land,’ and many shell out hundreds of dollars more buying virtual goods like furniture and clothing.”<sup>1</sup> How can people spend money? Well, it seems most of it is spent on real estate, buying land to build schools, homes, classrooms, etc. Another big source of spending is buying things that are for sale by other Second Lifers. In short, it is a booming virtual economy using real dollars to buy Linden dollars to spend. People are paying to play. But this begs me to ask what purposes are faculty—and more important for our discussion, librarians—using Second Life for? Why is this seemingly so popular that people would spend their money on something virtual?

Here is a short list of some of the things faculty members are doing in Second Life:

- A writing coach meets with students and helps them explore their writing by getting them to write about their experiences in Second Life. They meet in the writing coach’s office in Second Life where they discuss the writing and map out strategies for improvement.
- An architect has students explore the various building styles in Second Life and then asks students to construct virtual buildings of their own. Second Life provides a 3-D environment where students can build structures and then meet with the architect in Second Life to discuss their buildings. Students can also test their ideas with avatars to see if they actually put the staircase in the right place!
- The literature scholar invites students to visit themed worlds within Second Life to experience the world of the literature they are reading. If students are reading *Dante’s Inferno*, let them explore a 3-D model of the abyss. Then let them imagine *Dante’s Inferno* as a middle-class neighborhood and build their own hellish houses in Second Life.
- The campus planner buys land in Second Life and creates the ideal campus. This ideal campus then becomes the place for students to be taught and experiment on their own.
- The technologist allows students to work on group projects. Also, the technology is harnessed to allow students to “speak” in public and then the listeners vote if they agree or disagree with the speaker by moving to one side of the dais or the other.

In her article “Professor Avatar,” Andrea Foster points out that

professors use Second Life to hold distance-education classes, saying that communication among students actually gets livelier when they assume digital personae. Anthropologists and sociologists see the virtual world as a laboratory for studying human behavior. University architects use it as a canvas on which to explore design. Business professors see it as a testing ground for budding entrepreneurs. Although their pursuits are serious, scholars often have fancifully named avatars, such as Radar Radio and Intellagirl Tully, to reflect their personalities and interests. More than 150 colleges in the United States and 13 other countries have a presence in Second Life.”<sup>2</sup>

Some faculty members are finding Second Life to be an inventive playground where they and their students can experiment with new ideas and new ways of teaching. It is a place to

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<sup>1</sup> Andrea L. Foster, “Professor Avatar (Edward L. Lamoureux).” *The Chronicle of Higher Education*, 54.4 (Sept 21, 2007)

<sup>2</sup> *Ibid.*

encourage group projects, meet with students, and encourage collaborative learning.

Libraries are also getting in the act. Most people agree that a Second Life library is definitely Web 2.0. A short list of the ways a Second Life Library is being used includes:

- An art gallery
- Book talks and authors as visitors and as events
- An information literacy and library research skills class
- A huge theater
- A training and education space
- A "walk-in book"
- Searchable databases such as PubMed
- OCLC database trials
- Wine and cheese parties (yes—virtual food)
- Dances
- An artists' discussion, with books and art
- Chats with fellow patrons, locally and globally
- Books and magazines
- Reference

It has been reported that virtual reference works very well in Second Life. Reference librarians can either chat with the patron or now, with voice, there is also the ability to have a conversation with a library user. The librarian can even walk with the patron to the reference collection and help them select the appropriate books. Patrons can also browse virtual collections and meet in Second Life for book talks or book groups.

If anyone has ever created their own avatar and looked around in Second Life, it is a fascinating place with a wide variety of people and activities taking place. However, there is, as with everything, a downside to Second Life as well. Let me raise three issues with Second Life that were supported by my research: technical issues, legal/liability issues, and pedagogical issues. I am not intending to dissuade the Second Life enthusiast, but I do have second thoughts.

The technical issues with Second Life abound. Let me relate a personal example of teaching with Second Life from March 2008. I was co-teaching a session on religion in Second Life, and four of us with avatars logged in and met online. Despite having high-speed internet connections and the new hardware, each of us experienced at least one or more computer crashes requiring a restart of our systems. On some level it was a great teaching tool because it allowed me to demonstrate one of the downsides to Second Life. On the other hand, it was truly frustrating. In 2007, Patricia Deubel wrote that

SL users sometimes experience a lag due to lower bandwidth, or extremely high SL use at the time. Processing speed is slow. Sometimes logging-in is not possible. Software updates might need to be downloaded frequently. Most of SL is made up of thousands of disconnected regions, most of which must be searched for by name and then teleported into. The problem lies with the processor associated with each region, as each processor on Linden Lab's servers can handle a maximum of only 70 avatars at a time; more than that and the service slows to a crawl, some avatars disappear, or the island simply vanishes. This means that adopters must be aware of the technology

limitations and work around those for large group meetings, and also determine what SL is planning to do to advance its software, and when those enhancements might become available.<sup>3</sup>

As with many virtual worlds, Second Life doesn't have all of the bugs out yet. If you choose to teach and/or work in Second Life, these are some of the technical issues to overcome.

Secondly there are legal and liability issues with Second Life. These include opening students to the possibility of online harassment and students engaging in inappropriate or disruptive behaviors. In effect, when faculty make assignments in Second Life, they have no control over where the students actually go or how long they stay "in world" while completing the assignment. Patricia Deubel remarks, "Thus, it is understandable that educators have noted concerns about the liabilities of schools and universities if their students find their way into areas not appropriate for their age level or if students engage in inappropriate, disruptive behaviors while in Second Life."<sup>4</sup> You could argue in fact that we are working with graduate students and presumably they are all past the age of consent. However, for those of us who work with future professors, are they being made aware of the risks and responsibilities of virtual worlds like Second Life?

When it comes to Second Life, we're not only talking about money. We're talking about whether you will be held accountable for introducing your students and/or employees to a virtual world that accepts little responsibility for anything that happens among avatars, including online harassment and assault. Based on its terms of service. Linden Lab may have anticipated those questions. It identifies itself as a distributor of content and, as such, 'has very limited control, if any, over the quality, safety, morality, legality, truthfulness, or accuracy of various aspects of the Service.' That burden may fall on you.<sup>5</sup>

Finally there are pedagogical issues with Second Life. How does one teach in a virtual world? Does your avatar meet with student avatars in a virtual office or classroom? From personal experience, I have often found libraries deserted and campuses with no inhabitants. The Library School at San Jose State University teaches a class on and in Second Life, but according to a student who took the class, all they did the entire semester was try to learn how to navigate in Second Life and build an object. I, for one, don't find too much library learning in that. "Some educators leave the virtual world frustrated that they cannot easily move around, communicate, or find regions populated with avatars. Second Life has several million members, but only about 430,000 of them log into the site over a given week. So at any one time, many regions are deserted."<sup>6</sup> Despite some of its more ardent fans, Second Life still is not a stable medium for instruction nor can it serve as a substitute classroom.

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<sup>3</sup> Patricia Deubel, "Virtual Worlds: A Next Generation for Instruction Delivery." *Journal of Instructional Delivery Systems*, v. 21 no. 2 (2007): 6-12.

<sup>4</sup> Ibid.

<sup>5</sup> Michael J. Bugeja, "Second Thoughts about Second Life." *Education Digest* (January 2008):18-22.

<sup>6</sup> Foster, "Professor Avatar (Edward L. Lamoureux)."



Second Life has both friends and foes. Where you stand on using it will obviously be dependent on your situation. As Andrea Foster, who is a fan of Second Life, points out, “Not every educator who has explored Second Life has come away impressed. Many complain that the virtual world is beset by technical problems, is a waste of time, or is largely a playground for sexual experimentation.”<sup>7</sup> I believe Second Life has a long way to go before it can become a reliable venue for teaching and learning.

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<sup>7</sup> Ibid.

## **Virtual Belief? Exploring Religion and Librarianship in the Cyber World of Second Life (Part II: Religion in Second Life)**

by

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Second Life, an Internet-based virtual world, is one of the newest “places” where religion has a strong presence. While much has been written about religion and virtual reality, there isn’t much written specifically about religion in Second Life. This paper is both a survey of religion and religious practices in Second Life, as well as an attempt to briefly consider some of the issues that concern religion in a virtual reality environment such as Second Life.

Religion has been “online,” in some form or another, for the past three decades. In the late 1970s, MODEM technology fostered some of the first social networks via electronic bulletin boards (BBS).<sup>1</sup> One such BBS was called “ORIGINS,” and it promoted all sorts of religious discussion among people from widely diverse religious backgrounds and experience.<sup>2</sup> In the mid 1990s, the World Wide Web came into existence and ushered in a proliferation of religious websites, the majority of which were homegrown and unofficial.<sup>3</sup> Since then, religion has had an online presence that has kept pace with new technologies and online media. Internet users can listen to sermon podcasts, read digital images of sacred texts, play religious games, witness virtual baptisms, and chat with online ministers.

Before examining the topic of religion in Second Life, it is useful to consider what sorts of people pursue religion online, and what exactly these people are pursuing. While the literature doesn’t yet include much about religion in Second Life, there is plenty to be found on the topic of religion and the Internet, as well as religion and virtual reality. A 2001 Pew Internet and American Life Project report explored how Americans pursue religion online.<sup>4</sup> The report noted that “about 28 million Americans, or 25% of the Internet population, visit religious cyberspace, with more than 3 million seeking spiritual material on any given day.”<sup>5</sup> Ninety-one percent of these “religion surfers” were Christian, and the remaining 9% were Jewish, Buddhist, Muslim, no affiliation, and other.<sup>6</sup> Perhaps the most compelling part of the report can be found in a table that summarizes the activities of religion surfers. The most common activity for religion surfers was looking for information about their own faiths or other faiths. Other activities included emailing prayer requests, downloading sermons, finding new churches, participating in online worship, buying religious items, and even using faith-oriented matchmaking services.<sup>7</sup>

Even though Second Life went public in 2003, much of the Pew report data still seems to correspond to residents in Second Life. For this paper, Second Life was explored and

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<sup>1</sup> Lorne L. Dawson and Douglas E. Cowan, eds., *Religion Online: Finding Faith on the Internet* (New York: Routledge, 2004), 24.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., 25-26.

<sup>4</sup> Elena Larsen, “CyberFaith: How Americans Pursue Religion Online,” Pew Internet and American Life Project, 2001, [http://www.pewinternet.org/pdfs/PIP\\_CyberFaith\\_Report.pdf](http://www.pewinternet.org/pdfs/PIP_CyberFaith_Report.pdf)

<sup>5</sup> Ibid., 6.

<sup>6</sup> Ibid., 8.

<sup>7</sup> Ibid., 13.

experienced before reviewing the literature in order to obtain a more personal and somewhat unbiased perspective. By far, the most overwhelming aspect of religion in Second Life is the vast amount of religious information made available in a variety of ways. It is clear that much of the information that religion surfers look for on the Internet is also provided in Second Life. Other areas of religious significance in Second Life include worship and prayer, fellowship and networking, proselytizing, and architecture and art.

### **Religious Information**

Several religious aspects of Second Life proved to be somewhat, if not wildly, limited. Worship services, for example, can be limited by the absence of sacraments, or by the lack of real face-to-face interaction. Religious information, however, seems to be less limited in both content and presentation. Religious information in Second Life consists of such things as a list of Unitarian Universalist beliefs, links to Internet sites related to Judaism, the text of a Compline liturgy, the history of the Book of Mormon, or instructions on how to behave in a worship service. Most information is obtained by interacting with some object (usually by touching something), which produces a “notecard.” These are popup windows that contain text, such as instructions, links to websites, texts of particular books, etc. Depending on who created the information and what the purpose of it is, the content is every bit as accurate or misleading as information found on the Internet. The same evaluative skills must be applied to information found in Second Life.

There are both positive and negative ways in which the process of finding religious information in Second Life is set apart from finding similar information on the Internet. One of the best things about Second Life is its inherent interactive nature. Discovering information through a Second Life avatar can be a much more “valued added” experience than simply clicking on a hyperlink on a website. An avatar can sit in a comfortable chair while watching a video, or touch an ornate religious relic, or teleport to a library in order to receive desired information. The process by which religious information is discovered can often be as illuminating (if not entertaining) as the information itself. On the negative side, Second Life doesn’t have nearly the amount of information that a search engine like Google has, nor is the Second Life search engine as sophisticated as Google. Searching for particular information in Second Life involves thinking more in terms of people or places rather than keywords, and this can be quite cumbersome and frustrating.

### **Worship and Prayer**

Worship and prayer can be found in several different religious venues in Second Life. The Anglican Cathedral of Second Life holds two Sunday services and a midweek service that are quite similar to what one would find in real life. The words from the liturgy show up via the chat function, and one may also hear the voice of the reverend (who is standing at the front of the congregation). After the service, worship participants gather in front of the church and talk with one another. The services include readings from the Old and New Testaments, a homily, canticles, prayers, and confession (usually the liturgy is from either Compline or Evening Prayer). However, in none of these services will you find the sacraments of baptism or the Eucharist.

LifeChurch.tv in Second Life provides a completely different sort of worship service than the Anglican Cathedral. In keeping with its real-life counterpart, the LifeChurch.tv worship

service is like what one might find in a typical evangelical Christian church. Four “experiences” are offered—three on Sunday and one on Tuesday. At the prescribed time, the three screens in the front of the LifeChurch.tv sanctuary show live video of a real-time worship service. Animations are provided that can be applied to avatars to enable them to raise their hands, bow their heads, or even do back flips as acts of worship. The service includes a lengthy time of contemporary worship music, a sermon, and prayer. The experience is very similar to what one sees on television on any given Sunday morning.

Worship in Second Life is fairly limited, but should not be completely dismissed as a valid expression. Most people would agree that a “live” worship service is the ideal, and that face-to-face engagement with other worshippers should be part of the overall experience. There are theological issues that would be of concern to some, such as how to provide the sacraments. Second Life worship certainly has its problems. If too many people are logging into Second Life, for example, there can be bandwidth issues. In one of the Anglican Church worship services, the reverend had problems logging into Second Life, which caused the service to start later. Despite these sorts of issues, worship in Second Life can be compared to worship services that one finds on television, or live video on a website. Worship in Second Life can even be seen to be superior to these in that worshippers can interact with others through the chat feature.

Even more so than worship in Second Life, prayer is something that one can do in a variety of settings. It is common to find churches, temples, and mosques that offer nothing but the opportunity to pray. Many such buildings are beautiful, both inside and outside, and thus offer environments conducive to prayer and meditation. There are usually pillows, kneelers, or other objects on which to pray, and these almost always have the word “pray” hovering above them. When this word is clicked, the avatar kneels down, bows its head, and puts its hands together in a gesture of prayer. The Abundant Life Ministries (ALM) CyberChurch in Second Life offers to pray for particular requests. By clicking on a sign, one can receive a notecard with instructions on how to use Second Life chat for prayer requests. Using a particular syntax, prayer requests can be anonymously submitted to people from the real life ALM Church. Hope House has a prayer “room” on a cloud, and, in addition to the pillows on which to pray, also provides audio answers to questions such as “What is prayer?” and “When do I pray?” As with worship in Second Life, prayer in Second Life may also pose theological problems for some.

## **Fellowship and Networking**

Another aspect of religion in Second Life is fellowship and networking. Although these terms may seem to have roughly the same meaning, there is a distinction in this paper. Fellowship is what occurs in the context of a religious event, such as a worship service or a Bible study. Networking takes place outside the context of a religious event, and includes such activities as joining religious groups for the purpose of meeting like-minded people, or meeting a friend at a Christian coffee house. Outside of finding religious information, it appears that the other major religious use of Second Life is fellowship and networking. It is easy to find evidence of religious fellowship in Second Life. When one attends a worship service, there will usually be people chatting before and after who have obviously befriended each other in that context. Residents greet each other, ask how the week went, inquire about each others’ families, make plans to meet in Second Life later on, etc. This is very similar to what takes place in real life in a worship service environment.

Networking happens most commonly in the context of groups. Religious Second Life groups are created around such things as specific religions or denominations (e.g., the “LDS Friends of Second Life” group), particular interests (e.g., the “Emerging Church” group), specific ministries (e.g., the “Agape Counseling Center” group), etc. Second Life residents can join these groups and communicate with group members. Group members can also meet each other for specific group events, or for one-on-one interaction.

### **Proselytizing**

As might be expected, Christianity is by far the religion that proselytizes the most in Second Life. Most other religious groups in Second Life seem to be more interested in providing information about their religion rather than converting people. IslamOnline.net, which has a Second Life presence, provides information related to converting to Islam, but a website visitor really has to look for this information. IslamOnline.net has created a “virtual hajj” in Second Life and has included a lot of information about Islam, but overt proselytizing doesn’t appear to be a goal. This is true for most of the other non-Christian religious sites and groups in Second Life.

Christian proselytizing in Second Life ranges from information in various formats (e.g., evangelistic “posters” on the walls of the Dokimos Cafe) to avatars who talk with other Second Life residents about their faiths (e.g., Yesha Christian Ministry). There are also bible studies, prayer, and counseling that are provided to support new converts. Several of the evangelical groups in Second Life appear to be making a substantial effort to connect residents to ministries and churches in real life.

### **Architecture and Art**

Second Life provides almost unlimited opportunity to be creative. Many people have taken full advantage of this and have produced impressive and beautiful works of religious art. One of the best examples of this is the Sistine Chapel replica on Vassar Island (Vassar College’s Second Life presence). No religious services are conducted here, nor are there any places set aside for prayer. The replica is simply a shell to look at and admire. There are many such “shells” in Second Life. St. Paul’s Cathedral is another of these. It is full of rich, colorful icons, mosaics and tapestries, but there are no prayer or worship service opportunities provided.

There are also more functional spaces that contain religious art or are themselves architectural works of art. The Church of the Holy Cross, an Orthodox cathedral, is a beautiful building both inside and out. Gold onion domes and lavishly carved doors adorn the exterior of the church, while several well-known icons can be found inside. Residents can pray here as well as admire the art. The Al Andalus Mequita mosque is another example of attractive architecture combined with the opportunity to pray.

Some of the religious art found in Second Life is accompanied by information, which provides an educational experience. Near the Church of the Holy Cross, there is a small shrine that contains several examples of Byzantine icons. A sign outside the shrine directs residents to “Waysha’s Icon Workshop” website where one can read about how icons are made. When one touches a particular painting in the Sistine Chapel replica, a note appears that lists the painting’s title and the artist. In addition to this, a notecard is provided that gives a brief history of the Sistine Chapel.

## Positives, Negatives, and Other Issues Concerning Religion in Second Life

The literature on virtual reality and religion is already quite substantial and continues to grow. Much of this is included in the bibliography so that readers may study this subject in more depth. This paper will only touch on some of the issues raised by religion in Second Life.

Those who espouse a utopian view of Second Life might say that “[The Internet is] where people from diverse backgrounds [can] meet in ways that [transcend] the physical and social limitations of their daily lives.”<sup>8</sup> The same could easily be said about Second Life. In this environment, residents can think “outside the box” and create religious experiences that they could never accomplish in their real lives. Second Life can also be a more convenient and safer way to experience and discover religion for those who have difficulty doing this in real life. Inhibitions tend to be diminished in Second Life.

On the other hand, a dystopian perspective might agree that “[The Internet indulges] an illusion of sociality that [is] superficial and [furthers] the real alienation of modern individuals from themselves, their families, their friends and coworkers, and their neighborhoods. The anonymity of communicating online [allows] for deception . . . .”<sup>9</sup> Certainly those who encounter residents in Second Life will wonder how accurately these residents are representing themselves, both in their appearances and in what they say about themselves. While the number of religious experiences that one can create in Second Life may seem limitless, most of the current ones are not yet good substitutes for what one can experience in real life.

Mark Brown, the founder of the Anglican Cathedral in Second Life, wrote the following:

A few questions among many that require thinking through include:

- How truthful is it to be represented by a fantasy avatar such as a dragon or hedgehog?
- How does one actually offer genuine pastoral care without ever physically meeting?
- Can one offer the sacraments, in particular the dominical sacraments of baptism and Eucharist?

These questions highlight the perennial challenge facing the church: to maintain cultural relevance whilst retaining the core message and identity. Can we truly be an Anglican Church if we never offer the dominical sacraments? Do we re-write our theology and re-define our laws to accommodate the new reality? Engaging in incarnational mission requires a certain flexibility to respond to what is, rather than what was. But I don't see this as rejecting our identity as a church, but rather being prepared to re-order to facilitate engagement. The challenge is to move forward retaining a clear sense of who we are whilst creating multiple paths into the church community.<sup>10</sup>

Brown clearly sees Second Life as simply a different place for the Church to meet, and is willing to explore the difficult traditional and theological issues that are raised.

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<sup>8</sup> Dawson and Cowan, *Religion*, 8.

<sup>9</sup> *Ibid.*

<sup>10</sup> Mark Brown, “Christian Mission to a Virtual World,” *BrownBlog*, [http://brownblog.info/wp-content/plugins/wp-downloadMonitor/user\\_uploads/Christian\\_Mission\\_to\\_a\\_Virtual\\_World.pdf](http://brownblog.info/wp-content/plugins/wp-downloadMonitor/user_uploads/Christian_Mission_to_a_Virtual_World.pdf)

In *Cyberspace—Cyberethics—Cybertheology*, Nathan D. Mitchell explores some of the challenges that face Christians in this new age of technology. These challenges include the decentralization of power and authority, a changing definition of “belonging,” the blurring of what is considered “public” and “private,” the lack of control over the quality of content and who has access to it, and what constitutes “community.”<sup>11</sup> Mitchell encourages Catholics to not “behave as Luddites, raging against technology,” but to “admit . . . that God may be working *through* the Information Revolution, and not *around* it.”<sup>12</sup> Certainly religion in Second Life deserves such consideration.

The exploration of religion in Second Life is a fascinating and often rewarding experience. In many cases, religious acts such as worship and prayer can be effective substitutes for their real-life counterparts. There is no doubt, however, that religion in Second Life has significant limitations that need more consideration or improvement. Theological issues, such as the real presence of Christ in the Eucharist, need to be reconsidered in relation to virtual environments. Religion in Second Life is clearly a subject worthy of further research.

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<sup>11</sup> Nathan D. Mitchell, “Ritual and New Media,” in *Cyberspace—Cyberethics—Cybertheology*, eds. Eric Borgman, Stephan van Erp, and Hille Haker, 91-98, (London: SCM Press, 2005), 95-97.

<sup>12</sup> *Ibid.*, 98.

## Appendix: Religious Sites in Second Life

In order to visit these Second Life sites, use **one** of the following sets of instructions (all assume that the user has logged into Second Life):

- Click on “Search,” copy the name of the site (e.g., “ALM CyberChurch”), paste it into the search box, click “search,” click on the correct item in the resulting list, and then click “Teleport.”
- Click on “Search,” copy the name of the region (e.g., “Truth”), paste it into the search box, click “search,” and click on the correct “Region” item in the resulting list—click on “Map,” adjust the coordinates in the “Location” section to match the numbers that follow the region name, and click “Teleport.”
- Enter the SLURL into a browser, and then click on the “teleport now” button in the resulting SL dialog box.

### *Christian*

ALM CyberChurch, Truth (124, 142, 25)  
<http://slurl.com/secondlife/Truth/124/142/25>

Calvary Chapel Second Life, Fharsine (128, 125, 66)  
<http://slurl.com/secondlife/Fharsine/128/125/66>

Catholic Now, Oro (96, 217, 27)  
<http://slurl.com/secondlife/Oro/96/217/27>

Church of the Holy Cross, Schilli (141, 24, 501)  
<http://slurl.com/secondlife/Schilli/141/24/501>

Dokimos Cafe, Truth (122, 65, 27)  
<http://slurl.com/secondlife/Truth/122/65/27>

Epiphany Island - Home of the Anglican Cathedral in SL, Epiphany (95, 147, 50)  
<http://slurl.com/secondlife/Epiphany/95/147/50>

Franciscan Catholic Center, Halley (105, 241, 28)  
<http://slurl.com/secondlife/Halley/105/241/28>

Hope House, Noru (98, 146, 225)  
<http://slurl.com/secondlife/Noru/98/146/225>

Koinonia Congregational Church, Xenia (128, 128, 0)  
<http://slurl.com/secondlife/Xenia/128/128/0>

LifeChurch.tv, Experience Island (166, 109, 27)  
<http://slurl.com/secondlife/Experience%20Island/166/109/27>

Reformation Library & Seminary in Chilbo, Chilbo (230, 8, 91)  
<http://slurl.com/secondlife/Chilbo/230/8/91>



St. Paul's Cathedral SL Public Land Preserve, Grace (79, 225, 128)  
<http://slurl.com/secondlife/Grace/79/225/128>

United Methodist Church in Second Life, Xenia (101, 169, 25)  
<http://slurl.com/secondlife/Xenia/101/169/25>  
 (Wesley Memorial Chapel is located here)

Yesha - A Christian Ministry, Yesha (129, 129, 45)  
<http://slurl.com/secondlife/Yesha/129/129/45>

### ***Mormon***

LDS Friends Welcome Plaza, Adam ondi Ahman (192, 123, 26)  
<http://slurl.com/secondlife/Adam%20ondi%20Ahman/192/123/26>

Mormon Tabernacle, Adam ondi Ahman (227, 79, 26)  
<http://slurl.com/secondlife/Adam%20ondi%20Ahman/227/79/26>

### ***Unitarian Universalist***

First Unitarian Universalist Church of Second Life, Modesta (129, 77, 65)  
<http://slurl.com/secondlife/Modesta/129/77/65>

### ***Buddhist***

Dharma Gate Monastery, Mieum (43, 199, 78)  
<http://slurl.com/secondlife/Mieum/43/199/78>

Open Buddhist Dharma Library, Momil (19, 32, 69)  
<http://slurl.com/secondlife/Momil/19/32/69>

Zen Retreat, Rieul (231, 239, 75)  
<http://slurl.com/secondlife/Rieul/231/239/75>

### ***Hindu***

Devandrashika Hindu Temple, Anglia (80, 27, 21)  
<http://slurl.com/secondlife/Anglia/80/27/21>

Mahalakshmi Temple, Cheiron (160, 118, 27)  
<http://slurl.com/secondlife/Cheiron/160/118/27>

### ***Jewish***

Jewish Holocaust Museum, Holy City (44, 183, 28)  
<http://slurl.com/secondlife/Holy%20City/44/183/28>

Second Life Synagogue- Temple B, Nessus (24, 154, 103)  
<http://slurl.com/secondlife/Nessus/24/154/103>

### **Muslim**

- Al Andalus Mezquita, Al Andalus Generalife (13, 174, 59)  
<http://slurl.com/secondlife/Al%20Andalus%20Generalife/13/174/59>
- IslamOnline.net Virtual Hajj, IslamOnline dot Net (35, 63, 21)  
<http://slurl.com/secondlife/IslamOnline%20dot%20Net/35/63/21>
- !Mosque Aisha Bint Abi Bakr - Sanatos, Little Goa (180, 103, 23)  
<http://slurl.com/secondlife/Little%20Goa/180/103/23>

### **Multi-faith/Other**

- The Cijian Temple (Daoist), Mieum (74, 115, 81)  
<http://slurl.com/secondlife/Mieum/74/115/81>
- First Church of Atheism, Dowden (194, 98, 65)  
<http://slurl.com/secondlife/Dowden/194/98/65>
- Info Island, Info Island (146, 134, 33)  
[Peace Park Religious Resources]  
<http://slurl.com/secondlife/Info%20Island/146/134/33>
- Sacred Grounds - Interfaith Garden, Qoheleth (70, 149, 23)  
<http://slurl.com/secondlife/Qoheleth/70/149/23>
- Vassar Island, Vassar (128, 128, 0)  
<http://slurl.com/secondlife/Vassar/128/128/0>  
(this is where the Sistine Chapel replica is located)

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