SUMMARY
OF
PROCEEDINGS

Sixty-Second Annual Conference
of the
AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

Sara Corkery
Editor

American Theological Library Association

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PREFACE

Ottawa was truly a stunning backdrop for the education, cultural excursions, dining, and socializing that defined ATLA's 2008 Annual Conference. With the city's convivial mixture of grand architecture, beautiful public spaces, cultural wonders, stylish shopping, and dining opportunities ranging from funky to formal, visitors were sure to be rewarded for taking the journey to this Canadian jewel. Local host André Paris and his accommodating staff provided a specially warm and generous welcome at the University of Saint Paul,

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 2008 Annual Conference web pages (http://www.atla.com/member/conference_past/conf_2008/conference_home.html).

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 Barbara Kemmis for her assistance in assembling the many rosters, charts, and tables related to the association and its members. I also want to acknowledge R. Justin Harkins for his invaluable proofreading skills.

The staff now looks forward to seeing you in June 17–20, 2009, when we will celebrate ATLA's sixty-third annual conference under the famed and graceful Arch of St. Louis, Missouri.

Sara Corkery
Editor

PROGRAM

American Theological Library Association
62nd Annual Conference
June 25–28, 2008
Ottawa, Ontario, Canada

TUESDAY, JUNE 24

9 AM–6 PM	International Collaboration Committee
3–5:30 PM	Education Committee
5:30–9 PM	Board Orientation
7–9 PM	Technical Services Interest Group "Why Be a Cataloger?" *Jeff Siemon*

WEDNESDAY, JUNE 25

8:30 AM–5 PM	Board of Directors Meeting
8:30 AM–12 PM	**Preconference Workshops** "Cultivating a Culture of Customer Service in Theological Libararies" *John Weaver, Natalie Williams* "Writing for *Theological Librarianship*, ATLA's New Journal" *Beth Bidlack, Ron Crown, Melody Layton McMahon, Beth Sheppard*
8:30 AM–4:30 PM	"Teaching and Learning: The Wabash Experience" *Roger Loyd, Linda Corman, Paul Myhre*
1–4:30 PM	"Understanding the CONSER Standard Record" *Judy Knop* "From Wish List to Reality: Preparation for Library Fundraising" *Sara Myers, Lorraine Olley, Barbara Kemmis*
5:30–7 PM	Choir Rehearsal
6–7 PM	President's Invitational Welcome
7–9 PM	Opening Reception
8:30 PM	Diversity Dinner

THURSDAY, JUNE 26

7–8 AM	New Member Breakfast
8–9 AM	Worship in the Baptist Evangelical Tradition
9:30–10:30 AM	**Plenary Address** "Scholar's Portal" *Leslie Weir*

10:30–11:30 AM	Exhibits Opening
11:30 AM–12:30 PM	**Papers**
	"Chapbooks, Evangelicals, and the French Connection"
	Thomas Power
	"Collaboration Leading to a Transformed Library"
	Claire Callaghan, Rev. Brian Dunn
	"The Continuing Influence of French Theologian Pierre Teilhard de Chardin"
	Amy Limpitlaw
	"Dude! Where's My Book? Converting a Collection from Dewey to LC Classification"
	Andy Keck
	"New Faces and New Readers: Uses of the Book in the 'Next Christendom'"
	John Weaver
11:30 AM–12:30 PM	**Roundtables**
	"The ATLA/Scarecrow Press Book Series"
	Justin Harkins
	"Discussion of NACO"
	Judy Knop
	"International Collaboration Committee Librarian's Manual Wiki"
	Chris Beldan
	"Teaching and Learning Roundtable"
	Paul Myhre
12:30–2 PM	Lunch (on your own)
12:30–2 PM	**Lunch Meetings**
	Vice Presidents Invitational Luncheon
	Professional Development Committee Meeting
	CATLA
	SWATLA
	TTLA
1–1:45 PM	Showcase of Products and Services 1
2–3 PM	Business Meeting
3–3:30 PM	Break with Exhibitors
3:30–4 PM	Poster Sessions
4–5:30 PM	**Interest Groups**
	Lesbian and Gay
	Kelly McGinnis Library at Pink Triangle Services
	Ken Mews
	Technical Services
	"A Joint Conversation with Catalogers from the Library and Archives Canada"
	Joanna Hause, Mary Carroll

4–5:30 PM	**Roundtables** "Interest Group on Preservation" *Tony Amodeo* Teaching and Learning Interest Group Exploration *Christine Wenderoth*
6:15pm	Ottawa River Dinner Cruise/International Attendees Dinner

FRIDAY, JUNE 23

8–9 AM	Worship—Anglican Morning Prayer
9:30–10:30 AM	Town Meeting
10:30–11 AM	Break with Exhibitors
11AM–12 PM	**Papers** "Library Funding Using Case Statements" *Lorraine Olley* "Otlet, Theology, and Faceted Classification: A French Correction" *T. Patrick Milas*" Protestant Theological Education at German Universities in the Sixteenth Century" *Armin Siedlecki* "Technology for Ministry" *Susan Ebertz* "The US as a Foreign Culture: Helping International Students, Faculty, and Staff Navigate the American Cultural Landscape" *Margaret Tarpley*
11AM–12 PM	**Roundtables** "Dealing with Challenging Patrons" *Amy Limpitlaw, Emily Knox* "Saving Good Works: Establishing a Digital Repository for Theological Librarians" *Tracy Powell*
11AM–12 PM	**Interest Group** ***Judaica*** "Reclaiming Library Treasures: The Goldsmith Cataloging Project at JTS Library" *Sarah Spiegel*
12–1:30 PM	Lunch (on your own) Publications Committee Luncheon NACO Lunch Meeting Anabaptist/Mennonite Denominational Group Lunch Meeting
12:30–1:15 PM	Showcase of Products and Services 2

1:30–2:30 PM	**Plenary Address** "Church/State Relations in Canada: A Different Ballgame" *Gregory Baum*
2:30–3 PM	Dessert with Exhibitors
3–4:30 PM	**Interest Groups** ***Collection Evaluation and Development*** "WorldCat's Collection Analysis Tool" *Beth Bidlack, Terry Robertson, Lugene Schemper* ***Public Services*** "Online Tutorials: It's Not Just Bibliographies Anymore!" *Ann Hemingway, Cameron Metcalf, Jennifer Dekker, Flavia Renon* ***World Christianity*** "Les relations des Jesuites de la Novelle-France" *Dominique Deslandres*
3–4:30 PM	**Panels** "Re-imagining Technical Services in Theological Libraries" *Matt Ostercamp, Bruce Keisling, Christine Schwartz* "Research Behaviors of Theological Educators and Students: An Update" *Christine Wenderoth, Anthony Elia, T. Patrick Milas, Ruth Gaba*
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
6–9 PM	Endowment Committee/Retiree Dinner
6 PM	Saint Paul University Reception
6–7:30	Library of the Association for Baha'i Studies

SATURDAY, JUNE 24

7 AM	Theological Librarianship Editorial Board Breakfast Diversity Committee Breakfast Meeting
8–9 AM	Memorials and Worship in the Eastern Catholic and Eastern Orthodox Tradition

10–11:30 AM	**Interest Groups** ***College and University/World Religions*** "Beyond The Encyclopaedia of Religion: Resources for the Study of Hinduism" *Anne Monius* ***Special Collections*** "Before PowerPoint: Lantern Slides in Theological Collections" *Chirstopher Anderson*
10–11:30 AM	**Panels** "RDA Update" *Judy Knop, Richard Lammert, Christine Schwartz* "Social Networking by Facebook: Case Studies for Libraries" *Roger Loyd, Emily Knox, Michelle Spomer* "Strategery: When and Why to Engage in Strategic Planning" *Laura Wood, David R. Stewart*
11:30 AM–1:30 PM	Business Meeting 2/Launch of *Theological Librarianship: An Online Journal of the American Theological Library Association*/ Lunch
1:30–2:30 PM	**Papers** "Acquiring Special Collections: Faculty Intentions, Family Inclinations, Librarian Interventions, Student Interjections" *Sara Baron* "Beyond Barthes and Chartier: The Theology of Books in the Digital Age" *Anthony Elia* "Introduction to Open Source Software" *Richard Lammert* "The Importance of Names and Naming in Religion, Literature, and Librarianship" *Lynn Berg*
1:30–2:30 PM	**Roundtable** "Racial Diversity Resources in Theology" *Mayra Picos-Lee*
2:30–3 PM	Afternoon Break
3–4 PM	**Paper** "Course Management Software: A Key to Reaching Faculty" *Suzanne Estelle-Holmer* "The French Connection: The Collection Desjardins and Sacred Art in French Canada in the Early Nineteenth Century" *Diane E. Peters* "Virtual Belief? Exploring Religion and Librarianship in the Cyber World of Second Life" *Michelle Spomer, Kris Veldheer*

3–4 PM	**Roundtables** "Contemporary Religious Literature" *Donna Wells, Jennifer Ulrich* "Connexion Client Update" *Richard Lammert* "The Information Commons Roundtable" *Kenneth Boyd, Jared Porter, Paul Tippey* "Subject Headings: The Continuing Discussion" *Joanna Hause*
6–8 PM	Closing Banquet

SUNDAY, JUNE 25

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

Cultivating a Culture of Customer Service in Theological Libraries
Part 1: Three Business Models for Cultivating a Culture of Customer Service in Theological Libraries
by

John Weaver, Pitts Theology Library, Emory University

Business Model #1: The Kessler Collection Boutique Hotels

A. Presentation to Pitts Library Staff, February 8, 2007, by Steward Newmark, Senior Vice President of Operations. Most of the insights in the next section stem from Mr. Newmark's presentation.
   1) Richard C. Kessler Reformation Collection at Pitts Theology Library: http://www.pitts.emory.edu/collections/kessler.cfm
   2) Customer Service is Essential in the Hospitality Industry
   3) The Kessler Collection website (http://www.kesslercollection.com) displays the aim of the Kessler Collection: to "wow" their customers
      - For example, The Grand Bohemian Hotel, Orlando (250 keys)

B. Customer Service is a passion (not a technique) that occurs at the personal level (and comes easier to some than others).
   1) Hire the "A" player, and build a culture with the right people.
   2) Train employees with a clear vision of service excellence, setting clear expectations, comprehensive training, and provide needed tools for excellent service.
   3) Every employee serves the customer, even if they serve those who serve the customer.
      - e.g., the kitchen staff never see the customer, but they are the "heart of the hotel"
   4) If you can't groom them, then broom them.

C. The customer is not always right, but the customer is always the customer. Allow the customer to be wrong with dignity.
   1) e.g., hotel customer who brings wine glass to poolside where glass is not permitted. Provide plasticware!
   2) Always try to answer "Yes"—unless the request is immoral, unethical or unsafe.

D. Continuously evaluate your customer service and solicit customer feedback at every opportunity.

E. Zero defect policy and environment
   1) Be solution-oriented when people aren't satisfied (even when the situation is not under your control.
      - People will remember how you turned things around, e.g., getting a NY Times when the hotel was out of the paper by going down to the store on the corner.

F. If it ain't broke, break it!
   1) The Grand Bohemian is the #1 Westin Hotel in the world. To maintain that status one must be busy thinking how to improve.
   2) Continue to Challenge and Excite
G. If uncertain, err on the side of the customer and ask: What would Richard C. Kessler (hotel owner) do?
H. TEAM: Together Everyone Achieves More
   1) e.g., Michael Jordan and the Chicago Bulls
   2) Celebrate the successes of your staff—via public recognition, small gifts, etc.
I. Core Values:
   1) Respect, Dignity, Integrity, Leadership, Communication, Excellence, Passion, Candor, Fun, Profit
J. POS (Positively Outrageous Service)—Doing what is needed to create a Wow moment
   1) Book: T. Scott Gross, *Positively Outrageous Service: How to Delight and Astound Your Customers and Win Them for Life*. Chicago: Kaplan, 2004.
   2) Page 8: "Postively Outrageous Service is:
      - Random and unexpected
      - Out of proportion to the circumstance
      - Playful and personal to the customer
      - Compelling, leading to positive word of mouth"
   3) Other quotes: "Complaints are requests to get it right, to keep your promise" (35)
   4) e.g., Taping "Friends" episode for customers who needed to be away from hotel room. Talking about the hotel on the flight home.
K. The "outrageous" service is often that little extra effort that makes all the difference: The concept and practice of 212 degree service.
   1) Video available at: http://www.212movie.com
   2) Part of customer service training at Kessler Hotels to encourage one extra degree of effort.
L. Workshop questions and exercises:
   1) What are examples of Positively Outrageous Service in your library?
   2) How might you cultivate POS in your library?
   3) Think about a staff person from your library that would be eager to adopt principles/practices from the Kessler Hotels. If you were to hire another person like that, what would be qualities and traits to look for in the employee?
   4) What would be the primary objections among staff at your library to this kind of focus on customer service?

Business Model #2: Chick-fil-A

A. Presentation to Pitts Library Staff by Mary Clancy Peak, Director of Advertising & Campaigns, Chick-fil-A Inc. (http://www.chick-fil-a.com). Most of the information in this next section derives from Ms. Peak's presentation.
   1) What is Chick-fil-A?

2) The Cathy Family; Over 1350 locations in 37 states; 2007 sales over $2.6 billion
    - WinShape Foundation
3) The Operator Model
    - $5,000 investment; 60% former team members; 95% retention rate
4) Recent recognition
    - *Business Week* Customer Service Elite (#22)

B. Why Chick-fil-A is focused on customer service
1) Product differentiation vs. service differentiation
    - Fresh Fruit; Premium Coffee; Chick-fil-A® Chicken Sandwich
2) Build Raving Fans
    - Come often; pay full price; tell others
3) Build long-term relationship with customers
    - OE + 2MS + EC
        i) Operational Excellence
        ii) Second Mile Service
        iii) Emotional Connections
4) Opportunity to live our corporate purpose
    - To glorify God by being a faithful steward of all that is entrusted to us.
    - To be a positive influence on all who come in contact with Chick-fil-A.

C. What is Chick-fil-A doing?
1) Selecting the right talent
    i. first, operators
    ii. second, team members
2) Help operators create a 2MS environment for team members
    i. Peer Encouragement Board
    ii. Strong orientation program
3) Work on behaviors
    i. Recipe for Service: "Huddles"
    ii. Weekly Focus
    iii. Daily Focus

D. How to lead a "Huddle"
1) Team member learning and development is maximized if huddles are presented in he following order:
2) Serve, Excellence, Detailed, Anticipate, PATIENCE, Celebration, Ownership, Kindness, Respect, Attentive, Encouragement, Character, Impact

E. Huddle Basics (Workshop participants viewed and discussed materials used in Chick-fil-A huddles).

F. The "Team Updates" section is a way to communicate information that all team members need to know (i.e. personnel information, large outside sales orders, family nights, etc.).

G. Investing in the lives of young people
1) Following Truett Cathy's passion

H. What staff are telling operators:
   1) They feel appreciated
   2) Excited to come to Chick-fil-A
   3) Respect
   4) Comfortable
I. Workshop Questions and Exercises:
   1) What is the role of our student assistants in providing "second mile" service?
   2) How can we encourage them (or other staff) to go the extra mile?

Business Model #2: Starbucks Coffee

A. Presentation to Pitts Theology Library May 6, 2008 by John McFadden, Starbucks District Manager, East Atlanta, and Khalil Abdullah, Store Manager, Starbuck Emory Village. Most of the content in this section originates from their presentation.
B. Customer experience is the purpose of Starbucks
   1) Coffee tasting—Smell coffee (Ethiopia Sidamo) and taste how it is complemented by the ice lemon pound cake. The cake is designed to enhance the customer's experience of the coffee.
   2) Core purpose of Starbucks: To provide an uplifting <u>experience</u> that enriches people's daily lives.
      - (e.g., many customers may not see their wife in the morning, but they see Starbucks)
C. Starbucks Mission Statement: To establish Starbucks as the premier purveyor of the finest coffee in the world while maintaining our uncompromising principles as we grow.
D. Guiding Principles:
   1) Provide a great work environment and treat each other with respect and dignity.
   2) Embrace diversity as an essential component in the way we do business
   3) Apply the highest standards of excellence to the purchasing, roasting and fresh delivery of our coffee.
   4) Develop enthusiastically satisfied customers all of the time
   5) Contribute positively to our communities and environment
   6) Recognize that profitability is essential to our future success
E. Maintaining constant emphasis on customer requires disciplined practices:
   1) Legendary Service
      - Customer service that distinguishes you from others, that is extremely well known, famous, renowned.
      - Starbucks wants to be the Michael Jordan, the Hercules of coffee.
   2) Every partner gets a Starbucks Card inscribed with the mission statement and guiding principles.
   3) Every partner carries a "Green Apron" book while working that helps maintain focus on customer-centered behaviors (e.g., be genuine, knowledgeable, welcoming, involved).
      - Supervisors write give written feedback on the cards.

4) Every partner reads customer stories through the Starbucks "Portal" – a computer in the back of every store that publishes "conversations and connections"
   - Examples, positive and negative
5) Connect, Discover, Respond
   - "At every visit, try to learn something about a customer that you did not know before."
6) If something goes wrong, LATTE!
   - Listen
   - Acknowledge
   - Take Action
   - Thank Them
   - Encourage them to come back

F. Always listen to the Customer Voice: Customers take survey on receipt and responses are reported on monthly basis.
   1) Key drivers of overall customer satisfaction:
      - Were the partners friendly?
      - Were we fast?
      - Did we make a quality beverage?

G. In order to never lose a customer, just say "yes!"
   1) For example, remaking drink or grinding coffee beans purchased at other store.
   2) Do not lose a customer over a cup of coffee! Assume they are not trying to rip you off.

H. "We are not in the coffee business, serving people, we are in the people business, serving coffee." Howard Schultz, Founder and CEO of Starbucks.
   1) you go to Starbucks, to see Khalil, Ray, etc . . .

I. Workshop Questions and Exercises:
   1) What are ways that your library gets feedback from your customers? How do you use this feedback to improve customer service?
   2) What types of feedback would be most valuable to improvement of our resources and services, i.e., what are our "key drivers?"
   3) What are practices that your library might enact to keep the focus on the customer?
   4) What are examples of scenarios in the library that would benefit from the LATTE method of addressing complaints?
   5) Should your library adopt a "just say yes" philosophy of customer service? Why or why not?

Cultivating a Culture of Customer Service in Theological Libraries Part 2: Sacred Hospitality: Customer Service Initiatives at Pitts Theology Library

by

Natalie Williams

Pitts Theology Library, Emory University

Initiatives in Response to the Kessler Collection Boutique Hotels Hospitality Presentation

A. POS (Positively Outrageous Service) Button

1) Any staff person can recognize any other staff person. Outstanding "customer reviews" from comment cards can be entered on the site.
2) Means for recognizing and rewarding outstanding service that fits with present work environment and technology.
3) Tracking form allows us to pull data per time period. All recent POS are recognized at staff meetings and placed in a drawing for a Starbucks gift card.
4) Examples of POS
   a) Jef provided POS service in providing assistance to a faculty member requesting items from a library that does not provide ILL services. Jef's response to the faculty member provided expert insight, advice, and gracious offers of assistance. The faculty member responded this way: "It is great to have such competent ILL professionals!"
   b) When a researcher unexpectedly arrived from out of state to use our hymnody collection, Debra missed a staff meeting in order to help him get started with several volumes--even though it was an hour before Special Collections officially opened. I'm sure she will also provide indispensible assistance to him during the week he's here doing research. Thanks, Debra!
   c) A patron who was completing his dissertation told Kim that he needed a specific title very quickly. She processed his request and rush ordered the book. As soon as it arrived, she processed the book and walked it to cataloging with instruction to expedite the cataloging. The patron was soon notified that he could pick up the book. Kim's extra work ensured that he got the book in time.

B. Making customer service a central part of hiring and training

1) Getting the right people on the bus was already a focus, but we also started to consider hiring people who were already passionate about service.
2) Educating students, particularly those who have not worked in public services (e.g. retail) about dealing with problem patrons, referring to appropriate sources of information, and giving them feedback about their interactions with patrons
   a) Friendly students are often talkative students (this can be a problem)

b) They don't have to know everything about the library, but they need to know who to refer to in any given situation.

3) Re-educating students (or staff!) who *have* worked in retail about the differences in the kind of relationships we foster with our clients/patrons.

Initiatives in Response to Chick-Fil-A Second Mile Service

A. Create a client care/customer service oriented environment via Client Care Task Force
  1) Client Care Task Force formed in response to our first customer service presentation to make sure we followed through with actions and initiatives that supported what we learned from the hospitality presentation
  2) Initial discussions about language (host/guest, patron, user, client, etc.)
  3) Developed into a group with representation from different departments of the library
  4) Initially used a blog to record discussion and for communication – this was later transferred to Base Camp
  5) Base Camp Communication Tool
     a) Tracks customer service initiatives and tasks
     b) Houses customer feedback and provides opportunities for staff brainstorming and action in response to feedback
  6) Completed initiatives
     a) Analysis of our current space – addition of lamps to our computer lab, rewording of our front door sign, addition of back door welcoming sign, addition of shelving/hooks in the bathrooms
     b) Client care speakers, staff presentations
     c) T-shirts for students, tote bags, mugs

B. Investing in the lives of our student workers
  1) Circulation wiki/website-—centralizes information, on-going training, schedule and policy updates
  2) Weekly emails—primarily used for scheduling issues and time sensitive updates
  3) Strategic recognition by and interaction with full-time staff
     a) Collection of student work data, monthly statistics
     b) Efforts by staff to learn student worker names and interact with them

Initiatives in Response to Starbucks Legendary Service

A. Keep the focus on the customer! CDR (connect, discover, respond)
  1) Comment cards (physical and online). "You are our best friends when you tell us how we can do better."
     - Makes a statement about our willingness to listen and creates an environment where patron feedback is welcomed
  2) Annual surveys of students and faculty—allows for tracking of satisfaction with particular services, i.e. technology
  3) Lunches with new faculty

B. What are your primary drivers? How do these match with what your customers are telling you?
   1) Focus groups—gather information from various players (Graduate Department of Religion, School of Theology, Faculty, Undergrads)
   2) Strategic initiatives driven by analysis of client feedback

Final Discussion: Sharing current initiatives toward better customer service in our libraries. Discussion about future customer service initiatives, potential problems and challenges, and means for evaluating success.

From Wish List to Reality: Preparation for Library Fundraising
Conducting a Contextual Analysis of the Library

by
Sara J. Myers, Columbia Theological Seminary
Lorraine Olley, University of St. Mary of the Lake/Mundelein Seminary
Barbara J. Kemmis, ATLA

I. Introduction

The goal for the first part of the workshop is to develop a framework for describing your library. You can then use this description as the raw material for writing grant proposals and securing other non-budgetary funding. We will look at both quantitative and qualitative assessment factors. It is important to keep in mind that it is critical to know as much as possible about your library and, for that matter, your seminary in order to be effective in asking for money. The more you know, the better positioned you will be to write proposals and approach donors. So, in this part of the workshop, we are laying the groundwork.

The methodology we will use is called contextual analysis. Simply defined, it is an analysis or investigation of the environment in which the library and its staff function. The assessment includes social, cultural, economic, and even political factors. The methodology has been used in a multitude of disciplines—sociology, education, computer science, medicine, and literature, among others. In theological education, students often apply this method in field education or supervised ministry to help them understand their field placements.

We have three tasks ahead of us:

- To analyze a library using fairly traditional categories;
- To analyze a library using more theoretical or abstract concepts; and
- Briefly, to look at ways to confirm or verify the contextual analysis you conduct.

II. Analyzing the Library Using Traditional Categories

We will begin by looking at traditional ways to describe the library, the so called “facts.” These are usually tangible, and often measurable, descriptors. However, even with things that can be measured, numbers do not tell the whole story. Some of the categories are familiar from accreditation reviews, but we will look at some additional questions and issues. Under each of the categories, I will raise questions, and then we will discuss those based on our experiences in the libraries we have served.

A. Resources
- Building(s)
  - What is the physical layout? Is it logical to patrons?
  - Is there sufficient space to conduct all library functions?
  - Is the building well maintained? Is it kept clean?
  - Are there non-library functions taking place in the building, e.g., computer labs, a writing instructor’s office, visiting scholars’ offices, classrooms?
  - What is the impact of multiple uses?

    - Are there unofficial functions that take place in the library, e.g., hospitality to visitors on campus?
- Collection(s)
    - What are the strengths?
    - What are the weaknesses?
    - What languages are represented? What formats?
    - Does the collection include rare books? Archives? Other special collections?
    - Which subjects beyond traditional theological fields are covered?
- Services
    - What services do you offer your patrons, e.g., reference, ILL, photocopying, technological assistance, Greek and Hebrew tutoring?
    - Are there services you do not or cannot offer? Why not?
    - How often do you review the services you provide?
- Finances
    - How is the library budget determined?
    - How is the budget allocated?
    - Does the majority of funding go for staff salaries and benefits?
    - How is the materials budget divided?
    - On what would you spend additional funding?

B. People

- Staff
    - How many staff work for the library?
    - What positions do they hold?
    - What are their qualifications?
    - How long have they been there?
    - What is the internal library governance structure?
    - How are internal library decisions made?
    - In what ways does the staff relate to other people at the seminary, e.g. serving on committees, singing in the choir, attending chapel, taking classes?
- Patrons/stakeholders
    - Who are they? Faculty, students, staff, of course.
    - Trustees? Alumni/ae?
    - Scholars from other institutions?
    - Local pastors and church officials?
    - Special groups, e.g., children, genealogists?
    - The general public? And how generous are you about circulating materials?
    - What do patrons think about the library? How do you know?

C. Institutional Factors

- Denominational affiliation
    - How does the denominational affiliation (or multi-denominational or non-denominational status) impact the library?
    - What restrictions are there as a result?
    - What benefits are there (e.g., complimentary books from denominational publishers)?

- Library's mission statement
  - What does the mission statement communicate about the library?
  - How often is it reviewed and/or revised?
  - How is it related to the seminary's mission statement?
- Administrative structure
  - To whom does the library director report?
  - What is the impact of that structure?
  - How close to or remote from the president is the library director?
  - Are there opportunities to communicate with trustees?
  - What is the relationship with the institutional advancement department staff?
  - What institutional ethos/politics/relationships impact the library?
- Curriculum
  - What degree programs are offered?
  - How does that affect collections, services, staffing, etc.?
- Public relations
  - Are there specific library publications, e.g., pamphlets, bookmarks, flyers about special exhibits?
  - Is the library mentioned in the student and/or faculty and/or staff handbooks?
  - How is the library presented in the seminary catalog? Is it more than the history, collection statistics, services, consortia arrangements, and unique collections?
  - In what other publications is the library regularly mentioned or highlighted?
  - Who receives those publications?
  - How is the library represented on the school's website?

III. Analyzing the Library Using Theoretical/Abstract Concepts

Next, we will look at the library using more theoretical or abstract concepts. These qualities also help describe the library, though they are less likely to be documented in writing. These descriptors are usually not part of an official assessment, such as an accreditation review. They are more intangible and open to interpretation, thus in many ways, more intriguing to try to identify.

A. First impressions or images of library

- What is a person's first impression of the library from outside the building?
  - What is its location in relation to other buildings on campus?
  - Is the architecture compatible with other buildings on campus?
  - What is the physical condition?
  - What is the size in relation to other buildings?
  - Is the library accessible?
- What is a person's first impression from just inside the front door? In other words, what happens when a patron walks in the door?
  - What do they see first?

- Whom do they encounter first?
- How quickly do they see books and other library resources?

B. Library Identity

- What are important library traditions?
- What are significant rituals related to the library?
- What critical symbols are identified with the library?
- What key events or developments in the past ten to fifteen years have been pivotal in shaping a sense of the library's identity?
- Is there something that makes the library unique or special? Is there something that sets it apart from other libraries?

C. Library Philosophy

- Is there an identifiable library philosophy?
- Which internal policies and procedures reflect the philosophy of the library?
- How is the philosophy of the library communicated to others?

D. The Future

- What are the most pressing issues facing the library in the next five years?
- What plans are in place to deal with them?

IV. Confirming the contextual analysis

Finally, very briefly, we will look at ways to confirm the contextual analysis after you do it. In fact, you may want to engage in some of these activities as you go along. You can consult with the library staff to see if your interpretation coincides with theirs. You can talk to "old timers" on campus to learn about past practices and the reasons changes have taken place. You can host focus groups of key constituents, e.g., faculty, students, alumni/ae, local pastors, etc. You can develop questionnaires about the library for any or all of the constituents already identified.

Once you have your wish list and are ready, it is time to find potential source of funding. Many development staff are well versed in prospect research techniques, but as a librarian you are in an excellent position to assist with this research. During the workshop, the Foundation Directory Online database was demonstrated as well as various search techniques and strategies. For more information, including online tutorials and free classes, visit the Foundation Center: http://foundationcenter.org/getstarted/learnabout/foundations.html.

The Foundation Center sponsors a network of cooperating collections that receive free or discounted copies of Foundation Center publications for addition to their library collections. For more information about becoming a cooperating collection: http://foundationcenter.org/collections/.

Teaching and Learning: Faculty/Librarian Collaboration by Roger L. Loyd, The Divinity School, Duke University

A full-day workshop with the above title occurred on Wednesday, June 24, 2008, led by Linda Corman (Director, Graham Library, Trinity College, Toronto), Paul Myhre (Associate Director, The Wabash Center for Teaching and Learning in Theology and Religion, Wabash, Indiana), and myself. Twenty participants and three leaders spent the day examining various aspects of the collaborations between librarians and faculty members for theological education. Many of the techniques used at the Wabash Center's two colloquia on the same general topic for theological librarians (2003, 2007) enlivened the conversation.

After introductions, Paul Myhre gave an overview of the "Wabash method" (complete with chocolates). The series of slides he presented on the topic were used throughout the day to summarize and move the discussion forward. One key aspect of the day, said Myhre, is "parallel processing," meaning that the leadership team took time frequently to explain the reason for the design of a session or activity.

Over half of the day was spent in small groups discussing such questions as: 1) What attributes make for a good teacher (you, your colleagues, memories of teachers in the past)? 2) What makes for a good *learner* (you, your students, your faculty colleagues)? 3) How do the Association of Theological Schools (ATS) standards work at your institution? How could we use them to call forth more opportunities to collaborate in the teaching/learning enterprise, as librarians? How can we better assess learning and teaching in which we are involved? Groups reported back to the whole, and insights from one group added to those from others.

In addition to the ATS standards, other topics included multiple intelligences of teachers and learners, classroom assessment techniques, and a role-play in which volunteers from the group played the role of a young faculty member and a librarian attempting to set up plans for teaching together. After a lively discussion of that experience, Myhre extended the conversation into the types of concerns that a tenured faculty member and an administrator might have, when asked to collaborate with a librarian on teaching/learning.

The workshop ended with an exercise which the participants recommend to others. Each person was asked to write a one-paragraph memo to his or her supervisor, briefly communicating an understanding of the educational collaboration between faculty and librarians, and proposing a specific action their institution should take and how the librarian proposed to be involved.

To sum up the day's learnings: Librarians will need to be active participants for such collaborations to take place. They will need to read and think carefully about the issues, understand the role of the ATS standards, participate in such workshops as this one, and then find allies among their faculty colleagues with whom to do work in teaching/learning together.

Understanding The Cooperative Online Serials (CONSER) Standard Record for Serials (Workshop created by CONSER staff from the Serial Record Division; modified and presented by Judy Knop)

Objectives

- Become familiar with the CONSER standard record guidelines
- Note current documentation

Current resources

Documentation:

- www.loc.gov/acq/conser/issues.html#standard-rec
- New Rule Interpretations
- Cataloger's Cheat Sheet

Documentation

- http://www.loc.gov/acq/conser/issues.html#standard-rec
- General principles
- Metadata Application Profile (MAP)
- Appendices-
  - Decision-making guidance
  - Working with copy/record maintenance

Background information

Working Group documents:

- www.loc.gov/acq/conser/access-level.html
- Final report: www.loc.gov/acq/conser/alrFinalReport.html
- Current news and documentation: www.loc.gov/acq/conser/conser.html

General principles

- Metadata Application Profile (MAP) identifies mandatory data elements
- Additional data elements may be added
- Specialized resources = specialized treatment
- Existing copy not changed unless incorrect
- New records maintained to new standard

If in doubt …

- Follow the general principles
- Do what makes the most sense
- Do what you've always done (unless guidelines instruct otherwise)
- Exercise your cataloger's judgment!

THE BASICS:

What's the same?

- Main entry
- Title proper
- Edition statement
- Place of publication
- Publisher

What's different?

- Simplification
  - Fixed field, 006, 007, other MARC fields
  - Coding of indicators for 246 field
  - Authorized access points vs. transcription and/or notes
  - Limited use of differentiating uniform titles
- Numbering
  - Numbering statement in note format (362)
  - Always a "Description based on" note
  - Always a source of title note (even if t.p.)
  - Standard abbreviations not required

Why change numbering?

- Clarity
- Consistency
- Efficiency
- Ease of training

"Under development"

- MARBI proposals
- Define separate 5xx field for cataloger notes
- Add subfield $i to 7xx for date information
- Maximize use of indicators/subfields

Identification

- Encoding level = "blank"
  - 042 for CONSER records
- Authorized access points
- Subject headings

Working with copy

- Do not edit records to conform to new standard
- Do not delete data unless incorrect
- Records may contain a mix of old and new practices (as always)

BEYOND THE BASICS:

Fixed field

- Only the following elements are required: Type, ELvl, GPub, Lang, BLvl, Form, Ctry,S/L, Desc, SrTp, DtSt, Dates
- No longer required: Conf, Freq, Orig, Regl
- Optional: EntW, Cont

006 and 007 fields

- Mandatory: only first byte of 006
  - Form of material
- Mandatory: only first two bytes of 007
  - Category of material
  - Specific material designation

006 m
007 $a c $b r

Title and uniform title

- Transcribe title proper as usual: $a, $n, $p
  - Only create a distinguishing uniform title to resolve conflicts (LCRI 25.5B) for:

Monographic series
Serial title = Generic term
or
Serial title = Generic term plus frequency word

Translations/language editions

- No uniform title
- Collocating title added entry
- Linking entry field

Example 1: Language edition

- Title: Education policy analysis
- Also issued in French edition with title:
  - Analyse des politiques éducatives
- In record for French edition:
  - 245 00 $a Analyse des politiques éducatives
  - 730 0_ $a Education policy anaylsis. $l French.
  - 775 08 $i English edition: $t Education policy analysis $x [ISSN] $w (DLC) ... $w (OCoLC) ...

Example 2: Translation

- Title: Guiá para los servicios del condado
- Translation of:
  - Citizens' guide to county services
- In record for translation:
  - 245 00 $a Guiá para los servicios del condado.

- o 730 0_ $a Citizens' guide to county services. $l Spanish
- o 765 08 $i Spanish translation of: $t Citizens' guide to county services. $x [ISSN] $w (DLC) ... $w (OCoLC) ...

Statement of responsibility

- Have authority record = Not required (LCRI 12.1F)
- No authority record = MUST transcribe (LCRI 12.7B7.1)
- Applies to 245 $b and $c

Example 1:

- On cover: Horizons
  - ** The Agency for International Development **
  - Published in Washington, D.C. by the Agency for International Development
- Which data elements are OPTIONAL in record?
  - 130 0_ $a Horizons (Washington, D.C.)
  - 245 10 $a Horizons / $c Agency for International Development.
  - 260 __ $a Washington, D.C. : $b Agency for International Development
- Answer: 130 field and 245 $c

Example 2:

- On cover: Monthly Bulletin
  - **Aquaculture Association of Canada**
  - Published in Saint Andrews by the Aquaculture Association of Canada
- Which data elements are OPTIONAL in record?
  - 130 0_ $a Monthly bulletin (Aquaculture Association of Canada)
  - 245 10 $a Monthly bulletin / $c Aquaculture Association of Canada.
  - 260 __ $a Saint Andrews, N.B. : $b Aquaculture Association of Canada
- Answer: Only 245 $c

Other title information

- Not required to transcribe unless it provides clarification to title proper
  - Record in 246 rather than 245 $b:
  - Parallel titles (246 11)
  - Initialisms or acronyms not chosen as the title proper (246 13)

Example 1:

- On title page: Rain Clouds
  Journal of Poetry and Pessimism
- Options for recording other title information?
  - ___ 1: 245 00 $a Rain clouds.
  - ___ 2: 245 00 $a Rain clouds : $b journal of poetry and pessimism.
  - ___ 3: 245 00 $a Rain clouds.
    246 13 $a Journal of poetry and pessimism
  - ___ 4: 245 00 $a Rain clouds.
    500 __ $a "Journal of poetry and pessimism."
- Answer: All four options are correct.

Example 2:

- On title page: Wild, Wild West
  - Journal of the Western Outdoor Enthusiasts Association
- Which data elements are OPTIONAL?
  - 245 00 $a Wild, wild west : $b journal of the Western Outdoor Enthusiasts Association.
  - 260 __ $a Denver, CO : $b Western Outdoor Enthusiasts Association
  - 710 2_ $a Western Outdoor Enthusiasts Association.
- Answer: Assuming the Western Outdoor Enthusiasts Association is in the LC/NACO Authority File, 245 $b is not required.

Variant titles:

- Record all variant titles as usual
- Parallel titles/acronyms = "variant titles"
- Record:
  - Parallel titles from chief source 246 11
  - Other variant titles 246 13
    (including initialisms/acronyms)
  - Minor title changes 246 1_ $i ... : $a
    (including parallel titles found on later issues)

Example 1:

- On t.p. of first issue: Universal GLOBE - Globo Universal
- On t.p. of Jan. 2007 issue: National Geographic Society Universal GLOBE
  - (All issued by the National Geographic Society)
- How could the titles be entered under the new guidelines?
- Answer:
  - 245 00 $a Universal globe.
  - 246 11 $a Globo universal
  - 246 1_ $i Issues for <Jan. 2007> have title: $a National Geographic Society universal globe

Example 2:

- Title page on issue: SAFE -- Social Activism for Everyone
- Spine: Journal of Social Activism for Everyone
- How could the titles be entered under the new guidelines?
- Answer:
  - 245 00 $a Social activism for everyone.
  - 246 13 $a SAFE
  - 246 13 $a Journal of social activism for everyone

Publication information

- Place:
- First-named place required (LCRI 12.4C)

  - Online resources: [S.l.] if not readily available
    If country known (or reasonably guessed):
    [United States] or [United States?]
  - Dates: 260 $c not required

Example 1:

- On chief source of first issue, called February 2006:
  - Harwood
  - Amsterdam, Beijing, Canberra, New York
  - 2006
- Previous practice:
  - 260 __ $a Amsterdam ; $a New York : $b Harwood, $c 2006-
- CONSER standard record practice:
  - 260 __ $a Amsterdam : $b Harwood

Physical description:

- Generally not required
- Required: Tangible, non-print resources
  - 300 __ $a CD-ROMs
  - 300 __ $a 12 microfilm reels
  - 300 __ $a sound discs

Numbering:

- Preferred: Unformatted 362 note
- Always: DBO (mandatory), Source of title and LIC (mandatory if applicable) notes
- Optional: Abbreviations, capitalization, Arabic numerals (for spelled out numbers)

Numbering:

- Preferred: Unformatted 362 note
  - Began with Volume 6, Number 2 (Spring 2004).
  - Began with neue Folge, Nummer 1 (1997);
    ceased with neue Folge, Nr. 11, published 2006.
  - Began with número 1 (abril 2001). First series
    ceased with número 12 (marzo 2003). Nuevo
    serie began with número 1 (abril 2003).

Numbering:

- Always: DBO, Source of title (mandatory) and LIC (mandatory if applicable) notes
  - Description based on Volume 6, Number 2 (Spring 2004); title from cover.
  - Description based on julio 2004; title from t.p.
  - Description based on neue Folge, Nummer 1 (1997);   title from caption.
  - Final issue consulted.

Numbering:

- Optional: Abbreviations, capitalization, Arabic numerals (for spelled out numbers)
  - Volume 1, number 1 *or*: Vol. 1, no. 1

- Vol. IV, no. 4 *or*: Vol. 4, no. 4
- Second series *or*: 2nd ser.
- Nouvelle série *or*: Nouv. sér.\

Example 1:

- On title page of first issue, called February 2006:

  Harwood
  Amsterdam, Beijing, Canberra, New York
  2006
- Previous practice:
  - 260 __ $a Amsterdam ; $a New York : $b Harwood, $c 2006
- How would the CONSER standard record look:
  - 260 __ $a Amsterdam : $b Harwood
  - 362 1_ $a Began
  - 500 __ $a Description based on
- ANSWER:
  - 260 __ $a Amsterdam : $b Harwood
  - 362 1_ $a Began with February 2006.
    OR: Began with Feb. 2006.
  - 500 __ $a Description based on Feb. 2006; title from t.p.

Example 2:

- First issue: Number One August/September 1970
- Last issue: #6 Spring 1972 (ceased) (Title came from cover)
- How would the CONSER standard record look:
  - 362 1_ $a Began
  - 500 __ $a Description based on
  - 500 __ $a
- ANSWER:
  - 362 1_ $a Began with Number One (August/September 1970); ceased with #6 (Spring 1972).
  - 500 __ $a Description based on Number One (August/September 1970); title from cover.
  - 500 __ $a Final issue consulted.

Numbering (maintenance):

- Ceased title (have last issue)
  - Add to existing 362 0_

    or
  - Add a separate unformatted note (362 1_)
- New series
  - Add to existing 362 0_

    or
  - Convert to unformatted note (362 1_)

Example 1:

- In OCLC record:
  - 362 0_ $a Vol. 1, no. 1-
  - 500 __ $a Latest issue consulted: Vol. 4, no. 3.
  - Ceased with: Volume 4, number 4, with publication date of 2005 (last issue in hand).
- **CONSER standard record:**
  - 362 0_ $a Vol. 1, no. 1-v. 4, no. 4.
    OR:
  - 362 0_ $a Vol. 1, no. 1-
  - 362 1_ $a Ceased with v. 4, no. 4, published in 2005.
  - 500 __ $a Final issue consulted.

Example 2:

Remember for both options:

- Fixed Field:
  - DtSt: d
  - Supply ending date
- **Option 1 (“traditional”):**
  - 260 __ $a Los Angeles, CA : $b Westwood Pub.,
    $c 2001-2005.
  - 362 0_ $a Vol. 1, no. 1-v. 4, no. 4.
- **Option 2 (CONSER standard record):**
  - 260 __ $a Los Angeles, CA : $b Westwood Pub., $c 2001-
  - 362 0_ $a Vol. 1, no. 1-
  - 362 1_ $a Ceased with v. 4, no. 4, published in 2005.
  - 500 __ $a Final issue consulted.

Example 3:

- In catalog record:
  - 362 0_ $a No. 1-no. 6 ; [new ser.], no. 1-
- You have two issues:
  - No. 3, published in 2004 (last issue of “new ser.”)
  - 3rd series, No. 1, published in 2006
- How would *you* update the catalog record for the 3rd series?
  - __ Add to formatted 362
  - __ Convert formatted 362 to unformatted note
- ANSWER:
  - 362 1_ $a First series began with No. 1 and ceased with
    No. 6. [New series] began with No. 1 and ended with No. 3, published in 2004. 3rd series began with No. 1, published in 2006.
  - 500 __ $a Latest issue consulted: 3rd series, No. 1, published in 2006.

Frequency:

- Required: Current frequency (310)
  - Fixed field = fill characters
- Optional: Former frequency (321)
- Maintenance (existing records):
  - Update 310 with current frequency
  - Move previous frequency to 321 field
  - Leave all existing 321 fields

Example 1:

- Item(s) described:
  - Monthly, 1999-2000; three times a year, 2000-2003; quarterly, 2004-
- Creating an original record:
  - Fixed field: Freq:
Regl:
  - 310 __ $a
  - 321 __ $a
  - 321 __ $a
- ANSWER:
  - If creating an original record:

    310 __ $a Quarterly
  - Existing copy:

    310 __ $a Three times a year, $b 2000-
321 __ $a Monthly, $b 1999-2000
  - If editing existing copy:

    310 __ $a Quarterly, $b 2004-
321 __ $a Monthly, $b 1999-2000
321 __ $a Three times a year, $b 2000-2003

Series (traced):

- Series statement (4xx):
  - Have authority record ◊ Not required
  - No authority record ◊ MUST transcribe
- Series added entry (8xx):
  - Record authorized form instead of 4xx

Example 1:

- On item described:
  - Reports of the Mono Lake Committee
- In LC/NACO Authority File:
  - 130 _0 $a Report (Mono Lake Committee)
- In catalog record:
  - 245 00 $a This month at Mono Lake.
  - 260 __ $a Lee Vining, CA : $b Mono Lake Committee

- 830 _0 $a Report (Mono Lake Committee)

Example 2:

- On item described:
  - National parks occasional news brief
- (No LC/NACO Authority File record)
- In catalog record:
  - 245 00 $a Yosemite this month.
  - 260 __ $a Lee Vining, CA : $b Eastern Sierra Mountain Climbers Association
  - 440 _0 $a National parks occasional news brief

Issuing body notes (LCRI 12.7B7.1):

- Optional: If authority record exists
- Required: If authority record does not exist and will not be created
- Also required: If issuing responsibility for the work changes

Example 1:

- On item described:
  - Behavior therapy
  - Official journal of the Association for Advancement of Behavior Therapy
  - [Published by Elsevier]
  - [LC/NACO Authority File record exists for the Association]
- In catalog record:
  - 245 00 $a Behavior therapy.
  - 260 __ $a New York : $b Elsevier
  - 710 2_ $a Association for Advancement of Behavior Therapy.
  - In this example, the 550 field is not required, because the issuing body is represented by a national level name authority record. The 710, an authorized access point, is the “justification” for the body.

Example 2:

- On (later) issue for Jan. 2006:
  - Official journal of the Association for Behavioral and Cognitive Therapies [Authority record exists for later name of the Association]
- In catalog record:
  - 260 __ $a New York : $b Elsevier
  - 550 __ $a Issued by: Association for Behavioral and Cognitive Therapies, <2006->
  - 710 2_ $a Association for Advancement of Behavior Therapy.
  - 710 2_ $a Association for Behavioral and Cognitive Therapies.
  - In this example, the 550 field is required, because the issuing body has changed and an additional 710 has been added to the catalog record.

Miscellaneous:

- Prefer linking fields where feasible:
  - 530 vs. 776 08 $i / 580 vs. note generation from 7xx
  - 730, 740 not required if linking field exists (except for translations/language eds.)

- Optional fields/subfields:
  - 041 0_ use only $a (record details in 546)
  - 538 not required except …
  - Refer to MAP and Cataloger's Cheat Sheet

Cataloging exercises:

Exercise A:

- 245 00 $a TDM review.
- 246 13 $a Transportation demand management review
- 260 __ $a Washington, D.C. : $b UrbanTrans Consultants, Inc.
- 310 __ $a Quarterly
- 500 __ $a Description based on Volume IX, Number II (spring 2001); title from cover.
- 500 __ $a Latest issue consulted: Volume IV [i.e, XIV], Number I (2006) = 2006, Issue 1.
- 515 __ $a Issues for 2002- also called: 2002, Issue 3-
- 710 2_ $a Association for Commuter Transportation.

Exercise B:

- 245 00 $a Journal of Turkish literature.
- 246 13 $a JTL
- 260 __ $a Ankara : $b Bilkent University Center for Turkish Literature
- 310 __ $a Annual
- 362 1_ $a Began with Issue I (2004).
- 500 __ $a Description based on Issue I (2004); title from title page.
- 500 __ $a Final issue consulted.
- 710 2_ $a Bilkent Universitesi. $b Turk Edebiyati Merkezi.
  [diacritics not supplied]

Exercise C:

- 006 m
- 007 $a c $b r
- 245 00 $a Bayesian analysis $h [electronic resource].
- 260 __ $a Pittsburgh, PA : $b Dept. of Statistics, Carnegie Mellon University
- 310 __ $a Quarterly
- 362 1_ $a Began with Volume 1, Number 1 (2006).
- 500 __ $a Description based on Volume 1, Number 1 (2006); title from HTML contents page (publisher's Web site, viewed Apr. 6, 2007).
- 500 __ $a Latest issue consulted: Volume 2, Number 1 (2007) (viewed Apr. 6, 2007).
- 710 2_ $a International Society for Bayesian Analysis.
- 710 2_ $a Carnegie-Mellon University. $b Dept. of Statistics.
- 856 40 $u http://ba.stat.cmu.edu/

Discussion Questions:

1) Which of these changes affect search/display of records in your local catalog?
2) Do any of these changes have an impact on your work? Which ones?
3) Do you plan to follow these guidelines?
4) What are the next steps for you, in using the information covered in this session?
5) Any interest in participation in a CONSER Funnel program?

Writing for *Theological Librarianship*, ATLA's New Journal Part One—An Overview of Writing by

Beth A. Bidlack, University of Chicago Library

After the thirty participants introduced themselves, Beth Bidlack gave an overview of the writing process (approximately ninety minutes). She began by asking participants to consider the relationship between reading critically and writing well: Why do you read? Do you read to be entertained, informed, or gain understanding about a practical problem? What beginnings and endings do you find engaging and helpful? As a reader, what makes a well-organized article or essay? Are good readers also good writers, and good writers also good readers?

Having established a relationship between reading and writing, Bidlack described how to select and narrow a topic. Drawing on the work of Charles Lipson, she noted that a topic should be manageable and important: "A topic is manageable if you can master the relevant literature, collect and analyze the necessary data, answer the key questions you have posed, [and] do it all within the time available, with the skills you have . . . A topic is important if it touches directly on major theoretical issues and debates, or addresses substantive topics of great interest in your field."[1] Using the example of her own work on Olympia Brown, Bidlack described how to move from an interest to a broad topic, from a broad topic to a narrower one, from a narrow topic to questions, from questions to an assertion or hypothesis, and from an assertion or hypothesis to a consideration of its significance or application. The group worked on an exercise, adapted from *The Craft of Research*, to help them narrow their topics.[2]

In considering the significance or application of a topic, writers need to envision their readers. (This again points to the connection between reading and writing.) Although one's writing may initially be for one's own edification, eventually it needs to focus outward towards a broader audience. Not only should you think critically about what you read, note that others will think critically about what they read (i.e., what you write). Give them something to think about. The group worked on an exercise to help them envision their readers.

Drawing again on Lipson's work, Bidlack introduced the concept of prewriting: "Prewriting involves sorting through your book notes and comments, amplifying them with sentences and paragraphs, and then putting them in a logical sequence."[3] Prewriting is similar to outlining since you "(1) set up the main categories; (2) line them up in a logical order; (3) file individual items in the right category; and (4) check for any holes in the sequence,"[4] but it differs by encouraging the writing process at an earlier stage than outlining: "Begin by adding sentences and paragraphs to your research notes. Look for connections between different parts of your research and write that down, too."[5] Prewriting can help writers get beyond a blank computer screen or piles of 3x5 note cards. The group completed an exercise which encouraged them to think about how they might outline or "prewrite" their essay, article, etc.

Planning a writing project was the next topic of discussion. Bidlack gave some practical tips on planning and organizing a writing project (e.g., divide it into smaller projects, set deadlines for each part, create a research plan, create a task list and put like tasks together). Participants started a to-do list for their writing projects.

Drawing on *The Craft of Revision* by Donald Murray, Bidlack noted that "[r]evision is not the end of the writing process but the beginning. … When we revise we do not so much revise the page as [we] revise our thinking, our feeling, our memory, ourselves—who we are."[6] Revision should be done not only on a small scale (focusing on words and sentences), but also on a large scale (focusing on the sequence and logic of the article or essay). Bidlack encouraged participants to list practical tips on revising (e.g., let it rest, read it aloud, have someone else read it, read it backwards, and outline it). She also directed participants to Murray's discussion on "interviewing your draft" and his "checklist for academic editing."[7]

Part one of the workshop concluded with a discussion of beginnings, transitions, and endings. Once again drawing on Lipson, Bidlack outlined the purpose of each. An introduction should accomplish three things:

- "entice the reader into the subject matter, beginning with a compelling anecdote, concrete example, real-life puzzle, or powerful overview, which should come in the first paragraph
- Explain the topic you are studying, the material you will cover, and your argument about it; this overview of the project should come soon after the opening paragraphs.
- Orient your reader by giving a 'road map' for the overall paper, explaining briefly the order of upcoming sections and what each will do; this should come at the end of the introductory section."[8]

Good transitions depend on "getting the sections in the right order, moving smoothly from one section to the next, signaling readers that they are taking the next step in your argument, [and] explaining why this next step comes where it does."[9] Finally, an ending should not be a mere summary of what you wrote, but a conclusion in which you reach judgments about your topic. As Lipson notes, the focus should be on the following:

- "Saying what your research has found, what the findings mean, and how well they support the argument of your thesis
- Establishing the limits of your argument: How widely does it apply? What are the strengths and weaknesses of your method? How clear-cut are your findings?
- Explaining how your findings and arguments fit into your field, relating them to answers others have given and to the existing literature."[10]

Participants completed a final exercise by thinking about what might make an engaging beginning to their essay, article, etc.

Writing for *Theological Librarianship*, ATLA's New Journal Part Two—Breakout Sessions with *Theological Librarianship* Editors

During the second part of the workshop, participants were invited to attend one of three hour-long, concurrent breakout sessions, each led by a member of the Editorial Board of *Theological Librarianship*. **Ronald W. Crown**, Managing Co-editor for *TL*, led a discussion on essays and peer-reviewed articles; **Beth M. Sheppard**, Bibliographic Essays Editor for *TL*, led a discussion on bibliographic essays; and **Melody Layton McMahon**, Critical Reviews Editor for *TL*, led a discussion on critical reviews.

Bibliographic Essay Breakout Session by Beth M. Sheppard, United Library, Garrett & Seabury Theological Seminaries

Beth M. Sheppard, who serves as the section editor for bibliographic essays for *Theological Librarianship*, led a session attended by eleven ATLA members. She began the discussion by distributing, with the authors' permission, copies of two bibliographic essays. The first by T.V. Reed contained information on Postcolonial Studies and is readily available on the internet to those entering the term "Bibliographic Essay" into a search engine.[11] The second example was written by ATLA member Paula Skreslet and appeared in the inaugural issue of *Theological Librarianship*.[12] After comparing and contrasting the two works, the group concluded that the Reed piece, which included lists of resources organized by topic, was more akin to an annotated bibliography than what library professionals would describe as a full bibliographic essay. By contrast, the session participants confirmed that the Skreslet essay was a more robust treatment of the resources and an outstanding example of the "ideal" bibliographic essay in terms of structure, organizational scheme and content. Sheppard concluded the "comparison" exercise by observing that the heart of writing a sound bibliographic essay is the ability to evaluate resources in ways that highlight differences and similarities.

For the bulk of the remaining time allocated for the break-out session, Sheppard proposed a seven step scheme by which any given recommended reading list or bibliography might be adapted into a full-fledged bibliographic essay. The seven steps are as follows:

1) Separate the wheat from the chaff. This involves culling out older materials unless they are truly classics, eliminating incidental works that were not related to the main subject but had been included because they had been used in an excursus or incidental point, and removing items that are difficult to find in favor of more widely available resources. The group participants contributed astute observations that there would, of course, be exceptions to all of these general precepts and that the author's in-depth knowledge of the subject and professional judgment would be invaluable in making many of these decisions.
2) Mix and Match. The group was encouraged to break away from the alphabetized 'by author' reference list by imagining each resource on its own index card. The object would be to sort the "cards" into piles of like objects. Possible groups might involve cards representing texts covering similar subject matter, time periods, genres of work, methodologies, authors from "schools" or of common academic lineage or other schemes. Sheppard mentioned that "groups" of cards should follow a "rule of three" with no more than five or so in a given group and certainly no fewer than two. Further, it might be necessary to try several different organizational combinations. Incidental "cards" and those that do not fit into any "pile" should also be eliminated at this point.

3) Re-sift and Summarize. At this phase, it is possible to write a summary sentence or two that describes the organizational principle of the remaining groups of resources by describing what the objects in each have in common. This simple statement will form the core of a thesis statement.
4) Eyeball the Target. Authors of bibliographic essays at this stage are encouraged to step back and determine who the intended readers might be for the essay. One might ask about the readers' demographic, reading skill level, time available to devote to reading, and so forth. If there is a publication to which the author would like to submit the bibliographic essay, looking at prior issues for concrete examples would be advisable. Once the "audience" is firmly in mind, return to step three and see if the summary statement requires revision to resonate with the intended readers.
5) Adding Flesh to the Skeleton. Within each "pile of cards" start the descriptive process by comparing and contrasting items, highlighting important features, and perhaps mentioning the audience for which the resource was intended or commenting about the author's qualifications as appropriate. An important step at this juncture is to make certain that only those resources that are recommended are included. If an item is too terribly flawed to be worth reading, or is not something that can be warmly endorsed despite small blemishes, eliminate it from the essay.
6) Go with the Flow. Review the summary written in step three, above, and determine if it describes the content sketched out in step 5. If so, the paragraph from step three may be expended into an introduction with a clearly stated thesis (focus). For your own protection, if you didn't include a huge body of works, or limited the scope of your project by some criterion like publication date, format, or some other measure, state that up front. This is, in part, what is meant by "method". As another part of step six, make certain that "transitions" are in place. For instance, make certain every section relates back to the "intro" or thesis and that each sentence in a paragraph flows from another. Using transition words to indicate contrast, concession, addition, and the like are vital in this regard. Finally, wrap up the draft by adding a conclusion and re-summarizing.
7) Putting on the Polish: Elements of Style. This last stage is often overlooked, but is the point at which a "draft" is turned into a quality work. During this phase of writing the author makes certain that the vocabulary level is appropriate to the audience, that a thesaurus is used to ensure that the same word is not "over employed" and descriptive words and adjectives are added for color. For instance, reviewing a work within a bibliographic essay in which someone "offers a thesis" is one thing. But stating that the author of the text offers a "striking," "unique," "groundbreaking," "landmark," or "pioneering" thesis will more likely tempt a reader to pursue it. The application of adjectives and descriptive words transforms average prose. In addition to spicing up writing with vivid vocabulary, other stylistic elements might be employed. Allitera-

tion, assonance, varied sentence length and rhythm are just a few to consider. There are, at this point, two cautionary notes. The first is that the pronoun "I" and an autobiographical tone should be avoided in bibliographic essays that might ultimately be read not only by librarians, but also patrons pursuing advanced degrees who might rely on them as a starting point for research. For audiences such as this, a more formal tone that avoids personal pronouns is appropriate. The second caution is to not overlook proofreading. Simply running a spell check program is not adequate. Nor should one trust the editor to catch every error. If your name is to appear on a published piece, it behooves you to try to make it as "clean" as possible.

The breakout session included quite a bit of input by all participants. During the explanation of the seven steps for turning a bibliography into a bibliographic essay, there were questions, comments, shared advice, and observations. The session concluded with an opportunity to ask additional questions. The participants were encouraged to contact Sheppard with their ideas and drafts of bibliographic essays to be revised for publication in *Theological Librarianship.*

Critical Reviews Breakout Session
by
Melody Layton McMahon, Catholic Theological Union

Melody Layton McMahon, Critical Reviews section editor for *Theological Librarianship*, led a session for several librarians interested in contributing a critical review to an upcoming issue of the journal. McMahon began by providing some background on the writing of reviews—

1) What are some purposes of reviews? –scholarly communication (a recent MLA task force has written that "the best published reviews constitute an important scholarly activity that helps direct, alter and sustain ongoing conversations in the field" and suggests that reviews should be seriously considered in tenure evaluations.)
2) What viewpoints should be considered?—those of the reader, the author of the work, the reviewer and the editor. It is for the benefit of the reader that the review is being written, to let the reader know whether a particular work is worth reading or buying. In addition, reviews for *Theological Librarianship* might inform the reader how and when to use the work. The author of the work deserves to have his/her work treated fairly and judged on the objectives set out in the prefatory material. The reviewer must come to the work prepared to make a fair and knowledgeable consideration. The editor must be sensitive toward the reputation of the journal and of the needs of its readers.
3) How does one become a good reviewer?—read reviews published in the journal for which you are writing; write! An article by James Cortada provides a list of five mortal sins of a reviewer which must be avoided.[13]

Following this overview, there was a discussion of the process for publication of critical reviews in *Theological Librarianship*, beginning with the procurement of review copies from publishers and identification of possible reviewers. Once a work and its reviewer are matched, the process begins for the reviewer. There are a number of useful articles on the process of reviewing, including two presentations at previous ATLA conferences (see Brennan, "A Wise Skepticism"[14] and Berryhill, "Instructing Theological Students in Book Reviewing").[15] A few things to keep in mind are:

- follow the guidelines posted on the journal website
- carefully read the introduction, preface and other preliminary matter
- read as many articles as necessary to get a feel for balance and authority
- check for comparable works, evaluate the book
- write the review based on the style sheet of the journal. The style sheet for *Theological Librarianship* requests the following information for reviews: a brief description of the work, a description of the audience, a discussion of its strengths and weaknesses, an assessment of whether the author's aims are achieved, an analysis of the author's style and presentation, an evaluation of the work's objectivity or biases, a note about recommendations for purchasing.

Following submission to the journal website, the editor will respond with a list of possible additions and clarifications to be made or suggest a rework of the submission.

Following the presentation, participants were invited to select a book to review in an upcoming issue of *Theological Librarianship*. They were given handouts that would enable them to make a start at reviewing, and they discussed how they would pursue their reviews. A short bibliography containing useful information for those interested in reviewing reference works was provided.

Writing for *Theological Librarianship*, ATLA's New Journal Part Three—For Further Assistance

Beth Bidlack concluded the workshop with a thirty minute wrap-up, giving some suggestions on where to find additional encouragement and assistance. She distributed an annotated bibliography on writing resources and highlighted some of the works included in it. She also promoted some ATLA-sponsored opportunities including a continuing education course on writing offered through the University of Illinois; the upcoming roundtable on the Scarecrow Press/ATLA book series led by Justin Harkins, ATLA Book Series Editor; the annual ATLA Publication Grant; and future workshops sponsored by the ATLA Publications Committee. Bidlack encouraged participants to contact any of the workshop leaders with their ideas for articles, columns, bibliographic essays, and reviews. She also encouraged participants to keep in touch with each other and to continue reading critically.

Handouts from the workshop can be requested from any of the workshop leaders and will be posted on the ATLA Publications Committee website.

Endnotes

[1] Charles Lipson, *How to Write a BA Thesis: A Practical Guide from Your First Ideas to Your Finished Paper*, Chicago Guides to Writing, Editing, and Publishing (Chicago: University of Chicago Press, 2005), 71.

[2] Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research*, 3rd ed., Chicago Guides to Writing, Editing, and Publishing (Chicago: University of Chicago Press, 2008).

[3] Lipson, 125.

[4] Ibid., 126.

[5] Ibid., 137.

[6] Donald Murray, *The Craft of Revision*, 3rd ed. (Fort Worth: Holt Rinehart and Winston, 1998), 1.

[7] See Murray, 175-78 and 185-86.

[8] Lipson, 159. Lipson's book is also helpful because it gives real examples of effective beginnings, transitions, and endings.

[9] Ibid., 167.

[10] Ibid., 170-71.

[11] T. V. Reed, "Theory & Method in American/Cultural Studies: A Bibliographic Essay" http://www.wsu.edu/~amerstu/tm/poco.html. Accessed 6/22/2008 and reproduced for the pre-conference workshop by permission granted via e-mail 6/5/2008.

[12] Paula Youngman Skreslet, "Basic Primary Sources in Islamic Religion." *Theological Librarianship* 1.1 (2008): 49-53 http://journal.atla.com/ojs/index.php/theolib/article/view/40/35 Accessed 6/19/2008 and reproduced for the pre-conference workshop by permission granted via e-mail 6/23/2008.

[13] James W.Cortada, "Five Ways to be a Terrible Book Reviewer," *Journal of Scholarly Publishing* 30 (1998): 34-37.

[14] Christopher Brennan, "A Wise Skepticism: An Introduction to Book Reviewing," *American Theological Library Association Summary of Proceedings* 57 (2003): 222-228.

[15] Carisse Mickey Berryhill, "Instructing Theological Students in Book Reviewing," American *Theological Library Association Summary of Proceedings* 49 (1995): 161-164.

BUSINESS REPORTS

Business Meeting I

The first business meeting was convened by Board President Martha Smalley at 2:00pm, Thursday, June 26, 2008.

Roberta Schaafsma presented the Secretary's report. Members of the Teller's Committee were Charles Bellinger, Debbie Hunn (chair), and Lila Parrish. They received the election results via e-mail from Survey & Ballot Systems and verified that 350 valid ballots were received. The membership elected Cheryl Adams, Eileen Crawford, M. Patrick Graham, and David Stewart to the Board of Directors for the 2008-2011 term of office. The Secretary's report was accepted.

President Smalley introduced the new Board officers: Eileen Crawford (Secretary), Roberta Schaafsma (Vice-President) and David Stewart (President).

Martha Smalley announced the formation of three new committees – Audit Committee, Governance Committee, and Special Committee of the Association for Diversity – and introduced the committee members. She also introduced the Interest Group chairpersons.

Roger Loyd reported on the work of the Endowment Committee. He indicated that the fund is used to sustain member services including providing funds for the new journal, *Theological Librarianship*.

Paul Stuehrenberg presented a report for the ATS Statistics Task Force (Mitzi Budde, Bill Hook, Sara Myers, Paul Stuehrenberg). He described the differences between the current ATS library statistics form and the new proposed form. The floor was opened for discussion and several changes were suggested to the task force.

The presentation of ATLA's 2008-2009 budget was given by Pradeep Gamadia and the organization's financial condition remains very healthy.

The business meeting adjourned at 2:50pm.

Business Meeting II

The second business meeting was convened by Board President Martha Smalley at 12:15pm, Saturday, June 28, 2008.

Chris Beldan presented a report for the Special Committee of the Association for International Collaboration describing the grants given in the past year and the work on the wiki. He also introduced three of the international librarians who were in attendance.

A report of the work of the Professional Development Committee was provided by Angela Morris including information on the regional grants program and a scholarly writing course.

Carisse Berryhill gave an update on the Theological Librarianship course which has been offered for the past three years. The course is now appearing as an option through fifteen library schools due to the University of Illinois at Urbana-Champaign's participation in a consortium. Five scholarships are available for minority members.

The inaugural issue of a new online journal, *Theological Librarianship*, was launched. Editors Ron Crown, David Stewart, Andy Keck, Beth Sheppard, and Melody Layton McMahon described the sections of the journal, how one can be involved in submitting articles, and the online location of the journal: http://www.theolib.org.

Martha Smalley delivered her presidential address.

The business meeting adjourned at 1:25pm.

Board of Directors Meetings

Board discussions included the new EBSCO digital product of ATLA historical monographs and serials, the recommendation of the Audit Committee to change auditing firms, and the recommendation of the Governance Committee to work on revising the Organizational Ends. Reports were heard on the work of the following committees: Audit, Endowment, Governance, Special Committee of the Association for Diversity, and Special Committee of the Association for International Collaboration. The Board engaged in a review of the conference with the Education and Annual Conference Committees. Enhancing the historical record of ATLA through an oral history program with retired members was proposed, and this idea will be explored with ATLA committees that may also be considering a similar project.

Roberta A. Schaafsma, Secretary
ATLA Board of Directors
Bridwell Library, Perkins School of Theology

INTEREST GROUP MEETING SUMMARIES

Collection Evaluation and Development

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Mr. Lugene Schemper, Theological Librarian, Hekman Library, Calvin College and Calvin Theological Seminary, and Terry Robertson, Seminary Librarian, Andrews University, presented on the topic of "WorldCat's Collection Analysis Tool." Thirty-three people attended the session. Mr. Schemper and Mr. Robertson offered an inside look at this tool and, specifically, the type of data they were able to compile about their respective collections by utilizing it.

At the business meeting following the presentation, we immediately began the discussion of possible topics for next year's meeting. Ms. Liz Leahy, Associate University Librarian, Azusa Pacific University, Stamps Theological Library, ended her four year term with the group, most recently as co-chair with Beth Bidlack. The group has benefitted from her work and is grateful for the time and energy that she gave to this interest group. Mr. Russell Pollard, Collections Management Librarian, Harvard Divinity School, Andover-Harvard Theological Library, will join the group as member-at-large. Beth Bidlack will serve as chair next year, Angela Morris will continue as secretary, and Dan Kolb will step up to be vice-chair. Mr. 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.

Submitted by Angela G. Morris, secretary CEAD

College and University

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Twenty-four people attended the joint College and University and World Religions interest group session. Anne Monius, Professor of South Asian Religions, Harvard Divinity School, provided a most informative and engaging presentation on "Resources for the Study of Hinduism." This included a fascinating critique of how Hinduism has been studied and a useful list of core resources.

Five members of the College and University Interest Group attended the business meeting held immediately following the session. Steve Perisho and Michelle Spomer will continue their roles as Chair and Secretary, repsectively. Missy Rosser and Yesan Sellan are the two new additions to the interest group steering committee. Other continuing members of the steering committee are Carrie Hackney, Susan Sponberg, and Susan Gangl.

During the meeting there was brief discussion of possible programming for the 2009 conference. Suggestions included a session focusing on resources for interdisciplinary topics such as Sociology and Religion.

Judaica

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Fifteen people attended the Judaica Interest Group session on Friday, June 27 from 11:00 AM to 12:00 PM. Sara Spiegel, Administrative Librarian for Technical Services at the Library of The Jewish Theological Seminary of America, gave a presentation entitled “Reclaiming Library Treasures: The Goldsmith Cataloging Project at JTS Library” in which she described the context, goals, methods, and outcomes of a grant-funded project to catalog approximately 35,000 titles.

At the brief business meeting that followed the presentation, Jim Dunkly (chair), Linda Corman (vice chair), and Beth Bidlack (secretary) volunteered to serve on the group’s steering committee for 2008-2009. Because time was limited, the steering committee agreed to continue its discussion via email in order to determine a topic for next year’s program.

Submitted by Beth Bidlack, Secretary

Lesbian and Gay

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On Thursday, June 26 at 5:00 p.m., after a wet and stormy trip from the hotel to Bank Street, the Lesbian and Gay Interest group gathered in the board room of Pink Triangle Services to be welcomed by the Executive Director, Ken Mews.

Our program began with a tour of the Dr. Kelly McGinnis Library, a one-room collection of fiction, non-fiction, journals and ephemera catalogued and maintained by local volunteers for the GLBTTQ community. The collection contains some gems, especially some complete runs of historic journals on Transgender issues. We learned about the history of this library, and in fact the history of the GLBTTQ community in Ottawa, from Tom Barnes, the Librarian.

The members of the interest group expressed some interest in hearing about the Canadian perspective on Same-sex marriage and also the more recent issues around same-sex marrying in the Canadian churches. Ron Chaplin, of the Anglican Church of Canada, joined us at the centre to look at a recent history of these issues in Canada and he was a pleasure to hear speak. Both the Canadians and the Americans were able to share their own experiences around the same-sex marriage controversy, our places of residence and our churches.

We ended our program with the business meeting. After our time at Pink Triangle Services (approximately 1.5 hours) we divided our evening time between the canal cruise and supper at a local restaurant (Buzz). Good food, drink and companionship took us into the night. We look forward to gathering informally next year in St. Louis.

Business Meeting:

Ideas for ongoing use of the Interest Group

- We would like to establish conference programming, hopefully for next year but definitely for future years.
- This interest group provides a safe place, a positive space for us to meet. For many in the group this is important. It may be the only time in the year that such a "space" exists for them in a professional manner.
- We affirmed that although it is difficult for us to ensure regular changes in leadership, we do have a purpose for continuing as an interest group.

Future years—may see this group amalgamate or work with the Diversity committee. Right now we see two distinct roles, but this may change.

Completed the Orange Form from ATLA: Officers—Gillian McLeod as Chair, Ernest Rubinstein as Vice Chair, and Cliff Wunderlich as Secretary/ Archivist

Roles for LGIG

- Support of Librarians in Theological Institutions
- Review and Development of Collections and Collection Issues
- Support of LGBTTQ Initiatives within our ATLA schools
- Clean-up of listserv and communicate regularly with the members and those indicating interest on their registration form.

History of LGIG—we had an extensive conversation about the history of the interest group. There have been pre-meeting programs given at ATLA. There has been a great variety of gatherings and learning. In future years we hope to provide teaching about the LGBT community for our schools.

- Archive of materials—There is a great oral history with this group.
- Cliff has a lot of material as well that could be on an LGIG website space.
- Cliff and Evan Boyd volunteered to look at the website space available and see if we

can use it effectively.

- GLBTTQ Resource Bibliography—Evan Boyd, and Kris Veldheer have access to resources (probably all of us do) and we'd like to post these.

Ideas for upcoming programming—Gillian works with the "Positive Space" program at UBC, and she will check to see if this is available for use as a pre-conference or conference program. This workshop teaches about language, vocabulary, basic understanding of "Queer" environment in a non-threatening way. If possible, Gillian will attempt to "borrow" the program from UBC and bring to St. Louis.

Public Services

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Three members of the University of Ottawa staff (Jennifer Dekker, Ann Hemingway, and Cameron Metcalf) and one member of the Carleton University staff (Flavia Renon) joined the Public Services Interest group to discuss their work on online tutorials, particularly the use of technology in teaching and learning activities at their institutions. There were approximately 50 members in attendance.

Due to the absence of the current year's chair, the meeting was chaired by James Skypeck, who will assume his official duties of chair this year. One new member was elected to the Steering Committee at the end of the meeting: Suzanne Estelle-Holmer. A brief discussion of future conference topics took place and some potential choices were made.

Teaching and Learning

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Fifty-six people showed up for the Teaching and Learning Interest Group's first meeting. The bylaws were introduced and approved. We nominated and elected eight steering committee members: Liz Leahy, Matthew Ostercamp, Mayra Picos-Lee, Joyce Thomson, Sydney Walden, Christine Wenderoth (Chair), Tolonda Henderson (Vice-Chair), and Jennifer Bartholomew (Secretary.)

We broke up into eight groups and spent time brainstorming ideas to focus on in the next year. Some possibilities: collaboration, contributions to scholarship, learning styles, measurement tools, skills assessment, teaching, technology and workshops. The steering committee members will continue to work on these ideas through shared online documents.

ATLA Teaching and Learning Interest Group (TALIG) ByLaws

1) The ATLA Teaching and Learning Interest Group (TALIG) provides a forum for discussion and research related to the teaching and learning role of theological libraries and librarians, and the research behaviors of library patrons. We also provide a locus for conversations with organizations beyond ATLA who have a common interest in these issues.
2) The TALIG is governed by a steering committee composed of no fewer than three members. Steering committee members must be ATLA individual members.
3) Each steering committee member serves a three-year term of office with the senior member rotating off each year.* Prior to the ATLA Annual Conference, the steering committee solicits nominees from the larger TALIG membership. The election occurs during the TALIG meeting at the ATLA annual conference.
4) The steering committee elects three officers from its own membership:
   - a chair who presides over steering committee and TALIG meetings, prepares the agendas of the steering committee and TALIG, and serves as liaison to the Education Committee and Annual Conference Committee;
   - a vice-chair/chair-elect who succeeds the chair and/or assumes the responsibilities of the chair in the event the chair cannot perform his or her duties;
   - and a secretary who submits a full report of the annual TALIG meeting and program to the Director of Member Services for publication in the ATLA Proceedings, and maintains the names and email addresses of TALIG and steering committee members.

**Initially, in order to establish the rotation, a six member steering committee would require two people to rotate off in 2009, two in 2010, and two in 2011.*

World Christianity

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Part I—World Christianity Interest Group Conference Program, June 27, 2008 – 3:00 to 4:00 PM

The Relations des Jésuites de la Nouvelle-France—A Scholarly Use of Early Modern Narratives served as theme for our conference program, which was introduced and moderated by N. Curtis Le May, our 2007-08 Chair. Thirteen persons attended.

Whereas the theme of this year's ATLA Conference is "The French Connection," and whereas our bylaws affirm that world Christianity includes Christianity in the United States and Canada whose participants worship or otherwise express their faith in languages other than English, and whereas this group promotes the use of world Christian materials by students and faculty at ATS institutions and other libraries and institutions, it was earlier resolved that our group would invite internationally known scholar, Dr. Dominique Deslandres, to speak on the *Jesuit Relations,* which are important seventeenth century primary source materials in French that are pertinent to the study of the early history of Christian missionary activity in New France and the early years of European contact with indigenous peoples.

Dr. Deslandres is a professor in the Department of History at the University of Montréal. Her education includes: 1990-1992 post-doctoral studies at the University of William and Mary; 1990 3rd Cycle Doctoral Degree, the University of Montréal; 1987 DEA, The University of Paris One (the Sorbonne) and The University of Montréal; 1985 MA, McGill University; 1982 BA, McGill University. Her most recent books include: *Les sulpiciens de Montréal. Une histoire de pouvoir et de discrétion, 1657-2007*, (*Sulpicians of Montreal: A History of Power and Discretion, 1657-2007*) published in Montréal by Fides, 2007; and *Croire et faire croire: Les missions françaises au XVIIe siècle* (*Believe and Make Believe: the French Missions in Seventeenth Century, Paris*) published in Paris by Fayard, 2003.

The *Relations des Jésuites de la Nouvelle-France* were annual reports issued by the superior of the Jesuit missions in New France to the Jesuit overseer in France between the years of 1632 and 1673. The *Relations* are contained in a massive 73-volume library that provides French Jesuit missionaries' perspectives on native North America. Contained in the firsthand historical narratives are rich natural histories, ethnographic detail, and travel accounts that provide background on seventeenth century Jesuit Missionaries and their contact and cohabitation with the indigenous peoples of New France. The series was officially launched in 1632 by Jesuit priest Paul Le Jeune. Key authors were Fathers Jean de Brébeuf and François Le Mercier. Delandres then addressed the Tridentine Roman Catholic world view of the time, which included prayers for the dead and a belief in angels, demons, and spiritual warfare.

Founded in 1540 by Ignatius Loyola, the Society of Jesus grew quickly in the sixteenth and early seventeenth centuries. Seen as the shock troops of Catholicism, European Jesuits took an active part in converting Europe's peasants and Protestants. Outside Europe, they established themselves as one of the most active missionary orders in areas of the world being opened to colonization. In particular, the Jesuits had a monopoly on missionary activities in New France. The Jesuit missionaries penetrated the continent's interior to the Great Lakes region and established missions among the native peoples. Integral to their success was the Jesuits' ability and eagerness to learn various Native American languages. The Jesuits sent most of their numbers to live among the Huron, and the first half of the seventeenth century was the period of greatest missionary activity. However, the destruction of the Huron by the Iroquois in 1650 ended this.

Deslandres also addressed what the *Relations* were in relation to what they have become and how they are used today, particularly in studying Jesuit, Catholic, French, Canadian, and Native history. Deslandres related that the translation that was edited by Reuben Gold Thwaites contains many errors and has been superseded by a more recent compilation edited by Father Lucien Campeau, S.J., in 1967. Deslandres also addressed where the primary sources are in Canada, the US, and Europe and acquainted us with the free online version available on Canadiana from the "Canadian Archives" at http://www.collectionscanada.ca. She closed by answering questions which spoke to the role of women religious in the areas of education, health and charity work, and by comparing and contrasting Spanish and French missionary work in the Americas. In particular, Deslandres pointed out materials that are currently available from the Colonial and Early Frontier Bookshop, Evolution Publishing, PO Box 1333, Merchantville NJ 08109.

Part II—World Christianity Interest Group Business Meeting, June 27, 2008 – 4:10 to 4:55 PM

The business meeting was called to order by N. Curtis Le May following the conference program. Four persons attended. Current officers were introduced and the minutes from the 2007 meeting were summarized. New Business: Our group has been largely conference-centered and we discussed how we might expand and improve our efforts throughout the year. Ideas included increasing our web presence and the possibility of using a listserv. However, some thought a listserv might not be highly used. Instead, we will check if we have the ability to send blast emails to group members to help us better conduct business between conferences. Possible collaboration with other ATLA units was also discussed (e.g., the International Collaboration and Collection Development groups). Members were asked to think about program ideas for the 2009 conference and send them to our officers to discuss via email. The meeting closed with announcing our new officers: Cheryl Miller Maddox will serve as chair, Evan Boyd as Vice-Chair; members were asked to submit names of possible secretaries to Le May in the coming weeks. [Note: Elyse Hayes was later established as Secretary on July 8, 2008 by email].

Submitted by N. Curtis Le May, Chair

World Religions

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The World Religions Interest Group met on Saturday, June 28, 2008 from 10-11:30. Anne Monius, Professor of South Asian Religions at Harvard Divinity School, was the speaker for the combined College and University and World Religions Interest Groups. Her presentation, *Beyond the Encyclopedia of Relgion: Resources for the Study of Hinduism*, was both practical and enlightening. Dr. Monius led her audience in a lively discussion of the complexity of the study of the religion we call "Hinduism," along with an examination of how the understanding of this faith has changed and continues to evolve. Her deep knowledge of South Asian religions is the groundwork for the array of resources she suggested for collection development and reference—from introductory materials to classic scholarly works. Twenty-five people were in attendance.

A brief business meeting followed the presentation. The group discussed: 1) ideas for expanding the website begun in 2007; 2) future program ideas; and 3) the success of the excursion to the Association for Baha'i Studies-North America (fifteen in attendance). Laura Harris has begun conversations with the host committee about speakers in the St. Louis area for next year's program. A potential speaker for the 2010 program in Kentucky was considered. Jared Porter has agreed to continue as the webmaster of the World Religions Interest Group website, with the assistance of Denise Hanusek.

Officers of the steering committee are: Chair, Laura Harris (2007–11); Vice Chair, Denise Hanusek (2007–10); Secretary, Cheryl Adams (2007–09). Serge Danielson-Francois, not in attendance, is also on the Steering Committee. Six were in attendance at the business meeting.

Submitted by Cheryl Adams, Secretary

PRESENTATIONS TO INTEREST GROUPS

WorldCat's Collection Analysis Tool (Collection Evaluation and Development Interest Group) by Lugene Schemper, Hekman Library, Calvin College and Calvin Theological Seminary and Terry Robertson, Andrews University

Both Mr. Schemper and Mr. Robertson described their use of the WorldCat Collection Analysis Tool (WorldCat CA) at their respective libraries over the past academic year.

The World Cat Collection Analysis Tool is designed to:

- Analyze collection strengths and weaknesses
- Compare collection to peer collections
- Measure collection against bibliographies (e.g., Outstanding Academic Titles)
- Measure collection against predefined groups (e.g.,10 Best Liberal Arts Colleges)
- Analyze ILL usage

The Hekman Library at Calvin College has used this tool over the past academic year. The process often begins by selecting other libraries to compare holdings against. This can be done by using predefined peer groups or by selecting specific schools for comparison. Once this group has been created, there are multiple ways to compare the holdings of libraries. Comparisions can be made across broad subject areas like "Philosophy and Religion" or with very specific subject ranges, such as specific parts of the Bible.

In addition to analyzing holdings based on specific subjects, this can also be done by call number range, publication date, language, or format. Once the analysis has been completed, the results can be displayed in multiple formats, via spreadsheet and graphically.

Mr. Schemper found this tool most useful for analysis of print holdings. Hekman Library used the data from the analysis in several ways:

- Assessing trends in biblical studies acquisitions
- Collection assessment for new programs
- Ongoing collection development in various areas of religious studies

Strengths of WorldCat CA

- Ability to limit analysis in a variety of ways with a lot of flexibility
- Ability to limit by LC number ranges and categories
- Provision of predefined groups, authoritative lists, and self-defined peer groups
- Ability to produce charts and graphs
- OCLC seems open and responsive to customer feedback

Mr. Schemper's advice after using WorldCat CA:

- This tool seems to be most useful for print book materials
- Number of unique materials is over-reported because of duplicate records

- Have to account for any materials that are not in World Cat
- Think carefully when choosing "peer institutions"

The Library and Andrews University chose to use this tool in preparation for their self-study in anticipation of their ATS re-accreditation visit. The library was concerned how they would fare in this review after a 30% cut to the book budget in 2001. Andrews began the process by contacting eleven peer institutions, nine of which responded. In the end only seven were used. Information about this group of seven libraries would be compared to that of Andrews.

Andrews' main goal was to produce a chart that would be useful for an ATS report, a chart that would display what was unique about their collection and what they shared in common with their peer libraries. It would also include statistics about their collection that revealed where Andrews differed from other collections, any unusual variations, and, hopefully, nothing alarming.

By using the individual library comparison, they were able to create data by year, then use those numbers for trend analysis that was charted on a graph. This graph indicated that Andrews was in the middle range when compared with the seven other libraries for overall collection growth.

Another comparison of collections focused on the subject of Biblical Studies. This comparison also placed Andrews in the middle of their peer group for collecting in this specific subject area.

Lots of data can be generated with WorldCat's Collection Analysis Tool. One of the drawbacks is that there is no distinction as to the quality of the materials that make up the numbers.

Both Mr. Schemper and Mr. Robertson agreed that the tool has its advantages, but also cautioned that it isn't inexpensive. One's institution should have a real need for this product in order to justify its cost. If that need is sufficient, one way of lowering the cost is to purchase it through a consortial agreement with other libraries.

In the discussion following the presentation it was mentioned that WorldCat's collection of records can be used in several ways to gather information about an individual library's collection without using the analysis tool. For example, one can set up a search by subject and exclude the home institution to see what other libraries have on the topic that one's library doesn't. Something similar to this search can be done using the ATLA Group Catalog.

Submitted by Angela G. Morris, Secretary CEAD

Beyond the *Encyclopaedia of Religion*: Resources for the Study of Hinduism (College and University and World Religions Interest Group)

by

Anne E. Monius, Harvard Divinity School

Printed Reference Works:

Cush, Denise, Catherine Robinson, and Michael York, eds. *Encyclopedia of Hinduism*. Routledge, 2007, ISBN: 0-7007-1267-4.

Flood, Gavin, ed. *The Blackwell Companion to Hinduism*. Wiley-Blackwell, 2003, ISBN: 0-631-21535-2 (also available as e-book, ISBN: 0-470-99868-7).

Lochtefeld, James G. *The Illustrated Encyclopedia of Hinduism*. 2 vols. Rosen, 2002, ISBN: 0-8239-2287-1.

Thursby, Gene R., and Sushil Mittal, eds. *The Hindu World*. Routledge, 2004, ISBN: 0-415-21527-7.

* *Clay Sanskrit Library*, multiple volumes. NYU and JJC Foundation, 2005- (http://www.claysanskritlibrary.org/).

Printed Monographs on the Hindu Diaspora:

Assayag, Jackie, and Vironique Binio, eds. *At Home in Diaspora: South Asian Scholars and the West*. Indiana, 2003, ISBN: 0-253-21636-2.

Bhatia, Sunil. *American Karma: Race, Culture, and Identity in the Indian Diaspora*. NYU, 2007, ISBN: 0-8147-9958-2 (also available as e-book, ISBN: 1-4356-0744-9).

Brown, Judith M. *Global South Asians: Introducing the Modern Diaspora*. Cambridge, 2006, ISBN: 0-521-84456-8 (also available as e-book, ISBN: 0-511-24661-7).

Dempsey, Corinne G. *The Goddess Lives in Upstate New York: Breaking Convention and Making Home at a North American Hindu Temple*. Oxford, 2005, ISBN: 0-19-518729-6 (also available as e-book, ISBN: 1-4356-1845-9).

Eisenlohr, Patrick. *Little India: Diaspora, Time, and Ethnolinguistic Belonging in Hindu Mauritius*. University of California, 2007, ISBN: 0-520-24879-1.

Geaves, Ron. *Saivism in the Diaspora: Contemporary Forms of Skanda Worship*. Equinox, 2007, ISBN: 1-84553-234-1.

Myers, Helen. *Music of Hindu Trinidad: Songs from the India Diaspora*. Chicago, 1999, ISBN: 0-226-55451-1.

Pechilis Prentiss, Karen. *The Graceful Guru: Hindu Female Gurus in India and the United States*. Oxford, 2004, ISBN: 0-19-514538-0.

Rukmani, T. S. *Hindu Diaspora: Global Perspectives***.** Munshiram Manoharlal, 2001, ISBN:

81-215-1039-2.

Vervotec, Steven. *The Hindu Diaspora: Comparative Patterns*. Routledge, 2000, ISBN: 0-415-23892-7.

Academic Journals:

International Journal of Hindu Studies, ed. Sushil Mittal, Springer Netherlands, 1997- (http://www.springer.com/humanities/religious+studies/journal/11407).

Journal of Hindu Studies, ed. Deepak Sarma, Oxford Journals, 2008- (http://www.oxfordjournals.org/our_journals/jhs/).

Journal of Hindu-Christian Studies, ed. Bradley J. Malkovsky, Notre Dame, 1988-(http://www.hcstudies.org/jrnl.html).

Journal of Indian Philosophy, ed. Phyllis Granoff, Springer Netherlands, 1970-(http://www.springer.com/philosophy/non-western+philosophy/journal/10781).

Sites for Ordering Films/DVDs:

Documentary Educational Resources at: http://www.der.org/films (for *Altar of Fire*, *Forest of Bliss*).

Documentary Video at: http://www.documentary-video.com (for *Long Search*).

Films for the Humanities and Sciences at: http://ffh.films.com/ (for *Hindu vs. Hindu: Caste Violence in India*, *Untouchable: Life of an Outcast*).

First Run/Icarus Films at: http://www.frif.com/ (for *Father, Son, and Holy War*, *In the Name of God*).

Freer-Sackler Museum at: http://www.freersacklershop.com/pujavideo.html (for *Puja: Expressions of Hindu Devotion*).

Center for South Asian Studies, University of Wisconsin, at: http://www.southasia.wisc.edu/films/index.html (for *Dadi and Her Family: A Rural Mother-in-Law in North India*, *Four Holy Men: Renunciation in Hindu Society*, *The Fourth Stage: A Hindu's Quest for Release*, *Pilgrimage to Pittsburgh*, *Wedding of the Goddess*).

Online Resources for the Study of Hinduism in India:

SARAI, South Asia Resource Access on the Internet, Columbia University, at: http://www.columbia.edu/cu/lweb/indiv/southasia/cuvl/. By far the most selectively monitored academic resource site on South Asia in English; see in particular the links to "Culture and South Asia" and "Religion and Philosophy."

The Digital South Asia Library, University of Chicago, at: http://dsal.uchicago.edu/. An excellent site with links to reference resources, maps, statistics, bibliography, and journals.

Savifa, Virtual Library South Asia, University of Heidelberg, at: http://www.savifa.uni-hd.de/home_en.html.

Classical Hindu Texts, links maintained by Professor Fran Pritchett, Columbia University, at: http://www.columbia.edu/itc/mealac/pritchett/00litlinks/lit_classical.html.

The *Mahabharata* and the *Ramayana*, links maintained by Professor Fran Pritchett, Columbia University, at: http://www.columbia.edu/itc/mealac/pritchett/00litlinks/lit_epics.html.

Online Resources for the Study of Hinduism in the Global Diaspora: South/Southeast Asia Library, University of California at Berkeley: South Asia Diaspora, at http://www.lib.berkeley.edu/SSEAL/SouthAsia/diaspora.html. The best site on the topic, with links to bibliography, photographs, documents, etc.

Manas, University of California at Los Angeles, at: http://www.sscnet.ucla.edu/southasia/Diaspora/diaspora.html. A useful site with articles about/links to information about various regions of the Hindu global diaspora.

Bibliography of current works on Hindu diaspora, compiled by Martin Baumann, at: www.unilu.ch/files/bib-global-hindu-diaspora.pdf.

The Pluralism Project at Harvard University, at: http://www.pluralism.org/. A useful site with articles on Hinduism in the United States and an extensive database of Hindu temples, ashrams, and organizations in the US.

Online Tutorials: It's Not Just Bibliographies Anymore! (Public Services Interest Group)

This panel will discuss the impact of technology on library instruction. It refers to an online tutorial developed by the University of Ottawa, a series of instructional videos created by the Geographic, Statistical, and Government library also at the University of Ottawa, and finally a different approach to supporting learners through technology from Carleton University.

Over the past decade there has been a crescendo of interest in online teaching and learning. Ever-conscious of their instructional roles, librarians have immersed themselves in both the theoretical and practical development of online instruction, and not only to support distance learners as once would have been expected. Libraries are well aware that while many of their clients are not distance learners, they also may never set foot in the library building.

Ten years ago, if a librarian proposed an online instructional project, the endeavour might simply have consisted of putting a class handout or a pathfinder online. And she would not have been alone—often online course material was simply transferred from paper to a flat website and renamed "distance" or "online." To be fair, today's sophisticated learning management systems were not widely available and the overhead for building any kind of online course or component was extremely high. Ron Owston, in one of the earlier articles about the dynamic capabilities of the web for education, wrote:

> Most college and university courses available on the Web today are developed and offered by individual faculty members at their own initiative . . . Faculty who develop these courses spend great amounts of time above and beyond what they would spend on courses offered by traditional means. Not only do they have to plan the academic content and pedagogy, they have to plan and develop the Web resources associated with the course.[1]

Today there are many choices for developing online content including out-of-the-box solutions, open source software, or low-budget, almost-homemade media files such as YouTube videos. Librarians, who often do not have design, advanced web or multimedia skills, can benefit from out-of-the-box solutions, open source or other low overhead solutions. Another option is to hire special technical and design staff to develop and program technology-rich tools. Until now, such tools have almost always been a medium- to high-investment product. Usually they involved a purchase of software, training, possibly some outsourcing, release time for staff, multiple collaborations on campus, etc . . . With new options available, this panel questions whether the traditional high-overhead, static online tutorial is worth the economic and human resources required to develop it.

Other areas libraries have recently explored are social networking sites such as Facebook, MySpace, and Bebo, virtual worlds such as Second Life, and podcasting sites such as itunes u. While these attempts at serving library clients have yet to be evaluated in terms of how effective they are at reaching or teaching students, they are representative of a shift in the philosophy of service delivery to clients; librarians are no longer waiting for students to come to the desk

[1] R. D. Owston, "The world wide web: A technology to enhance teaching and learning?" *Educational Researcher, 26*, no2 (1997): 27-33.

with their reference questions or expecting students to stay in the library all day in order to complete an assignment. Today with foot traffic in libraries at record levels (yet circulation statistics sometimes dropping), libraries are focused less on trying to get people into the library and more on how to reach students and library clients where they already are—at home, at work, in transit, or somewhere else—on the devices that people now routinely carry: laptops, cell phones, or PDAs (Personal Digital Assistants, such as the Blackberry). Many, if not most resources, are used from off-campus, which begs the question of how best to deliver library instruction to remote clients.

Where Technology Meets Instruction

Anyone who has stepped into a classroom to do the traditional one-hour/one-shot library presentation knows the sinking feeling that seems to overwhelm an instructor just as she's getting right into the Boolean searching part of the presentation. Eyelids lower, noise levels increase, the "click click" of texters and laptops begins.

The traditional, didactic library presentation has failed to engage the imaginations or attentions of students. This could be because traditional library instruction tends to be:

- Librarian-centred (i.e., focused on the mechanics of searching or idiosyncrasies of search tools)
- Not integrated into the broader course goals
- Demonstrative as opposed to participatory
- Lacking in 'real life' application

While the technology discussed in this panel won't solve all of these problems, the projects are all born of a desire to meet students where they are—conceptually and physically—to increase learners' levels of information literacy, achieve learning outcomes related to library research, and support learners in successfully completing class assignments.

The first project, "Library Research Basics" by Ann Hemingway, attempted to bridge the gap between the course content and the required library assignment for first year students enrolled in English 1100 at the University of Ottawa. Cameron Metcalf will discuss a project where the Geographic, Statistical, and Government library at the University of Ottawa developed online tutorials for accessing and efficiently using statistical data available from Statistics Canada. Finally, the project presented by Flavia Renon is an integrated support network for students of psychology required to complete a library assignment with specific learning outcomes and use library resources for class assignments. In each example, librarians extended instruction by means of technology, providing a crucial layer of support to learners.

Project 1—Library Research Basics: The Evolution of an Online Tutorial by Ann Hemingway, University of Ottawa

Faced with increasing demands for information literacy instruction across the three major libraries at the University of Ottawa, librarians acutely realized the need for an alternative to their lecture-style instruction. Library Research Basics (University of Ottawa's online library instruction tutorial) was created to provide a general orientation to library services and to introduce students to key concepts relating to selecting, searching, and evaluating library resources.

The tutorial is aimed at undergraduate students and was initially developed as a self-paced tutorial available in Flash from the library website. It was also made available as a WebCT tutorial to integrate with curriculum in lieu of a Library research in-class presentation or as part of a professor's WebCT course. The WebCT option is not offered in the current version of the tutorial.

The online tutorial provided the opportunity to create a learner-centered environment, thus giving the students the option to choose what they need to learn. In Library Research Basics, students can explore concepts in their preferred environments (at a time and in a space of their own choosing) and determine which part of the tutorial will meet their needs at any given time. The content of each module can be explored separately, and individual pages are labeled and easy to select with a "cookie crumb" menu at the bottom of each page. There is also an option to close the tutorial at every slide.

Library Research Basics was developed in partnership with the University of Ottawa E-Learning Centre. They provided the graphic design and flash expertise and the Library provided the content. Both services benefited from the experience and have developed an ongoing relationship that is already generating ideas for new collaborations. The Library did not have to develop the programming expertise and now has a product that can be updated and adjusted easily. The initial investment of time, money, and resources was considerable. Here are some important lessons learned from the development process.

1) **Allocate enough time for planning**. Double the time you think it's going to take to plan. In the case of the Library Research Basics tutorial, a six-month content development phase turned into a year and now requires ongoing maintenance.
2) **Less is more**. A smaller team works better. During the initial development phase, every library in the University of Ottawa Library Network was involved. Everyone came to the table with their own agenda and it was difficult to obtain consensus on content. The diversity of opinions and demands resulted in a disjointed product without any cohesion or visible pedagogical purpose. The project was scaled back, the content development team went from seven to three members, and content was organized thematically to add consistency and flow.
3) **Concentrate on your strengths and find partners.** The development team did not worry about how to create the tutorial and focused all their efforts on content. The Library worked closely with the e-learning members of the team to communicate its vision. Working with experts in graphic and instructional designs also gave the librarians a fresh perspective on their own content
4) **Keep the content current.** Small but frequent updates keep the content current and are much more manageable in terms of commitment of resources. The library performed a major overhaul of the tutorial in 2006, three years after it went online. It would have been more cost- and time-efficient to make small but regular adjustments. Online tutorials require a long-term commitment and an ongoing allocation of time and resources.

The University of Ottawa Library intended its showcase, stand-alone online tutorial as a possible replacement for face-to-face workshops and seminars. What was learned along the way is that technology and online tools can enhance pedagogy but cannot be a substitute for the carefully structured support of the student's learning environment—be it online or in person.

Stand-alone online tutorials can be excellent tools in a complete and balanced information literacy program. They facilitate learning in online environments such as distance courses by providing additional means of communicating content. They can also reinforce learning acquired by other methods such as face-to-face lectures, or reference consultations. Students can refer to the tutorial to revisit the material discussed. They provide "just-in-time" instruction. The students can access the tutorial when they have need for the skills it emphasizes. However, the role of tutorials remains a supportive one. One size does not fit all. The generic nature of the content of tutorials can become an obstacle to the contextualization of content. The specificity of the student's information need is lost in the generalization. To maximize the usefulness of tutorials, they need to be embedded in the environment of the information need such as a course or an assignment. The "floaters" that reside on our library websites are often missed or ignored.

Project 2—Online Video Tutorials in the University of Ottawa GSG Information Centre by Cameron Metcalf, University of Ottawa

In 2004 the Geographic, Statistical, and Government (GSG) Information Centre at the University of Ottawa created online videos to instruct users how to connect and search the E-STAT (Statistics Canada) database.

The video clips showed how to locate the library site from the University's main page, presented basic and advanced searching techniques, and summarized functionality of data-browsing software. These clips were produced without audio as plain screen casts with pop-up text balloons that appeared, one-at-a-time, to communicate an informative narrative.

For our library, this technology was revolutionary in being able to produce animated content over the Web without having to go through the effort of authoring Macromedia Flash content. It was available at academic pricing and had all the required features for capturing, editing, and producing video and audio clips.

These tutorials have not been updated since they were originally posted four years ago. While they are still useful in principle, the GSG is embarking on refreshing and adding to its collection of online tutorials. In examining the current (old) tutorials, there are powerful instructional aspects which we will be sure to retain, but there are some weaker elements that will be dropped as well.

Strengths:

- Pacing–information is presented evenly with time to grasp new aspects
- Clarity–text balloons are punchy with well-synthesized concepts
- Accessibility (doesn't rely on audio)–for Real-time

Weaknesses:

- Pacing–introductory title slides have an institutional feel that delays "getting at" the subject matter.
- Too comprehensive–showing the path to the Web site is nice, but for review, it's too much.
- Accessibility–users with visual disabilities will have a hard time following the text-only format and would benefit from a voice-over narrative

New Directions and Publishing Platforms

YouTube has facilitated access to instructional videos and offers ample opportunity to explore successful video features while also providing many examples of pitfalls to avoid within the online video medium.

Videos that are more successful and energizing are those that instill interest and generate enthusiasm for the subject at hand. Often it seems to be the audio track that is more significant than the visual attributes. Even a somewhat blurry video resolution can be forgiven if the narrative voice is upbeat, conversational, and polite.

The narrative is important in establishing the pace of the instruction. Whether the voice is younger or more mature-sounding is probably secondary: the main goal is for the narrator to connect with viewers in a voice that is trusting, expressing comfort and expertise in the subject matter without appearing patronizing.

The narrator's voice, clarity, level of enunciation, and tone will characterize the subject and further establish a connection with your target audience to situate learning and establish a milieu.

As such, some care should be taken in recording the audio for instructional videos. Developers should invest in a proper microphone that may cost between 40 to 60 dollars. Capturing good sound quality from the outset will reduce frustration in trying to correct crackles and muffled expression during a final editing process. The recording environment itself should be prepared in a way that will avoid extra background noise: take the phone off the hook, unplug the fridge, and—if possible—avoid fluorescent lighting.

Freely available and unrestricted software ("freeware") has made it easier to acquire the tools to capture and edit screen cast videos. In the past, we spent time running trials and corresponding with companies for fully supported, licensed software like Qarbon (ViewletBuilder), Techsmith (Camtasia), or Adobe~Macromedia (RoboDemo).

Today the GSG is investigating use of a combination of freeware tools that have fairly sophisticated features to produce everything we need to re-create and add to our existing online video tutorials.

CamStudio (http://camstudio.org/) is available for video capture and audio recording. Created by RenderSoft, this software has a history of company takeovers that is explained at its main download site.

Avidemux (http://www.avidemux.org) is the video-editing tool. It's got an easy-to-use interface. In addition to simple video editing, Avidemux handles a variety of formats (.avi, .mpeg, etc). (We're still conducting compatibility testing between CamStudio and Avidemux).

GTK runtime environment (http://sourceforge.net/projects/gtk-win/) may have to be installed for the above two programs to work in Microsoft Windows. GTK is typically associated with Linux operating systems where it's used to build graphical interfaces for desktop applications.

Rad Video Tools (http://www.radgametools.com/) is another peripheral tool that may be used in the process of editing and preparing video to be posted to a centralized video service like YouTube. The Rad Video Tools allow you to easily *convert* and *compress* your files to suit your personal preferences.

Working with these tools brings new challenges to our work as librarians. We have gone through an era where we write and publish guides and literature without being professional writers; we're developing for the web without being professional designers, and now we're embarking on video creation without being filmmakers. Tests and feedback within our learning communities are going to become increasingly important as it becomes easier and easier for us non-writers, non-designers, and non-filmmakers to produce information-rich content to the Web. Ongoing usability testing will ensure we continue to connect with our audience in clear and succinct terms.

Project 3—Creating a Learner-Centered Environment for a Large Classroom Through the Use of Technology and Community: Embedded Library Experiences Deep Within the Trenches of Course Management Systems

by

Flavia Renon, Carleton University

In an age of Web 2.0, with social networking sites, wikis, and folksonomies, more and more internet users are seeking interactive virtual environments. Higher education institutions are grappling with this new highly-connected and socially-engaged generation of students. Learning environments mediated by new technologies are slowly evolving to provide such opportunities. In many instances, these new environments encourage students to engage both synchronously and asynchronously in their education community as self-regulated learners. As Weigl (2005) stated so succinctly, "a 21st century education should prepare students to be knowledge creators—not simply receptacles of knowledge."

A case for Course Management Software (CMS) and libraries

Libraries are competing for attention among this group of users "who demand involving, dynamic and personalised content experiences" (UCL, 2008). A recently published study commissioned by the British Library and the Joint Information Systems Committee (JISC) also found that these users demand 24/7 access to information, expect instant gratification with a single click, and engage in power browsing.

With these opportunities and challenges in mind, a professor of Psychology, an instructor, and a librarian set out to create a research assignment for a Psyc 2600 Introduction to the study of personality course mediated by team and technology.

The setting

Students taking this course were immersed in a rich learning environment which was the result of several years of development. Tim Pychyl, an early adopter of technology and award winning professor, recognized the importance of providing his students with an engaging and multimodal learning environment that addressed issues such as differences in learning styles. His goal was to create a small class feeling even though we were dealing with a large hybrid class that included 120 in-class students, 300 CUTV* students (who viewed the course lectures via cable TV) and 30 distance students. Rather than use the traditional "sage on the stage" approach to teaching, Dr. Pychyl and his team acted as "guides on the side," favoring a constructivist approach to teaching and learning. The team in this course consisted of a faculty member, instructor, undergraduate mentors from past sections of the course, a trained facilitator in supplemental instruction, an instruction librarian, graduate teaching assistants, technology technicians, and a private-sector partner dubbed "Team Personality." Within the WebCT environment, students engaged with the content, the team, and their peers through discussion boards, chat rooms, video-streamed class lectures (in real time and archived), PowerPoint tutorials, anonymous feedback software, and customized interactive data tools. The technology facilitated student interaction with a just-in-time learning approach by making tutorials, teaching materials and notes, and video-streamed lectures available 24/7. The WebCT course page developed for this Introduction to the Study of Personality course contains a wealth of resources and tools to aid students with learning and guide them through their assignments and other learning tasks. We will explore one of these areas of the WebCT course page to illustrate the richness of this learning environment: the research assignment.

Planning and Collaboration

Faculty and instructor worked with the librarian to create a research assignment that allowed students to make connections between their personal experience, the classroom/course content/ textbook and the university/academic environment. The assignment consists of eight steps that included the following learning outcomes for our students:

- learn how to research the social-scientific literature related to a topic in personality as presented in the popular press
- link the research discussed in the popular literature to the topics and domains of knowledge in the text
- summarize the background and activities of the research psychologist who generated the knowledge claims that were presented in the popular press
- locate a published journal article (an academic article) by this author that relates to the topic from the popular press.

This assignment also gave students an understanding of how to research various information sources and look at the resulting information with a critical eye.

Throughout the planning phases, we (faculty, instructor, and librarian) openly talked about perceived barriers in helping students with this assignment. We found that many of these were easily surmountable through creative solutions.

Integration of the Teaching/Learning Community and Technology

The technology in this course allowed us to meet the needs of a diverse student body. We recognized that some students had other commitments (i.e., sick children, full-time work, car problems, etc.). The real time streaming videos provided a "real time" opportunity for distance education students who might otherwise have to wait for a tape of the individual lectures to be delivered or wait for the lecture to be broadcast on cable television. Several video stream tutorials based on an in-class presentation (each specific to a section of the assignment) were created to address student's questions on a need-to-know basis and were made available 24/7 through the course page. In addition, during the second semester we created a video tutorial that explained the rationale of the assignment, addressed frequently asked questions from the previous semester and clearly outlined the steps required to complete the assignment successfully.

Though lectures were available online, we did not notice a decrease in class attendance. The positive feedback we received from students reinforced that the team and technology approach was making a difference, as evidenced in the following comment:

> "The concern of your team for the class is apparent always. Even though I have never attended a class lecture, I find myself saying: We talked about . . . in class today. Usually I would say "the instructor talked about . . . " It is very important to me to feel part of the class, and I do."

Technology through the course's WebCT discussion groups and chat room encouraged collaborative learning amongst students as well as team members. We noticed how these communities evolved over the course of the semester providing opportunities for leadership, problem solving, and sharing of learning experiences.

Make it your own

The technology and team approach used in this course could be easily adapted to a smaller class size. Many of us may not have the technical expertise of a video technician available, as was apparent in this course. For example, when we created the tutorial on how to do the assignment, we used a video camera to document our presentation and posted this resource on the course website in WebCT and did not have to rely on our video technician. If server space is an issue, another possible solution is to podcast the lecture presentations, including library-related presentations, and post them on iTunes and create a link from the course webpage to this resource.

Conclusion

The learning environment for this course, with its use of technology, allowed us to reconceptualize the ways in which we taught through a teaching-learning community. We opted out of the one-shot library session. Instead, we aligned the "library/CMS interface using goal based-approach that speaks to users' mental models by aligning resources and services with completion of tasks making learning more meaningful for students" (Collard and Tempelman-Kluit, 2006). This model of instructional design demonstrated how the integration of people and technology as a model of "prudent use" and "best practice" in the implementation of technology could successfully be used to support learning in large and small classes alike.

A more detailed outline of this project will appear in: Thomas P. Mackey and Trudi E. Jacobson, Eds. 2008. *Using Technology to Teach Information Literacy*. New York: Neal Schuman.

A blog has been set up to open up discussion on teaching information literacy and technology: goodtalkaboutgoodteaching.ca

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Before PowerPoint: Glass Lantern Slides in Theological Collections by Christopher J. Anderson, Drew University (Special Collections Interest Group)

Magic lanterns and glass lantern slides were developed and put into use as forms of entertainment, education, religious practice, and travelogues between the seventeenth and twentieth centuries. Lantern slides are fixed representations on glass plates for purposes of projection. Many of these images were handmade or photographed emulsions protected by a second plate. The glass plates were secured by tape or sealed paper and projected on the side of a wall, large sheet, or muslin screen.

Magic lanterns and glass slides were instruments used to project narratives addressing social and cultural history, the history of technology, entertainment interests, and the history of religion. Inventors, itinerant lanternists, and technologically-savvy ministers traveled the world projecting images of international landscapes, indigenous peoples, and the curiosities of nature. The lantern and slides were also used to propagate Christianity and to inform audiences of the dangers of disease, alcohol, and the fires of hell.

Though the lantern and slide show reached its pinnacle of popularity during the late nineteenth century there has been a renewed interest in the history and uses of lanterns and lantern slides since the mid-twentieth century. Groups including the Magic Lantern Society (UK) and the Magic Lantern Society of the United States and Canada hold meetings and publish materials on the history, uses, and preservation of these projection machines and equipment.

Though humans have used light to project images for hundreds of years, the emergence of magic lanterns and glass slides during the seventeenth century brought these instruments of education and entertainment to the masses. Roman Catholic Jesuit scholar and mathematics professor Anthanasius Kircher provided some of the earliest illustrated examples of lantern slides in use in his book *Ars Magna Lucis et Umbra* (*The Great Art of Light and Show*). Others, including Martin Martini and Thomas Rasmussen Walgensten, entertained European audiences by using lanterns to project images of missionary trips to China and to recreate tales of fear.

Perhaps the most well known "projectionist of fear" was Etienne Gaspard Roberston, whose shows became especially popular during late eighteenth century in France shortly following the aftermath of the French Revolution. Robertson called his lantern shows "phantasmagorias" and used reflected light, smoke, and mirrors to project images of demons, ghosts, and hell. His theater was a recreated monastery chapel, and Robertson was known for his ability to make the dead seemingly come to life on stage. Robertson's son Eugene made a name for himself in the United States, entertaining audiences during the presidency of Thomas Jefferson.

By the mid-nineteenth century, an increase in the production and performance of lanterns and glass slides took place in the United States as projectionists brought shows to the workplace, school, home, and church. Photography had been introduced in the 1820s and 1830s and the production of economical 3¼ inch lantern slides called "Hyalotypes" were introduced by Philadelphia brothers and daguerreotypists Wilhelm and Frederick Langenheim. Hyalotypes were made by placing positive photographic images on glass plates. These images produced "real" snapshots of life in the United States and around the world. Rather than rely on an artist's rendition of an event or location the photograph presented a scene as it actually happened (or so it was thought).

By the 1860s, photographs were regularly placed on glass slides and the mass production of photo-slides began to outnumber the creation of earlier hand-drawn/hand-painted lantern slides. Mass-produced hand-drawn slides were made at the discretion of the various artists. Some artists embellished images that resulted in slight visual alterations of the actual person or place. Traveling exhibitors wanted to project actual photographic evidence rather than rely on the hand-made representations so popular only a few years earlier.

During the 1870s, Professor Henry Pepper and "Pepper's Ghost" made their debut in London at the Royal Polytechnic. Using the lantern to create special effects, Pepper was able to project the image of a ghost on stage by using light from the lantern, an actor in a sheet, and an angled pane of glass. During this period, Henry Robin also developed a show titled *Creation*, depicting the earth as a ball of gas hurtling through the universe. This show echoed the growing popularity of Charles Darwin's book *The Origin of Species* (1859). Through projected slides Robin portrayed the emergence of sunlight and evening—the emergence of organisms and creatures populating the earth, the formation of mountains, and the eventual emergence of Adam and Eve in the Garden of Eden.

Magic lantern shows reached the peak of popularity by the mid-1890s. Terry and Debbie Borton suggest in their chapter "How Many American Lantern Shows in a year" from the book *Realms of Light* that approximately 150,000 lantern shows staged by 60,000 lantern operators took place throughout the United States during 1895 alone. This prolific period also evidenced the emergence of women lanternists who used the magic lantern to project their own programs. An American actress named Loie Fuller traveled between Paris and New York City using the lantern for purposes of entertainment. Fuller became well known for her illusionary shows where she made herself disappear and reappear before audiences. The parents of actor Peter Sellers also used the lantern during the early twentieth century. In one production titled "Fire and the Woman," Seller's mother would dance on stage while his father, using a magic lantern and various slides, projected different outfits on her as she moved around the stage.

By the first two decades of the twentieth century, the Nickelodeon motion picture theatre and the development of the motion picture industry concerned some lanternists that the magic lantern and slide show would move to the periphery of the entertainment industry. To address these concerns some lantern operators created a blended show with both projected slides and motion pictures. In order to keep up with evolving technologies, organizations such as the Epworth League of the Methodist Episcopal Church blended projected hymn slides and Bible verses alongside short films on biblical characters. Other organizations, including the Young People's Society, Sunday School Association, and St. Andrew's Men's Club, also projected slides. In 1919, Methodists from around the world gathered in Columbus, Ohio to watch missionary slide shows and motion picture productions on a ten-story screen. Tens of thousands gathered at the state fairgrounds race track (converted to an arena for worship) to sing worship songs projected onscreen and to look upon photographs of people who had been converted to Christianity by Methodist missionaries.

But familiarity with certain technologies held fast for some. Those who wanted to keep with lantern tradition could still watch a slide show at a Salvation Army meeting or sing to hymn slides at their local church. Others interested in new approaches to entertainment could watch motion picture shows, such as *From the Manger to the Cross* (1912) or *The Ten Commandments* (1923), which for some kept their attention much better than a traveling exhibitor showing slides set to music or a lecture.

Lantern slide presentations continued into the 1950s largely as entertainment for children and as curriculum aids for the classroom. The mid-century transition from glass slide to 35mm slide used to project family photos in American living rooms, and the late twentieth century introduction of PowerPoint computer software, has moved the lantern and lantern slide to more of a side-show curiosity for hobbyists and visual historians. But perhaps the magic of the lantern and slide show has never died out—only revisited each time we connect our laptops to an LCD projector and click on our PowerPoint software.

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Why Be a Cataloger? (Technical Services Interest Group) by Jeff Siemon, Fuller Theological Seminary

Twenty-six members met to discuss the personal and professional rewards of working in technical services. Vocational angst among catalogers, coming with the rapid changes in cataloging practices, make it an important time to explore the broader context of why we do what we do.

The meeting began with participants introducing themselves and mentioning a current technical services project at their institution. Projects included: ILS changes (including two moving toward open source), shifting, digital projects, audio format conversion, inventories, archives work, setting up eBooks and e-reserves, NACO, building plans, RFID, RDA, pushing content to Facebook, etc. The group anticipated many interesting conversations at breaks and meals later in the conference.

A lively discussion commenced around what motivates technical services librarians in their work. Some things which motivate our work are:

- Providing intellectual structure and order to library resources in all formats
- Helping patrons find materials easily and efficiently
- Making a difference in the lives of faculty, researchers, students, alumni/ae, and pastors
- The variety of tasks in the work; change can be stressful but it's not boring
- Doing technical services work as ministry and service, because of our faith commitments
- One participant summed up a larger perspective in the midst of change by reflecting that, ultimately, "I work for God."

We discussed the value of cataloging and metadata:

- Cataloging data is used by a variety of patrons
  - students and the public need quick ways to find some information on new topics
  - reference librarians need more sophisticated tools to help patrons when they don't find the information themselves
  - researchers and PhD level patrons need to do comprehensive searches and understand the range of publications about their topics
- Cataloging data underpins other staff work. For example, collection development staff need quality series access, acquisition staff need accurate description, administrators usage data by topic ranges, as well as reference and patrons.
- We've not seen enough study on comparative patron discovery between traditional cataloging data and minimal cataloging data and folksonomies. Participants mentioned that major changes seems to be driven by anecdote and theory, instead of careful study of patron usage, needs, and outcomes.

We discussed ways technical services librarians reinvigorate themselves, particularly at mid-career, including:

- Mentoring newer staff and learning from staff just out of library school

- Encouraging peer librarians across areas of the library and building staff relationships
- Participation in ATLA and other professional library associations
- Participation in consortium, including taking on task like data policies and authority work for the consortium
- Participation in seminary/institutional committees
- Connecting to patrons through "cross-training"
- Continuing education, including seminary classes, library school classes, OCLC workshops, short web based courses, learning languages, hosting education events for other regional librarians, NACO training
- Identifying personal strengths, and initiating, developing, and completing comprehensive library projects
- Professional reading
- Publishing academic articles
- Experimenting with new technologies

One of the most interesting ideas the group discussed in regards to revitalization was professional journaling and blogging. Blogging is a public way to work through ideas, difficulties, and changes. It allows one to reflect and relate to colleagues regarding professions, topics, and situations. Professional journaling can be a daily discipline to anticipate the day, or reflect at the end of the work day. It can relieve stress. Journaling is a more private way to explore difficult work relationships or address personal weaknesses. Journaling can also be a means of theological reflection—writing, praying, and connecting our work life with God's work and calling. One participant said that he thinks of a Scripture verse at the end of each day which is related to events of that day.

Attendees were energized and encouraged by this opening technical services discussion.

The Relations des Jésuites de la Nouvelle-France—
A Scholarly Use of Early Modern Narratives
(World Christianity Interest Group)
by

Dominique Deslandres, Université de Montréal

A product of the Jesuit tradition of sending letters from the mission field, launched in the sixteenth century by François Xavier and the first Jesuits[1], the *Relations des Jésuites de la Nouvelle-France*, known as the *Jesuit Relations*, are the annual reports sent by the superior of the Jesuit missions in New France to the Provincial superior in France, between the years 1632 and 1673.

Starting where the writings of the founder of Quebec, Samuel Champlain, leave off, in the beginning of the 1630s, these missionary narratives are one of the major sources of information about French colonization in North America. In fact, without the *Relations*, large chapters of the whole North American colonial history would remain unknown. For (and this is less known) they also help to reconstruct the story not only French America but also of New England, and from Maine to Minnesota—all the states whose shores are washed by the Great Lakes and the Mississippi River[2].

With their lengthy and acute descriptions, they are considered by historians, anthropologists, and ethno-historians as the primary source of information about the native societies in the early years of European contact. They give a vivid account of the consequences (economic, cultural, demographic, religious, etc.) of the encounters that marked European and native history. They remain "incontournable" (necessary), the essential documents used today to study Jesuits and other Catholic orders in America, as well as the relationships between the various European countries that were at that time competing for the land and wealth of the New World.[3]

What they were, what they are

As Michel Brisebois, the Rare Book Curator of the National Library of Canada (NLC), puts it in substance, materially speaking, this publication constitutes a series of 41 small volumes, not particularly nice-looking, similar in appearance to the devotional works and other inexpensive books produced at the time—that is they are badly printed and full of misprints and pagination errors. They are not illustrated, and only one of the *Relations* contains a map. The National Library of Canada has an enviable collection with 35 of the 41 *Relations* (the NLC has two copies of Bressani's) and 38 of the 53 editions.

Written mostly in French, in a clear and simple style, these narratives were originally intended to inform the procurator of the progress of the conversion work among the First Nations people of the New World. The majority were written by the mission superior, who worked actually as an editor. In effect, each missionary was responsible for a region. For example, the famous Huron Mission was required to submit an activity report to the superior in Quebec. The superior then compiled the texts, summarizing them or citing them in their entirety. Completed in August, this compilation contained information relating to the entire year. In September, the manuscript was sent to France. The procurator, after making any required revisions or modifications, then had the text printed.[4] That is almost a year after it has originally been drafted.

Most of these volumes were published in Paris by Sébastien Cramoisy, a bookseller called "the king of the publishers" of the time, friend to Richelieu and the official Crown's printer, very close to the Jesuits and attentive to promote the colonization of New France. This ensured a vast audience to the Jesuit writings and missionary endeavors.[5]

Context of publication: Geography and History

Where were these enterprises taking place? A look at New France, discovered by Jacques Cartier in 1534, makes the context of publication clearer. Initially confined to the Saint-Lawrence Valley, colonial economic exploitation and settlement in New France really only started after the Peace of Vervins in 1598. Although it was at the heart of the colony, Quebec City, founded in 1608, remained a simple fur-trading post for many years. Eventually, the French settled along the banks of the Saint Lawrence River, despite the raids by the Iroquois Five Nations against them and their Amerindian allies. The settlers were quickly drawn into Amerindian conflicts, taking sides against the Iroquois.

In 1615 the Recollect friars[6] started missions for the nomadic people around Quebec City—referred to as Algonquians by modern anthropologists—who traded fur with the settlers. The friars were joined by the Jesuits in 1625. The missionaries soon discovered a semi-sedentary people further west and south of Quebec City whom they felt were the most promising prospects for conversion to Christianity. These people, called the Huron, were of the Iroquoian family and constituted the central axis for the fur trade in the west. The whole French effort was stopped in 1629 by the conquest of the land by the English. But this interlude was over in 1632, when Canada was given back to France (Treaty of St. Germain-en-Laye).

From that time to the establishment of the Quebec bishopric in 1658, with the Jesuits as the only order to come back in the colony, the Jesuit religious monopoly in New France was almost total. Terrible epidemics, however, quickly devastated the Amerindian peoples, who lacked immunity to European diseases. These epidemics decimated Amerindian populations and jeopardized the lives of missionaries, who were often denounced by the natives as "sorcerers" intent on killing them all. Until the conclusion of the Great Peace of Montréal in 1701, the situation was difficult for the French and their allies alike, as they were beset by epidemics, warfare, the dangers surrounding the fur trade, low immigration from France, and the instability of the missions.[7]

Today, the texts of these Jesuit fathers constitute the most significant printed source for studying this period of the 17th century in New France. These missionaries, well-read and intelligent men, were not only priests, but were also shrewd observers, valuable chroniclers, competent negotiators and brave explorers. Their works provide us with first-hand testimony concerning historical events, such as the founding of Montreal, simple and moving descriptions of the landscape, geography, and, what remains extremely useful today, the lifestyle, customs and language of aboriginal peoples.

Context of publication: the authors

If the Jesuit priest Pierre Biard was the first of his religious order to send news from New France, in the years 1611-1613, the series of the *Relations* was officially launched in 1632 by Paul Le Jeune (1591-1664), the Superior of the mission in Quebec, who ultimately became the procurator of the missions in France.

Upon his arrival in the St. Lawrence valley, Le Jeune wrote a detailed account of his debut as a missionary among the "Savages," i.e., the Montagnais. This account was so stunning that Barthélémy Jacquinot, the Provincial in Paris, decided to publish it.[8] Success was immediate. And this prompted the annual publication of the *Relations*, which continued for forty years.

Among the most prolific authors of the *Relations* were Paul Le Jeune (1633-1639), Barthélemy Vimont (1639-1645), Jérôme Lalemant (1645-1650 and again from 1659 to 1665), Paul Ragueneau (1650-1653), Joseph Le Mercier (1653-1656 and from 1665 to 1670), Jean de Quen (1656-1659), and finally, Claude Dablon (1670-1673). Of all these authors, Father Le Jeune was probably the most significant, having written 15 *Relations* himself and contributed to all of these publications until 1662.[9]

These Jesuits belonged to a very dynamic religious order, still young but growing quickly.[10] Considered to be the shock troops of Tridentine Catholicism at this time, *Ad majorem Dei gloriam*, these soldiers of Christ took an active part in missionizing to European peasants and Protestants as well to the world being opened up by European colonization.[11] In their writings, they tried to appeal to a wide variety of tastes and interests. As Father François Le Mercier characteristically put it in the *Relations* of 1669-70: "I hope that there will be found here material to satisfy the curiosity of those who take pleasure in learning what occurs in foreign nations, and at the same time material to edify the piety and animate the zeal of apostolic men."[12] Satisfy the curiosity, edify the souls, recruit members and benefactors—these are thus the aims of the *Relations*.

As Greer says,"European writing about the New World generally divided into two distinct genres, each with its own roots in classical literature: the travel narrative (récits de voyage), a personal chronicle of firsthand experience; and the ethnographic description, an impersonal, encyclopedic catalog of the customs and beliefs of some unfamiliar culture. One of the peculiarities of the Jesuit Relations is that they combine both types of writing: Jacques Marquette's personal narrative of his trip down to Mississippi for example, shares space with Jean de Brebeuf systematic description of Huron society. Moreover, the Jesuit added another set of religious genre types. Drawing on the literary traditions of Christianity, they framed many of their texts as works of witness, prophecy, and hagiography. Moving with ease from one set of literary conventions to the others." [13] All of this contributed to their success.

Content of the Jesuit *Relations*

We must always keep in mind that the *Relations* were written by men inspired by deep religious convictions and filled with a vision of the world where God and the angels and saints, as well as the Devil and his demons, were players who took concrete action on earth, either by favoring the work of the missionaries or by placing obstacles on their path. Most of the events reported by the Jesuits that concern the missionary enterprise as such appear in an interpretive model where the forces of Good and Evil are waging a life-and-death battle where the Jesuits appeared as the soldiers of Christ, who come to America to liberate the region from Satan's hold: "I come here like the pioneers to dig trenches and then the brave soldiers [will come to] lay siege and capture the field," writes Paul Le Jeune, soon after his arrival in New France. The *Relations* contain numerous military metaphors that show in what spirit the Jesuits carried out their missionary work. Missionary strategies were "batteries that will destroy Satan's empire," knowledge of the Aboriginal languages was transformed into "arms required for the war," and incursions into native territory were presented as "sorties to attack the enemy on his own territory."

The *Relations* were thus the Jesuits' promotional material. They promote above all the glory of God as displayed in the mission to the Amerindians. This appears in depictions of the tenacity, faith and courage of the missionaries, who encountered numerous obstacles in their efforts to convert the aboriginal peoples. It also appears in the accounts of virtuous actions of native people who had been or were going to be baptized, and who often had to resist pressure from their families and friends. And it takes a very concrete form in what the Jesuits interpreted as signs of divine intervention—signs of God manifesting his support for the missionary project in various ways: punishments inflicted on those who refused to hear the call of the missionaries or who mocked their teachings, good fortune coming to those who listened to their preachings with an attentive ear, and so forth.

All these details were of considerable importance for the readers in France. For they were the rewards of their involvement in the conversion process. Briefly, since the Jesuits constituted a financially independent religious order, they had to maintain their own sources of financing through donations and what is to be considered as a spiritual economy. Generous benefactors interested in their own salvation would become part of the redemption process, through what was called the "communion des saints." They prayed (and gave money) for the Amerindian conversion, and in return the converts would pray for them. Even the dead contributed, since a soul washed by baptism was a prime intercessor to reduce one's own time spent in purgatory.

The *Relations* helped to convince the pious nobility and the rich bourgeoisie to contribute to the effort by donating money or goods. Colonial powers also benefited from these reports, which sparked colonization fever amongst colonists and merchants, demonstrating to everyone how successful the French were at colonizing America. The Jesuits also benefited by encouraging young French people to join the priesthood. Among other things, while sparking the religious fervour and the imagination, the *Relations* were responsible for the introduction of cloistered nuns to New France, who settled the whole social care system in the country: education, health, charity.

While they reveal the minds of the seventeenth-century missionaries, the *Relations* are also invaluable documents for reconstructing the history of the conversion of the Native peoples of New France. The Jesuits' writings are essential texts for determining the strategies and methods used in the conversion of aboriginal peoples.

Moreover, given the lack of writings by native people, the *Relations* are almost the only documents available which reveal their reaction to the missionary offensive. Conversion was obviously one Amerindian response, and the *Relations*, intended to be the account of how Christianity was introduced to North America, contain numerous examples of this. But the Jesuits also met with resistance—very strong at times—in the communities where they founded missions, because their desire to implant a new religion threatened many aspects of native cultures. The changes demanded by the missionaries were many, and at times went completely counter to practices that were fundamental to native societies.

The Jesuits were among the seventeenth-century French who had spent the most time among the aboriginal populations of North America. This lengthy period of contact made them privileged observers who sought, by the very reason of their missionary purpose, to understand the aboriginal societies so that they could take more effective action in their efforts to convert them. With their mastery of native languages, the Jesuits could go beyond simple description of the material aspects of the culture (dwellings, methods of transportation, etc.) and present other aspects more difficult for passing visitors to perceive (religious beliefs and practices, social organization, political structures, etc).

Some of the *Relations* are particularly remarkable for the amount of ethnographic information they contain: The 1636 *Relations*, for example, devotes several chapters to the Huron (Wendat) Nation. Its author, Father Jean de Brébeuf, had known the Huron since 1625 and spoke their language well. His account is filled with details about the Huron's language, their beliefs, myths, religious practices, social life, (marriages, festivals, games, dances, etc.) and their political structure (councils, laws and customs, etc.). It is in this *Relation* that we find one of the most detailed descriptions of the Feast of the Dead, a ceremony in which the Huron, before moving their village to a new location, placed in a common ossuary the bones of all those who had died in the preceding years.

Making use of the Jesuit *Relations* to reconstruct certain elements of native cultures nevertheless calls for some caution, because the missionaries of the seventeenth century did not think like modern anthropologists. Their descriptions are usually accompanied by a series of negative value judgments; in particular about practices they observed that went counter to Christian morality, which was the prism through which they viewed the aboriginal cultures. However, the Jesuits never tried to conceal their point of view, and the bias permeating their missionary literature is easy to detect"

Certainly many French people, in particular the *coureurs des bois*, made prolonged stays among the indigenous communities and were no doubt better integrated there than the missionaries, because they had no mission to change these societies. But, unlike the Jesuits, these Frenchmen had almost never written about their experiences. This makes the annual accounts by the Jesuits even more significant. They are often the only source available for reconstructing the broad outlines of the way of life and culture of the indigenous societies at the time of their first contact with Europeans.

Success of the *Relations*

The adventures and hardships that the missionaries endured, as well as their successes, though moderate, among the natives, earned them a great deal of publicity among readers from all levels of society. There were many reasons for their popularity. In general, the *Relations* are written in a clear and simple style, and were therefore accessible to many types of reader, from noblemen to merchants to peasants. Whether truly interested or simply curious, no one could resist the tales of the French missionaries who faced grave dangers among a people whose lifestyle and customs were completely foreign to them, and who told the tales with disarming simplicity.

We must note that the abrupt cessation of their publication, in 1673, was the indirect outcome of the controversies concerning the Chinese Rites, as Clement X forbade (on 16 April, 1673) missionaries to publish books or writings concerning the missions without the written consent of Propaganda. "The French Jesuits faced a dilemma. They could no longer publish their *Relations* without the Pope's authorization, and such a request would automatically lead to the French authorities' refusing to allow them to publish their accounts in France. The simplest solution was to stop publishing this type of text, which is what the Jesuits did. For some years, the Jesuits in New France were to continue to compile their annual *Relations*, no doubt in the hope that a solution would be found to the dilemma presented by the Papal brief, and they would be able to publish their accounts again. But this did not happen. Rome maintained its control over publication of missionaries' accounts and, after 1678, the Jesuits in New France stopped preparing their annual *Relations*, which could only have achieved their intended purpose if they were circulated in France.

Today, some book historians claim that there were also commercial factors involved in the decision to cease publication of Jesuit *Relations*. At the time of the last *Relation* of New France, readers' interest in America had substantially diminished and was replaced by a growing curiosity about the East.

But one must notice that from 1702 until 1783, a new collection of letters written by the Jesuits from all over the world (China, Middle East, India and America) was published, continuing to inform Europeans about the progress of the evangelical work.[14]

Publications and Editions

Copies of the *Relations* are rare today, but their popularity and the numerous variations in their printings have led most historians to agree that a large number of print runs had been produced. They have been printed several times from the nineteenth century on. They are now available online.

It was the archivist Edmund Bailey O'Callaghan's very brief statement entitled *Jesuit Relations* who put the Jesuit narratives back into the spotlight during the nineteenth century. O'Callaghan gave a brief but very useful summary of each *Relation* and even presented, with the help of his friend Jacques Viger, a table indicating the number of copies of *Relations* included in the largest American and Canadian collections.[15]

In 1858, four years after the collection belonging to the Legislative Assembly of Quebec had been destroyed in a fire, the province of Québec had the Relations of the Cramoisy series reprinted, without annotation; very soon it became scarce.[16]

Between 1896 and 1901, historian Reuben Gold Thwaites (1853-1913) gathered a team that undertook the monumental task of translating the Jesuit *Relations* into English. Thwaites provided not only the *Relations* texts but also many other papers, rare manuscripts and letters from the archives of the Society of Jesus, spanning a period from the founding of the order to the death of the last Jesuit of Montreal in 1791. This 18,000-page translation (from French, Italian and Latin) is gathered into 71 volumes and completed by a 2-volume index.[17] Since the beginning of the twentieth century, this edition was the essential tool of the historians. Thwaites' team did a wonderful job, considering the amount of works collected and translated in less than five years, but it worked quite far from the originals, and the different translations are not flawless.[18]

From 1967 on "the" editorial monument appeared. In effect, from that year on, Jesuit Lucien Campeau completed and revised Thwaites' edition, publishing regularly over the years all documents pertaining to the Jesuit mission of New France. An impressive scholar, Campeau found ten times the amount of documents Thwaites had located in the same period of time. Campeau died while working on volume IX, which was originally published in 1661.[19] Any scholar must now take into account this work, for it literally replaces that of Thwaites.[20]

This monumental work has been translated into English, though only in parts, since 2002.[21]

Conclusion

I would like to conclude with some remarks of interest for librarians: the *Relations* were, and continue to be, collected primarily by American and Canadian bibliophiles. The missionaries of the time did not have to deal with the boundaries of our southern neighbors, and their frequent journeys into regions that make up part of the present day United States is of interest to collectors of Americana. Furthermore, texts pertaining to the lifestyle of aboriginal peoples were of even more interest to American historians studying the First Nations. Dating from the O'Callaghan census, among the most notable collectors were John Carter Brown, A. Gallatin, O.H. Marshall, Henry C. Murphy of the United States and John Fraser, F. Griffin and Father Plante of Canada. Later, all of the great collectors of Americana and Canadiana, such as John Lenox and S.L.M. Barlow, would include the *Relations* in their collections.

Many of the large private collections of *Relations* can be found in Canadian libraries: the Philéas Gagnon Collection and the Witton Collection at the Montreal Public Library, the Lawrence Lande Collection at McGill University, the Javitch Collection at the University of Alberta, etc. All of Canada's large libraries have good collections of *Relations*, including the Library of Parliament, the Bibliothèque nationale de Québec and the Metropolitan Toronto Library, to name a few. The most complete collection is that of the Séminaire du Québec, which has all of the *Relations* except for the first one (of which no copy exists in Canada). The John Carter Brown Library in Providence, Rhode Island, houses the only complete collection.

Endnotes

1 John W. O'Malley, *The First Jesuits* (Cambridge MA, Harvard University Press, 1995) (1993). J. H. Pollen writes: "The "Relations" were of three kinds: Intimate and personal accounts sent to the father-general, to a relative, to a friend, or a superior, which were not meant for publication at the time, if ever. There were also annual letters intended only for members of the order, manuscript copies of which were sent from house to house. Extracts and analyses of these letters were compiled in a volume entitled: "Litterae annuae Societatis Jesu ad patres et fratres Ejusdem Societatis". The rule forbade the communication of these letters to persons not members of the order, as is indicated by the title. The publication of the annual letters began in 1581, was interrupted from 1614 to 1649, and came to an end in 1654, though the provinces and missions continued to send such letters to the father-general. The third class of letters, or "Relations" properly so-called, were written for the public and intended for printing. Of this class were the famous "Relations de la Nouvelle-France" begun in 1616 by Father Biard. The series for 1626 was written by Father Charles Lalemant. Forty-one volumes constitute the series of 1632-72, thirty-nine of which bear the title "Relations" and two (1645-55 and 1658-59) "Lettere de la Novelle-France" J. H. Pollen "History of the Jesuits before the 1773 suppression," *The Catholic Encyclopedia*, http://en.wikisource.org/wiki/Catholic_Encyclopedia_%281913%29/History_of_the_Jesuits_Before_the_1773_Suppression.

2 Reuben G. Thwaites quoted by Benjamin Sulte, "The Jesuit Relations and Allied Documents by Reuben Gold Thwaites," *The American Historical Review*, Vol. 2, No. 3, (Apr.,

1897): pp. 522-527; here p.522-523.

3 See for example, Bruce G. Trigger, *The Children of Aataentsic: A History of the Huron People to 1660.* (Montréal: McGill-Queen's University Press) 1976, 2 vol.; *Natives and Newcomers: Canada's "Heroic Age" Reconsidered (*Kingston: McGill-Queen's University Press, 1985); James Axtell, *The Invasion Within: The Contest of Cultures in Colonial North America* (New York: Oxford University Press, 1985); Denys Delâge, *Bitter Feast: Amerindians and Europeans in Northeastern North America: 1600-64* (Vancouver: University of British Columbia Press, 1993); Carole Blackburn, *Harvest of Souls: The Jesuit Missions and Colonialism in North America, 1632–1650* (Montreal: McGill-Queen's University Press, 2000); Dominique Deslandres, *Croire et faire croire. Les missions françaises au 17e siècle* (Paris : Fayard, 2003).

4 Michel Brisebois, "The Jesuit Relations at the National Library," *National Library of Canada Bulletin* 33, no. 3 (May-June 2001); article on line: http://epe.lac-bac.gc.ca/100/202/301/bulletin_nlc/2001/no3/p2-0105-01-e.html#a

5 Henri Jean Martin, *Livre, pouvoirs et société à Paris au XVIIe siècle (1598–1701)*, 2 volumes, Droz (Paris et Genève, 1969).

6 The Recollects are a reformed branch of the Franciscan order as are the Capuchins.

7 On this, see Louise Dechêne, *Habitants et marchands de Montréal au XVIIe siècle* (Montreal-Paris: Plon, 1974); Denys Delâge, *Le pays renversé : Amérindiens et Européens en Amérique du nord-est, 1600-1664* (Montreal: Boreal, 1985); William J. Eccles, *France in America* (Markham, Fitzhenry & Whiteside, 1990); Jacques Mathieu, *La Nouvelle France : les Français en Amerique du nord, XVIe-XVIIIe siècle* (Quebec: Presses de l'université Laval, 1991); Bruce G. Trigger, *The Children of Aataentsic. A History of the Huron People to 1660* (Montreal & London: McGill-Queen's University Press, 1976); Marcel Trudel, *Histoire de la Nouvelle France III, La seigneurie des Cent Associés, 1627-1663,* t.1, *Les évênements* (Montreal: Fides, 1979).

8 Paul Le Jeune, *Relation de ce qui s'est passe en la Nouvelle France, en l'annee 1633: envoyée au R.P. Barth. Iacquinot, provincial de la Compagnie de Jesus en la province de France par le P. Paul Le Jeune de la mesme compagnie, superieur de la résidence de Kebec* (Paris, Cramoisy, 1633).

9 Michel Brisebois, "The Jesuit Relations at the National Library," *National Library of Canada Bulletin* 33, no. 3 (May-June 2001); article on line: http://epe.lac-bac.gc.ca/100/202/301/bulletin_nlc/2001/no3/p2-0105-01-e.html#a

10 Founded in 1540 by Ignatius of Loyola, the Company of Jesus rapidly grew and spread all over the world so as when the founder died in 1566, the Company already had over 1000 members and administered about 100 establishments, not only in Europe but also in Asia, America and Africa. In 1615, the order's numbers reached 13 000 and the number of its establishments (residences, noviciates, colleges, etc.) had grown to approximately 500. For their numbers in France: Pierre Delattre, dir. *Les établissements des Jésuites en France depuis quatre siècles: répertoire topobibliographique, publié à l'occasion du quatrième centenaire de la fondation de la compagnie de Jésus*, Enghien : no publisher, 1940-1957, 5 vols.

11 Dominique Deslandres, *Croire et faire croire. Les missions françaises au 17e siècle* (Paris : Fayard, 2003).

[12] Quoted in Allan Greer, ed. *The Jesuit Relations. Natives and Missionaries in Seventeenth-Century North America* (Boston/New York: Boston/St. Martin's, 2000), 15.

[13] Allan Greer, ed. *The Jesuit Relations. Natives and Missionaries in Seventeenth-Century North America*, (Boston/New York: Boston/St. Martin's, 2000), 14–15.

[14] *Lettres édifiantes et curieuses, écrites des Missions étrangères par quelques missionnaires de la Compagnie de Jésus (*Paris, Nicolas Leclerc, 1703-1774) 32 vols; *Lettres édifiantes et curieuses concernant l'Asie, l'Afrique et l'Amérique avec quelques relations nouvelles des missions (*Paris, J. G. Mérigot, le jeune, 1780-1783), 26 vol. See, Catherine Desbarats, ed.; *Lettres édifiantes et curieuses* (Montréal, Boréal, Compact, 2006) "Postface," 223–243.

[15] E. B. O'Callaghan. *Jesuit Relations of discoveries and other occurrences in Canada and the northern and western states of the Union, 1632-1672*. (New York: Press of the Historical Society, 1847), 22.

[16] *Relations des jésuites: contenant ce qui s'est passé de plus remarquables dans les missions des pères de la Compagnie de Jésus dans la Nouvelle-France*. (Quebec: A. Côté, 1858) 3 vols.

[17] Reuben Golden Thwaites, *The Jesuit* Relations *and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791.* (New York: Pageant, 1959 [reprinting of the edition published between 1896 and 1901 by Burrows, Cleveland]). Accessible also on *Early Canadiana Online*: http://www.canadiana.org/eco/index.html.

[18] James McCoy, *Jesuit relations of Canada* : *a bibliography* (Paris: Arthur Rau, 1937).

[19] Lucien Campeau, *Monumenta Novae Franciae*, (Volumes I-III published by Archivum Romanum Societitis Jesu, Rome, and Les Presses de l'Université Laval, Québec.Volumes IV-VIII published by Archivum Romanum Societitis Jesu, Rome, and Éditions Bellarmin, Montréal). 9 volumes to date, 1967—.

[20] Codignola, Luca "The Battle is Over: Campeau's Monumenta vs. Thwaites's Jesuit Relations, 1602-1650," *European Review of Native American Studies* (1996) 10, no. 2, 3–10.

[21] Under diverse titles by William Lonc, S.J. & George Topp, S.J., Halifax: Catlin Publishers (Evolution Colonial and Early Frontier Bookshop series). From 2002 on. Also see abstracts of the Jesuit Relations in Allan Greer, ed. *The Jesuit Relations. Natives and Missionaries in Seventeenth-Century North America* (Boston/New York : Boston/St. Martin's, 2000).

PLENARY SESSIONS

Scholars Portal: An Experiment in Innovation
by
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Background

The Scholars Portal began with the funding of the Canadian National Site License Project (CNSLP) by the partnership of the Canadian Foundation for Innovation (60%), ten provinces (20%) and sixty-four Universities (20%) for a total of fifty million dollars in 1999. This project, which ran from 2000 through March 2004, focused on the licensing of digital collections in science, technology, the environment, and medicine, with the goal of transforming the research process with the introduction of a critical mass of digital collections. The participating Ontario universities, represented by the Ontario Council of University Libraries (OCUL), decided to cover 40% of the funds required to license the digital resources and used the 20% provincial government match to invest in a state-of-the-art research infrastructure, instead of content, to create the Ontario Infrastructure Initiative which would become Scholars Portal.

The Canadian National Site License continues beyond its life as a project in its incorporated guise as the Canadian Research Knowledge Network (CRKN). Having been incorporated on April 1, 2004, it oversees an annual budget of approximately $100 million on behalf of its now seventy-two university members. In February 2008 a second proposal, the Digital Content Initiative, was successful in receiving a grant from the Canadian Foundation from Innovation. The forty-seven million dollar grant was to acquire social sciences and humanities content (in a partnership of CFI (60%), eight provinces (20%) and sixty-seven Universities (20%) from all ten provinces.

In June 2008, the collections acquired for the Digital Content Initiative were announced. They included eight collections from Adam Matthew (China: Trade, Politics and Culture 1793-1980, Defining Gender 1450-1910, Online Eighteenth Century Journals I, Eighteenth Century Journals II, Empire Online, Mass Observation Online, Medieval Travel Writing, and Slavery, Abolition and Social Justice 1490-2007), as well as Cairn, Érudi, Classical Scores (Gibson/Alexander Street Press), Theatre in Video (Gibson/Alexander Street Press), Taylor & Francis HSS e-books, and Periodical Archives Online (Micromedia/ProQuest).

Scholars Portal

Scholars Portal is, as mentioned, a state-of-the-art infrastructure designed to provide researchers with the access and tools required to support their information needs. OCUL maintains a team of thirteen staff at our service provider (and member) University of Toronto.

Scholars Portal began with six objectives:

1) Secure archiving of electronic resources
2) Provide reliable and rapid access to information across the province
3) Foster innovation in the delivery of information to researchers
4) Integrate information resources with courseware
5) Link resources to allow researchers to explore relationships

6) Avoid duplication of effort in managing electronic resources

Scholars Portal is currently made up of eight services: E-journals, Racer, Scholars Portal Search, RefWorks, SFX/GetIt, Verde, ODESI, and E-books

Scholars Portal Service: E-journals

The E-journals service provides access to e-journals that are locally loaded on Scholars Portal, allowing tight integration with other services on Scholars Portal and with courseware. Currently running on ScienceServer software, the E-journal service (like all the Scholars Portal services) allows member libraries to brand their electronic resources, thus ensuring that researchers understand that the electronic resources were brought to them by their university library.

With the migration of the service to a Mark Logic-based application, scheduled for launch in January 2009, it will also become a trusted digital repository with a far more sophisticated and yet simple interface. This interface will allow researchers to access tables and figures, and related works through keywords and top journals, as well as letting them follow links through citations and bibliographies.

Scholars Portal currently provides access to a collection of 13.1 million articles from 8,500 scholarly journals. It allows a single search of content from eighteen commercial publishers, with the full-text in PDF for all publishers and XML for three publishers. Data received from publishers is organized by title and issue and consists of SGML/XML article headers and full-text XML/PDF.

Scholars Portal Service: Racer

Racer is a shared inter-library loan/document delivery system for nineteen of the twenty schools using the VDX software allowing both mediated and self-service ILL/DD. It supports ISO protocol messaging for borrowing and lending, and includes a Z39.50 based searching of library catalogues which allows for automatic creation of rotas.

With over half a million transactions in 2007, Racer has now processed over 3 million transactions since its inception.

Scholars Portal Service: Scholars Portal Search

Scholars Portal Search is a local implementation of Proquest's Illumina platform. It provides a mirror of all Proquest content as well as locally loaded databases from eight publishers, including ISI, Gale, Wilson, and Elsevier. Scholars portal Search allows a single search of over 150 million abstracts and full-text records in 130 databases.

Scholars Portal Service: RefWorks

Scholars Portal maintains a local implementation of the RefWorks citation management service which supports thirty-seven schools across Canada as well as the twenty OCUL schools. This allows researchers to begin at any of our twenty universities as undergraduate students and to maintain access to their RefWorks accounts as they move through their academic careers from student to researcher to professor and beyond (directly through RefWorks when and if they leave the academic environment). Training on citation management software is simplified as RefWorks has become standard across our institutions. With its facilities to import and export citations, researchers can also take advantage of other citation management software, should they wish to do so. Researchers can also 'publish' their bibliographies through RefShare. We currently have over 180,000 accounts and over 100,000 logins per month during peak periods

Scholars Portal Service: SFX/GetIt

SFX/GetIt is an OpenURL resolver service for the twenty OCUL libraries. It includes a shared instance for managing consortial products as well as individual instances for each school. SFX/GetIt supports A-Z lists for E-Journals and allows researchers to click through to the full text version of their choice when multiple sources are available.

Scholars Portal Service: VERDE, Electronic Resource Management

Verde, Scholars Portal's Electronic Resource Management tool, is based on DLF ERMI data and workflow model. It includes a central instance for managing consortial licenses and nine members support local installations which are synchronized with the knowledge base in SFX. Verde was selected for its ability to manage consortial resources as well as local resources. This has been a challenging implementation as the software was in development during the initial two years.

Scholars Portal Services: ODESI

Ontario Data Documentation, Extraction Service and Infrastructure Initiative (ODESI) provides access to numeric data such as Statistics Canada, Gallup, and public domain data files. It uses Metadata mark-up based on DDI (Data Documentation Initiative) and provides end-user access via Nesstar data publishing platform (see opposite page, top).

Scholars Portal Service: E-Books

This service is an implementation of a local delivery platform for electronic books. Content will come from commercial publishers and as well as open access sources such as the Open Content Alliance / Internet Archive. The start-up goal of 150,000 e-books should be accessible in early 2009. E-books are currently being accessed through the ebrary site (see opposite page, bottom).

Scholars Portal: Next Steps

With the transition of the e-journals to Mark Logic, status as a Trusted Digital Repository (TDR) becomes possible. Scholars Portal is contracting with the Centre for Research Libraries (CRL) for an evaluation of its services as a TDR. Scholars Portal is also considering a proposal from its Map Group to develop a Geospatial Portal that would support geospatial data as well as geo-coded data services. The project includes metadata standards, a discovery layer, and a tool kit for researchers. Following the development and implementation of a Geospatial Portal, it is likely that Scholars Portal will turn its interest towards a multimedia (sound, image, video, etc.) portal. Finally, the question of discovery layer search capabilities is under discussion. Eight of the twenty OCUL members have projects to implement local discovery layer search capabilities. The Tri-University Group (University of Guelph, Waterloo University and Wilfred Laurier University) is working with PRIMO from ExLibraris; Queen's University is working with BiblioCommons; University of Western Ontario is working with Encore from Innovative Interfaces; and University of Toronto, McMaster University and the University of Ottawa are working with Endeca.

As the examples from the University of Toronto show, these discovery layers will allow a single search box as in Google, displaying all formats together, and ranking results by relevance and relations with other data and materials. Some even allow graphical representations of the books on a bookshelf.

This graphic bookshelf would allow researchers to browse the shelves of our virtual library just as they would when they visit our stacks. It could also be possible to provide mind maps based upon keywords allowing researchers to see the different definitions of words and the relationships between these words.

Our Scholars Portal team will be studying these eight discovery layer implementations and assessing which discovery layer search capabilities should be developed on our portal. At the same time, each of our member libraries will be benefiting from the implementations of the others as we will share the experiences and bring these findings together with the results from a user study that we are currently doing with Usability Matters to inform developments on Scholars Portal.

Scholars Portal and access to e-resources have revolutionized the way our researchers approach their research. This is true not only in the sciences, but we are now seeing that it is true in the social sciences and humanities as well. While books continue to play an important role, the sophisticated functionality provided in the access to electronic books, journals and databases has begun to change even the type of research possible. Access to rare materials that used to require a trip abroad can now be gotten through the click of a mouse, and while there are occasions when a researcher might need to consult the original, much of the research can be done in advance through access to electronic versions.

Our research world is changing and will continue to change as we digitize more and more of our collections—but digitization is a topic for another day!

Church and State in Canada
by
Gregory Baum, McGill University

Canada was founded in 1867 as a dominion under the British Crown. The new country was a confederation of four British colonies north of the American border. One of these colonies had been under the French Crown until 1760 when—after a military defeat—it was ceded to the British. The four colonies did not have much in common, and their populations did not know one another. The creation of Canada was not the achievement of a people's movement, nor was it carried by a common sentiment; it was the product of politicians, businessmen, and representatives of the Crown as a major political project to protect the British presence in North America and extend it across the continent to the Pacific Ocean. Eventually, thanks to immigration and the spread of the population, the original four provinces were joined by other provinces and territories.

Canada was the product of hesitant compromises spelled out in a legal document, the British North America Act. The new country was not held together by common symbols, a common philosophy, or a set of values shared by all its citizens. The British Crown, venerated in the English parts of Canada, remained a symbol of foreign domination in French parts of the country. Many Canadians looked upon the new confederation as a magnificent experiment, uniting two distinct civilizations—or two "races," as it was then called—the British and the French. Yet other Canadians thought of the experiment as rather tentative. Ever since its foundation, Canada has survived, developed, and flourished thanks to an endless series of compromises.

At one time a Canadian review promised an award for the invention of a Canadian equivalent to the expression "as American as cherry pie." The first prize was given to "as Canadian as possible under the circumstances."

The Churches in Canadian History [1]

Confederation did not affect the important role which the churches had played in the four original provinces. The British North America Act, unaffected by Enlightenment thought, did not adopt the American legal principle of the separation of church and state. The Canadian approach was pragmatic. Nowhere in the country was the church legally established, such as it was in Britain; yet seeing Canada as a Christian country, the provincial governments fostered Christian cultural practises and financed Christian schools and colleges. The one regulation of the British North America Act that affected religion demanded of Ontario to support Catholic schools for the Catholic minority and of Quebec to support Protestant schools for the Protestant minority.

To this day, Ontario has a publicly founded separate Catholic school system. A few years ago, Quebec decided to abolish the confessional public schools, Catholic and Protestant, yet it continues to offer financial support for private Christian and Jewish schools.

Let me say a few words about the role of the churches in the four colonies that came to constitute the Canadian dominion.

Quebec

Since the Edict of Nantes of 1598 had granted civic freedom to Protestants in France, it is not surprising that the founders of the French colony, then called *le Canada*, included Catholics and Protestants. Yet when Louis XIV in 1685 revoked the Edict of Nantes, French Protestants had to flee their homeland: they also disappeared in the French colony. The Catholic Church thus became the single agent that offered spiritual, social and educational services in *le Canada*. After the conquest and the subsequent cession of Canada to the British Crown in 1763, the Catholic Church defended the social identity of *les canadiens*. So unanimous was the public resistance to assimilation that the Crown decided to acknowledge the French Canadian social identity in the Act of Quebec of 1774. The British Crown now protected the French language, the Catholic religion and the French legal tradition. In response to this concession, the Catholic bishops became willing supporters of the British Monarchy. Still, the Catholic Church was never legally established; it was not a State Church, following the British model. In the 1830s ,when the patriots in Quebec revolted against the Crown and demanded representative government, the Catholic bishops condemned their action and excommunicated the rebels. From the 1840 on, the Catholic Church organized itself in Europe as a movement of resistance against the liberal state, religious pluralism and civil liberties. Affected by this movement, the Church in French Canada became a powerful cultural force opposed to liberal ideas and defined the French Canadian identity as anti-modern, resisting the Protestant and, later, the secular culture of North America. In 1867, the bishops, after consulting with the Pope, approved of the Canadian confederate experiment, confident that the new political arrangement would not undermine the Catholic character of their province.

English Canada

In English Canada, the Crown tried twice, unsuccessfully, to create an Anglican establishment.[2] The first attempt was in Halifax, Nova Scotia, after the American Revolution of 1776; yet the project was undermined by the rapid spread of the New Light Baptists. In Ontario of the 1830s, the elite families with a special relation to the Crown provided funds, the so-called clergy reserves, for the establishment of the Anglican Church. Here the rapid spread of the Methodists prevented this from happening. The clergy reserves were subsequently used to offer support for all the Churches. These events assured that Protestantism in Canada would be pluralistic.

Confederation in 1867 had a great influence on the Protestant Churches. Prior to that date, the various denominations—Anglican, Presbyterian, Methodist and so forth—located in the different colonies, had no contact with one another. Now belonging to the same country, the denominations wanted to transcend the provincial boundaries and acquire country-wide unity. This search for greater unity even generated a project to unite the Presbyterian, Methodist, Congregational and Anglican churches to constitute a single United Church of Canada. Its advocates thought that just as French Canada was represented by a single church, so English Canada should be. This project produced the United Church of Canada in 1925. Negotiations for the subsequent union with Anglican Church continued but they were eventually abandoned in 1970. As a result of this movement towards unity, the organization of Christianity in Canada is quite different from that of the United States. While there are a multitude of denominations in America, in Canada the great majority of Christians belong to three churches: Catholic, United, and Anglican. According to an amusing remark of Reginald Bibby, a Canadian sociologist of religion, Christianity in the U.S. is a reflection of the free market system, while in Canada it mirrors a monopoly economy.

Prophetic religion

Until the 1960s Canada saw itself as a Christian country. Yet this does not mean that Canadian Christianity was always conservative. Sociologists distinguish between the 'priestly' and the 'prophetic' functions of religion.[3] The priestly function is to foster respect for authority, obedience to the State and conformity to the dominant ethos, while prophetic religion challenges the existing order and projects an alternative vision of society. While religion in Canada tended to be priestly, favouring a harmonious relationship with the government, it also produced important prophetic movements. Of greatest influence was the "Social Gospel" in western Canada, [4] a principal source for the creation, in 1932, of the Cooperative Commonwealth Federation[5] —a Canadian, British-style socialist party—which thirty years later became the New Democratic Party. The social democratic values of Canada that support the public health care system and other measures of social security is to a large extent the fruit of progressive Protestantism in this country. Among the prophetic currents supported by Protestants and Catholics belong the religiously-based cooperative movements in various parts of the country that produced models of economic development, at odds with the capitalist ethos. Famous among them is the Antigonish Movement in Nova Scotia.[6]

The Secularizing Trends after 1960

We now come to the 1960s, when a wave of secularization produced significant changes in Canadian society and challenged the close relation between church and state. Most dramatic is the story of Quebec.

Quebec

For a period of twenty-five years prior to 1960, Quebec lived under the reactionary government of Maurice Duplessis, who relied on the Catholic Church to foster cultural conformity and obedience to authority. Since his government had no ministries of education, public health and social assistance, Duplessis asked the Catholic Church to assume responsibility for these services. Directing and staffing Quebec's schools, hospitals, and institutions of social service, the Catholic Church acquired a bureaucratic omnipresence in Quebec, for which there are few, if any, historical parallels.

The leaders of the English minority approved of the Duplessis government. They constituted the industrial and commercial elite in Quebec. Making English the language of business and labour, they prohibited French Canadians from working in their mother tongue. Duplessis's approach to schools and the other social institutions suited the English-speaking minority well since it permitted them to organise these institutions for themselves without recourse to the government.

With the election of the Liberal party in Quebec in 1960 a cultural explosion—the so-called "Quiet Revolution"—took place in the province. French Canadians wanted to be masters in their own house, create a social democratic society, reduce the power of the clergy and the English elite, make French the public language of Quebec, and explore their own creativity in areas previously forbidden. Since this occurred at the time of Vatican Council

II, at which the Church redefined its relation to democracy and human rights, many Quebec Catholics participated in this cultural revolution with great enthusiasm. The Catholic bishops eventually appointed a study commission, chaired by respected sociologist Fernand Dumont, to study the emerging society, listen to the aspiration of the Catholic people, and propose a new way of being the Church in changed cultural circumstances. Yet when the Dumont Report was published in 1971, something totally unexpected had happened. Vast numbers of Quebecers—according to some, two-thirds of the population—had ceased to practise their faith, dropped out of the Church, and defined themselves aggressively as secular.

What had happened? The rapid secularization of society was in part a reaction to the heavy-handed cultural power exercised by the Church, especially during the Duplessis years. Quebecers now referred to this period as *la grande noirceur*, the great darkness. Added to this was the emergence of a new collective enthusiasm, the building of the Quebec nation. Prior to 1960, French Canadians thought of themselves as a nation, the centre of which was the province of Quebec, yet whose members lived also as minorities in other parts of Canada. They thought of their identity in ethnic terms. In the sixties, French Canadians in Quebec, struggling for collective self-determination, became aware that French Canadians outside Quebec were increasingly losing their identity and becoming English-speaking. French Canadians in Quebec now came to look upon their province as a nation; they called themselves *les Québécois*, something they had never done before; and they recognized as Quebecers all the people living in the province, whatever their ethnic origin. They now define the national identity in territorial terms, no longer tied to ethnicity. I, who now live in Montreal, belong to the Quebec nation, while ethnic French Canadians living in other provinces do not.

Dropping their religion, Quebecers did not lose their collective enthusiasm. Before 1960 many thought of themselves as a colonized people and as second-class citizens in Canada; now, thanks to the Quiet Revolution, they recognized themselves as a nation, as a creative people eager to build their society. Some of them were convinced that their flourishing as a people was possible within the framework of the Canadian confederation, while others believed that to flourish political sovereignty was necessary. .Until now, two referendums were held, in which a small majority favoured staying within Canada.

Quebec has become a very secular society. Many people harbour resentment against religion. The Catholic bishops have reacted to the new Quebec with much wisdom. Instead of scolding people for leaving the Church, the bishops, following contemporary Catholic social teaching, have become spokesmen for greater justice in society and extended their solidarity to the working classes, the poor and recent immigrants.[7] They have refused to take sides in the public debate between federalists and sovereignists, yet they have offered original ethical reflections on nationalism.[8] According to them, national self-affirmation is ethical only 1) if there is respect for the rights of minorities, 2) if it aims to produce a more just and more open society, 3) if it envisages peaceful relations with the adjacent nations, and 4) if the nation does not become the highest value, which would be idolatry.

A recent debate in Quebec has provoked an extended reflection on the relation of the State to the Church and religion in general. The cause of this debate is a certain unease produced among Quebecers by recent immigrants from Asia and Africa who are deeply attached to their religion, wear garments or symbols that identity them as people of faith and sometimes ask public institutions such as schools and hospitals to make special accommodations for them.

Quebecers are more nervous about this religious pluralism than English-speaking Canadians. This is a phenomenon that deserves a careful analysis.

In the 1970s the government of Canada introduced a social policy which honored the cultural pluralism of the country and offered financial support for the cultural activities of the immigrant communities. This policy helped the new immigrants to feel at home in Canada, become active citizens and cooperate with other Canadians in building the common society. The Quebec government rejected the policy of multiculturalism; it proposed instead an alternative approach to cultural pluralism. Quebec's public policy makes a clear distinction between the host culture and new cultures brought by the immigrant communities. Since the host culture constitutes a tiny minority on the North American continent, it is in need of protection by the government. This is the reason why Quebec has rejected the bilingualism introduced by the federal government and instead declared French as Quebec's official language. Quebec's policy dealing with pluralism is called *l'interculturel* or interculturalism. This policy welcomes the incoming cultures and fosters dialogue and interaction between the host culture and the incoming ones, hoping thereby to generate a set of public values that enables all Quebecers, whatever their cultural origin, to work together and build their society. Quebecers of old stock experience a certain insecurity because a large percentage of immigrants are reluctant to learn French and prefer, not surprisingly, to seek integration into English-speaking Canada—English being the language of North America and the global world. This preference may eventually affect the language of work and commerce in Montreal, moving it back to English, recreating the situation prior to the Quiet Revolution.

That immigrants for religious reasons want to be visibly different from society's mainstream suggests to some Quebecers that they want to remain outsiders. More than that, since many Quebecers have left their faith behind and are still resentful of the culturally dominant Catholicism of the past, they are now disturbed by the new presence of religious garments and symbols in public life. The men and women who most visibly manifest their religion are found among Muslims.

Sociologists have reflected on this phenomenon.[9] They argue that since Protestantism provides images of pluralism, the secularization of Protestant cultures is a gradual process that produces no major upheaval; yet since Catholicism provides images of totality, the secularization of Catholic cultures produces a division in society between secular and religious citizens, each claiming to have the total truth. Secularism as total truth is actually proposed by certain Quebecers. When I discuss these issues in Quebec, I often say that many Quebecers have rejected their Catholic faith while holding on to Catholic intolerance—a feature of Catholicism prior to Vatican Council II.

The debate about the presence of religious signs in public life, accommodations to religious practises in public institutions and the perceived threat to Quebec's cultural identity has prompted the government to review its public policies. The government appointed a commission, chaired by two well-known Quebec intellectuals, Gérard Bouchard and Charles Taylor, whose task was to examine Quebec's legal tradition with regard to pluralism, hold public hearings in the various parts of the province and produce recommendations to clarify Quebec's public policies. The Bouchard-Taylor Report was published at the end of May 2008.[10]

What interests us in the present context is what the report says about the state's relations to the church and religion in general. The report defends *la laïcité de l'État*—in English, the state's neutrality in regard to religion. In France *la laïcité* is an essential element of the republican tradition: it acknowledges religious liberty for all citizens, yet it interprets religion as a purely private conviction for which there is no place in the public sphere. That Muslims in France want to be acknowledged as a community and express their religion in visible signs is being widely interpreted as an offence against *la laïcité*. The French government has decided to forbid Muslim girls and women from wearing the Islamic veil in schools and other public institutions. A small organization in Quebec advocates the introduction of *la laïcité* following the French interpretation.

The report upholds the American understanding of *la laïcité*, i.e., the neutrality of the state in regard to religion. The report calls this *la laïcité ouverte*. While the state remains aloof from any religion, it is not hostile to religion nor does it advocate atheism as the official philosophy. The report proposes that religious liberty, protected by Quebec's Charter of Rights and Freedoms, assures that men and women are free to practise the religion of their choice, organise themselves in religious communities, and make use of visible signs to manifest their presence. The report makes no concession to Quebecers who want to remove religious symbols from the life of society.

Still, there is one exception: functions of government must symbolise the neutrality of the state, which means that the offices of government and the men and women exercising governing authority (members of parliament, judges, mayors, etc.) must be free of religious symbols. The report mentions in particular that the crucifix on the wall of Quebec's parliament (*l'assemblée nationale*) no longer seems legitimate. At the same time, the Catholic symbols and monuments that adorn the Province of Quebec constitute a religious patrimony that is legitimate and deserves protection. According to the report, the large cross on Montreal's mountain does not signify that Montreal is a Catholic city; it is simply a reminder of a rich historical period that now belongs to the past. According to my reading of the report, towns and villages may celebrate Christmas and set up Christmas trees, following an ancient cultural tradition.

The Report has provoked a lively debate, and its recommendations have as yet not been accepted by the government. In my opinion, the government will endorse *la laïcité ouverte* of the State, seeing that even the Catholic Bishops Conference has expressed its approval. The only thing the bishops criticized is that the Report speaks about Catholicism as if it belonged to the past, thus failing to recognise its present-day vitality among vast numbers of Quebecers.

English-speaking Canada

In the 1960s the wave of secularization also passed through English-speaking Canada—in a gradual manner, producing no cultural upheaval. The decline of religious practice among Protestants and Catholics has been studied and recorded by the Canadian sociologist Reginald Bibby.[11] The enthusiasm generated among Catholics by Vatican Council II waned when the promises of greater openness were not kept by Rome. Paul VI's encyclical of 1968, condemning all artificial forms of birth control, was not well-received, especially since the papal commission appointed to study the issue had recommended that the Church modify its teaching.[12] A courageous statement published by the Canadian Catholic bishops expressed respect for Catholics who were not convinced by the papal teaching.[13]

What flourished in Canada in the 1960s and 1970s was ecumenical dialogue and cooperation between Protestants and Catholics. It is no exaggeration to say that a profound cultural change took place in Canada, replacing the prejudice and social separation between Protestants and Catholics with an ecumenical acceptance of confessional differences—a development to which the growing indifference to religion may have made a contribution.

Accompanying the numerical decline of the churches was a shift in the ecclesiastical leadership from support for the priestly function of religion to the prophetic one. Representing minorities, the churches were no longer inclined to bless the existing order; they now felt free to become critics of society. The Canadian government customarily asked a number of public institutions, including the churches, to submit briefs offerings their views on topics of public concern. In the 1970s the Protestant and Catholic Churches were able to produce such briefs in cooperative fashion and address the government in a single voice. [14] In the 1970s, the Catholic bishops, influenced by liberation theology and the social teaching of the Latin American bishops, produced a series of pastoral statements critical of the existing order that asked the government to control the unregulated market system.[15] The pastoral statement of 1981 analyzed the inequalities in Canadian society and denounced the forces that were producing it. This angered the government and prompted the prime minister to suggest that the bishops restrict their attention to religious issues. The bishops replied in a pastoral statement demonstrating that their social message was based on Scripture and thus guided by religious concern. [16]

At this very time, a debate was taking place in Canada over whether God should be mentioned in Canada's new Constitution. It was eventually agreed upon that a reference to God be included in the preamble to the Constitution. It now says that "Canada is founded upon principles that recognise the supremacy of God and the rule of law." It is worthwhile to analyze this debate since it sheds light on the changing relationship between the state and the churches.

Aside from the British North America Act, Canada did not have a constitutional document addressing the relationship between church and state. To make changes in this Act still required the permission of the British government. This colonial dependence offended many Canadians. By contrast, many French Quebecers were pleased that the Canadian government could not, without permission, modify the regulations of the British North America Act. They were afraid that English-speaking Canadians, now the great majority, might undermine their national existence. It was Prime Minister Pierre Eliot Trudeau who persuaded the government to sever this dependence on Westminster, produce a Canadian Constitution, and add to it a Charter of Rights and Freedoms. This produced a major change in Canadian society. At the end of the process, in 1982, Quebec refused to sign the new Constitution. To this day Quebec government has not changed its mind.

To understand the political passion of Pierre Trudeau it is important to know something of his history. As a young student at a Catholic college in Montreal, Trudeau embraced a conservative Catholicism, hostile to the Protestant and secular culture of North America.[17] He even endorsed the reactionary nationalism promoted by certain priests. He was subsequently influenced by progressive Catholic thinkers from France—Jacques Maritain and Emmanel Mounier—which reconciled him to the pluralism of modern society. He eventually adopted the political ideas of classical British liberalism. He joined the federal Liberal Party, promoted civil liberties and strongly opposed the emerging nationalism in Quebec. He did not notice that this new nationalism was left-wing, social-democratic and open to pluralism: he continued to associate nationalism with the right-wing, clerical political movement of the 1930s and 1940s. He committed himself to Canadian federalism and invented a series of legal institutions to protect the unity of Canada. He wanted a Constitution for Canada which presented Quebec as a province like all others and had complex rules for constitutional changes, making it unlikely that Quebec could ever modify its status. To promote the unity of Canada, Trudeau introduced a policy of bilingualism, assuring that French and English Canadians to could address courts and other government institutions in their mother tongue. He also wanted the Constitution to introduce multiculturalism in Canada, which many Quebecers interpreted as an effort to reduce their nation to the status of a cultural community.

The new Charter of Rights and Freedoms was a purely liberal document, protecting individual civil liberties without acknowledging the socio-economic rights mentioned in the Universal Declaration of Human Rights of 1948, promulgated by the United Nations. Nor did the Canadian Charter refer to the collective rights protected by various conventions of the United Nations—with one exception: the Constitution recognized the ancestral rights of the Native Peoples.

In his personal life Trudeau remained a believing and practising Catholic. Yet as a philosophical liberal he distinguished between the sacred and the secular, the former defining the sphere of religion and the latter the life of society. Deeply committed to personal freedom, Trudeau introduced a new law in 1968, the so-called Omnibus Bill, which made radical changes in Canada's criminal code.[18] The new law decriminalized the sale of contraceptives as well as homosexual acts performed in private. "The state," Trudeau said, "had no place in the bedrooms of the nation."[19] The new law also permitted abortions to protect the health of the mother, according to the judgement of the hospital's appointed ethics committee. The Catholic bishops expressed their disapproval of the Omnibus Bill since it violated Catholic ethical teaching. Yet the Canadian public on the whole approved of Trudeau's distinction between the sacred and the secular and gladly embraced the new freedom.

The same distinction was invoked by Trudeau in the debate over whether the new Constitution should mention the name of God. He was quoted in the *Globe and Mail* as saying "It is strange, so long after the Middle Ages, that some politicians felt obliged to mention God in the Constitution which is, after all, a secular and not a spiritual document."[20] In the caucus of the Liberal Party he said "God does not give a damn whether or not he mention in the Constitution."[21] Eventually, as I mention above, God's name was mentioned in the preamble of the Constitution, yet the gradual secularization of society had produced a culture in which the majority of Canadians did not care one way or the other. The Catholic bishops, representing over half the population of Canada, were no longer heard when they spoke on public issues, whether their message dealt with sexual ethics or economic justice.

To explain the trend in Canadian society to favour increasingly liberal laws with regard to personal life, I wish to mention two factors in particular, First, the Charter of Rights and Freedoms introduced in 1982 caused a profound change in Canadian political life. Until them Canada had followed the British tradition regarding parliament as the highest authority and expecting parliament to make the decision important for the life of society. The Charter changed this. Now the courts of law had the authority to decide whether or not certain acts were in conformity with the Charter. To give a well-known example, in 1988 the Supreme Court of Canada declared that the existing legislation regarding abortion violated the principle of the Charter that "everyone has the right to life, liberty, and the security of the person and the right not to be deprived thereof . . . " The decision to decriminalize abortion in Canada was not made by the elected members of parliament, but by the judges appointed to the Supreme Court.

The debate about abortion continues in Canada. The Court was asked, but did not decide whether the principle that everyone has a right to life also applies to the foetus. At present a bill has been proposed in parliament to accuse of manslaughter a person who by hitting a pregnant woman produces a miscarriage. Canadians who support the decriminalization of abortion look upon this bill as reopening the abortion debate, for if the foetus is recognized as a full human being, the Supreme Court may decide to review its earlier decision. The advocates of the new bill deny that they wish to revisit the abortion debate. The present Conservative government favours the passing of the bill.

There is a second factor that explains why the Canadian government has introduced increasingly liberal laws regarding personal life. The second largest church in Canada, the United Church, has developed principles of Christian ethics that differ from the traditional Christianity defended by the Catholic Church and the conservative Protestant Churches. I already mentioned that the ecumenical agreement on social and political ethics between the United and the Catholic Church in the 1970s did not survive in the 1980s, since the two Churches differed increasingly on important ethical issues. The United Church committed itself to the equality of men and women, both within their own institutions, thus allowing the ordination of single and married women, and within society, thus supporting the feminist agenda on all levels of public life. The United Church also allows divorced men and women to marry again, thus removing the traditional taboo from dissolving the marriage bond. After studying the issue and debating it in the local congregations for twelve years, the United Church decided to accept gays and lesbians as full members of the Church and, if they so wish, to present themselves as candidates for ordination. The Church also approved of same-sex marriage. What follows from this development is that the voice of Canadian Christians on these matters is now divided. Since politicians hear discordant messages from Canadian Christians, they no longer listen to the Churches and rely instead on their own humanist reflections.

In July 2005 Canada became the fourth country in the world to legalise same-sex marriage. The Prime Minister Paul Martin, a believing and practising Catholic, felt fully justified to support the new federal law because eight of the ten provinces and two of the three territories had already approved of it, representing 90% of Canada's population. Three thousand same-sex marriages had already occurred. Paul Martin's bishop and his parish priest recognized that democracy obliged him to support the new law. In addition to this, Paul Martin was personally convinced that recognizing same-sex marriage was a good thing. In a public interview, he mentioned that the daughter of close friends of his had led a profoundly troubled life until she accepted her sexual orientation and found a same-sex partner with whom to share her life.

Conclusion

We noted in our discussion of Quebec that the Bouchard-Taylor Report offered a clear definition of the relationship between the state and religion. There is no such definition in English-speaking Canada. Canadians prefer pragmatic decisions, leaving matters vague while hoping for intelligent compromises. Despite the growing distance between church and state, the government in several provinces still funds a Catholic school system, subsidizes Christian colleges and universities, and offers some financial help to Christian seminaries. In Ontario the public universities have associated or affiliated with Catholic and Protestant colleges, partially supported by government funds.

Certain Christian activities still take place within Canada's political parties. Evangelical groups from Western Canada which promote conservative social values are represented in the Conservative Party. In Canada, Evangelical Christians tend to be moderate; they differ strikingly from the right-wing Evangelical groups closely allied to the Republican Party in the U.S. until recently. The Evangelical Fellowship of Canada is concerned with issues of social justice, poverty and world hunger. There are also left-wing Christians active in the New Democratic Party, the Canadian social-democratic party rooted in part in the Social Gospel tradition. Since, with the rest of Canada, this party has become very secular, some Christian members of parliament, Protestant and Catholic, decided to hold a meeting at the party's national convention in 2004, to which they invited the members of the party who were socialists for religious reasons. The meeting was attended by two-hundred-fifty men and women. Still, on the whole, Canadian politicians prefer not to speak about God nor make use of religious language. In this area Canada's political culture is quite different from the American one.

It deserves to be mentioned that Canada now enjoys a remarkable religious pluralism. Many of the recent immigrants from Asia, Africa and Latin America are profoundly attached to their religious traditions. It is therefore not only the cultural secularization of the country that creates an aloofness between the state and the churches. The state's neutrality regarding religion in a religiously pluralistic society is demanded by justice. This is the reason why a revival of Christian faith in Canada—if it should occur—would not alter the state's aloofness from the churches.

Endnotes

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PAPERS AND PRESENTATIONS

Acquiring Special Collections: Faculty Intentions, Family Inclinations, Librarian Interventions, Student Interjections

by

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The special collections and archives of many academic libraries began with the donation of collections of materials from friends of the library, university, or local area. The 1920s and 1930s contain many stories of notable philanthropists who gave their prized collections to universities. Today, collection donations are the proverbial double-edged sword for many libraries. The purpose of this paper is to explore the views of four stakeholders who are part of the special collections donation process from the perspective of a library director. Negotiating the many possible tensions among faculty and university officials, donors and their families, students and scholars, and librarians and library staff is a delicate balance for library administrators. We must recognize the potential value and positive aspects of donations while minimizing the negative pitfalls that they may unwittingly carry along with them.

Special Collections Donations in the Headlines

Before examining the stakeholders, we will review several special collection donations that typify characteristics of gifts to university libraries: relationship to the university, geographical collections, mission/purpose fit, and just because/no apparent reason. The first example contains the headline: "Alumnus Windfall for Univ. of VA: Former engineering student gives documents valued at $25 million."[1] Along with the valuable collection of books and papers, this alumnus also provided funding to house the collection. In 2004 The Albert H. Small Special Collections Building was opened at the University of Virginia. In addition to being a university graduate, this donor was also a member of the Board of Visitors, a position illustrating personal and financial support for the institution.

A second example wherein the donor had a relationship with the institution is represented by the headline: "Robert W. Woodruff Library of the Atlanta University Center, Custodian of the Morehouse College Martin Luther King, Jr. Collection: 'Until Further Notice'."[2] In this instance, the relationship was actually secondary. Even though Dr. King, his grandfather, his brother, and both of his sons attended Morehouse, that was not the overriding factor for giving the collection to the university archives. The collection was in New York City preparing to be sold through Sotheby's auction house. In the 11 days following an announcement of the auction in the Atlanta Journal Constitution, Atlanta Mayor Shirley Franklin raised $32 million from 50 different corporate entities and individuals to purchase the collection. Of all the academic libraries in Atlanta, the Woodruff library was selected to care for the collection because of its reputable archival program and its location in Atlanta. A relationship to the institution as well as geography played a role in this donation.

Sometimes geography is the main factor in a special collections donation. An example of this is headlined with: "U. of Tennessee Gets Some *Roots*: Alex Haley donates manuscripts and more to library's special collections."[3] Haley himself stated "If this material belongs anywhere, it belongs at the University of Tennessee because I'm of Tennessee and that's the only place it should be."[4] A similar example is from Arkansas. The headline states: "George Fisher, Arkansas's best known political cartoonist, donated his collection to the University Libraries."[5] Fisher was born, raised and died in Arkansas. He began cartooning while in the Army in Europe, settled in Little Rock and cartooned for the Arkansas Gazette and Arkansas Times where his cartoons became part of the Arkansas culture. Simpson argues, "Fisher's treatment of some subjects has entered the Arkansas consciousness. For example, when Bill Clinton first appeared in Fisher cartoons, he was in a baby carriage. Later he advanced to a tricycle, a ten-speed bicycle, and then to a pickup truck."[6] It makes perfect sense that his papers be located in his home state at a public university where they are accessible to the people who are most familiar with his work.

When geography and mission unite, collection donations are a perfect fit. An example of this is with the following: "TV Junkies Delight at UCLA: Cartons of scripts donated to UCLA's Theater Arts Library for TV Research."[7] In this case, a legal research and production firm in Hollywood was moving from their "longtime" location to Paramount Studios. They needed to dispose of the 16,000 TV and movie scripts before the move. While the mission of the local university theater arts library was a perfect fit, there may also have been an immediate need to liquidate materials.

One of the more interesting examples of a potential donation meeting the purpose of the collection was described by Herrada[8] who stated, "As I read the media coverage about the evidence piling up against Kaczynski . . . I decided to ask him to donate his papers . . . little realizing what events this would set in motion." The Labadie collection at University of Michigan Special Collection's library documents social activism and radical movements around the world. Curator Julie Herrada saw Kaczynski's manifesto as criticism of "technology and industrialization, and (advocating) nature and a return to a more primitive lifestyle, in essence, the kind of writings that oppose the status quo."[9] Papers belonging to the so-called "Unabomber" were just what the Labadie collection was known for. Clearly, purpose and mission were the driving force behind going after this collection.

The previous examples have represented special collection donations made because of a relationship with the university, geographical proximity, and mission-fit. Sometimes, donations are made for none of these reasons, but simply because of man's best friend. The next example is important not so-much for the reason it was donated but because its prominence drew other similar collections to the university years after its donation. The headline reads: "Canine curiosa in William & Mary's special collections: Swem Library documents the domestic dog."[10] Howard M. Chapin, librarian of the Rhode Island Historical Society, was a well-known collector and author of dog books in the 1920s. In 1937 he sent a letter to the library director at William & Mary with the question "Dear Dr. Swem: Do books mildew in Williamsburg?" After much correspondence and deliberation, on Christmas Eve that same year, Chapin and his wife unloaded the first cases of books and placed them securely in locked cases—part of the negotiation. Based on the uniqueness and value of the Chapin collection, a similar collection was donated to Swem Library 50 years later—this one consisting of 6,000 volumes of dog books. The Horowitz collection was delivered with a personal escort—the collector's son!

In addition to donating collections to archives already containing materials about the potential donation, the phenomena of "emulousness" was responsible for the growth of many special collections. Neil Harris states "Once Houghton and John Carter Brown and Clements and Clark were there (in a library), Beinecke and Lilly were sure to follow."[11] Basbanes notes that "Great collections, for obvious reasons, draw themselves gifts to magnify their holdings . . . (providing) a patina, a reputation, which will help potential donors show their own generosity to the institution."[12] In other words, like collections will draw like collections and like donors will draw like donors. At the University of Massachusetts Boston, this phenomenon occurred with the Dorchester Pottery Works collection. Geography also played a role—the university is in Dorchester. The Dorchester Pottery Works operated from 1895 to 1979 just a few miles away from the site of UMass Boston. In 1982, papers related to the working life of the pottery, including correspondence, ledgers, and journals, were donated to the library Archives and Special Collections. Over a decade later, the Larson family of Norwell, Massachusetts donated 723 pieces of Dorchester Pottery to the library—a tactile supplement to the papers already in the collection. Archivist Elizabeth Mock states "The Larsen Family Collection of Dorchester Pottery will be an important source for people interested in the history of Dorchester, collectors studying American art pottery, and researchers investigating industrial and agricultural history."[13]

This brief examination of typical and atypical donations to special collections highlights some of the reasons why donors give their collections to certain institutions. The negotiation that occurs among the donors and institutional stakeholders is pivotal to the collection acquisition. While much has been written in special collections and archives literature about collection acquisition, the need for a gifts-management policy, and the requirement of a signed gift of transfer, there is little information about the stakeholders involved in the process. We are assisted in this topic by literature about donor management and fundraising, however it neglects some fundamental ideals of librarianship and information access. The purpose of this paper is to broaden the understanding of stakeholders involved in the special collection acquisition process from the larger perspective of a library director.

Faculty and University Official Intentions

Since the special collections and archives at many university libraries began with the donations of faculty members, it is fitting to begin this discussion from their perspective. Faculty have the best of intentions at heart in their quest for access to information. Typical faculty statements[14] about potential special collections include: "I know so-and-so and she wants to give us her papers. Isn't that great!?" "This is just what our graduate students need." "I told her to just box it up and send it over. You'll reimburse, right?" "When will you have it online?" The faculty perspective is one of access.

Faculty have the subject knowledge, connections, student access at heart, and a craving for primary sources. They know the contemporary leaders and historians in the field as well as the significant collections in their discipline or subject area. Faculty have the connections with a network of people and organizations for primary sources. They are involved with professional associations, publishers and book sellers. They are key partners for libraries in the identification of potential donations and for advocating a donation be made to our libraries. Fundamentally, faculty have student access to materials at heart. They want to ignite the imaginations, intellect and learning of their students by exposing them to the most unique resources being studied. There are many articles in library literature about library instruction with special collections materials.

As scholars and researchers, faculty have a craving for primary sources. Hanna states, "Research does not stop when the PhD has been achieved. Faculty members go on doing research and writing books, partly because that is the way an assistant professor becomes an associate professor, and partly because it is in the nature of the beast."[15] He continues: "If he is a good professor, you cannot keep him from research and writing. And so, naturally, he will go to where the materials for research are. If you wish to attract a superior faculty, it is helpful to offer decent salaries and working conditions, but it is also essential to offer an adequate library."[16] Faculty seek institutions with quality collections and may help us acquire said collections when we do not have them. Somewhat similar is the assistance we receive in collection acquisition from our university officials.

The intentions of university officials (presidents, vice presidents, provosts, development officers, etc.) are often different from faculty, although just as important and valid to the discussion. They include:[17] "This will be the first of many gifts from this donor." "This donor is a friend and I want to honor him/her by accepting this collection." "It's a done deal." "What do you mean you don't want it!?" "Make it work . . . with no additional funds or staffing!" Writing frankly about the history of Special Collections at Truman State University, Elaine Doak[18] states "With a couple exceptions, each of our special collections was originally the personal library of a faculty member or alumnus and was accepted as a gift by University administration according to terms over which the library has no input or control."[19] Sometimes decisions to accept a collection are made above our heads, outside our periphery, and with complete unawareness of our gift policies. However, as Scham notes, in the case of "being ordered to accept a collection or having had it already accepted by a university official—there is not much one can do. Political realities must be faced, even by librarians."[20] We must recognize that while library procedures and policies may not always be followed, our collections—and stakeholders—are the beneficiaries of these kinds of decisions.[21]

Family and Donor Inclinations

While faculty and university officials are instrumental in identifying and acquiring special collections, families and donors are pivotal because they have ownership and provenance of the collection. Their main inclination is often protection of the collection. Their typical inclinations[22] are: "How will you protect and preserve this collection forever?" "How will you build on, display, and exhibit the collection?" "How will you ensure privacy for sensitive issues and items?" Sometimes, their inclination is simply to dispose of something. Hanna states: "There was a time . . . when the average professor might very well have a better library in his own field than his college had. And when he died, his widow took one horrified look at the chaotic condition of his study and said 'Send all this junk down to the college library'—which was thereby greatly enriched."[23] Another typical reason for donating items to the library is to make space in one's home office or work office for new materials. While disposal of items and space-making efforts may be the cause of some donations, there are more altruistic reasons for families and donors to give collections to libraries, including the many examples in the introduction of this paper.

Family and donor inclinations tend to relate to the protection and care of resources, adding to the collection, and privacy concerns. Collectors spend many years building a collection and when it is donated to a library, they want it protected. An example of protecting a donation is from the Kaszynski case mentioned in the introduction. At a very practical level, Kaszynski accepted the invitation to donate his correspondence to the University of Michigan's Labadie Collection because he could keep no more than twenty letters in his prison cell. He did not want the letters destroyed or the media to have access to them. The physical care-taking of the collection is also essential. Recall from the canine collection donated to William & Mary that the donor was first and foremost concerned about the climate of the library (would the books mold in Virginia?) and the security of the collection (would it be in locked cabinets?).

In addition to protection and care, donors want to know that their collections will grow. Before he died, James Michener selected the University of Northern Colorado Libraries as the sole repository of his professional and personal unpublished papers.[24] Even though he had personally given papers to many other libraries throughout the United States, he hoped they would eventually become part of one repository. His executors and library curators have managed to move some of the other donations to UNC. Some donors, in addition to giving a physical collection, also provide funding for additional acquisitions. Scham argues, "donations are made for many reasons—philanthropic, for tax purposes, because of a special interest of the donor in the development of a certain subject, or perhaps simply because the donor has inherited a collection and has no interest in keeping it."[25] As mentioned in the introduction, other reasons people donate their collections include a relationship with the institution, geography, and mission alignment to name a few.

Several articles and books[26] about the importance of private book collectors to special collections are available. Basbanes captures the psyche of collector/donors: "More often than not, what perspective donors seek is not money, but a secure place to deposit their treasures . . . (and a) sense of validation . . . for their achievement, recognition that their often frenzied efforts have been worthy of eternal preservation."[27] It is interesting to note how the literature refers to book collectors as frenzied, obsessive, irrational, crazy . . . as a collector of many things myself, I can identify! The notion of validating a collection as well as contributing to it is important for donors. Hanna argues "There is no pleasure quite like knowing that the worth of your life is recognized by others. And there is tremendous joy in knowing that his collection will not only be used but will grow. For the individual collector, life always seems too short, but an academic library is as close to an immortal institution as anything we know in this uncertain life."[28] An example is Everette Lee DeGoyler, a geologist and alumnus who loaned the University of Oklahoma 129 books on the history of science. As Olgivie notes, "He promised to give these books and more to the University of Oklahoma if it would establish a history of science program to assure the books would be used in teaching."[29] Faculty were hired, more books were purchased, a curator was secured and eventually annual trips to Europe were made to acquire materials for the collection.

Privacy concerns of donors and families are valid concerns and may be "deal-breakers" for acquisitions. Sensitive information, private names and data, personal correspondence, and controversy can inhibit people from donating materials to a library. In the Kaszynski case, hundreds of letters containing personal information were given to the library. These letter writers surely knew their letters would be read by prison officials, but had no idea they would wind up in a public library collection.[30] The decision was made to remove all identifying information and photographs from the letters before making copies available to the public.

Restricting access to specific items in a collection or putting a time-limit on their availability to researchers are methods to protect the privacy of private citizens, friends, and family members of donors. Nothing is more heart-wrenching to librarians, scholars, and collectors than to hear that someone destroyed papers because of fear of embarrassment or humiliation. According to Sara Hodson, when dealing with potential donors it is incumbent on library professionals to communicate the following: "restrict sensitive or personal papers for as long as you deem necessary, but please don't take the ultimate step of destroying them. Long after the deaths of those who would suffer embarrassment or undue invasions of privacy concerning sensitive materials, the papers of literary and other public figures will be of great value to coming generations of scholars."[31], [32]

To conclude this section on family and donor inclinations, I will share an excerpt from donor correspondence at my own institution, Regent University. In 2007 we received a collection from noted futures scholar Graham Molitor. After months of discussion, planning, and negotiation, the transfer of several thousand books was made from Dr. Molitor's home to our library. A few days after the collection arrived, I received a letter stating the following:

> The packers and movers have just departed from my library. I sit here amidst an abyss of open and empty shelving. It was difficult to part with so many wonderful and learned books. I felt deep personal pangs of regret in parting with tomes written by so many valued colleagues, and the works of so many accomplished writers. My spirits soar, however, to think that at least some of these books may insinuate that one smattering of inspiration and vision that spurs somebody, somewhere to aspire and pursue something better and things that make a difference.
>
> Books and written materials in their myriad forms inspire at their best. Many a mind and purpose oft is uplifted by an open book. I feel so very good knowing that within the halls of learning where this modest collection is destined others may benefit.[33]

Clearly, this example illustrates that libraries serve an important role with donors and book collectors. We protect, preserve, offer access, and celebrate their collections.

Librarian Interventions

Librarians respond to book donations in a variety of ways.[34] On the less-than-enthusiastic side, typical responses may include: "Just three million items? No problem!" "Sure, we have an extra room/wing/building for that." "You want them ALL digitized?" "You want to name the collection what?" On the more positive side, responses may include: "We are the perfect place to protect, build, and offer access to this collection." "We will do whatever it takes, within the gifts policy of course." "We want it, we want it, we want it!" As librarians, there is a tension between wanting donations and gifts to enhance our special collections and having the expertise, staff, and time to effectively handle what may come our way.

The argument of "be careful what you ask for" comes to mind. Many special collections are built on donations. However, Scham notes, "if gifts make the development of special collections possible, and indeed are the very backbone of the library, they can also be a source of considerable anxiety . . . "[35] For example, some donors cannot understand why libraries will not accept their donations and/or why we wave the gifts policy as our reasoning. Strnad argues, "Donors often have as their sole goal to get rid of books and other materials and find it hard to understand why librarians refuse to accept materials offered."[36] There are some negative aspects related to donations, which potentially impact some of the negative responses from library staff. These include receiving items the library cannot use, the large amount of time, staff, and money gifts evaluation and processing takes, and dealing with difficult donors.[37] Book donations that are given with contingencies for additional staffing, funding, or space can cause conflict, much like monetary donations to an advancement office.

The literature on fundraising in higher education is immediately applicable to what I will term "special-collection-raising." Consider this statement by Winston and Dunkley: "The data suggests that today's fundraising professional [special collections librarian] needs to be able to identify gift opportunities [special collections we want] through strategic planning, to create successful solicitation and cultivation plans [communication about how we will protect the collection], and to provide stewardship to donors [how we will grow and celebrate the collection]."[38] Skills related to fundraising, donor relations and gifts management are not always part of our library science degree, but they are important to effective library leadership today. Working with development officers is essential for success, even if they may not be used to including the library in campaigns that are traditionally focused on discipline-grouped alumni.

There is ample literature on fundraising in libraries and working with advancement offices, however it rarely touches on the importance of special-collection-raising, focusing instead on capital campaigns, monetary contributions and Friends of the Library groups. One example that does refer to this topic is from Steele who notes, "Librarians have to make clear to fundraisers that gifts should dovetail with the library's aims and existing holdings. This matter can cause friction between special collections librarians and development staff, who may want librarians to accept inappropriate collections in hopes of eventually obtaining funds from their contributor." [39] This is where a well-written strategic collection development and gifts policy is important in addition to a frank discussion about the implications of accepting collections on financial and staff resources.

Just as advancement and fundraising officers use relationship-building as a primary tool, librarians are key to building relationships with potential donors of special collections. Whether introduced through faculty, research or serendipity, the rapport we develop with a potential donor may result in the decision to give a collection. Basbanes argues: "One of the greatest incentives that a collector can have in deciding to give his books to an institution is seeing that the library (especially the special collections librarian) has the same enthusiasm and appreciation for the collection that the collector has."[40] Are we just as passionate and crazy about this collection as the collector or perhaps even the collector's family? Consider family members who inherit a collection and have no idea of its value, monetarily or research-wise. Their tendency may be to auction the collection. But as Hanna notes, to auction a personal collection would be "a heartless destruction of the results of years of effort and sacrifice. It is at this point, that the librarian, who has been lurking in the wings, appears on stage. For if knowledge of care and feeding of wealthy alumni is essential to the college president, a course in the habits and characteristics of book collectors is even more necessary to the university librarian."[41] Perhaps it is our role to intervene and plead that the collection be kept together, protected, grown, and cared for in our library collection.

We are uniquely positioned to do this and to share the collection with serious scholars and researchers. We can share with family members how meaningful this collection will be to someone who needs it someday. We can share the joy of discovery as described by Hanna: "One of the greatest satisfactions of presiding over a (special) collection . . . is the touching gratitude displayed by the genuine scholar when you have been able to supply him with just the book or manuscript he needed to complete his work, or to open up a whole new line of thought to him."[42] In library instruction lingo we call "opening up a whole new line of thought" the "AHA moment." That is the moment we know we have made a difference—or at least pointed to a resource that makes a difference—in the lives of students.

Student and Scholar Interjections

What do students and scholars think about our special collections? Typical responses may include:[43] "YES! This is just what I need for my paper!" "Cool." "So this is a primary source?" "It's how old?" "Words can't describe how great this is . . . thank you." There is a spectrum of special collections and archives users ranging from the undergraduate student being introduced to historical manuscripts in an English class; to the masters-level history student seeking primary sources for a thesis; to the doctoral student combing through raw data during an original research process; to the faculty member continuously searching for a hidden treasure; to the visiting scholar hungry for access to that one item he or she has travelled so far to see; to the collector jonesing for something new, unique, unknown.

We know the difference immediately between the student forced to visit us because of a class versus the scholar at the door before we open who stays all day, not even taking a lunch break. We know these scholars love us, and we know what to do with "first-timers" to welcome them into special collections. Allen states: "if students can be lured into special collections and exposed to the rare books, manuscripts, photographs, and other materials in our care, a certain kind of seduction will often take place . . . (called) 'sacro-power,' the power to attract which emanates from the very being of primary materials."[44] Sacro-power was coined by Paul Moser, the vice provost and director of libraries at the University of Pennsylvania. Similarly, Ahouse argues that like a medieval scriptorium, "The rare book room should possess (an) aura, perhaps suggested in the details of climate control, specialized cabinets or furniture, white gloves, book supports- all of which convey a sense that books and their ideas are worthy of being preserved"[45] and thus stimulating the minds of students.

The resources in special collections are different from those elsewhere in the library. They are truly special and may inspire students in ways other resources do not. Take Hanna's statement: "From contact with these (special collections) books and maps and manuscripts can come a spark that will do more to kindle the flame of true scholarship than any amount of peering into microfilm reading machines"[46] or databases or the Internet. Do students, faculty and administrators believe us when we say not everything is available on the Internet? Perhaps all they need is a trip to special collections to prove this fact. Or we could share this sentiment from Thorpe, librarian at the Huntington Library: "Scholars use this material in a multitude of ways in their unending search for deeper understanding. I share their delight in the availability of such a rich collection. It regularly produces the rare piece that a scholar would like to see, and sometimes the surprising item that suggests a wholly new way of thinking about the topic under consideration"[47] (p. 9). This is why we do what we do!

Conclusion

Our stakeholders view special collections differently. We need to remain aware and respectful of these differences. Faculty and university officials want access. Families and donors want protection. Librarians want to build collections and the support to do so. Students and scholars want to learn from and engage with the materials. Ultimately, special collections allow librarians to care for and protect unique items, to make them accessible to researchers and to contribute to life-long learning. Acquiring these collections is exciting, challenging, stressful, anxiety-producing, and fun! For a collector, they represent a treasure hunt, a conquest, catching that big fish before it gets away . . . and throwing it out to our students. Regardless of the tensions that may surround identifying, negotiating and acquiring a special collection, enlightenment of students and scholars is the beautiful end result.

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1 "Alumnus windfall for Univ. of Virginia," *Library Journal* 121, (March 15, 1996): 16.

2 Loretta Parham, "Robert W. Woodruff Library of the Atlanta University Center, Custodian of the Morehouse College Martin Luther King, Jr. Collection: 'Until Further Notice.'" *RBM* 8, no. 2 (2007): 156.

3 "University of Tennessee gets some Roots." *Library Journal* 116, (June 1, 1991): 44.

4 "University of Tennessee," 44.

5 Ethel C. Simpson, "George Fisher collection donated to the University Libraries," *Arkansas Libraries* 61, no. 1 (2004): 7.

6 Simpson, 7.

7 "Television junkies' delight at UCLA." *Library Journal* 115, (April 15, 1990): 19.

[8] Julie Herrada, "Letters to the Unabomber: A case study and some reflections," *Archival Issues* 28, no. 1 (2003/2004): 35.

[9] Herrada, 37.

[10] Douglas Gordon, "Canine curiosa in William and Mary's Special Collections," *American Libraries* 30, no. 9 (October 1999): 60.

[11] Neil Harris, "Special collections and academic scholarship: A tangled relationship," in *Libraries and Scholarly Communication in the United States: The Historical Dimension*, ed. John Young Cole. (New York: Greenwood, 1990), 68.

[12] Nicholas A. Basbanes, "Collectors and libraries: Some studies in symbiosis," *Rare Books and Manuscripts Librarianship* 8, no.1 (1993): 41.

[13] "Healy Library Receives Treasured Dorchester Pottery Collection." *University Reporter*. (February 2004), http://www.umb.edu/news/2004/reporter/february/

[14] Author's note: These examples and the ones that follow for each stakeholder are a little stereotypical, a little humorous, and a little true. No offense is intended… merely greater understanding of the perspectives each stakeholder brings to the discussion.

[15] Archibald Hanna, *The Private Collector and the Building of the Research Library* (Mt. Pleasant: Michigan University, 1967), 6.

[16] Hanna, 6.

[17] See endnote 14.

[18] Elaine M. Doak, "Decisions, decisions, decisions: A tale of special collections in the small academic library," in *Out-of-Print and Special Collection Materials: Acquisition and Purchasing Options,* ed. Judith A Overmier. (New York: Haworth, 2002), 44-45.

[19] Doak, 44-45.

[20] A. M. Scham, *Managing Special Collections* (New York: Neal Schuman, 1987), 4.

[21] Author's note: At this point I asked the audience members if they had any experience receiving collections in this fashion- from university officials- and many hands were raised, stories told, laughter shared and empathy given. Names, institutions and stories shall remain anonymous to protect the innocent.

[22] See endnote 14.

[23] Hanna, 8.

[24] Mary L. Linscome, "James A. Michener Special Collection, University of Northern Colorado Libraries," *Reference & User Services Quarterly* 38, no.4 (1999): 345.

[25] Scham, 110.

[26] For a comprehensive monograph on book collectors, see Basbanes, Nicholas. A. *A Gentle Madness: Bibliophiles, Bibliomanes, and the Eternal Passion for Books*. (Henry Holt & Company, 1995).

[27] Basbanes, 38.

[28] Hanna, 21.

[29] Marilyn Bailey Ogilvie, "Books from abroad: One collection development strategy," in *Out-of-Print and Special Collection Materials: Acquisition and Purchasing Options,* ed. Judith A Overmier. (New York: Haworth, 2002), 28.

[30] Herrada, 40.

[31] Sara S. Hodson, "Private lives: Confidentiality in manuscripts collections," *Rare Books*

and Manuscripts Librarianship 6, no. 2 (1991): 115.

[32] Author's Note: The topic of privacy and sensitive information in collections was important for several audience members, particularly regarding how to communicate with potential donors before information is destroyed. If the material is sensitive or controversial, how will we know about it? How will we identify who has the information? And how do we carefully communicate in a way that protects the concerns of the donor/families while also preserving the information?

[33] Graham T. T. Molitor, personal communication, January 17, 2008.

[34] See endnote 14.

[35] Scham, 110.

[36] B. Strnad, "How to look a gift horse in the mouth, or how to tell people you can't use their old junk in your library," *Collection Building* 14, no. 2 (1995): 29.

[37] Svetlana Korolov, "Gifts to a science academic librarian," in *Out-of-Print and Special Collection Materials: Acquisition and Purchasing Options,* ed. Judith A Overmier. (New York: Haworth, 2002), 91.

[38] Quoted in Lisa Brower and Samuel A. Street, "Mutually assured survival: Library fund-raising strategies in a changing economy," *Library Trends* 52, no. 1 (2003): 77.

[39] Victoria Steele, "Of sherpas and mountain climbers: The special collections librarian in the library development process," *Rare Books and Manuscripts Librarianship* 9, no. 2 (1994): 81.

[40] Basbanes, 39.

[41] Hanna, 19-20.

[42] Hanna, 21.

[43] See endnote 14.

[44] Susan M. Allen, "Rare books and the college library: Current practices in marrying undergraduates to special collections," *Rare Books and Manuscripts Librarianship* 13, no. 2 (1999): 110.

[45] John Ahouse, "Using older materials in support of teaching," in *Out-of-Print and Special Collection Materials: Acquisition and Purchasing Options,* ed. Judith A Overmier. (New York: Haworth, 2002), 55.

[46] Hanna, 5.

[47] James Ernest Thorpe, *Gifts of Genius: Treasures of the Huntington Library (*USA: Grant Dahlstrom, 1980), 9.

Beyond Barthes and Chartier: The Theology of Books in the Digital Age by Anthony J. Elia, JKM Library

The History of this Study: "Textolatry" and Comments on its Results

To begin today, I want to share with you a brief overview and evolution of a study I conducted between June 2006 and December 2007. At the start of what would become my masters thesis in library science,[1] I had been in a quandary about how to express my concerns about the apparent rifts between physical texts (or "book-objects," as I'll refer to them) and e-texts. It took me some time to solidify a topic which I felt suited the questions I had and could potentially lead to some useful information for theological schools, seminaries, and—specifically—the libraries that catered to these institutions. The questions I asked were qualitative and aimed at eliciting specific emotions and feelings from faculty about book-objects and e-texts. The results were somewhat surprising in that the feelings of the test group (all faculty members ranging in age from thirty-something to sixty-something) focused on the emotional bonds with books on the one hand, and almost complete apathy for e-texts on the other. But also, more interestingly, the theologies, histories, ethics, and philosophies attributed to the book-object conveyed another whole realm of study: a sociology and anthropology of books, which we may understand as "how people think, relate, or behave in relation to physical book-objects." This means that book-objects possess a certain power in the way they influence us as human beings and the actions which we enact or perform differently from how computers and e-texts influence us. While this study originally started with feelings of negativity on my part about e-texts, where I felt a certain need to nip the bud of e-textual assault on physical book-objects, I still respected the changes in technology. When the project came to completion, however, I had a broader understanding of the issues, and was not as upset about the role of e-texts; rather, I was annoyed by the constant portrayal of books by the media as dead objects or the commentaries debating e-readers and books, which gave no indication of a nuanced or novel treatment of the subject. As a result, my opinion became that book-objects and e-texts were here to co-exist, rather than having one replace the other, and that I shouldn't pay much heed to such media discussions. Much of this anxiety or vexation I speak of stemmed from the popular press (notably articles like Kevin Kelly's piece entitled "Scan This Book!" in the *NY Times Magazine* on May 14, 2006) trying to create a combative, even apocalyptic, mood about the role, legacy, future, and demise of the physical book-object. This said, my concerns about the book-object have been distilled into the following idea: what the role of the book-object is or has become in the burgeoning e-textual environment, in the digital age. And practically, how might we as theological librarians engage in all of our enterprises, while considering what a pan-theology of books might do, be worth, or afford us as we experience the digital age?

The purpose of this paper today is to create a discussion about the book-object and its place in both the theological-libraries world and the broader book-reading world. This is a discussion

[1] Anthony J. Elia, "Textolatry (or, Worshipping the Text): Experiential Reading Practices and the Roles of Physical vs. E-Text Media among Seminary Faculty" (MSLIS thesis, University of Illinois Urbana-Champaign, 2007).

which involves our understanding of the book in its individual, cultural, and literary contexts, and provides us with a framework to perform our librarianship as participants in a world with both books and e-texts. Through the results of my study, the scholarship of Roland Barthes and Roger Chartier, and the examples of literature, I will offer my colleagues in the theological library world a guide to the discursive jungle of textual media; a palate of considerations about the book-object, seen often as obsolescent; and an opportunity to develop a theology of books in the digital age; a theology of books, because books are at the core of our history and the construction of a world view around them and their existence is imperative at this stage of our profession. It is a matter of taking into account the very heart of the *book issue* and the *digitization issue*, whatever these may be.

And one additional note: the reason I have written this paper and taken up this topic is that I believe in these issues; I believe in the developing world of technology and all it can do for us, but I also believe that there needs to be a voice given to the beauty, as well as solemnity and sacredness of books. I want to give voice to a very big issue that is too often spoken about, but too seldom addressed head-on, and not simply to lament that books might be on the way out, because I don't believe this for a moment. We need to address not just the media—that of "book-object" or "e-text"—we must address the case of ourselves; and we must address the case of history, especially the reception histories that form both us and our societies.

This paper is divided into three sections, Part I: A Brief Encounter with Ouranology, Part II: Topics for a Systematic Theology of Books, and Part III: Literature as a Theological Model.

Part I: A Brief Encounter with Ouranology

In one of my interviews, someone recounted a story about the idea of heaven in the context of a graduate course on the works of Paul Ricoeur. The story goes that students were positioned around a seminar table discussing the question of heaven in all of its splendorous manifestations in the minds of homo sapiens, its theological importance, and how redaction narratives formed the images and ideas of heaven for thinkers in each generation. At one point, a student asked: "what was Paul Ricoeur's idea of heaven?" The seminar's leader, an esteemed professor of philosophy and translator of Ricoeur's works, gave an immediate and satisfying response: heaven for Ricoeur was a place where all the books of history, all the books that had ever been written, published, or not published, would be assembled. But even more, it would be a place where all of the books that had been destroyed, by fire, by water, by sheer human or natural circumstance, would all be brought back to life, resurrected, as it may be, to the bodies that they had once enjoyed and displayed for their readers (Cathey 2007). This brief study of heaven, an encounter with Ricoeurian ouranology, demonstrates the deep psychic entrenchment and fascination that the human mind has with the book-object (specifically the book as a body). In the past half-century, literary theorists, critics, and historians have plied the wares of anthropomorphism, especially the experience of objects as bodies. And the book is no exception.

The relationship between the book-object and the body is a key point to our discussion, because it may explain not just the anthropomorphic tendencies that are often assigned to the book-object, but also the theological conflation in scholarship, where the vernacular of the biblical lexicon is pregnant with words like "body," "blood," "flesh," and "incarnation." With this in mind, why is the book so venerated? Why do we practice hyperdulia, or extreme, hyperveneration, which is usually reserved for Catholic adherents to the cult of Mary? Psychologists and sociologists have offered Freudian explanations about why practitioners worship Mary, but not why people worship books. There is no demonstrative Oedipal complex that we have with books, nor repressed familial issues that subconsciously drive our desires for or inhibitions from books—at least that we know of.

The answer to this book veneration may come from Ricoeur's thought. Ricoeur's ouranology suggests the limits of embodiment, but it also plays with the idea that embodiment is the highest form of textual existence; that even when a book has died, it can come back in an embodied, incarnate form. And in this, Ricoeur's optimal dream of heaven is also a statement of Christological transference. Books themselves, become characters in the messianic play of the world, they are born, they live, they die, they are resurrected. But even as an ideal heaven for Ricoeur, this narrative is not so far off from what some people actually believe. This is why so many of those interviewed in the study referred to books as if they actually had flesh, felt pain, and could die. We might consider that the distinctness of these responses are from theological faculty, who use such corporeal language about texts, but this still presents us with at least one set of datum, which may speak for a broader whole of society.

Barthes, Chartier, and the Exercise At Hand

The title characters of this paper today, Roland Barthes and Roger Chartier, have made enormous contributions to our understandings of books, from both philosophical and historical frameworks. Their scholarship has spotlighted the necessity to address the book-object, as much as the textual narrative. And these are the very issues that we deal with in theological librarianship and education, when we are asked to consider the value of a book or its electronic counterpart.

Barthes' philosophical, even phenomenological vision of the book has been to embody the book as a sometimes erotic entity, one which the reader gains pleasure from the mere physicality of the textual essence. Chartier, an historian, has expressed a similar veneration of the book-object, but less in terms of Barthesian exoticism and eroticism, and more as a cultural *artifact* and *phoneme.* Chartier's image of the book-object is that the book's described traits are so inherent in Western civilization, that to depart from that structure, to depart from the book as an object, is to depart from Western civilization itself (Chartier 1994, Part I). I have fielded criticism on this belief—as some have suggested Chartier's assertion to be elitist, and that there are other forms of information transmission that constitute "Western civilization." But the concern of Chartier is that the book has established itself in the last thousand years as having a privileged place in the pantheon of information distribution and collection.

Barthes' influential and famed work *The Pleasure of Text* is often fragmented, unclear, and at times technically and aesthetically jarring—but in this somewhat aphoristic treatise, he builds within the reader an idea about our likes and dislikes, loves and hates, and internal tensions about books. He creates the world of emotion, or at least causes us to recall what it is about touching and tactility that makes the text and its book something important, even necessary. Like life itself, for Barthes, the object of the text has its moments of exhilaration, as well as those of ennui. Chartier's *The Order of Books* encourages us to think about who we are more collectively, holistically. As we become readers on our own, we by default enter into a larger fraternity or sorority of readers, in our societies, which Chartier recognizes as communities of readers. We are not the only readers of books, because most books are written for more than one person to read. We enter this society of readers and we are marked and influenced by what that society says (and even *doesn't* say) about books.

Drawing on the templates of Barthes and Chartier, I want to contextualize the role of books in the digital age. What is it that we take from Barthes and Chartier? Barthes has given us an appreciation for the tactility and textual essence of the book; while Chartier has offered the cultural presence and history of books in our world. This brings us to an observation built upon the foundations of these two quintessential thinkers, an observation that weds the tactile nature of books with their cultural histories. What I am speaking of is the idea that books (or book-objects) are part of a narrative of receptions histories, both our *individual* reception histories, and our *cultural* reception histories.

Reception histories: *reception history* is the process by which we come to know something that is handed down to us, through generation, by tradition, or simply through our educational and learning processes. We learn about books as children, teenagers, and adults. We are imprinted with this individual history—this is why we like "Pat the Bunny" or Virginia Woolf, or Henry Miller, or Erma Bombeck, or even Wolf Blitzer or Scott McClellan. In effect, the individual reception history is our reading autobiography and how we've come to understand, relate to, and treat (and even cherish) books for ourselves. The *cultural reception history* is that which is formed by our societies and the cultures which inhabit them. This underscores Chartier's acknowledgement that books are not simply artifacts of Western culture, but that they *are* Western culture in and of themselves. (And I want to point out that I will not be as exclusive as Chartier in this point, but include the broader scope of the reading cosmos, the whole of the reading world, not just the Western world).

The combination of these two reception histories—our individual reception histories and the reception histories influenced by culture—has informed us as readers, thinkers, theologians, and theological librarians in such a way that we have created our understandings of information, knowledge, texts, and books into our very own brand of imagining the book-object. And this is why the book is still important in this day and age—the so-called digital age. To depart wholly from a deeply entrenched set of histories—individual, generational, familial, and cultural histories—for the sake of the Kindle or e-Reader, is not simply a half-baked jargon-laden discourse of the news media, but an ill-thought, poorly planned, and frankly irresponsible action.

Our next question is "how do these reception histories enable a new theological framework for our developing textual and digital world?" A *theology of books* is grounded in our attention to history: books, where they came from, where they are going; what books mean in our society; how books express both aesthetic presence and meaning and semiotic character; how we, as scholars and librarians, should serve as participants in the discussion of the book in our societies; and foremost, how all of these meanings and histories of the book have seminal importance to the formation of our lives in an increasing digital society.

Part II: Topics for a Systematic Theology of Books

Based upon the responses from my study, I have identified seven topics that are important for how we as human readers interact with physical book-objects, and subsequently useful for how we might create and develop a systematic theology of books in the digital age. These categories are: a) tactility, b) proximity, spatiality, and kinesthetics c) duration, d) sensorial aesthetics and the sacral nature of book environments, e) semiotics, f) society—anthropology and sociology of books, and g) identity, extension, and embodiment.

A. Tactility

Tactility is one of the most identifiable aspects of the book-object—that which makes it an object that we can touch, handle and physically communicate with. It is this aspect that is often spoken about by both pundits of reading and digitization and those whom were interviewed for this project. To quote one participant, a New Testament professor, whose insistence on using the physical book-object is imperative, the book-object, he says, is not "mine until I pee on it . . . marking my territory, [like a dog]," (David Rhoads 2007). Now I don't know how many of you feel this canine pull, but it underscores the radically inherent entrenchment that readers feel toward not just reading and touching a text, but interacting with the physical object and the intellectual artifact.

The philosopher Maurice Merleau-Ponty wrote in his *Phenomenology of Perception* that "all tacticle perception . . . includes a bodily component; the tactile localization of an object, for example, assigns to it its place in relation to the cardinal points of the body image," (Merleau-Ponty 1962, 315). Tactile perception is phenomenologically essential in our world, for experiencing the book, as it were, and our own relationship to books as humans is based on the physical interactivity between book and human. The human touch of objects—in our case book-objects—provides us, as tactile animals, with not simply a subject-object rapport, but an experiential and phenomenological event that triggers memory and expresses in us a Proustian moment. We have both physical and tactile memories, and the relationships that we create with the world around us are part of these memories, created recently or long ago (Elia 2007). As one participant in this study noted, what kind of experience would you have with your child if you could not read a tactile book like *Pat the Bunny*? And what happens to that experience that you share with a child? You cannot replicate that with a computer screen or e-text (Vogel 2007).

B. Proximity, Spatiality, and Kinesthetics

The idea of proximity has to do with the location between subject and object, and relates specifically to two other concepts, which were brought up in this study: spatiality and kinesthetics. During the interviews, participants discussed their feelings regarding proximity and the emotions that were evoked when the distance between physical book-objects and their owners, users, or readers became greater or smaller. The idea that a book was either on a night stand at bedtime or not evoked certain feelings of closeness and proximity, or alternatively, longing. The philosopher Emmanuel Levinas writes in his work *Otherwise Than Being or Beyond Essence* about the idea of *proximity* in relation to space, objectivity, and obsession (Levinas 1981, 86-7). His work underscores the relationship between the *human* and *objects of human experience* through proximity. When our locations or proximities to book-objects change, our perceptions and feelings change, whether this is a change of physical proximity, or a change in media. For most of the participants in this study, not having a book nearby somehow leaves them feeling at a loss or without a specific momentary purpose. Critics might say that people might feel the same way about the proximity of one's computer to check emails or online news; yet, when participants were asked specifically about the differences of these items, they overwhelmingly maintained that books as physical objects held a different place existentially than e-texts. Part of this has to do with the idea, for most participants, that e-texts visualized on computer screen or e-readers are vast wells of limitless text, with no sense of textual boundaries; but also, participants in the study believe that e-texts are not embodied in any way, like book-objects.

Spatiality and kinesthetics are related to proximity, in that they deal with both a closeness to the reading object and the physical actions performed by the human body to find comfort in the reading experience. Once we as readers have achieved the optimal proximity to our books, the spatial location of those books (just as e-texts on laptops, for example) have specific importance. This is where the typical description of *browsing the stacks* becomes a mantra for bibliophiles. Being in a library, among shelves, among books, *is* important for readers—psychologically, spatially, and physically. Part of the reason for this is that people have various learning styles, some of which are based in spatial cognition. This is where virtual libraries and digital environments fall short in how people construct their own cognitive perceptions of texts. We must be aware that there is a part of the reading world, which relies upon (not just prefers) the ability to orient themselves in the spatial dimensions of books, and specifically libraries. This said, virtual libraries and e-texts do have their value and place, but the book-object for participants in this study has this added value of spatial importance.

Kinesthetically, the human motions surrounding the experiences of proximity and spatiality require us to move in a certain way to attain an optimal reading position. For many participants in this study, the ability to have physical flexibility in how one reads, whether in bed, in a chair, or anywhere is important to the reading experience. This could, of course, be something that changes with technology in years to come. Kinesthetics is an issue of both physical motion—turning pages, holding an object, being comfortable in how one sits and reads—and the control that one has while reading in that given position. And perhaps most importantly, as we noted with the role of spatiality, kinesthetics is also a form of cognitive learning, and to ignore this aspect of reading, is to ignore our role in promoting and understanding how people not just read, but learn.

C. Duration

The length of time that we spend around books has a distinct meaning to our relationship with books themselves. How long we spend around them, as well as reading them, is an indication of both dedication to the text and the experience of reading. But there is something conditioned in our ability to read books at length, whether they are short tracts or long trilogies of novels. But the important part of the discussion is about the comparative reading of book-objects and electronic texts. It is about the ability to read a text horizontally, page-to-page, rather than vertically, scrolling on a screen. Now we might understand this as a cultural conditioning, a conditioning through schooling at the very earliest ages, but it is of importance, because books constitute billions of objects in the printed realm of human history, things that shall not go away easily. If anyone has ever tried to read a text from Project Gutenberg, you know that it is tremendously difficult, even if you have a very good reading apparatus, and a clear screen.

But these may be things that will change and develop with the technology of the coming generations. Still it is a question of whether or not we will be able to adapt, or want to. Most participants said they could only read short pieces online or from e-texts. And all said they preferred printing out PDFs, because it was dreadful to read on a screen. In theological libraries might we imagine what it would be like to read full length works by liberation theologians or church historians as e-texts? We enjoy the comfort of picking up a book and putting it down when our arms get tired, then picking it up again. Like our previous discussion on kinesthetics, duration must be recognized as something necessary to the reading experience.

D. Sensorial Aesthetics and the Sacral Nature of Book Environments

The sensorial aesthetics of books include how we see, smell, and aurally experience books in our reading environments. The visual construction of books, not just as art pieces for display, can offer cues to readers about how they might feel about books—somewhat against the classic idiom: don't judge a book by its cover. We do! Additionally, the smell of a book and the sound that is in a reading space creates sensorial aesthetics, which for some participants amount to a sacred environment.

Many participants said that the smells of books triggered important memories and feelings integral to the reading experience; while others noted that they enjoyed either silence when reading or specific kinds of music (jazz or classical). Combined, these elements of sight, smell, and sound all culminate in a sensorial aesthetic which makes for the ideal reading experience. In some cases, participants suggested that the cumulative effect of reading aesthetics—such as the visual aspects, the smells, and the sounds—create not only a special place, but a sacred space equal to or transcending the space of a church or place of worship, (Mullen, Cathey 2007). Similarly, participants saw their own bookshelves as sacred spaces—some even said "altars"—which they could meditate over and where they could pray. (Vogel, Mullen 2007).

E. Semiotics

The semiotic character in this list of seven topics for a systematic theology of books may be one of the most important, because it embodies something social that has great importance that cannot be replicated in e-texts. In my study I found that many faculty saw the book-object as a unique object of great, even immeasurable, value as a semiotic device that could be used to communicate delicate topics of social importance. For example, the book-object served to send implicit cues to visitors in a faculty office, which often told a story without the faculty member having to tell "the story," such as displaying books on LGBTQ issues. For many, this visual cue is not merely an ice-breaker, but a seminal semiotic device, which affords participants in a professional or social engagement to assess their conversation partners in such a way that might not be available otherwise (Billman 2007).

F. Society—Anthropology and Sociology of Books

Anthropology of Books: The anthropology of books is that study of individual behaviors of people as they relate to the physical book-object. As one faculty member noted "through books you are somehow connected to [the] thoughts and experiences of [the author]" (Knowles 2007). Participants noted feelings of nostalgia, desire, and happiness when surrounded by books, or being near to books (as we noted in our discussion on proximity). The anthropology of books documents a change in our intellectual and emotional needs when we are in the company of books, and conveys a certain sense of individual development and personal growth, which some participants acknowledged (Mullen, et al. 2007).

Sociology of Books: Similar to the anthropology of books, the sociology of books is the study of social behaviors of groups and how groups relate to books. Book or reading groups constitute a form of this social act. In some cases, it is how groups respond to books collectively, having read the text, while in others it is about the role that a book plays for separate members of a group and how the book is then used to bond with another group. For example, in this study I found that many people considered books to be the optimum object of social bonding and experiential transference. That is, through the specific book-object, where an individual found the text to be specifically meaningful, and something they wanted to share with someone else, it was only through the medium of the book (not e-text) that a social bonding and network could be established (Lindstrom 2007). In fact, any thought of expressing shared ideas through electronic means was seen as falling short of the bonding experience, and even cheap and unmemorable (Ibid.).

G. Identity, Extension, and Embodiment

Identity, extension, and embodiment are three items which relate to each other inherently, when considering the relationship between book-object and human reader. In short, our identities are often constructed by what we read, woven into our personal narratives, and books are viewed as extensions of ourselves—this was expressed by many participants in the study. The book, in this role of extension of the reader, an extension of the self, becomes not just part of us, but a body itself, even human. Numerous interviewees expressed their connectedness to books as not just identity objects, but extensions of their personalities. One participant noted that not only are books extensions of his personality, but that books have their own personalities, and that they live in societies and talk to one another. He spoke about societies of books and the locations that books had on bookshelves. "They speak to one another," he said. This is why Luther and Barth were placed on different shelves in his office, because "imagine what sort of conversations they might have with one another!" (Cathey 2007).

This humanizing or anthropomorphism was not unique. It was conveyed by others in the study through various answers. The book not only went from an extension of the self to an embodied object, but to one with a personality, that was completely human, had "feelings," "emotions," and felt "pain." Effectively, people (not just seminary faculty or librarians) think books are people too, and often treat them as such. To quote several people, "books are my friends."

The favored question of participants, which I asked in this study, was "what do you feel when you see a damaged or broken piece of computer hardware, like a screen?—What about a damaged or destroyed book or other physical text?" Overwhelmingly, people were apathetic to electronic reading devices, computers, and e-texts. One faculty exclaimed "I don't feel anything!" (Daniels 2007). But when it came to the book, people were aghast that I even considered such a question. I was being brutal, outrageous, even sacrilegious. The responses ranged from "sadness" and "annoyance," to all out "devastation" and "outrage." To quote some of the participants, one said if he'd seen his book in a ditch, it would be as if his friend drowned! (Hiebert 2007). Another faculty member said "I'd feel horrible," (Lindstrom 2007); "a violation has occurred! . . . if [someone] mistreats a book of mine, I feel like they have taken this object, this extension of me, and mistreated it. It is not only disregard for my book, but disregard and disrespect for me" (Mullen 2007). Others likened a damaged book to human pain: "if it's a damaged book," said one, "it's like an injured human," (Knowles Interview); and "it's like a wounded body," said another (Cathey 2007).

Now if you're wondering if this textual humanizing is simply something novel or unique, consider a few instances in religion and literature: first, there is the case of the seventeenth-century Jewish Messiah Sabbatai Sevi, who—it is told—erected a bridal canopy, invited the most prominent rabbis of the day, and performed a marriage between himself and the Torah, whom he called his "most beauteous and lovely lady" (Scholem 1973, 159-60). Not only was this textual object humanized, it was married!

Novelists have used these traits in their writing for years, embodying or humanizing books. Two of the most notable are the Bulgarian Nobel Laureate Elias Canetti and Spanish writer Luis Ruiz Zafón. In one scene, Canetti describes the dream of his main character, a reclusive scholar, and Europe's greatest sinologist, who hoards tens of thousands of books in his library. In this episode, note how the role of the human and the book are interchanged, the morphing of the individual, but even more scandalous, how the character cares little or none for the human, but is traumatized by the idea that the book, as human, is now being tortured. He writes:

> He saw the mass of struggling limbs; the air was thick with the smell of burning flesh. How stupid men are! He forgot his anger. A single step, and they could have saved themselves.
>
> Suddenly . . . the men were changed into books. He gave a great cry and rushed, beside himself, in the direction of the fire. He ran, panted, scolded himself, leaped into the flames and was again surrounded by those imploring human bodies . . . he was overtaken by the Last Judgement. Gigantic wagons, high as houses, as mountains, high as the heavens, closed in . . . from all sides upon the devouring altar. The voice [of God], harsh and destructive, mocked him: "Now come the books!" [to be destroyed]. Kien cried out and woke [up] (Canetti 1964, 36).

Canetti elsewhere speaks of his character, Kien, praying to books (Canetti 1964, 52) and in another scene, being horrified by books strewn across a floor "like corpses" and the monstrosity of clothing (women's clothing!) draped carelessly across them in piles, as if they were a shroud (Canetti 1964, 55).

Zafón's intriguing mystery, *The Shadow of the Wind* (*La Sombra del Viento*), characterizes the humanization of books through a more pneumatological exposition. When the father of the protagonist and main character tells his son about a secret treasury and library containing the last extant copies of specific books, which he is the proprietor of, he says: "This is a place of mystery, Daniel, a sanctuary. Every book, every volume you see here, has a soul. The soul of the person who wrote it and of those who read it and lived and dreamed with it. Every time a book changes hands, every time someone runs his eyes down its pages, its spirit grows and strengthens" (Zafón 2004, 5-6).

I will end this topic of embodiment with a vignette from one of the participants, a professor who told a story about a young seminary student (whom some considered the *enfante terrible* of the seminary!). The student entered the professor's office and looked around, almost scornfully at all the books on the professor's shelves. The participant recounted his experience with the student in the following way:

> [This student] made a comment about the promiscuity of books, or that one has with books. The student said 'so you're willing to hook up with any of these books' This student owned very few favored books . . . but for him to have so many books was promiscuity! It was a very interesting association. For him, to walk into the library like the seminary's library, was like walking into a brothel!" (Cathey 2007).

And there we have the *harlotry of books*. We are members of groups either deemed bibliomonogamists or bibliopolygamists. Another view of embodiment of books, from a relational perspective! Not only are books embodied, but they are now objectified as bodies, in human-to-book relationships. Roland Barthes would certainly have been proud of this student!

These seven topics are now up for your consideration when looking at what the value of books is in our libraries and society. And ultimately, these topics will give us pause for evaluation of our collections and how we will continue to interact with the book-object in the burgeoning digital world. In the final section, I will briefly discuss the role of literature in helping us define and cultivate the role of the book-object in e-textual discussion.

Part III: Literature as a Theological Model

When I participated in the Wabash Center's Colloquy on Theological Librarianship in 2007, we were asked about books that we had read and would recommend to other participants. The three books that I chose were fairly different from each other, and had distinct characteristics in both genre and their narrative structures. But there was something else about these books that made them more than just good books—they were good books with super-narrative functions; they created an experience beyond the text, and taught me how to read. And this experience of learning how to read has a direct relationship to a theology of books, in that the development of learning to read texts as different objects is wedded to the sensorial characteristics of those book-objects, and the meaning that books bring to the history of theological discourse.

My three book recommendations were, a) *The Seven Storey Mountain* by Thomas Merton; b) *Mrs. Dalloway* by Virginia Woolf, and c) *Don Quixote de La Mancha* by Miguel de Cervantes. *The Seven Story Mountain* is a book that had importance to my spiritual formation, and brought me into a meditative process of encountering and reading books at a more serious level. *Mrs. Dalloway*, my second choice, is a book that took me several tries to read. Woolf's innovative style was so groundbreaking, and so new to me as a young reader in my early twenties, that I had become completely challenged (and frustrated) by what I was reading. But once I got it, once I figured out what she was trying to do, I fell in love with the magical prose, and was lifted into an ecstatic form of reading, which I continue to partake in to this day. My final recommendation, *Don Quixote*, is another interesting, even unique novel, and one of my favorite works of all time. But it may also be perhaps one of the greatest and most important books of all time—and I say this because its greatest achievement and message come in its tales about a quixotic character, who sees the world in a specifically grandiose manner, while the reality is that it is falling apart in the usual ways that the world falls apart. *Don Quixote* is a novel about us and the world—the creation of our own narratives about our own lives and how we think the world is going, even if it is not going that way at all. We create images by how we see ourselves, and create realities in this same way.

We also create images of ourselves and our relationships to texts and textual objects, like book-objects. And in some schools of literature, the role of the individual medium is seminally important to how the text is received and specifically experienced. I am a great fan of Modernist literature. And at the start of the 20th century, the increasing experimentalism with language and literature led to rapid succession of novels, which changed the literary landscape forever. One of the most intriguing books of this period, and that I have ever read, is a fairly short and innovative novel called *Kotik Letaev*, by the Russian Symbolist writer, Andrej Bely. Bely was a contemporary of James Joyce, but in fact, had written some impressively experimental works long before Joyce had published either *Ulysses* or *Finnegan's Wake*. The majestic beauty, uniqueness, and true greatness of *Kotik Letaev*, that which makes it so important to our discussion today on the book-object, is that it tells the story of a child, Kotik, before he has any actual or real memories of childhood, and that the construction of the text is a fragmented dream sequence of colors, images, and sound, which all come together as a scrapbook of imagination. The typography of the novel, as well as its orthographic constructions and the flow of the text from page to page as a book create an experience completely enriched by the fact that the reader is holding an object—and that that object is an encapsulated nugget of a child's pre-memory. Again, the ability to see our physical limits in the bound pages of a book (in contrast to the limitlessness and void of e-texts) are part of our human need for finitude, just as childhood and Bely's portrayal are finite.

Finally, I want to offer the capstone of literature as a theological model, which makes us recognize all the trappings of not just what this study evoked for readers (tactility, proximity, duration, aesthetics, etc.), but reading itself, and how we construct our realities and our imaginations, as well as how we understand our individual and cultural reception histories. The book I am talking about is *Remembrance of Things Past*, by Marcel Proust, and it is ***the book*** which stands out as the signature test for all that we have spoken about today. The Proustian Model, as I'll call it, is a model and exemplar of text, book-object, tactility, history, memory, and experience. To hold the massiveness of nearly 3,000 pages, to be in its presence, to strain your hands trying to read it, to spend years tending to it, to be part of what it signifies and the role that it plays in our identity, is to be part of all that we have encountered today in this paper. Proust is about images and imaging, he is about thinking and rethinking, and about the multiple constructions of memory. We imagine our worlds, our theological thinking, which are derived from texts, and book-objects have played a central role, similar to the receptions histories we encountered in Part I of this paper. We remember our books, where we read them, how they felt, what they made us think and feel, their tactile nature, what they looked like. And yet, a book we once read is not the same book now, nor in the future. It changes, just as our memories change, and our ideas about imaging and imagining books.

Proust writes that "reading is a restful passion," (Proust 1941, 461)—of course, he said this in a book that makes one less than restful! But it still is a passion, laden with infinite discourses. Book-objects and e-texts are readable objects, and the focus of our discussion. We must recognize all media of texts, and appreciate what each means and can afford us in this age. Whatever and however we see the future of texts, the book-object still possesses something greater than immediate access. It possesses a reflection of ourselves and our society. And when we hear the laments, like the declaration of Nietzsche's old man, "Did you hear?—the Book is Dead!" . . . we will know it is not true.

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Chapbooks, Evangelicals, and the French Connection in England in the 1790s

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The evangelical revival in eighteenth century England was reflected in a literary output encompassing sermons, devotional and instructional works, biblical scholarship, biographies, journals and letters, church history, newspapers, poetry and hymns. A significant part of this corpus comprised tracts and chapbook literature which had a three-fold purpose: as a response to the spread of French revolutionary ideas after 1789; as a way to counter the popular, secular chapbooks that circulated widely at the time; and as instruments of conversion and moral reform. The focus of the paper is on evangelical literature as counter-revolutionary propaganda, specifically the function of religious and moral literature in terms of its wider impact on societal and political circumstances.

French Revolution and England

Initially the French Revolution was a welcome event in England. It stimulated the lower orders into a renewed political self-consciousness, but it also galvanized conservatives into a resistance to such a development. However, only when Edmund Burke (1729-1797) published his *Reflections on the Revolution in France* in November 1790 were the full implications of what the events in France meant for England realized. Burke argued for maintaining the status quo in church and state based on civil rule (controlled by a propertied, political élite) and its divinely ordained nature. While conceding that the existing system had its defects, for Burke these were far outweighed by its virtues which were worth preserving.

Thomas Paine (1737-1809) in his *Rights of Man* (1791-2) challenged the societal norms, established institutions in church and state, and the political establishment of late eighteenth-century Britain. If Burke defended the establishment, Paine proposed freedom, equality, and democracy that challenged rank and title in society in favour of talent, ability, and reason.

For Burke the legitimating force for government was history and precedent, but for Paine, who was dismissive of the predictions and cautions advanced by Burke, government resulted from a choice exercised by each generation. Paine held that power to govern lay in human—not divine—agency. He attacked Burke's convergence of the unity of church and state, and elevated the rights of man as a supreme good, ignoring God's authority in the ordering of human affairs.

Paine used a direct style of language and expression that gave him a wider appeal beyond the narrow political and educated élite of the period for whom Burke primarily wrote. The implication was that issues of government and politics could be understood by anyone using common sense, in contrast to Burke's sophisticated prose. *Rights of Man*, despite its high price of 3s., had an immediate success: Part I sold 50,000 copies by the end of 1791, Part 2 sold 200,000 by 1793 (not including pirated and serialized editions), compared with sales of 30,000 copies of Burkes' *Reflections* in the first two years.

The Evangelical Response

Evangelicals, like William Wilberforce (1759-1833) and others, while they were concerned to preserve the status and role of the church were also committed to developing an authentic, practical Christianity expressed in attempts to mitigate the conditions of the poor and underprivileged, to challenge continuance of the slave trade, promote education and better health among the poor, and advance moral reform in society among all classes.

It was from this perspective that Hannah More (1745-1833) responded to the challenge of Paine. Her approach was to differ markedly to that of Burke. If Burke furnished the intellectual response to French events and ideas in terms of the élite class, it was Hannah More who brought the defence of the established order to the level of the ordinary person through her chapbooks.

The Bishop of London approached her to write a response to the revolutionary literature by composing material that would be readable, cheap, and serve to inculcate loyalty. The result was *Village Politics*, published anonymously in 1792. The full title is instructive: *Village Politics addressed to all the Mechanics, Journeymen and Day Labourers in Great Britain by Will Chip a country carpenter*. A short work of only 23 pages, it consists of a dialogue between two characters, Jack Anvil, a blacksmith, and Tom Hod, a mason. In it Jack tries to convince Tom that the radical ideas he has picked up from his reading of Paine will do him no good. Jack tells Tom: "We have as much liberty as can make us happy, and more trade and riches than allows us to be good. We have the best laws in the world, if they were more strictly enforced; and the best religion in the world, if it was but better followed."

The ultimate message of the tract was to highlight the sharp excesses of the French Revolution compared to the reliable political system in Britain in which the protection of the law, security of property, and freedom of worship acted to guarantee the stability both of society and the individual, rich and poor alike.

In this way Hannah More presented a counter-revolutionary argument to Paine's polemic that enjoined compliance with the existing social and political order, coupled with moral and religious conformity as complementary to the same. If Burke was able to articulate the politically conservative viewpoint in terms understood by the upper and middle classes, Hannah More was able to translate these principles in language understandable by the lower class, while her work was also appreciated by ranks outside that class. In 5,000 words or so she was able to convey complex political concepts in ordinary language using a simple dialogue.

Secular Chapbooks

If *Village Politics* was a prompt reply to *Rights of Man*, then the Cheap Repository Tracts initiated by More in 1795 were a more considered and elaborate response, addressing as they did a broad spectrum of issues in English society. They were intended to counter the effects of secular chapbook literature. The latter formed a significant part of popular reading material across the social classes in England between the mid-seventeenth and the mid-nineteenth centuries. They consisted of a single sheet of paper printed on both sides, then folded so as to make a book or pamphlet usually of 8, 16 or, more usually, 24 pages or 12 leaves. They were sold in folded, unopened form so that the reader could then open and cut them to form a little pamphlet, or if one was wealthy, have it bound. They were commonly printed on poor quality paper, hence their fragility but cheap price (usually ½ d. or 1d). They often included one or more woodcuts or wood engravings. They generally lack named authorship.

The subject matter of the secular chapbooks dealt with a wide variety of topics including traditional tales, prophecies, divination, interpretation of dreams, romances, current affairs, accounts of violent crimes, accidents, executions, all of which were read as much for enjoyment as guidance or information. In the religious/spiritual category content was characterized by biblical, quasi-biblical, or prophetic stories. They displayed a lack of distinction between the sacred and the secular, were witness to a belief in a magical universe, superstition, and evinced an absence of rigidity in terms of theological orthodoxy. The tone of the popular chapbooks, as described by one author, was "irreverent and often immoral… equally skeptical of natural laws, social order, and religious duty…hostile to respectability: to industry, chastity, piety, and other bourgeois virtues." Yet they had a wide appeal because of their cheapness, their brevity, and their subject matter which was for amusement and escapism.

Chapbooks were widely distributed and their popularity met the needs of a newly literate population. Chapbooks were the only types of reading within the economic resources of this literate section of the population. It was the ill effects of this secular body of literature Hannah More sought to counter by the development of her Cheap Repository Tracts in 1795.

Cheap Repository Tracts

More devised an innovative publication enterprise that mimicked the format of the popular chapbook but altered the content to reflect her own views of society, religion, culture, and politics. The Cheap Repository Tracts published chapbooks in outward appearance like the secular chapbooks. Her tracts came to include dramatic contents like sudden deaths, miraculous deliverances, embodying a bold and simple message. Some were ballads, some allegories, most were simple stories with a strong moral message.

For instance, the *Shepherd of Salisbury Plain* ([London, 1795]) tells the story of David Saunders, a shepherd, his wife and children who live in a hovel on a pittance. The tract consists of an interview between Saunders and a Mr. Johnson, a gentleman. He visits the family and as a work of charity places them in a better cottage and gives the father a better job. The tract presents the upper class as pious and charitable, the poor as contented and industrious.

The *History of Mr. Fantom the New Fashioned Philosopher and His Man William* ([London, 1797]) is a reprise to *Village Politics*. In it Fantom is a French revolutionary who dreams that he will do away with all laws, religions, put an end to all wars, all injustice, and providence. Trueman, a Christian, feels more called to provide for his poor neighbour than to formulate grand schemes for humanity that are too costly and ambitious to implement. Through Trueman, More gives her verdict on the French revolutionaries.

Through the Cheap Repository Tracts More provided, in fictional form, an evangelical response to the popular chapbooks by adopting their form, style and distribution network, the purpose of which was to initiate a moral reform of the poorer classes. In this she skillfully employed common, everyday situations in order to inculcate her moral and religious message in a direct, fictional way. Thus the poor are cautioned against laziness, drunkenness, gambling, popular amusements and diversions, indulgence in superstition as collectively contributing to a lack of industry, the breakdown of family life, and sin. Instead the stories encourage the poor to be productive, temperate, and humble all in the context of a cohesive family life where respect for religion was the norm. The renewal of domestic life was the most effective way of countering the spread of revolutionary ideas. A winning formula had been found that combined morality, religion, and a political doctrine in a format involving entertaining stories and songs.

In this way the chapbooks served a dual purpose. Firstly, they were intended to counter the literature popular among the lower class by providing an alternative. Secondly, they sought to inculcate allegiance and compliance to the existing political and social order as a counter to the infiltration of radical ideas.

Sales of the Cheap Repository Tracts were phenomenal. By March 1796 over two million tracts had been sold. These high sales were achieved because the existing nationwide network of hawkers was used to distribute the tracts. This was supplemented by the voluntary efforts of the evangelicals themselves and through a system of discounts for bulk orders which was availed of by the gentry and More's friends. The tracts were given away at hospitals, schools, and prisons, carried overseas by missionaries, and distributed among the armed forces.

As a genre of literature, the chapbook was likely to have had more appeal to the lower classes than the theological works produced from the early eighteenth century by organizations like the SPG and SPCK. Yet high sales do not imply that the labouring classes switched their reading preferences overnight, rather the *Village Politics* and More's tracts met an enthusiastic response among the middle and upper classes. This is evidenced by the demand for finer and bound editions for gentry libraries and by the fact that the tracts were sold in bulk to the gentry. That class was particularly nervous in the volatile political atmosphere of the 1790s and it welcomed More's tracts and chapbooks as a means of altering lower class predispositions away from a receptivity to radical ideas.

Hannah More's approach has not received universal recognition or approval among scholars. In her article on this topic, Susan Pedersen has concluded that the chapbooks produced by Hannah More were a deliberate attempt to subvert popular secular literature; that they bridged the gap between élite and popular cultures; and that overall they were more effective in convincing segments of the upper class to accept this method of moral reformation than they were in their attempt to moralize popular literature. Although Pedersen acknowledges the transparency of More's plan to deliberately adopt the format and distribution network of the secular tracts and chapbooks, she seems to imply that the initiative to provide a moral alternative to the questionable content of such literature was somehow presumptuous, regressive, and didactic. Thus Pedersen asserts:

> Chapbooks stressed the importance of courage, independence, sociability, and, above all, a sense of humour; tracts [that is the Cheap Repository Tracts] responded with a canon of respectable behaviour diametrically opposed to that characteristic of chapbook heroes. Chapbooks presented a fictional world where the sexual and social order was fluid and changeable; the evangelicals countered by calling for strict domestic hierarchies and the grateful acceptance of one's social place.

Three points can be made in response to Pedersen's conclusions. Firstly, the implication is that the gambling, drunkenness, idleness, and promiscuity of the popular chapbooks were somehow preferable to the ideals of sobriety, thrift, domesticity, and regularity of lifestyle inculcated by More's works because the former had the sanction of time and lower class preference and that More was invasive of this. Secondly, underlying Pederson's assumption is the belief that eighteenth-century chapbook literature was somehow static, independent and hence impervious to growth and change. Clearly this is not the case when the evolution of literary forms and themes are considered, for outside influences are a normative occurrence as any literature grows and develops. The chapbooks authored by Hannah More were contributory to literary evolution in this regard, responding as they did to newly literate sections of the population. Thirdly, there is an assumption that popular culture and the literature that derived from it was homogenous. Whereas it is likely that there existed a considerable segment of lower class society whose views coincided with those of More and others who recognized the opportunity of adopting middle class values and morals as a function of rising in the world.

On the point of class adoption of the chapbooks and tracts, I broadly concur with Pedersen that the ultimate effect of the chapbooks lay in a transformation of middle and upper class predispositions towards the moral reform agenda espoused therein, rather than a radical alteration in lower and working class shifts in behaviour and attitude. However, I take issue with her implication that More exploited upper class uncertainty in the 1790s as a way of convincing its members to adopt the moral reform programme. In fact, More and fellow evangelicals like William Wilberforce were already strongly critical of élite society's self-indulgent lifestyle and its derogation of responsibilities as a class. While in this critique of the gentry and upper class she advocated no compromise in the hierarchical nature of society and its place in it, she presented a challenge to the presuppositions and lifestyles of that class in relation to society as a whole and its responsibilities to it. Ultimately, her message was the same no matter what class in society she addressed it to. It was one that sought to inculcate a practical Christianity of self-denial in luxury, indulgence, and satisfaction. The political dimension to this entailed the Christian response to French revolutionary demands for change was that relief would have to wait until the next life, and earthly life was one of continuous attempts at improvement.

Conclusion

With Burke's *Reflections*, More's *Village Politics*, and the Cheap Repository Tracts, we see an attempt to relate events in France to the Christian understanding of the nature of society, government, and the human condition. Hannah More advanced a programme of faith, morality, providence, and order deriving from her practical Christianity and placed it in the service of the political challenges of the 1790s. Specifically, it was apparent to her and it is a precept that underlies her work, that the Bible enjoined obedience to the structures of authority in society whether government or class in the guise of deference, humility, and suffering.

If anyone is to be considered a true revolutionary in the 1790s it is Hannah More. She and others sought to challenge the accepted mores of society and set a standard of moral behaviour to which all classes could aspire. In this she demonstrated that she was more open to change than others in church and state. While on the one hand she sought to uphold the status quo, on the other she challenged established groups in society to a higher moral standard.

If the charge of paternalism can be made against her, it emanated from her belief that the hierarchical order of society was benevolent. Those with wealth and power should use it to better the lot of those less fortunate. In her defence and those of like mind, it must be said that they felt that there was more to be gained by working within the establishment norms of society than by overturning it as in France.

Informing her entire work was a strong Christian belief in providence and that everything works together for good, despite societal and political inequities and circumstances. Instead she stressed patience, endurance, commitment, frugality, subservience in the context of a practical Christianity.

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Collaboration Leading to a Transformed Library by Claire Callaghan and Fr. Brian Dunn, St. Peter's Seminary

As we begin this presentation, we would like to thank the American Theological Library Association (ATLA) for the opportunity of sharing our experience regarding collaboration and transformation. Our presentation will focus on the issue of organizational change and its impact on people and processes. The first part will provide some background to the relationship between St. Peter's Seminary and King's University College, highlighting specifically the relationship between their two libraries. These libraries have partnered informally for many years to provide complementary resources and services that enrich user experience and enhance the teaching, learning and research activities in the increasingly interdependent communities of students, faculty and other users. However, some recent developments precipitated the need to consider greater collaboration.

A formal Memorandum of Understanding was signed in April 2007 to facilitate greater collaboration between the two libraries and institutions. On May 1, 2007, the Chief Librarian of King's University College was appointed Chief Librarian of St. Peter's Seminary and her role was to exercise an integrated leadership role in enhancing services and optimizing resources. The second part of the presentation will focus on the past year of operation, highlighting how the two libraries have enjoyed much collaboration and move towards transformation. We will identify some of the proficiencies, polices and transformative strategies implemented in the first year.

Part I: Movement towards Collaboration

A. Some Background on the Partnership Between St. Peter's Seminary and King's University College:

   St. Peter's Seminary, established in 1912 as an institution to prepare men for the priesthood, now provides education and formation for those preparing for ordination or for service as lay ecclesial ministers. Seminarians who receive a degree in Arts or Theology receive it from the University of Western Ontario through King's University College. King's, founded in 1954 as a Catholic College within the Diocese of London, is situated adjacent to the seminary on diocesan land. From the beginning the partnership between the two institutions began to develop. This relationship between St. Peter's Seminary and King's University College, as it has developed through the years, has been influenced by a number of guiding principles. These principles include:

   1) The mission of both institutions is the pursuit of truth within the Catholic tradition with a responsibility of providing a Christian witness to the larger university community. By freely collaborating for the good of each other, both institutions actualize the unique, distinctive and Catholic character of each other.
   2) The relationship between both institutions involves an adherence to the Church's teachings, and the use of the assets of each institution is guided by the Vision and Mission statements of each institution.

3) Each institution recognizes the dignity of all persons and seeks this common ground in all deliberations, attempting to minimize adversarial stances in all relationships.
4) The principle of solidarity calls both Catholic institutions to recognize the strengths and weaknesses of each other. This means enhancing the strengths of each institution, while assisting, where possible, with those areas that need further development.
5) Both institutions acknowledge the preferential option for the poor and each strives to incorporate this principle through dialogue, sharing of resources, and collaboration.
6) Both institutions promote the principle of good stewardship by establishing cooperative practices on matters relating to finances, the sharing of resources, programs, and common tendering practices, etc. For the past few academic years, several faculty members from St. Peter's have agreed to assist King's with the offering of several courses due to a shortage of faculty at King's. Cooperation also occurs in the introduction of new programs and/or centres, e.g., Centre for Catholic-Jewish Learning.
7) Both institutions are guided by a spirit of cooperation in addressing concerns of justice, equity, efficiency, and effectiveness and have been involved in cost-sharing and revenue-sharing practices.
8) Both institutions strive for fairness, equity, full cost recovery and market value for goods and services offered. Both institutions have attempted to provide services and programs and to use lands and other physical assets in such a way as to maximize the benefit to both institutions and to generate appropriate revenues to offset the costs of providing such services.
9) In the cases where the disposition of assets, cancellation of programs or services, or termination of rental/lease agreements is necessary, both institutions attempt to do this in such a manner as to minimize the impact on each institution. Agreements between both institutions, that are consistent with the Vision and Mission of each, are usually sought in the above situations.
10) Written agreements and procedures cover such issues as Government Grants for full and part-time students registered in courses offered by the Theology Department of St. Peter's Seminary or in the Arts programme at the College; the Cross-Teaching Agreement for the calculation of the full course equivalents flowing from one institution to another; and Student Activity Fees and Service Fees due to the University.

These principles have provided a solid foundation for a collaborative relationship and have fostered an atmosphere where collaboration between the two institutions emerges rather naturally.

B. Some Background on the Relationship between the A.P. Mahoney Library at St. Peter's Seminary and the Cardinal Carter Library at King's University College:

In recent years, both institutions have recognized the need for greater cooperation and collaboration and this has become particularly evident in the relationship between the A.P. Mahoney Library at St. Peter's Seminary and the Cardinal Carter Library at King's University College. Prior to 1994, an informal relationship existed between the Chief Librarian of King's University College and the Library Director of St. Peter's Seminary, mainly for the purpose of seeking advice from each other for various needs, etc. Then in 1994 a formal arrangement began with both institutions seeking, in the case of St. Peter's, movement towards an automated system, and for King's, migration to a new system. At the same time, shared tendering for shelving needs resulted in significant savings to both institutions.[1]

That initial cooperation continued to evolve into an everyday relationship of respect and stewardship within the following areas:

- frequent formal and informal consultation between chief librarians and staff
- active and proactive sharing of existing and potential resources
- strategic planning, budget preparation, etc.
- joint promotion and formulation of proposals, applications for funding, etc. through appropriate channels
- ongoing professional development
- networking, licensing, etc., relative to common issues such as copyright and electronic resources
- the realization that both institutions were at the service of the broader academic community, churches and local community

The relationship between the libraries of St. Peter's Seminary and King's University College further evolved when each signed agreements in 2002 and 2003 respectively to become part of The University of Western Ontario, Western Libraries integrated system known as Innovative Interfaces Inc. All of the affiliates (Huron, King's, Brescia), the seminary, and the seven Western Libraries formed the campus-wide Shared Library Catalogue.

As Catholic institutions and close neighbors, both libraries have continued to look to each other for support and encouragement. Joint purchases of electronic resources have continued, as have discussions about acquisitions, especially concerning reference items and materials for the newly established Centre for Catholic-Jewish Learning at King's University College.

The formal relationship, first begun between the two libraries and then continued with Western Libraries and the two other affiliated university colleges (Huron and Brescia), has been one of enrichment and common learning, and has added to the satisfaction experienced by colleagues of all institutions. It has also afforded the opportunity to recognize strengths, to realize areas of further development in each institution, and to share the respective expertises for service to both institutions.

Within this emerging relationship each library had its own unique character. St. Peter's Seminary is a fully accredited member of the Association of Theological Schools; as such, the library is a member of the American Theological Library

Association (ATLA). The A.P. Mahoney Library has a strong collection in the areas of Roman Catholic theology, Catholic Social Teaching, Catholic Church history, women and religion, World Council of Churches, feminist biblical hermeneutics, bioethics, Sacred Scripture, etc.

King's University College is a Catholic, coeducational liberal arts college and the Cardinal Carter Library ensures that the Catholic nature is respected and promoted. The Mission Statement of the Cardinal Carter Library is "to provide resources and services that enrich the student experience and enhance the teaching, learning and scholarly activity in the King's University College community." Its Vision Statement focuses on the fact that the library contributes to the "support of scholarship, intellectual growth and critical enquiry" and promotes "a continued love of learning in an environment where people choose to gather." The library has a strong collection of monographs, periodicals and electronic resources supporting Catholic Studies, Religious Studies and Philosophy.

In addition, the collection has strengths in those areas that make the college unique, namely thanatology, social justice and peace studies, and social work, none of which is formally taught on the main campus of Western. The administration at King's is extremely supportive and, for the last several years, has given an eight per cent increase to the acquisitions' budget of the Cardinal Carter Library. This show of support affords the library the opportunity to develop the collection in a proactive manner.

Within both these libraries, staff continues to be a most valuable resource. The seminary library has two full-time staff with an additional ten seminarians who work in the library evenings and weekends during the academic year. The Cardinal Carter Library has a staff of ten which includes the Chief Librarian, two professional librarians, one research assistant, and six library assistants and fifteen students, including reference assistants, circulation assistants and work study students, who work part-time from September to April.

Furthermore, these two libraries have numerous similarities, namely:

1) Both libraries honour the same Catholic values, and staff pride themselves on the services provided to all primary users.
2) Faculty, undergraduates (including seminarians), graduate students (including those registered in the MA in Theology program), as well as those registered in certificate courses, use the collections in both libraries.
3) Library staff attend to the same library functions:
   - information services including circulation and reference
   - information resources including selection and acquisition of print and electronic materials, cataloging and binding
   - administrative matters dealing with policy, budgeting, report writing and presentation of library issues to the appropriate bodies (e.g., King's Library

Committee, King's Faculty Council, King's College Council, Seminary Faculty and its Committees).

4) Both libraries use the Innovative Interfaces library automation system which means that library processes in the areas of circulation, acquisitions and cataloguing are identical.
5) The libraries deal with many of the same vendors (e.g., Midwest Library Service handles a large majority of book orders while Wallaceburg Book Binding handles binding for both libraries).
6) The collection strengths complement each other and, where possible, the librarians confer to ensure fiscal responsibility (e.g., the Assistant Librarian, SPS, and the Chief Librarian, KUC, conferred regularly about acquisitions supporting the Centre for Catholic-Jewish Learning to ensure that duplication was avoided and that the material was located in the appropriate library).
7) Preservation and conservation of the unique print and archival collections is a priority for both libraries.
8) Both libraries already participate in a cooperative arrangement for purchasing electronic databases (e.g., Catholic Periodical Literature Index Online and the New Testament Abstracts).

As one reflects on some of the background of these two libraries, one quickly realizes that much collaborative activity already characterized their relationship. One could easily predict that further collaboration might be possible. The factors for this greater collaboration coalesced in the past few years.

C. Recent Changes in Both Libraries

In July 2005, a new Chief Librarian was hired for the Cardinal Carter Library and a new philosophy and direction began under the leadership of Claire Callaghan. Building on the findings from the Association of Research Libraries, Claire began to move the library in a transformative direction that required strong leadership, risk-taking and a revolutionary vision. A report from the Association states: "The transformed library provides a work environment that allows staff to be flexible and responsive to continual change in an environment that changes quickly. Staff serve the mission, rather than a specific job description."[2] Claire was also influenced by Jim Collins' book, entitled *Good to Great and the Social Sectors*, where he states: "Developing a culture of discipline in which people do not have jobs, rather they have responsibilities, is the cornerstone of a culture that creates greatness."[3] To achieve staffing efficiencies, while enhancing their roles, all Cardinal Carter Library staff were assuming new roles in addition to their primary accountability. Cross-functional teams were replacing the conventional structure to achieve role satisfaction and maximize the staffing resources.

Meanwhile, at St. Peter's Seminary, Ms. Lois Côté, the Library Director, who had directed the library for some thirty years and who had deeply supported the relationship with King's, retired in February 2004. As a result of an atmosphere of cost-containment, it was decided that the director would not be replaced for the time being; instead, Father Brian Dunn, with no background in library science, was appointed as Library Supervisor in September 2004. Numerous challenges were associated with this position, for the cost-containment practices of the seminary of the past few years forced all involved to ask some difficult questions regarding efficiencies, budgets, etc. This questioning also affected the budget for the library.

Moreover, the growth in information technology offered a significant challenge as the environment of libraries continued to evolve. This growth had introduced changes whereby the delivery of information had become more efficient and convenient for students and faculty as they accessed information on the internet. At the same time, these changes presented new challenges associated with the sheer volume of information available and the uneven quality and reliability of the information. As well, the changes presented critical challenges both for users and for libraries. Users needed to manage this information more effectively and libraries needed to consider critically their role in addressing this major shift. All of this growth was particularly challenging to the A.P. Mahoney Library, especially in light of the lack of appropriate computer technology.

D. Towards a More Formal Relationship, Including Possibilities for Greater Collaboration

In the wake of the above changes, the time had come for a more formal relationship between the A.P. Mahoney Library of St. Peter's Seminary and the Cardinal Carter Library of King's University College. Clearly it was a good time to reaffirm and reshape goals, opportunities and challenges and to create an even more dynamic and collaborative library culture between the two institutions. This movement towards a more formal relationship involving greater collaboration was guided by several considerations.

First, this seemed to be an opportune time to consider employing the five practices of exemplary leadership, namely: 1) Challenging the Process; 2) Inspiring a Shared Vision; 3) Enabling Others to Act; 4) Modeling the Way; and 5) Encouraging the Heart.[4]

Second, both libraries recognized that certain principles were fundamental to any kind of interdependent partnership, namely: 1) that respect for the unique nature of the two academic libraries would continue; 2) that ownership of the collections would continue to belong to the institution to which they belonged; 3) that the seminary faculty would continue to exercise a decision-making role in the development and maintenance of the collection within the seminary library.

Third, both sides realized that all involved needed to be characterized by a readiness for thoughtful dialogue, prayer, respect for the past and an openness to future possibilities.

Fourth, the collaboration necessitated an appropriate governance model. The discussions had to consider suitable reporting relationship models, i.e., Who reports to whom? What responsibilities belong to those involved? What about financial arrangements?

Fifth, both libraries needed to forge an interdependent partnership which could include sharing services, collections, staff and overall leadership. Possible services that could characterize this interdependent partnership included: 1) the sharing of staff resources and services in a more formal manner; 2) the provision of instructional sessions offered by professional librarians in either a classroom or library setting to assist students to identify, access, and evaluate appropriate library resources for their research assignments; 3) a consideration of a collaborative approach to archival partnerships involving the Diocese of London, King's University College and St. Peter's Seminary.

Sixth, both sides recognized that many benefits could emerge as a result of an interdependent partnership between the two institutions. Possible benefits included:

- having a single chief librarian with responsibility for both libraries
- enabling staff from both libraries to participate in staff development activities (e.g., the annual King's Library Staff Retreat)
- providing the possibility of acquiring specialized collections
- permitting librarians to liaise more actively with their primary users by assuming more outreach in the classrooms
- allowing for savings realized in the cancellation of duplicate journals to be used for the purchase of additional electronic resources
- providing the possibility of housing rare and unique collections from St. Peter's in the Eaton Special Collections Room at King's, where special temperature and proper humidity controls are in place, to conserve these treasures

Each of these considerations proved to be the building blocks that contributed to the collaboration that had evolved and matured between the two libraries of these institutions. The next step seemed inevitable: the signing of a Memorandum of Understanding.

E. The Agreement for Greater Collaboration

After several months of discussions, research and negotiations, a draft document was prepared and presented to the library staff and the faculty of St. Peter's for further input. It was also presented to the appropriate people at King's University College, including the faculty council, administrative board and finance officer. A formal Memorandum of Understanding was prepared and this consisted of four sections: a preamble giving the genesis of the agreement, a section outlining seven fundamental principles that govern the collaborative relationship between the two libraries, a section on the model of collaborative governance and finally a section providing for the possibility of a review and evaluation of the agreement after one year. This was signed on April 27, 2007 and became effective on May 1, 2007. As a result, the Chief Librarian of King's University College was appointed Chief Librarian of

St. Peter's Seminary, exercising an integrated leadership role in enhancing services and optimizing resources, according to the revised job description of the Chief Librarian. At the same time, both libraries remained separate in terms of budgeting and library collections, and the library staff continued to be employees of their respective institutions.

Part II: Moving to a Transformative Model

In the movement from collaboration to transformation, clear direction for this process was found in the Association of Research Libraries report no. 234 entitled, "Libraries dealing with the future now." This report stated that transitioning could not merely be a 'muddling through', which is not a viable long-term strategy; rather it had to involve a strategic plan outlining a process of 'transitioning' to a 'transformed library'.[5] The evolution of this strategic plan of transformation was the next project.

A. Role Description for the Chief Librarian

One of the first tasks involved in the formulation of this plan involved the development of a new role description for the Chief Librarian. A summary of this role description states:

> The Chief Librarian provides vision and leadership in planning and managing the Cardinal Carter Library and the A.P. Mahoney Library and Archives, and directing its contribution to the teaching, research and outreach programs of the University. The Chief Librarian, as a senior administrative officer, reports directly to the Principal of King's University College. Under the agreement with Saint Peter's Seminary the Chief Librarian exercises an integrated leadership role with both libraries. The Chief Librarian has the appropriate status in relationship to the theological faculty of St. Peter's Seminary, as stipulated by the Association of Theological Schools (ATS).

After articulating the role of the Chief Librarian, the next task involved the formulation of a vision associated with the achievement of staffing efficiencies. By enhancing their roles, the new collaboration called for new measures for the library staff. They would assume new roles in addition to their primary responsibility. All aspects of their work would be reviewed with changes based on the notion of 'stop, start and do differently' to achieve role satisfaction and maximize staffing resources. This would involve cross-training in the areas of acquisitions, cataloguing and instruction. The new collaboration would be rooted in clear and consistent communication; thus, information would be shared on a timely basis to keep the staff fully informed of activities and directions within the seminary; the Chief Librarian would be accessible by e-mail and telephone when not in the seminary library.

B. Development of Goals and Objectives

One of the next tasks involved the development of goals and objectives in conjunction with the review of library job descriptions and performance appraisals.

In August 2007, the only goal articulated was: "Under the leadership of the Rector and the Chief Librarian the patrons of the A.P. Mahoney Library will be assured of a friendly atmosphere with smooth day-to-day functioning and support for information services required to meet their various needs." However, by October 2007, the Faculty Council of St. Peter's Seminary approved eight outcome-based goals which had been developed by the Chief Librarian and supported by her staff. These goals included:

> Goal 1: Patrons of the A.P. Mahoney Library will have 'seamless' service as a result of efficiencies and effective use of staff resources.
>
> Goal 2: Under the leadership of the Chief Librarian and the Rector, the staff and patrons of the A.P. Mahoney Library will be assured of a friendly atmosphere with smooth day-to-day functioning and support for information and customer services required to meet their various needs.
>
> Goal 3: Patrons will be able to conduct effective and efficient independent research as a result of improved information literacy competencies.
>
> Goal 4: The A.P. Mahoney Library is committed to providing and delivering access to the print and electronic collections in support of the academic mission.
>
> Goal 5: Users of the A.P. Mahoney Library will benefit from capital and internal projects designed to provide an intuitive arrangement in an aesthetically pleasing environment.
>
> Goal 6: Patrons will receive quality service as a result of library staff receiving appropriate training and informative communiqués that are needed to do their work efficiently and effectively.
>
> Goal 7: Faculty will have a clear understanding and appreciation of the important role that the A.P. Mahoney Library plays in the teaching, learning and research process.
>
> Goal 8: External stakeholders will benefit from the collaborative services that are offered by the A.P. Mahoney Library to the university, local and theological communities.

The objectives formulated to meet each of these goals reflected the current needs and would be expected to change from year to year; the goals themselves would remain constant. This entire development was rooted in the fact that libraries are social and cultural institutions in addition to being places of scholarship and learning. Ultimately, patron service is the primary focus of a library's outcome-based goals.

C. 'Library as Place' and 'Place as Library'

The next aspect of the plan involved an understanding of an emerging principle of 'Library as Place' and 'Place as Library'. Traditionally, libraries are seen as welcoming places which provide good places to study, meet friends, find books, print articles, get lecture notes, ask questions, and check e-mail. Indeed, they are all these things and more. During last summer several cosmetic changes were made to enhance the welcoming presence within the A.P. Mahoney Library. One of the first of these changes involved the installation of new shelving, adding another 360 linear feet which helped to alleviate the overcrowding of the circulating collection. The cost of the delivery and installation of this shelving was carried by the Cardinal Carter Library. As a result, the current periodicals have been given prominence by their new location near the circulation desk. Indices that were along the wall of the library offices have been moved to the reading room. Videos, formerly located in the AV room on the lower level, have been integrated into the circulating collection on the main level. All these changes necessitated the shifting of the entire circulating collection on the main level to allow for better spacing and some room for growth

At the same time, research on libraries makes one increasingly aware that one's own 'place' can also be the 'library'. One's connection to the digital library has the potential to provide almost anything, anywhere, at anytime, at least in terms of scholarship, research and learning needs. The challenge for all libraries today is to ensure that both the physical space which is the 'library place' and the digital library that exists in the 'placeless world' of the internet are as engaging, navigable and user-friendly as they can be. The concepts of 'Library as Place', offering personalized service, and 'Place as Library', offering web-based services, both have their value in responding to a very diverse group of users.

We are all readily aware of the challenges of this development of 'Place as Library.' Libraries are experiencing significant transformation including record increases in the cost of scholarly information, partially due to annual inflation, e.g., complex licensing agreements with publishers of online journals and indices, and investments in new technology infrastructure. In Canada significant developments involving a commitment to archive scholarly titles on stable platforms are taking place. The Ontario Council of University Libraries (OCUL) is a consortium of twenty university libraries in Ontario. The member libraries continue to enhance their libraries through activities such as resource sharing, collective purchasing, and joint creation of the digital library Scholars Portal. The goal of Scholars Portal is 'to provide access to scholarly electronic resources through a set of tools which allows the networked scholar to search, save and integrate these resources with their teaching and research to foster greater learning opportunities."[6] Scholars Portal e-journal collection contains some 8,000 full text scholarly journals and over 60 databases which are archived and reside on a server owned by OCUL.

Two other government sponsored e-initiatives are firmly in place. The Canadian Research Knowledge Network (CRKN) is a partnership of Canadian universities, dedicated to expanding digital content for the academic research enterprise in Canada. "Through the coordinated leadership of librarians, researchers, and administrators, CRKN undertakes large-scale content acquisition and licensing initiatives in order to build knowledge infrastructure and research capacity in Canada's universities." Earlier this month it was announced that the Canada Foundation for Innovation invested $47 million so that eight provinces and 67 universities, which includes nearly 900,000 researchers, scholars and students in Canadian universities will gain desktop access to an extensive body of national and international material.[7]

The second initiative, Knowledge Ontario (KO), is a collaboration of libraries, cultural heritage organizations and educational institutions with its primary focus on connecting Ontarians with digital content to support their information and learning needs and to create a smarter, digitally literate, more inclusive and innovative Ontario. In the last four years, the Government of Ontario has committed $13 million to fund the development of Knowledge Ontario as a unique collaborative partnership of Ontario's 6,500 public libraries, school libraries, university and community college libraries and government libraries.[8] Similar initiatives may be available in the United States at the federal and state levels.

Following this development of the concept of 'Place as Library', the Cardinal Carter Library at King's made further steps in response to the increasing availability and stability of full-text electronic journals. In February 2007, the Library Committee made a decision in support of King's strategic direction towards electronic access, that duplicate subscriptions on stable and archived platforms would be cancelled at the end of their current subscription payment. Savings amounting to some $45,000 were achieved in 2006-07 alone, with another $24,000 in 2007-08.

While this development is happening, the concept of 'Library as Place' continues to be emphasized. One of the academic library's most basic objectives, namely, helping students to acquire the skills for effective searching, researching and evaluating, remains unchanged, no matter how complex and varied those skills may become. The concepts of 'Library as Place', offering personalized service, and 'Place as Library', offering web-based services, both have their value in responding to a very diverse group of users.[9]

Meanwhile, a similar development concerning the concept of 'Place as Library' occurred at the A.P. Mahoney Library, which was also in the process of responding to the significant electronic transformation that is affecting all libraries. During the year, library staff and the seminary faculty considered the possibility that print versions of journals may no longer be necessary and may be cancelled. Furthermore, savings realized through these cancellations could allow the library to subscribe to new journals which are not available electronically or to subscribe to databases of particular interest to the seminary's community of scholars. As a result of these discussions, in September 2007, fourteen titles that are either available electronically on Scholars Portal or in the Cardinal Carter Library were cancelled for a savings of $2,500. While cancelling journal titles was not a new exercise for the seminary, cancelling print titles in favour of electronic versions was certainly a clear step towards transformation. Furthermore, the library participated in the second annual Theological Libraries Month, sponsored by the ATLA last October with emphasis on promoting the electronic content found in the *ATLA Serials®*.

The idea of cancelling scholarly resources available on the Scholars Portal platform was a significant dimension of the movement towards transformation. In November 2007, the Faculty Council considered a protocol that would guide this process of cancelling scholarly resources. By March 2008, the whole Faculty agreed to a procedure that responded to the transformation occurring in all libraries, as well as to the call of the Association of Theological Schools for critical competency in evaluating Library and Information Resources. The procedure regarding the cancellation of journals at the A.P. Mahoney Library consisted of a number of stages, namely:

1) At the annual May meeting, the Chief Librarian shall provide the faculty of St. Peter's Seminary with a list of journals that are proposed for cancellation. This list will include titles which are archived on stable platforms such as Scholars Portal and Canadian Research Knowledge Network or are located in the Cardinal Carter Library.
2) All faculty will be given an opportunity to make recommendations to the Chief Librarian. Normally, if a faculty member recommends the continuation of a print title for a particular reason, the Chief Librarian will adhere to this recommendation.
3) Based on these faculty recommendations, the Chief Librarian, in collaboration with the Assistant Librarian: Public Services, shall make decisions regarding the following:
    a) cancellation of journals for which stable and archived access is ensured;
    b) purchase of additional electronic resources which support religious studies and theological disciplines;
    c) purchase of print titles not available electronically which support religious studies and theological disciplines.
4) In late August, the Chief Librarian will arrange to have the titles in question cancelled at the end of their current subscription year.

Twelve current titles, including the *Catholic Historical Review*, *Journal of Theological Studies* and *New Blackfriars*, valued at $3,000 are included in full-text format on Scholars Portal. A most interesting aside in this discussion is the fact that over the past several years, journals had to be cancelled during cost-containment exercises. Twenty-nine of the cancelled titles are now available on Scholars Portal. Having electronic access to previously cancelled scholarly titles is very exciting.

Another phase associated with this concept of 'Place as Library' involved an in-service workshop for the faculty on accessing full-text electronic resources. During the year, the faculty had been considering a number of issues regarding electronic resources, e.g., the need for appropriate bibliography of online sources, the use of an assignment to evaluate critically electronic sources, personal in-service for individual faculty members, etc. Eventually, the faculty requested further input regarding the topic of information literacy and the two librarians gave a presentation in March on accessing a wide variety of electronic resources. They encouraged the faculty to develop a familiarity and confidence with this new development.

With the cancellation of several print journals in favour of electronic access, the adequacy of the library's computers became an issue. This was not surprising since a recent report, called "Top Ten Assumptions for the Future of Academic Libraries and Librarians," stated that the "demand for technology-related services will grow and require additional funding."[10] With the approval of the principal at King's University College and the rector of the seminary, King's Information Technology Services commenced technological support for new systems in the seminary library. This support demanded that all new computers in the library must meet King's specifications and, as new computers are purchased, they will have full ITS support from King's. Meanwhile, the seminary is responsible for all computer costs (hardware and software), while support for the older computers will continue to be provided by Western's Information Technology Services as contracted.

D. Staff

Within this movement towards transformation, one of the greatest resources continues to be the staff. A basic assumption is the recognition that professional and staff development opportunities will be valued. In this regard, the library staff participated in several professional development opportunities during the past year, e.g., Ontario Library Association (OLA) Conference. Moreover, the staff participated in the Western Staff and Leaders Conference as well as web conferences dealing with such topics as "Training library staff and volunteers to provide extraordinary customer service," "Disaster response, safety, and security for libraries," and "Measuring and managing for roving success." Also, seminary library staff attended the annual Cardinal Carter Library Staff retreat day. Ultimately, all staff are encouraged to participate actively on committees within the seminary and the university.

With only two full-time staff on hand at the A.P. Mahoney Library, part-time staffing support is essential. About three years ago, the budget for part-time hours at the seminary was eliminated and seminarians were appointed and trained to provide evening and weekend hours at the circulation desk. During this past year, some of these hours were reduced in light of seminarian responsibilities and formation tasks. Furthermore, a proposal to utilize 'work study' students from King's did not materialize due to the stipulations of the 'work study' program. However, for the coming year, the library shall be hiring part-time help to replace the seminarians' role in the library.

During the past year, the library has been fortunate to have the services of three professional librarian volunteers who assisted with special projects. As well, outside volunteer opportunities are encouraged, e.g., a student from the Library and Information Technician program at Mohawk College in Hamilton completed a work placement in March 2008 at the Cardinal Carter and A. P. Mahoney Libraries. This student had the unique opportunity of experiencing two different academic library cultures and gained experience in both the information services and information resources areas. These opportunities for using volunteers make a significant contribution to the transformation process.

E. Looking Towards the Future

King's University College continues to view partnerships with the seminary as desirable. Goal 2 of King's University College's strategic plan for 2007-9 states: "to articulate, realize and celebrate the Catholic vision in all dimensions of college life." One objective for this goal is "to encourage greater interaction between the College and the Diocese at large." Two specific strategies are important for greater collaboration: one calls for "the forging of closer ties with St. Peter's Seminary and other diocesan bodies to promote the mission of the College and the Church as a means of keeping abreast of initiatives in these areas" (strategy 2.5.1), while another focuses on the need "to enhance services and optimize the resources of the College and Seminary libraries" (strategy 2.5.4). These goals will continue to strengthen the process of collaboration and transformation that has developed over the past few years.

This past year might be described as a movement from a "muddling through" to the beginnings of a transformative model. For the first year, the Chief Librarian was the sole King's staff member to serve in the seminary library. Looking towards the future, further changes will be needed so that the staff in both libraries will work more closely together. This will involve the preparation of library specific mission and vision statements, each reflecting the unique qualities of each library. Moreover, King's is in the process of developing a new website, thus affecting the website for the Cardinal Carter Library. This process will also affect the A.P. Mahoney Library, which will mirror the content of the Cardinal Carter Library leaving aside the unique institutional branding. As well, cross-training and sharing of staff will take place and all staff will continue to look for opportunities to 'stop, start, and do differently'. Furthermore, the Memorandum of Understanding of 2007 called for representation from St. Peter's Seminary for both the King's Library Committee and the Selection Committee for the Chief Librarian. These provisions will be implemented during the coming year.

Part III: Lessons Learned

A. Different Cultures

While the Chief Librarian had worked in several academic libraries, her work in the A. P. Mahoney Library made her realize that the culture of a seminary library was a new and sometimes perplexing experience for her. A recent article in the Seminary Journal provided some clarity regarding the role and unique culture of a seminary library. Seminary librarians are expected to play a role, not just in the intellectual development of students as expected of other academic librarians, but in all aspects of the formation of seminarians, namely, the human, pastoral, spiritual aspects of formation, as well as intellectual. This reality is frequently[11] not obvious, but recognition of this will lead to a better appreciation of the rich culture of a seminary library. It also helps to provide an explanation of why some things are done in the manner they are, why attitudes are the way they are, and why the element of appreciating this culture is an extremely important dimension of the transition to a transformed library.

The realization of a different culture also applies to the appreciation of the faculty in the seminary. Part of the uniqueness of the seminary faculty is the fact that they exercise a direct role in ensuring that the collection regularly grows in the various areas of the curriculum. The seminary library is a different environment because people live in the seminary as their home and there is often an emotional relationship added to the view of the library. This adds a certain dimension in the way they see the library, e.g., many of the faculty have keys to the library. Thus, being the Chief Librarian in this new culture means that the person has to have an appreciation of many personal elements, including the navigation of various emotions. Respecting the 'human side of leadership'[12] and appreciating the delicate balance between innovation and tradition are essential.

Moreover, the different culture of a seminary library arises because of some documents from certain governing agencies that influence the organization of a seminary library. The seminary is a member of the Association of Theological Schools and, as such, is bound by the requirements of this association. As one reviews some of these requirements, one realizes that these support the present process of development towards transformation. For example, ATS' General Institutional Standards connected with libraries state that a library's educational effectiveness depends both on the quality of its collections and information resources and on the vision and organization of its administration.[13] Standard 5.1.4 notes that "collections shall include other media and electronic resources as appropriate to the curriculum, and ensure access to relevant remote databases," while Standard 5.1.5 states that the "library should promote coordinated collection development with other schools to provide stronger overall library collections." Moreover, the recent Program of Priestly Formation of the United States Conference of Catholic Bishops calls for a strong library with print, non-print, and electronic resources, that is professionally staffed, as required by accrediting agencies.[14] These documents will continue to be used to direct and measure the collaboration and transformation that is occurring.

B. Further Possibilities of Collaboration and Transformation

This movement to greater collaboration between the two libraries of these two institutions might be seen as merely another phase in the larger process of greater collaboration between the two institutions. At least three further developments are emerging. The first is a matter of integrating the Academic Calendar of St. Peter's Seminary within King's University College. This will require a revision in the affiliation agreement involving King's University College, St. Peter's Seminary and the University of Western Ontario. Changes will include a process for any curriculum changes at the seminary, and a provision for the Dean of the Theology program at the Seminary to serve as an ex officio member of the Faculty Council of King's University College with full voting rights.

The second area of collaboration entails the creation of a philosophy module for seminarians. Since seminarians require certain courses in philosophy, the seminary has regularly provided most of these courses. However, with a decline in the number of faculty at St. Peter's, an agreement is being considered whereby King's would offer a module in philosophy that meets the seminary requirements and King's would assign faculty to these philosophy courses.

A third area of collaboration involves discussions connected with the program of theology. In the past few years, the seminary and King's have assisted each other when faculty needed to be shared for specific courses. This raises the possibility of further development in a joint use of faculty, in a joint hiring of faculty, and even in the relationship of the seminary as a school of theology in connection with King's. Undoubtedly, these developments will lead to the possibility of closer academic collaboration. These three areas are a sign of how the fertile area of collaboration can lead to new transformed relationships in a variety of areas.

As well, during the past few years, the faculty of St. Peter's has been involved in an ATS consultation process on Faculty Vocation. One of the results of this consultation is the need for a review and perhaps a new articulation of the mission of the seminary and how the faculty relates to this mission. This will necessarily involve a reflection of the interdependent relationship that exists between the seminary and King's, a relationship that has grown extensively in the past few years.

C. From "Good to Great"

Jim Collins, in his book, *Good to Great and the Social Sectors*, notes that:

> Every institution has unique sets of irrational and difficult constraints, yet some make a leap while others facing the same environmental challenges do not. This is perhaps the single most important point in all of Good to Great. Greatness is not a function of circumstance. Greatness, it turns out, is largely a matter of conscious choice, and discipline.[15]

With this awareness, the movement towards a transformational library demands a commitment to assess passionately and rigorously, so as to discover the best way for all to contribute to this transformation. Collins emphasizes the fact that greatness is an inherently dynamic process, not an end point. This process involves the necessity of making the right decisions, no matter how difficult or painful, for the long-term greatness of the institution involved and the achievement of its mission. He goes on to reiterate that greatness flows first and foremost from having the right people in the key seats, as well as the use of regular assessment mechanisms. This past year has been a wonderful example of how the principal of King's University College, the rector of St. Peter's Seminary and a chief librarian seem to be the right people, making the right decisions at the right time. This combination has led to great passion and commitment for this collaboration which is leading to transformation.

One of the roles of this leadership team will be the investigation of models where seminaries and other academic institutions have collaborated. For example, the College of Saint Benedict and Saint John's University in Minnesota share one academic program and students attend classes together on both campuses. In this successful integrated model, the libraries of Saint Benedict's and Saint John's serve the combined student body with joint staff and coordinated programs and services. At the end of this presentation, others might like to share other successful models.

Conclusion

After reflecting on our experience of the past twelve months, we recognize that we have seen many challenges, opportunities, and accomplishments. We have embraced the fact that libraries are experiencing an environment of rapid technological change. Students and faculty are involved in this significant evolution in terms of their learning and teaching styles. We have also witnessed the beginnings of a culture of collaboration and innovation. During the coming academic year, we hope to initiate a vigorous instructional outreach, to replace some print formats with digital resources, to expand existing services and introduce new services. We shall continue to review the dimensions of space, programs, and resources to further enhance services and optimize resources. We will strive to create a dynamic and collaborative culture so that both institutions might continue to serve the mission of each institution. Our ultimate goal rests on the desire to see the libraries of our two academic institutions contributing effectively to the fulfilment of the mission statements of both King's University College and St. Peter's Seminary, namely a growth in the "love of learning and the pursuit of truth" (King's Mission Statement) and a growth in the "formation of servant leaders: priests and lay persons who are self-giving and life-giving" (St. Peter's Mission Statement).

Endnotes

[1] For a summary of the relationship between the two libraries at that time, see Dr. John Clouston, "Partnerships on Campus," *Access* (Autumn 1997): 8-11.

[2] Joseph M. Brewer, Sheril J. Hook, Janice Simmons-Welburn, and Karen Williams, "Libraries Dealing with the Future Now," *ARL Bimonthly Report* 234 (June 2004): 3, 6.

[3] James Collins, *Good to Great and the Social Sectors* (New York: Harper Collins Publishers, 2006), 34.

[4] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Keep Getting Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1995).

[5] Joseph M. Brewer, Sheril J. Hook, Janice Simmons-Welburn, and Karen Williams, "Libraries Dealing with the Future Now," *ARL Bimonthly Report* 234 (June 2004): 3, 6.

[6] Ontario Council of University Libraries, "Scholars Portal. Information," 2005, http://www. scholarsportal.info/information.html (accessed June 11, 2008).

[7] Canadian Research Knowledge Network, News Release: "$47 million for digital scholarly content to transform social sciences and humanities," June 3, 2008, http://researchknowledge.ca/en/documents/mediareleaseEfinal-withphotolink.pdf (accessed June 11, 2008).

[8] Knowledge Ontario, News and Announcements, April 2008, http://www.knowledgeontario.ca/KO_News-p11.html (accessed June 11, 2008).

[9] Susan Evans and Claire Callaghan, "Library-as-Place & Place-as-Library," *Everyday Life: King's Sociology Newsletter*, 3, no. 3 (February 2007).

[10] James L. Mullins, Frank R. Allen, and Jon R. Hufford, "Top Ten Assumptions for the Future of Academic Libraries and Librarians: A Report from the ACRL Research Committee," no. 5, *College and Research Libraries News*, 68, no. 4 (April 2007), http://www.ala.org/ala/acrl/acrlpubs/crlnews/backissues2007/april07/tenassumptions.cfm (accessed May 20, 2008).

[11] Elyse Hayes, Monica Corcoran, Timothy Smith, "The Role of the Seminary Librarian in Priestly Formation: Perceptions and Possibilities," *Seminary Journal*, 13, no. 3 (Winter 2007): 72-80.

[12] Rick Ginsberg, and Timothy Gray Davies, *The Human Side of Leadership: Navigating Emotions at Work* (Westport, CT: Praeger, 2007), 115.

[13] Association of Theological Schools. Commission on Accrediting, "Guidelines for Evaluating Library and Information Resources," *Handbook of Accreditation* (Pittsburgh: Association of Theological Schools, September 2006).

[14] United States Conference of Catholic Bishops, *Program of Priestly Formation*, Fifth Edition, August 4, 2006 (Washington, D.C.: United States Conference of Catholic Bishops, 2006), nn. 184 and 233.

[15] James Collins, *Good to Great and the Social Sectors* (New York: Harper Collins Publishers, 2006), 31. See also pages 9, 11, 14, 16, and 17.

The Continuing Influence of French Theologian Pierre Teilhard de Chardin in the Twenty-First Century by

Amy Limpitlaw, Yale University Divinity School Library

Today I am going to speak about the French Jesuit Pierre Teilhard de Chardin and work that has been done on in recent years on him, specifically since the start of the twenty-first century. As I worked on this project, however, I realized that it really isn't just about Teilhard. It's also about us, the generation living in the first decade of the twenty-first century. For what has been written about Teilhard in the last decade reflects the ultimate concerns, the hopes as well as fears, of the current generation. Teilhard is an intriguing figure in that he seems to elicit strong passions, both positive and negative. He did so during his lifetime, and he continues to do so, over 50 years after his death. His writings still evoke a great deal of interest and continue to speak to this generation. Much of what has been written on Teilhard in recent years concerns his anticipation of what are now some of the hot issues of the day, such as globalization and the impact of technologies such as the Internet on the ways in which human life is advancing.

I must admit, I personally find a certain satisfaction in the continuing interest in Teilhard. When I first began my own work on Teilhard, as a graduate student at the University of Chicago in the early 1990s, I was told by not one but by two classmates in my program, on two separate occasions, that Teilhard was an obsolete figure theologically, and that his thinking had been long dismissed by the theological community of scholars, and why was I even thinking of doing work on such a marginal figure? "Science fiction" were the words one of these classmates used to describe what he thought of Teilhard's work. Of course, these were fellow students who expressed these sentiments to me; on the other hand, my advisors, Bernard McGinn and David Tracy, did not dissuade me, but instead encouraged my interest in Teilhard. So I went ahead despite some of my classmates' discouraging words. Looking back, I can see now that what they each said simply reflects what has always been the case with Teilhard: he is the kind of thinker who evokes strong feeling, both positive and negative. Some find his vision threatening, while others are inspired and excited by it.

But I may be getting ahead of myself here. I realize that not everyone here may be familiar with who he is, what he did, and what he thought, so I'll start with a bit of background on both his life and thought before getting into the work that's been done on him recently.

So who was he and why was (and is) he so controversial? Teilhard was born at the end of the nineteenth century into an aristocratic French family in the Auvergne region of France. The Auvergne region is located pretty much in the center of the country, in what is called the Massif Central, and it is a mountainous region, dominated by the Puy de Dome, an extinct volcano. Teilhard was the fourth of eleven children in a religious family. Growing up in the rocky terrain of the Auvergne strongly influenced Teilhard and was the basis for his lifelong interest in the geological sciences. It was the religion of his family, particularly his mother's deep piety, which informed his own love of God and lifelong commitment to the Catholic Church. Science and faith were, for Teilhard, the two driving passions of his life and it was the reconciliation of these two passions that became the driving force behind Teilhard's life and work.

Teilhard's interest in science (and geology specifically) was not merely an academic interest. He himself described scientific investigation as involving a kind of "mysticism."[1] In one of his writings, "Le Cœur de la Matière" or "The Heart of Matter" written in 1950 (five years before his death), he describes what he experienced from a young age as a longing for something that was permanent, essential, imperishable. As a child, this longing took the form of an attachment to a piece of iron, cherished because in its solidity it seemed to possess these qualities of incorruptibility and permanence that he so instinctively desired. Eventually, discovering that even something as apparently solid and durable as iron rusts and can be scratched, his search shifted toward the idea that perhaps what he was seeking was some universal element lying underneath all material reality, permeating it and unifying it.[2]

Initially, Teilhard did not connect this mystical intuition of the unity of reality, his "sense of plenitude"[3] as he called it, with the Christian God of his upbringing. Instead, this intuition of unity impelled his early interest in the science of geology. He sought in the direction of matter—in the hard rocks of the Auvergne—the "unique, all sufficing, necessary reality"[4] which he so strongly sensed existed. Teilhard never lost this love for the world in all its tangible, material reality. A letter Teilhard wrote to Lucile Swan illustrates this:

> From what does the appearance of being a bit complex in my attitude come? The origin I find (if I analyse myself well) is the coexistence in me of two "passions" neither of which I can sacrifice, and therefore I must attempt to synthesize.
>
> The first of these two passions is a fundamental belief in the grandeur and value of the World . . . And all the development of my scientific career has been animated by this initial sentiment, which all my studies have reciprocally systematized, rationalized and nourished. Therefore I love the World passionately, as a "pagan" say those narrow one who have never understood the profound mystic of the Universe.[5]

At the same time during which his childhood enthusiasms for the natural world were developing into a strong interest in science, Teilhard also was growing in the Catholic faith. He attended Jesuit schools as a child and decided early on to join the Jesuit order. In 1899 he entered into the Jesuit novitiate and in 1901 he took his first vows as a Jesuit. He was just 20 years old. In 1911 he was ordained a priest.

During these years Teilhard's thinking continued to develop and he was able to pursue his studies in science, studying geology with Georges Boussac at the Institut Catholique and with Marcellin Boule at the Paris Museum of Natural History. His interests had developed in the direction of paleontology, and under Boule's direction he undertook the task of classifying fossils found near Toulouse.

Teilhard's introduction through his scientific studies to the idea of evolution and especially to the writings of the philosopher Henri Bergson, marked a major turning point in Teilhard's own thinking. Bergson's work, *Creative Evolution*, was especially influential upon the young Jesuit.[6] This shift in perspective involved first of all a new awareness of time. From seeing the world as basically static and fixed he began to see it as instead dynamic. The idea of evolutionary time for Teilhard meant that not only are the individual elements of the world in motion and development, but that the universe as a whole is undergoing a process of change and growth.[7] He also became convinced that this development was not entirely random, but was teleological, that is, developing in a specific direction.[8] This idea of the universe as a developmental reality moving in a specific direction also enabled him to resolve for himself what had seemed to be a dichotomy in the two loves of his life, his love for the world in all its materiality, and his love for God. Matter and spirit had at first appeared to Teilhard to be mutually exclusive of one another. In a static understanding of reality he was unable to bring matter and spirit into any kind of relationship with one another, and his Christian faith seemed to call him to reject the material world in favor of the spiritual realm. Now, with his new understanding of evolutionary time, Teilhard reconceptualized for himself the matter/spirit relationship and instead saw them as related on a continuum of evolutionary development. The *telos* of evolution is in the direction of increased spirit. Thus, for Teilhard this meant that matter was itself to be revered as the matrix of spirit.

> Until that time my education and my religion had always led me obediently to accept—without much reflection, it is true—a fundamental heterogeneity between Matter and Spirit, between Body and Soul, between Unconscious and Conscious. These were to me two "substances" that differed in nature, two "species" of Being that were, in some incomprehensible way, associated in the living Compound; and it was important, I was told, to maintain at all costs that the first of those two (my divine Matter!) was no more than the humble servant of the second, if not, indeed, its enemy . . . You can well imagine, accordingly, how strong was my inner feeling of release and expansion when I took my first still hesitant steps into an "evolutive" Universe, and saw that the dualism in which I had hitherto been enclosed as disappearing like the mist before the rising sun. Matter and Spirit: these were no longer two things, but two *states* or two aspects of one and the same cosmic Stuff, according to whether it is looked at or carried further in the direction in which (as Bergson would have put it) it is becoming itself or in the direction in which it is disintegrating.[9]

Thus, for Teilhard, matter and spirit were no longer mutually exclusive realities but simply two stages or directions on a continuum of development. Matter indicates the direction from which the universe develops and spirit is the direction towards which it is headed. As Teilhard put it, "Matter is the matrix of Spirit; Spirit is the higher state of Matter."[10]

Teilhard further developed this understanding of the *telos* of evolutionary development by positing what he called "the law of complexity-consciousness". On the continuum of evolutionary development, a entity's degree of materiality and spirituality is relative to its degree of complexity. As evolution progresses, increasingly complex unities are formed out of the joining together of simpler elements. And as increasingly complex unities are formed there is a corresponding rise in consciousness or spirit. The more complex something is—the more conscious or spiritual it is.[11] Teilhard derived this theory from his observation of what he viewed as the most complex reality yet to emerge from the evolutionary process: the human being. The human being exhibits the highest degree of consciousness, and is at the same time the most physically complex of beings, by virtue of having an extremely advanced nervous system. Thus, if in the human being a high level of consciousness coincides with a high degree of material complexity, this must be a general law of reality.[12] By putting forth this idea of the link between complexity and consciousness as a general law of reality, Teilhard in effect was arguing for the existence of some form of consciousness or spirit as existing within every entity in the universe. In his view, unless spirit or consciousness exists, at least in some rudimentary or dormant form, at even the lowest levels of complexity, there would be no possible way to explain its appearance in those beings more advanced on the evolutionary continuum.[13] Teilhard tended to refer to this spiritual dimension existing, at least at some level, in all entities, be they rocks, or trees, or animals, or human beings, as the "within" of matter. Everything that exists is, to some extent, spiritual. At the lower levels of reality, the spiritual dimension or "within" may be so small as to appear completely absent. Still, Teilhard insisted that for anything to exist, there must be some degree, however small, of complexity and therefore of consciousness or spirit. Pure matter, completely lacking in any "within" or spiritual center, is equivalent to nothing; it is an ideal limit, but has no real existence.[14]

What drives this forward progression toward spirit? Teilhard posited that there is a cosmic energy of unification which impels individual unities together to form more complex unities. At lower stages of evolution this energy is basically just a force of attraction. It is both a force of cohesion but also of ascension, because it both holds things together but also moves the evolutionary process forward. It finally emerges as love once evolution reaches its fully conscious stage with the emergence of human beings.[15]

The source of this cosmic energy of attraction—which emerges as love at the level of human existence—was named *Omega* by Teilhard. Omega is both the future unity of all reality and the source of that energy of attraction operative at all levels of reality which drives the evolutionary process forward. Teilhard extrapolated from what he saw in evolution as the dynamic progress toward greater unity and argued that if this is the case, then there must be a *final* unity of all reality—hence, Omega. Because Omega is the source of love required for the cohesion of the universe, it must be itself transcendent of the universe for which it is the indispensable support. At the same time, Omega is also immanent within the universe, holding all things together.[16]

Where does Teilhard's Christianity fit into this vision of evolutionary advancement? Teilhard argued that Omega—the transcendent source of attraction pulling all things together toward a final unity—is none other than Christ.[17] Teilhard most often cited passages from the Pauline epistles in support of his identification of Christ with Omega, especially the Epistle to the Colossians where Christ is described as the one in whom "all things hold together" (Colossians 1: 17, NRSV).[18] The idea of the cosmic dimensions of Christ's influence can also be seen in John's gospel where Christ is depicted as the Word in whom "all things came into being…and without [whom] not one thing came into being." (John 1:3, NRSV). Christ as Omega is necessary to the very constitution and structure of all that exists.

The significance of the incarnation of Christ for Teilhard is that it is through his incarnation that Christ enters into the world as a physical and thus full material element and is related to the world in all its material—as well as spiritual—reality. "Through your own incarnation, my God," wrote Teilhard, "all matter is henceforth incarnate."[19] The incarnation of Christ confirmed for Teilhard the value of matter. We may remember that Teilhard saw two dimensions to Omega: Omega as the transcendent future unity of reality and Omega as present within reality as the unifying energy of love. The incarnation corresponds to the latter, the idea of God immanently present within the universe as the energy of love. The resurrected Christ in turn corresponds to the other dimension of Omega, the transcendent future unity.[20]

Teilhard's thought, as you can see from this very quick sketch, was both creative and provocative, and during his lifetime he incurred considerable opposition, particularly from his own church. At the same time, he also gathered a considerable following. His evolutionary vision of reality obviously calls into question a literal interpretation of the Genesis account of creation and history. He first ran into conflicts with the Catholic church hierarchy in the mid-1920s with a paper he wrote on the doctrine of original sin, "Note on Some Possible Historical Representations of Original Sin" which is now published in collection of his writings entitled "Christianity and Evolution."[21] Teilhard was eventually pressured by the church to restrict himself to publishing only scientific—not philosophical or theological—writings and his license to teach at the Institut Catholique was revoked in 1926. For much of his adult life, he was barred from returning to France except on rare occasions; the consequence of this was that it enabled him to focus on his scientific investigations in the area of paleontology. He participated in a number of important archaeological investigations, most notably in China where he was exiled for many years. In China he was one of the key participants in the discovery of fossil remains of what is now known as Peking Man, an early ancestor of modern human beings who scientists believe lived approximately 500,000 years ago.

Teilhard remained obedient to his church and to the Jesuits, although he never gave up on the idea of having his ideas see publication. One of his most important works, *Le Phénomène Humain*, was written as an attempt to adhere to the church's instructions that he restrict himself to writing only on science while yet at the same time expressing his larger philosophical views of the nature of reality. The church would not allow its publication. Teilhard eventually arranged for all his writings to a friend, Jeanne Mortier, and after his death in 1955 she arranged for his works to be published. *Le Phénomène Humain* appeared in 1955,[22] and was later translated and published in English, under the title *The Phenomenon of Man* in 1959,[23] and more recently it was retranslated into English and published as *The Human Phenomenon* in 1999.[24]

Having very quickly sketched out Teilhard's life and the outlines of his thought, I'd like to now turn to what's been written about Teilhard since 2000. The bibliography I've handed out lists all the writings I could find that have been published on Teilhard since 2000 (I realize that technically the 21st century didn't start until 2001, but I decided to include 2000, because I wanted to include my own work on Teilhard, the dissertation I finished in 2000.) I won't go through each work individually, but I would like to highlight a few of the works I found particularly interesting, as well as some of the more prevalent themes evident in recent writings on Teilhard.

One of the surprises I found was a work of fiction in which Teilhard appears as a central figure in a secret conspiracy within the Catholic Church. Does this sound somewhat like *The Da Vinci Code*?[25] Well, it is in a similar genre. James K. Fitzpatrick's *The Dead Sea Conspiracy: Teilhard de Chardin and the New American Church*,[26] is quite similar to *The Da Vinci Code* in that it presents a story of a secret being kept by a group within the Catholic Church, in this case the Jesuits, which, if revealed would rock the very foundations of Christianity. Teilhard appears as the one who discovered this secret, the key to which was interred with Teilhard in his burial plot in New York. If you want something a fairly light and entertaining work of fiction, this may be something you'd find interesting. I wouldn't say it is as good as *The Da Vinci Code* (and I wasn't actually a big fan of that book either) but it is a quick read. However, I would warn you that it is purely a work of fiction (which the author—unlike Dan Brown of *The Da*

Vinci Code—never intimates to be otherwise) and where he does present Teilhard's thought it is not, in my view, a very accurate or in depth reading of Teilhard.

It actually should not be that surprising to see Teilhard appearing in a work of fiction; this is not the first instance where his life has made its way into a novel. And when you think about it, he did lead an exciting life: facing the opposition of a church he wanted to remain faithful to, living much of his life in exile from his homeland of France, participating in archaeological digs in far off places such as Mongolia, China, and Africa. His relationships with a number of women admirers likewise would make an interesting subject for a movie. One of his female companions was Lucile Swan, an American divorcée and sculptress whom he met in China. For many years they carried on what might be described as a chaste romance; Lucile hoped that Teilhard would leave the Church and eventually consummate their relationship but Teilhard insisted on remaining faithful to his vows of chastity. Yet theirs was an intense relationship, which you can read about in a collection of their letters, published in 1993.[27] Lucile was not the only woman with whom Teilhard formed a strong bond and he wrote a number of works about the *feminine* as a spiritual force within the universe.[28]

Thus, Teilhard's life story has a great deal of drama in it and he has been the inspiration for a number of fictional characters. If any of you have ever seen the movie or read the book, *The Shoes of the Fisherman*,[29] the character Jean Télémond is clearly modeled on Teilhard. Likewise, in the book and movie *The Exorcist*,[30] the character of Father Merrin , the exorcist, is to some extent based on Teilhard: there is a scene at the start of the movie where you see Father Merrin engaged in some kind of archaeological dig. As far as I know, however, Teilhard never engaged in any kind of exorcism rites during his lifetime.

Teilhard has also been an inspiration behind a children's books series called "The Merlin Series" by British writer Margaret Mann. On her website, she explicitly indicates Teilhard's vision as an inspiration for her fiction:

> The Merlin series was begun in 1997 as an attempt to address certain problems in our society and religion, and will appeal to anyone who is looking for hope, or who feels disappointed with the world. The writing draws heavily on the work and teachings of Pierre Teilhard de Chardin, and weaves myths and legends into the story.[31]

In one of the books of the series Merlin's Island,[32] published in 2005, there is a character called Tayar who, of course, evidently represents none other than Teilhard de Chardin.

Another work that I would draw your attention to is Amir D. Aczel's *The Jesuit and the Skull: Teilhard de Chardin, Evolution, and the Search for Peking Man*,[33] which just came out last year. Written for a general audience, this is a readable introduction to Teilhard's life and also the context of his life in terms of the development of theories evolution and early discoveries in paleontology concerning the origin of human life. I really recommend this book, especially if you want a very readable account of these fascinating scientific quests. It does not go into much depth into Teilhard's thought but it does provide some background on his relationship to the church and on his very important contributions to the science of paleontology. The author is a professor of mathematics at the University of New Hampshire and has written a number of books for a general audience on notable discoveries in science and technology. If you're interested, there is also an archived audio interview with the author on NPR's *Science Friday with Ira Flatow*.[34]

A number of commentators on Teilhard in the last decade have focused on globalization and how Teilhard seems to have foreseen how human interactions throughout the world are increasing on a global scale. Globalization has been defined in a variety of ways: as "the integration of economic, political, and cultural systems across the globe," as "a process by which the people of the world are unified into a single society and function together,"[35] as "a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology."[36] The term is often used to refer to economic globalization, that is, the integration of national economies into the international economy through trade, migration, and especially, the spread of technology.[37] *At the very minimum we may define globalization as* the ways in which increasingly there are more and more interactions among people that extend across and beyond national, state and local boundaries.

There certainly is in Teilhard's vision much that can be seen to correspond to what we are experiencing currently as "globalization." Teilhard did not use this term, but he did use the term "planetization" to speak about what he saw as the process by which the different races and civilizations of the world become united to form a single organic whole. As I've already noted, he saw the evolutionary process as proceeding through the creation of more complex unities by way of the unification of simpler unities. He believed that with the emergence of human beings—the most complex and hence the most spiritual and conscious reality yet to emerge out of evolution—the next stage of the process is a further unification—this time the unification of humanity itself. This is simply for Teilhard a continuation of the pattern of evolutionary development.

> . . . the collectivization of the human race, at present accelerated, is nothing other than a higher form adopted by the process of molecularisation on the surface of our planet…First the vitalization of matter, associated with the group of molecules; then the hominsation of Life, associated with the super-grouping of cells; and finally the planetisation of Mankind, associated with a closed grouping of people; Mankind, born on this planet and spread over its entire surface, coming gradually to form around its earthly matrix a single, major organic unity, enclosed upon itself; a single, hyper-complex, hyper-centrated, hyperconscious arch-molecule, co-extensive with the heavenly body on which it was born. Is not this what is happening at the present time—the closing of this spherical, thinking circuit?[38]

Commentators on Teilhard who have noted the correspondence between his vision of the unification of humanity to form a "single, major organic unity, enclosed upon itself" and what is happening to the world today through globalization have proclaimed Teilhard a prophet of sorts. Some of the works noting Teilhard's work and its relationship to globalizing trends today you can see on the purple handout I've given you. There are a number of articles on Marshall McLuhan who coined the term "the global village" and the influence of Teilhard upon his thinking.

Closely related to globalization is the rise of technological advances that have played such a strong role in bringing about the increase in communication that has fostered globalizing trends. I am speaking of course of the development of the Internet and cyberspace. In 1995 an article in Wired magazine entitled "A Globe, Clothing Itself with a Brain"[39] claimed that

Teilhard predicted the development of the Internet. It is true that Teilhard did envision the development of a global mind, of sorts, arising out of the increasing occasions of collaborative work among human beings. Teilhard of course was influenced by his own experience as a scientist who worked and collaborated with other scientists from across the globe. He believed that with each major advance in the evolutionary process a new layer or sphere emerged over the earth. First, the geosphere, then with the advent of life, the biosphere emerged, and finally, with the arrival of human beings, the *noosphere*, or the thinking layer. Others have taken up this idea of Teilhard's to see him as a prophet who foresaw the Internet as the "global brain" which is in process of development. You can see some of the titles in this area on the blue handout, Teilhard and Cyberspace. Whether the Internet would be seen by Teilhard as the "global brain" he envisioned with the advent of the noosphere is an open question. Certainly, Teilhard was quite optimistic about technological advances and how they will further enhance cooperation and the ultimate unification of humanity.

Another area where Teilhard has been particularly influential in recent years is in writings on spirituality. One of the striking characteristics that distinguishes his own spirituality was his emphasis on action. In *The Divine Milieu* he wrote eloquently about the value of work as a spiritual endeavor.[40] There is also a decided turning toward—rather than away from—the world. It was in the natural world itself, in all its concrete materiality, that Teilhard sought and found spiritual nourishment. Moreover, Teilhard believed that with the arrival of human beings, evolution had taken on a self-directed dimension. It is human endeavor itself which drives the evolutionary process forward, and thus human work has an immense spiritual value. We are co-creators with God of the universe.[41] Many have been inspired by this form of spirituality that focuses on activity—on work—on human endeavor itself as a kind of spiritual practice and which affirms the spiritual value of the world in all its material reality. You can see some of the titles that have been written on Teilhard's spirituality on the yellow sheet I've passed out.

Closely related to Teilhard's influence upon contemporary spirituality is the embrace of Teilhard by many people concerned about the environment. They have been particularly inspired by Teilhard's positive valuation of matter as the matrix of spirit, and see in his work an overcoming of the dualistic attitude which is to blame for contributing to the exploitation and abuse of nature. A number of the titles that deal with Teilhard as a resource for an environmental ethic also point to his work as inspiring a kind of environmentally positive spirituality. You can see some of these titles on the brown handout.

Finally, the last issue I want to talk about is that of the relationship between science and religion. I recently spoke to someone about this project and described the different contemporary concerns to which Teilhard remains a relevant voice. This person suggested that Teilhard is no longer engaged with as a resource for the science/religion dialogue. Looking over the literature, I have to say I don't think that is accurate. *Zygon*, a journal devoted to this very topic of the relationship between religion and science, devoted part of an issue in 2004 to Teilhard,[42] again in 2005.[43] In the previous decade, Zygon devoted an *entire* issue to Teilhard's thought.[44] Numerous other articles dealing with Teilhard's thought have appeared in *Zygon* through the last several years. The number of articles and other works that have appeared since 2000 dealing with Teilhard's attempt to reconcile science and Christianity is considerable.

Clearly, Teilhard's attempt to reconceive Christianity in evolutionary terms is still influential and is still being talked about by those who want to affirm their faith yet take seriously the findings and perspectives of science.

To conclude, this has been a very quick survey of the thought of one of most provocative and creative thinkers of the last century. I hope I've elucidated some of the ways in which Teilhard's thinking still continues to resonate and how recent work on Teilhard reflects some of the hopes and fears of greatest concern to the current generation. I'm open to any questions you may have.

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Endnotes

[1] Pierre Teilhard de Chardin, *Human Energy*, trans. J.M. Cohen (New York: Harcourt Brace, 1969), 163–181 passim.

[2] Idem, *The Heart of Matter*, trans. René Hague (San Diego: Harcourt Brace, 1978), 18–20.

[3] Ibid., 16**.**

[4] Ibid.

[5] Pierre Teilhard de Chardin, Lucile Swan, Thomas Mulvihill King, and Mary Wood Gilbert. *The Letters of Teilhard De Chardin and Lucile Swan* (Washington, D.C.: Georgetown University Press, 1993), 65–66.

[6] Teilhard de Chardin, *Heart of Matter*, 25.

[7] Idem, *Science and Christ*, trans. René Hague (New York: Harper & Row, 1968), 222.

[8] Idem, *Activation of Energy*, trans. René Hague (New York: Harcourt Brace, 1970), 257.

[9] Teilhard de Chardin, *Heart of Matter*, 26–27.

[10] Ibid, 35.

[11] Teilhard referred to the causal connection between complexity and consciousness repeatedly throughout his writings. For examples, see Pierre Teilhard de Chardin, *The Appearance of Man*, trans. J.M. Cohen (New York: Harper & Row, 1965), 139, 214; idem, *Science and Christ*, 44; idem, *Toward the Future*, trans. René Hague (San Diego:

Harcourt Brace, 1975), 167, 212; idem, *Vision of the Past*, trans. J.M. Cohen (New York: Harper & Row, 1966), 225, 272–273; idem, *Activation of Energy*, 30, 67, 101–102, 167, 257, 303, 315, 324, 377; idem, *The Future of Man*, trans. Norman Denny (New York: Harper & Row, 1964), 66, 111–112, 270; idem, *The Phenomenon of Man*, trans. Bernard Wall (New York: Harper & Row, 1959), 60–61, 80.

[12] Teilhard de Chardin, *The Phenomenon of Man*, 143–172 passim.

[13] Ibid., 300; idem, *Appearance of Man*, 123–125; idem, *Activation of Energy*, 156.

[14] Idem, *The Phenomenon of Man*, 53–66 passim; idem, *Vision of the Past*, 225.

[15] Idem, *Human Energy*, 33; idem, *Activation of Energy*, 70–71.

[16] Idem, *Future of Man*, 278–279, 286–287; idem, *Human Energy*, 151–152; idem, *Phenomenon of Man*, 266–270 passim; idem, *Activation of Energy*, 112–113, 120; idem, *Toward the Future*, 183.

[17] Idem, *Science and Christ*, 18–19, 122–123, 165–167, 189.

[18] Ibid., 54; idem, *Letters to Two Friends 1926–1932*, trans. (New York: Meridian Books, 1969), 48.

[19] Idem, *Hymn of the Universe*, 24.

[20] Idem, *Science and Christ*, 63–64.

[21] Idem, *Christianity and Evolution*.

[22] Pierre Teilhard de Chardin, *Le Phénomène Humain* (Paris: Eçditions du Seuil, 1955).

[23] Pierre Teilhard de Chardin, *The Phenomenon of Man*, trans. Bernard Wall (New York: Harper & Row, 1959).

[24] Pierre Teilhard de Chardin, *The Human Phenomenon*, trans. Sarah Appleton-Weber (Portland, OR : Sussex Academic Press, 1999).

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Course Management Systems: A Key to Reaching Faculty
by
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As librarians working in reference and instruction, we wish faculty were more willing to consult with us on a regular basis to discuss new courses they are planning, library resources they might incorporate into their syllabi, or new pedagogical approaches. We would love to be a part of the planning, but barring that, we would like to have some idea of the assignments students will be working on in order to be better prepared to assist them during the semester. At some schools it can be difficult to get access to course syllabi or other information about courses and we have all encountered the rogue assignment that contains incomplete or incorrect information. It's not that faculty don't recognize or appreciate our knowledge and expertise. As my colleague, Amy Limpitlaw, perceptively noted in a paper she delivered at ATLA last year, faculty know precisely where to find us and seek our help when something goes wrong![1] As I view it, impediments to faculty-librarian collaboration are not so much based on negative attitudes toward librarians, as a lack of viable, sustainable models for how collaboration can be maintained.

At Yale Divinity School (YDS), professors are extremely protective of their class time; every minute is accounted for in the syllabus. It is rare for a librarian to be invited into the classroom to provide bibliographic instruction. We are much more successful in asking instructors to support library sessions outside of class, in conjunction with course assignments. Several years ago the Curriculum Committee at the Divinity School voted to adopt a requirement that courses include an information literacy component. This plan, however, has gone largely unheeded by faculty, and except for a semester long course that Paul Stuehrenberg and I teach on resources for the study of religion, the curriculum lacks any systematic or tiered approach to teaching the use of information sources. Divinity professors do not feel it is their responsibility to develop their students' research skills and most courses do not include a research component. Instructors want to deliver course materials to students in the most direct way possible, which explains the ever-growing demand for electronic reserves. This is not to say that faculty members do not see the value of library research education, but they view it as something that should take place outside the classroom under the direction of the library.

Another approach to faculty-librarian collaboration is the "team effort," where librarians, archivists and staff from IT, assist faculty in re-designing their courses. Much of this expertise is directed toward the identification and digitization of images and texts from library collections and integrating them into a course web site. Professors are enthusiastic about the results and excited about the resources librarians can contribute to their teaching, but this has not proven to be a sustainable model. The grant ends. The project winds down and the team members return to business as usual. Only a few courses can be supported in this manner.

In this paper I want to propose another way to work with faculty that lies somewhere between the two extremes I have just outlined. It is a sustainable model that lends support to faculty initiative, does not involve adjustments to the syllabus, or encroach on valuable class time. This model encourages librarians to become active partners with the faculty, by administering the school's course management system (CMS).

For the last five years I have been involved in training and assisting YDS faculty, teaching fellows, and students in the use of Classes*v2, Yale's implementation of Sakai, an open-source, Web-based course management system, similar to WebCt, Vista or Blackboard. The virtual Classes*v2 space is a place where faculty can store and arrange their class resources, including their syllabus, links to web resources, Word documents, power point presentations, and electronic readings, as well as make announcements and send email to the class. A variety of tools can be selected to provide more interaction with students, including real-time chat, a discussion board, drop boxes for submitting work, and a place for faculty to give and students to receive grades.

Within Classes*v2 individuals are given specific roles, such as Instructor, Student, TF (teaching fellow), or Librarian. Each role is governed by a set of permissions that restrict access to anything other than the role-specific activities. I endeavor to be an expert-user and to keep current on upgrades made to the system, but I am not responsible for programming or maintaining the server, which is the responsibility of Yale's Center for Media and Instructional Innovation (CMI). However, I do work closely with Gloria Hardman, a manager at CMI, to promote the use of Classes*v2 and to trouble-shoot problems for our faculty. Sometimes this is a simple "how to do it" question and on occasion, it is something more complex that involves going behind the scenes to find the underlying problem

Well in advance of each semester Gloria grants me teaching access to all the web sites generated for courses taught at the Divinity School. This enables me to log-in and view almost everything that the instructor sees on the site, with the exception of student photos. When an instructor has a problem, I can log in to their site and view everything they are seeing. This provides me access to the syllabus and throughout the semester I can peek in on what is happening in the course. The electronic format opens up new avenues of what could be termed "silent communication." I know when major assignments are due and can schedule course-specific library sessions in a timely manner. Announcements to the class appear in my email and on occasion, when students report problems accessing electronic resources, I am able to fix the problem before it derails the assignment.

One of the greatest benefits of this arrangement is that YDS faculty recognize me as their point person for all questions relating to Classes*v2, and although this work can be time-consuming, especially at the beginning of each semester, the results are well worth it. The library has a high profile among faculty, especially those who are involved in creative and innovative approaches to teaching. I have frequent opportunities to talk with faculty about their research and teaching interests. I can also promote new library resources and suggest ways to integrate them into their courses. Last but not least, students benefit from improved integration of library resources and course materials.

Background

Lest you imagine that this ideal situation developed overnight, I need to provide some of the context for our present involvement with CMS. I know that many of you are here today because you want to know "how to do it," or possibly "how to do it better." I hope that providing some background information will illustrate how we got to where we are now and will also serve to credit my predecessors, principally Martha Smalley and Diane Goldenberg-Hart, with the visionary planning that helped establish this program.

The history of the library's involvement goes back to the year 2000, when the Divinity School received a three-year grant from the Lilly Endowment to further the use of technology in theological education. Much of the impetus for the grant was the decision to renovate the Sterling Divinity Quadrangle, rather than to move the School to the central campus. The Lilly Grant provided the opportunity to plan and install a new technological infrastructure in classrooms, library and project workrooms and provided the foundation for an instructional technologies program. From the beginning, outreach to faculty was considered a critical component for success. This was a rare opportunity to build a program of instructional technology from the ground up and it was acknowledged that the library would play a major role in training and supporting faculty in new instructional technologies.

In 2000-2001, the first year of the grant, two important decisions were made which, in retrospect, set the stage for the library's active and continuing involvement with electronic course materials**.** First, a librarian, Diane Goldenberg-Hart, was hired part-time to provide support for faculty teaching initiatives. She, along with a small group of student assistants, worked closely with a group of faculty to develop new course materials in electronic format, created course web sites, trained faculty to use the new AV and computer classrooms, and initiated an electronic course reserves pilot program.

Second, the Divinity School decided not to utilize Blackboard, a commercial course management system, but opted instead to use the "Classes.yale.edu" web server. This was a campus-wide, on-line course management program developed at Yale to enable faculty to have web pages, electronic course materials, and a degree of interaction with students over the web. The assumption at the beginning was that faculty would create and upload their course materials online. Diane stated in her report on the grant for 2003:

> An early strategy was to empower the end-user as much as possible: instructors were encouraged to place their own course materials online, and they were provided with ample training and support by IT staff. While some faculty embraced this model enthusiastically, others were less sure of their interest in devoting the kind of time and energy needed for creating a course website, for example. Some instructors found the technology itself quite daunting, and, indeed, Classes.yale.edu proved to be somewhat user-unfriendly, particularly for someone with little computing experience.[2]

The original Classes.yale.edu program was too confusing. Instructors would use certain features only once a semester and then forget how to use them the next. Files had to be uploaded in unfamiliar file formats. We often had to beg instructors to send us their syllabi so that we could upload them.

In the fall of 2003 I was hired under the Lilly grant to replace Diane, who left to take another position. By this time the renovation of the school and the library was almost complete and faculty were increasingly comfortable using the newly equipped AV and computer classrooms. We limped along with the old Classes until the spring of 2006, when Yale replaced it with Classes*v2, (Classes version 2) a CMS based on Sakai open-source software.[3] Four Divinity School instructors volunteered to test the new Classes and all agreed that it was a significant improvement over the former system. The user interface was still not entirely intuitive, but it was possible for instructors, with training, to reliably upload syllabi and other course materials. Instructors breathed a sigh of relief when they discovered they could work with their sites more independently and be more flexible in response to students' needs. We in the library were also relieved to go beyond harassing instructors to post their syllabi, to explore more creative uses of CMS.

Course Management Systems

At this point I want to focus on the practical aspects of my work with course management systems. First of all, what is a course management system (CMS)? Course management systems are not as hip or trendy as Facebook, blogs, or Second Life, but they are Web 2.0 applications, which enable faculty and students to create their own online content, to share work and collaborate on assignments and projects. At the end of the semester the course web site is something of an original creation. We generally think of faculty doing the posting of course materials, including syllabi, hand-outs, course readings and links to library resources. However, last semester I had a number of requests from students for teaching access, so that they could post materials to course web sites. After consulting with the instructors and getting their permission, the flow of documents and ideas went both ways! As more students use Web 2.0 applications, I expect demand for student access will increase.

CMS also simplifies the administrative aspects of teaching by integrating schedules, course rosters, grade books, and drop boxes for student assignments in one place and facilitates communication between students and instructors through announcement boards, email, chat, and discussion boards. Some CMS are commercial products like Blackboard/Vista. Others are based on open access software, like Moodle and Sakai, and must be customized for your institution by a staff of programmers and developers. If you are planning to adopt a CMS for your institution, you would be well advised to ask the IT department to include a librarian or two on the selection committee. You are probably acquainted with the nature of teaching and learning at your school and can determine which product would best fulfill your institution's needs. With some minor differences, all CMS provide a similar toolkit. Most of these tools are easy to use. If faculty can manage email and know how to attach files to an email message, they are ready to use CMS.

Create Customized Home Pages

Like other Web 2.0 applications, course management systems do not have the most attractive or aesthetically pleasing interfaces. This is especially true of the home page, which is the entry point into the site. When the Divinity School first moved to Classes*v2, one of my first projects was to develop a way to make the home pages more inviting. I wanted to recreate the attractive and informative web pages we created in the "old" Classes.

The home page in Classes*v2 is a basic web editor, designed for instructors to create their own web page or to link to an external personal or course web site. Since most YDS professors do not have personal web sites, I decided that it would be best to design simple pages that could be uploaded to the resources section of the web site and linked to the home page. With the assistance of a student who works ten hours a week and is paid from Divinity School funds, we were able to develop a workflow that enables us to create customized home pages for almost every course taught at YDS. These pages include a description of the course, links to the instructor's biography and email, and an image that relates to the theme or topic of the course. We create a basic html file and then create the image files that are necessary for the design. A folder is created for each course with the html index file, and the images. This folder is uploaded to the resources section of the Classes server, which in turn assigns it the URL of the course web site. That URL is then pasted into the Home section and the page displays.

Each semester we create roughly 65-70 course web pages, which corresponds to the number of courses taught at YDS. In order to make this many pages, we have to keep the design of the pages and the workflow simple. Finding appropriate images for each course is the most time-consuming task. We try to find images in the public domain in library and museum digital image collections, but we also resort to flickr or Google images. Some faculty express interest in selecting the image used for their courses and we encourage them to suggest or provide an image. In hiring student assistants, I have found that those with more modest web skills often create better pages than those who try to do fancy things. Since the CMS interface already tends to be rather busy, simpler is better.

By now some of you may be thinking, "Wow, that's a lot of work to create what is essentially a pretty façade. Does that contribute anything to the teaching function of the web sites?" Indeed, most instructors at Yale use the blank home page with no ill effects to students. To my knowledge we are the only school or department at Yale University that creates home pages for faculty on this scale, but no other school or department at Yale has as many actively-used course web sites with faculty using so many different tools.

My philosophy has been to create "something for everyone." Instead of creating a few elaborate web sites for only one or two courses, I prefer, given our limited resources, to create inviting sites that every faculty member can use regardless of their comfort level with technology. I find that once an instructor gains confidence with the basics, they are tempted to try new applications. I also believe it's important for students to have an aesthetically pleasing place to begin their work.

A more practical use of the pages is to assist students in selecting courses. There were requests from both students and faculty to have information about courses available early enough so that students can use the sites to select courses for the coming semester. The course description and the instructor's biography fulfill this purpose and, if the faculty member can upload their syllabus early enough, they can avoid having to answer the same questions from students over and over. We also plan to add the area of study to which the course belongs, since this can be an important factor for students in selecting courses.

Recently I discovered that we had had fallen victim to our own success. While talking to a senior faculty member at a party, I mentioned the image on his home page. He replied, "Oh, so you do that? I thought it just appeared, automatically!"

Training Faculty, Teaching Assistants and Students

The home pages invite faculty to their course web sites, but training is essential if instructors are to feel comfortable with the software and use it with ease. An important aspect of my work involves training faculty and students in using Classes*v2. When we changed over to the new system, I discovered that the most effective way to train faculty was to meet them in their offices and to work with them on their own computers. This puts them at ease and enables me to see how the software behaves on other computers and in other web browsers. It usually takes about an hour to introduce the most commonly used features and in that time I also may have an opportunity to discuss research interests or pedagogical concerns. It is not uncommon for an instructor to invite me back for a refresher or to explore a feature they have not used before.

For a number of reasons, the teaching faculty prefers not to attend group workshops or demonstrations. Some senior faculty members feel self-conscious about their lack of technology skills and do not want to be exposed to their younger colleagues. Others are on campus only when they are teaching and will not come in for a session if it interferes with valuable research or writing time. Arranging individual appointments is easier than trying to find a time when several instructors can meet together. Many of our instructors have just begun to realize the potential of the software to organize course materials, to expand discussions and dialogue outside the classroom, and to incorporate digital media into their courses. I hope in the coming year to work with them on more innovative pedagogical uses of CMS.

In addition to providing training for faculty, every fall during orientation I teach a technology workshop for graduate teaching fellows who have been assigned to teach with YDS faculty. As an incentive, the Dean offers a $100.00 gift certificate for the bookstore to all attendees. It was apparent that teaching fellows could be important partners in helping faculty utilize Classes*v2. Many have used course management systems as undergraduates and expect to use them in their teaching careers. We encourage the teaching fellows to be pro-active and ask faculty if there were things they could do to help them maintain their course sites. There are several senior YDS faculty who would probably not use their websites, if it were not for their teaching fellows who regularly upload syllabi and other documents, monitor discussion forums and organize discussion sections online.

I introduce Divinity students to Classes*v2 at orientation. There has also been interest among students in having web sites for various campus groups and organizations, such as the chapel ministry. Students are particularly inventive in experimenting and applying the software to group projects and collaborative learning.

Integrating Course-Related Library Resources

Access to course web sites provides unique opportunities to consult with faculty on course-related library resources. Since Classes*v2 is web-based, anything that can be uploaded to a server or linked to a permanent URL can be incorporated into a course web site. I have created course-specific subject guides to assist students in researching an assignment or paper topic, or provided links to specific databases, a saved search or specific articles. Electronic reserves are an obvious addition. At Yale, the library systems office worked with Classes*v2 programmers to create an E-reserves feed that sends reserve information from the online catalog into course web sites. This enables students to access E-reserves directly from course web sites.

There are ongoing attempts to find ways to embed more library resources within Classes*v2. I am not always convinced that students want to do all their work within the confines of Classes*v2. If students are working at home, they must first enable a Virtual Private Network, which gives them access to licensed databases, and then log-in to the Classes server. I do, however, think that links can serve a useful function to alert students to the availability of resources, regardless of how they access them.

Since I oversee so many courses, it is impossible for me to have a librarian presence in each one. Some faculty members are enthusiastic about this service and others indifferent. It often depends on whether there is a paper or some other research component to the course. Part of the problem is that much of theological education does not require research, with its attendant need to search, evaluate and cite information sources. Students are rarely expected to find or identify sources. Instructors at the Divinity School want to get readings into students' hands in the most expedient way possible. Links to other resources are distractions to students who need to master the required readings.

One service I provide is a folder of general library resources which can be copied into any Divinity course web site. The folder contains links to ORBIS, Yale's online catalog; the *Research Guide to Christianity*; and links to commonly used databases like the *ATLA Religion Database*. Library resources are usually placed in the resources section, but they can also be placed on the tools menu.

I have been most successful at integrating resources into the web site when they are related to a specific assignment. The Bible faculty has been especially receptive to bibliographic instruction sessions combined with web guides for exegetical assignments.

Formation of a Library-wide Classes*v2 Group

Librarians throughout Yale University have been examining ways to collaborate with students and faculty using Classes*v2. Last summer we organized a group from across the library system to draft a document introducing librarians to Classes*v2 and suggesting ways for them to get involved. The major impediment is that librarians are not granted teaching access and are confined to the Librarian role. This offers only limited access to the site and librarians must first approach a faculty member and ask if they can be added to the course web site. If a librarian doesn't already have a working relationship in place with an instructor, it can be difficult to become involved in a course. Our committee wrote up a document on best practices and offers training sessions. Although many more librarians are now aware of Classes*v2, participation is not high. Reference and subject specialists participate in only one or two courses a semester.

If you are in the process of selecting a CMS or changing to a different one, here is some advice: ask to be included in the planning or advisory group. Clarify the issue of IT support for CMS design and maintenance. Try to negotiate with the administration in advance for teaching access to course web sites. Not having adequate access has been a major impediment to librarians at Yale who want to become involved. Teaching level access will give you more opportunities to be of assistance to faculty and students. As librarians we are expected to keep current on an ever-widening array of technologies. Why not CMS? Learn the system and keep abreast of developments. Volunteer to train and assist faculty. If administering all the course web sites for your school or seminary is impossible, divide the responsibility among several librarians or provide in-depth assistance for a smaller number of courses.

Conclusions

I hope to have persuaded you that supporting faculty use of course management software can benefit both your library and your school. It personalizes the library and the librarians for both faculty and students and results in an increased amount of contact and collaboration. It also enables you to disseminate research tools and methods in course- or need-specific ways.

If you have an interest in pedagogy and instructional design, especially within the context of graduate and professional education, it can be very gratifying work. It puts you at the center of the teaching mission of your institution, with easy access to syllabi and other course materials. You can suggest appropriate library resources and offer bibliographic instruction sessions when students are most likely to want and need them. It takes some of the anxiety away from librarian-faculty relationships because you are in contact more often. Monitoring course web sites also increases your awareness of trends in theological education. This is a new, active role for librarians, which serves to integrate the library more fully into the life and work of the school.

Endnotes

[1] Amy Limpitlaw, "A First Step in Reaching out to Faculty," in *Summary of Proceedings Sixty-First Annual Conference of the American Theological Library Association*," ed. Sara Corkery (Chicago: ATLA, 2007), 155.

[2] Diane Goldenberg-Hart, "Report on the Instructional Technologies Program at Yale University Divinity School" (unpublished report, Yale University Divinity School, New Haven, CT, May, 2003), 2.

[3] Sakai Collaboration and Learning Environment for Education, http://sakaiproject.org/ (July 9, 2008).

Dude! Where's My Book? Converting a Collection from Dewey to LC Classification by

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John Merrill, Backstage Library Works

Scope, background, and the justification to fund the project

The scope of the Duke project was 2.3 million volumes, 1.2 million bibliographic records, 408,000 serial records, 50 miles of shelving, and 7 buildings. The library's funding argument to the Provost was that over time the project would pay for itself from savings in cataloging new books in LC rather than in Dewey. Additionally, using the LC classification would bring Duke in better alignment with most other research libraries and make the faculty happy.

Finding and adding LC numbers to the catalog for each book

There are three ways of reclassifying bibliographic records: validate LC call numbers already present in the bibliographic record, find matches from other databases, or manual classification with subject heading tables.

Planning for the move

Through proper planning, a library can know where every book is going to be located once it has been relabeled. Planning should include the designation of swing space, the sequence of moving, and detailed maps for each section. An important initial stage of planning is sampling the collection to know the variety of likely problems and estimate their numbers.

Labeling and moving the books

Labels can be generated with verification information such as barcodes, titles, and call numbers. Books are typically relabeled, sorted onto trucks, and reshelved in their new locations. Through proper planning, one can minimize "shifting" or otherwise moving books more than once. The library's Integrated Library System can be updated regularly to reflect changes to the book's location and call number.

Problem books and their resolution

Books become "problem books" when the verification information doesn't match or when there is no label for a book. Labels without books often indicate a misshelved or missing book. The "cause" of problem books range from errors to changes in cataloging practices over the years. At Duke, additional staff was hired to work within the Technical Services department to resolve the problems. As the problems require some effort to evaluate and resolve, the relabeling was able to move at a much faster pace.

Conclusion

If the planning is thoroughly done, the project can be easily completed with minimum disruption to the library and its patrons.

The French Connection: The Desjardins Collection and Sacred Art in French Canada in the Early Nineteenth Century

by

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Sacred Art in New France

The history of art in French Canada can be traced back to the earliest days of settlement. Samuel de Champlain (1570-1635), considered to be the "Father of New France," arrived in the New World in 1603. Over the next three decades he established and developed a vast trade network with the Montagnais of the St. Lawrence valley and the Hurons of the Great Lakes region, and he fought with his native allies in their traditional wars against the Iroquois. From 1633 until his death he served as governor of the French colony. Champlain left behind a body of writings, largely relating to his travels. A trained cartographer, he illustrated his accounts with maps and drawings. Champlain was also an amateur painter, although few of his works survive and those that do suggest his talent was limited.[1]

Champlain died in 1635, and for the next three decades administration of New France was entrusted to commercial companies formed by merchants from various cities of France. While these companies promised to settle and develop French land in America in return for exclusive rights to its resources, the desired results were not achieved. In 1663 the population numbered around 3000 people, and less than 1% of the granted land was being exploited. Of the 5.4 million livres' worth of possible annual resources enumerated by Champlain in 1618, only fur yielded an appreciable return[2] and the colony's leading town, Quebec, was little more than a fur-trade depot. In addition, even though the mid-seventeenth century—the period of the Catholic Counter-Reformation—was marked by an explosion of missionary fervor world-wide, missionaries in New France met with limited success in converting the native population. In 1663 the French government assumed control of New France. Louis XIV made the colony a province of France, giving it a similar hierarchical administrative organization. It was only after a governor, intendant, and sovereign council were instituted that French civilization began to take root in the New World.

From the 1660s to 1760, the Roman Catholic Church was virtually the sole patron of the arts in Canada, and almost all works painted in the colony before 1700 have religious subject matter. Art served as a valuable tool for evangelism among the native population. Art historian Dennis Reid notes that there was more painting done in Canada for the natives than for the non-natives in the early years.[3] However, the majority of the works used in these evangelistic efforts were imported from France.

By the 1670s the growing number of French settlements meant that the colony was in need of skilled artists to decorate newly-built churches and monastic houses. Biblical scenes were displayed on church walls so that the less-educated parishioners could visualize the Gospel.

[1] Sixty-two of his documentary watercolours are currently held by the Brown University Library in Providence, Rhode Island.

[2] Jacques Mathieu, *The Canadian Encyclopedia* (Toronto: McClelland & Stewart, 2000), 1622.

[3] *A Concise History of Canadian Painting* (Toronto: Oxford University Press, 1973), 12.

Other scenes, such as depictions of martyrdoms, commemorated missionary activity in the New World. Portraiture was also a popular artistic genre, but most portraits done in the late seventeenth century were of churchmen, from bishops to lowly parish priests. These forms of artistic activity were encouraged by François de Laval, a Jesuit who served as vicar apostolic in New France from 1658-1674 and later as the first bishop of Quebec from 1674-1688.

Laval actively sought to strengthen the role of the church in all aspects of community life. It was probably Laval's influence which brought Claude François (1614-85) to Canada in the spring of 1670. François was a French-born painter trained under Simon Vouet, one of the most prominent artists of the French court, and later under Nicolas Poussin. He had joined the Récollet order in 1644, taking the name Frère Luc or Brother Luke, after the patron saint of painters. Although he remained in New France for only fifteen months, Frère Luc was responsible for the creation of a number of architectural designs, altarpieces, and paintings reflecting the French Classical Baroque style. His renown was such that virtually all of the accomplished seventeenth-century paintings which have survived in Canada have been attributed to him, although many were probably imported French works.

Much has been written by the earliest Canadian art historians, both anglophone and francophone, about Bishop Laval's role in the development of a school of arts and crafts at Saint-Joachim, thirty miles east of Quebec city near Sainte-Anne-de-Beaupré. [4] The Saint-Joachim school was reputedly founded around 1668 to offer training in woodworking, sculpture, painting, and gilding for the ornamentation of churches, along with masonry and carpentry. It was thought to have offered such programs until around 1700. By that time it had become essentially an agricultural college and it closed in 1715. The most noted artist associated with the school was the French-born and trained Jacques Leblond de Latour (1671-1715), a painter and sculptor. However, in 1975 Peter N. Moogk re-examined the issue of the Saint-Joachim school and concluded that there was insufficient proof that it ever existed, although Leblond de Latour was known to have been active in the region around Sainte-Anne-de Beaupré after 1695 and undoubtedly trained apprentices.[5]

Rudimentary art instruction was also available in Montreal at the end of the seventeenth century. In 1688, Pierre Le Ber (1669-1707),[6] one of the earliest Canadian-born painters, joined with François Charon de la Barre, another wealthy Montrealer, to found a hospice for the poor, sick, and orphaned. It also housed workshops for various arts and trades. In 1700 the institution was designated a formal religious community and its members became popularly known as the Frères Charon or Charon Brothers. Le Ber joined the community and instructed the residents in the art of painting. Le Ber himself is probably best known for his posthumous portrait of Marguerite Bourgeoys, the founder of the Congregation of Notre

[4] For example, see the writings of Marius Barbeau, Gérard Morisset, Russell Harper, Robert Hubbard.

[5] "Réexamen de l'École des Arts et Métiers de Saint-Joachim," *Revue d'Histoire de L'Amérique française* 29/1 (juin1975), 1-29.

[6] One of the few early Canadian women artists known by name was Le Ber's sister Jeanne (1662-1724), who lived with the Congregation of Notre Dame in Montreal and was renowned throughout New France for her decorative religious embroidery.

Dame, Montreal.[7]

In the early eighteenth century the population of New France grew steadily and there was evidence of an increasingly rich cultural life. The numbers of paintings acquired by and displayed in churches increased, and finer homes usually contained devotional pictures and portraits. While many of these works were imported from France, there were also increasing numbers of native-born artists, including some non-clerics. Much of the output of these secular artists consisted of ex-votos, painted offerings meant to express gratitude to God for favours rendered or in the hope of receiving miraculous benefits. In most ex-voto paintings, the scene is a combination of a real situation and a religious vision. Many of these works were primitive in style and by unidentified artists who were largely untutored and inexperienced. However, they often possessed a direct and human quality unknown in the more austere official portraits or Baroque-style compositions.

Sacred Art in Lower Canada After 1760

The year 1760 marked a turning point in the history of Canada. After the defeat of the French forces at the battle of the Plains of Abraham in Quebec city in 1759 and the battle of Montreal the following year, the British gained full control of the eastern coast of North America. British officials moved into Quebec and took over its administration. During the latter part of the eighteenth century interaction with France was restricted and ties were virtually cut off in the late 1780s and early 1790s as a result of the turmoil of the French Revolution.

The impact of these developments on the artistic and cultural life of Quebec was two-fold. While no attempt was made by the British to suppress the Roman Catholic church, resources available to build and decorate new churches dwindled and the import of French art work ceased for some time. In addition foreign influences began to be felt, as artists from England or the United States came to reside in Quebec.

In the later eighteenth century French Canadians responded to the British conquest and its aftermath by making a concerted effort to preserve their language, religion, and laws. The result was a growing sense of French nationalism, evident in both political and cultural life. In his *Painting in Canada: A History*, art historian Russell Harper describes the "Golden Age" of painting in Quebec, which extended from the 1780s to the 1850s. Harper notes that during the beginning years of this golden age artists "had gone beyond mere imitation of European prototypes to create paintings with a 'Canadian' character . . . Their new painting [was] unique not just because Quebec was prosperous and the economic climate favoured artistic development; it [was] so chiefly because it evolved when Quebec painters, cut off by the French Revolution and Napoleonic wars, were vigorously pursuing an almost solitary path as they worked out their own ideas."[8]

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[7] Portraiture was one of the most prominent artistic genres in Canadian art from the late seventeenth to early nineteenth centuries. As noted above, many of the subjects were prominent figures in the Roman Catholic Church, in particular bishops and other male church leaders. A number of portraits of early nuns also survive. Many women who joined Quebec convents were members of prominent families, and sometimes the faces of nuns were added to paintings commissioned by their families. However, most portraits of nuns were painted after the subjects' deaths.

[8] Toronto: University of Toronto Press, 1966, 67.

In the early years of the nineteenth century cultural ties with France were re-established, and European influences once again began to be felt on art in Canada. The years 1820 to 1850 marked the mature phase of "Golden Age" of painting in Quebec. Artists continued to build on their achievements of the late eighteenth century, but at the same time began to absorb and adapt European trends, in particular, the spirit of romanticism. Harper writes that "Canadians for two centuries had considered themselves colonists, simply transplanted Englishmen or Frenchmen living away from home. They had regarded Canada as a place quite inferior to the homelands, which must take its standards of the beautiful and correct from Europe. Suddenly these colonials realized that they were living in something more than a puppet state of Europe, that they had a country of their own, an exciting country with exciting people; Canadian artists began to paint their own land and fellow citizens with a feeling of kinship to their subject matter and in the hope that others might share in the excitement of their discovery."[9]

The Brothers Desjardins

Between 1817 and 1820 two French priests, brothers Louis-Joseph and Philippe-Jean-Louis Desjardins, were responsible for importing into Canada a collection of almost two hundred European paintings. This body of art works, which came to be known as the "Desjardins collection," had a considerable influence on the artistic and cultural life of Quebec at the time.

Philippe-Jean-Louis Desjardins was born in Messas, France in 1753. He entered the Séminaire de Saint-Sulpice in Paris in 1771 and was ordained a priest in 1777. Following a four-year tenure as a canon at Bayeux, Philippe-Jean-Louis returned to Paris to pursue doctoral studies, which he completed in 1783. By this time he was already dedicating part of his income to the education in Paris of his younger brother, Louis-Joseph Desjardins, born in 1766.

In 1788 Philippe was named dean of the chapter of Meung-sur-Loire and vicar-general of Orléans. However, his life changed dramatically with the coming of the revolution. Philippe and his brother Louis, who had also become a priest by this time, were imprisoned and threatened with death as a result of their refusal to swear the oath to the Civil Constitution of the Clergy. In August 1792 they emigrated to London, where they met Jean-François de La Marche, the bishop of St. Pol de Léon, who was engaged in recruiting priests for the Canadas.

The Canadian church had not been able to call upon French clergy since the conquest, and the need for educated clergy was great. At the beginning of the nineteenth century the massive diocese of Quebec, bordered by the Arctic Sea, the Atlantic Ocean, the United States border and the Pacific Ocean, covered most of northern North America. Between 1763 and 1794, the Roman Catholic population had risen from 60,000 to 160,000, but the number of priests had remained constant at about 140. Bishop de La Marche named Philippe-Jean-Louis Desjardins to head a mission to study conditions for settling French priests in Upper and Lower Canada. In March 1793, Philippe reached Quebec via New York. Over the following decade, forty-two more French-born priests came to settle in Lower Canada, largely as a result of his efforts. Although the arrival of such a limited number of clergy did little to ameliorate the need for priests, these émigrés became pillars of French culture among Canadians.[10]

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[9] Ibid., 68-69.

[10] See M. G. Hutt, "Abbé P. J. L. Desjardins and the scheme for the settlement of French priests in Canada, 1792-1802," *Canadian Historical Review* 39 (June, 1958), 93-124.

In September 1794 Philippe Desjardins was appointed vicar general of Lower Canada, as Quebec was then known, as well as chaplain to the nuns of the Hôtel-Dieu in Quebec and later to the nuns of the Ursuline order. He became a prominent figure in the religious and cultural life of the province. However, he returned to France in 1802, probably due to serious health problems. Once there Philippe assumed various positions within the church hierarchy and with the restoration of the Bourbon monarchy, he returned to Paris. However, the 1830 revolution forced him once again to go into hiding. In 1831 he had a seizure which left him permanently paralyzed and, in October 1833, he died in Paris of a stroke.

Meanwhile, Philippe's younger brother, Louis-Joseph Desjardins, had emigrated to Canada in June of 1794, serving as a missionary to the scattered settlements along the shores of Baie des Chaleurs. After 1801 he was assistant priest and then priest of the parish of Nôtre-Dame at Quebec. In 1807 he was appointed chaplain to the nuns of the Hôtel-Dieu in Quebec, the position previously occupied by his elder brother. From 1825 to 1833 he served as superior of the Ursulines of Quebec, another position previously held by Philippe. In 1836 age and disabilities forced him to tender his resignation as chaplain of the Hôtel-Dieu, but he remained in Quebec until his death in August of 1848.

The Desjardins art collection

Despite his return to France, Philippe Desjardins did not forget his Canadian friends and family. He continued his correspondence with prominent Canadian churchmen, welcomed Canadian bishops, priests, doctors, and merchants who came to Paris, and lent assistance whenever possible.

Between 1803 and 1810 Philippe brought together a collection of 182 large-scale paintings which he had purchased in Paris and which had come from churches pillaged during the revolution. These works had been seized by the revolutionary government following the laicization of the clergy in 1793. They had all been produced between the first half of the seventeenth century and the end of the eighteenth century. A variety of artists were represented in the collection, many of them minor figures. These included Claude Vignon, Simon Vouet, Philippe de Champaigne, Frère Luc (Claude François), Pierre Puget, Pierre d'Ulin, Carle Van Loo, Daniel and Claude-Guy Hallé, Jean-Jacques Lagrenée, and François-Guillaume Ménageot, as well as anonymous copies of works from the workshops of Raphael, Reni, Allori, Strozzi, Battoni, Rubens, Jordaens, Van Dyck, Baugin, Le Brun, Jouvenet, and Boucher. Subject matter included Old Testament themes or angels (14 works), scenes from the life of the Virgin Mary (11 works), New Testament scenes (82 works), scenes from the lives of the saints (46 works), other religious subjects (8 works), portraits (3 works), and secular subjects (3 works).[11]

Well aware of the scarcity and poverty of decoration in Canadian churches, Philippe arranged to send the works to his brother Louis. In February 1817 the first shipment, consisting of 120 canvases, arrived in Quebec city via New York, Philadelphia, and Montreal. A second shipment of 60 paintings arrived at the end of 1820.[12] After their arrival in Quebec,

[11] For lists of specific painters and works, see Laurier Lacroix, *Le fonds de tableaux Desjardins: Nature et influence* (Ph.D. diss., Université Laval, 1998), tables V-XII, pp. 167-177.

[12] Philippe Desjardins later sent three additional paintings to Canada, one given to the Hôpital-général in Quebec and two medallions commissioned to decorate an altar the Ursuline chapel in Quebec.

the paintings were displayed for purchase at the Hôtel-Dieu. This marked the first time that such a large collection of art works was assembled in the same place for public viewing, an opportunity which garnered the attention and interest of members of the cultivated classes and of artists of the day. Subsequently a number of the better works were acquired by churches in Nôtre-Dame parish and by the Séminaire de Québec. Thirty-three of the works were purchased by the painter Joseph Légaré and the rest were distributed among other parishes throughout Lower Canada.[13]

The Influence of the Collection in the Early Nineteenth Century

The influence of the Desjardins collection on life in French Canada in the first half of the nineteenth century was evident in a number of areas.

Firstly, the arrival and distribution of the paintings had an impact on religious life. In a June 1815 letter to his brother Louis, Philippe Desjardins wrote of his first shipment: "There will be 4 rolls and a crate, 100 paintings of all sizes, and 20 small ones in the crate. Total 120. There will be enough to cover the walls of all the churches in New France."[14] Although not always of the highest quality by European standards, the Desjardins paintings were far superior to any such works which local talent at the time was able to provide. They thus served to enrich the decor of the churches, seminaries, and convents in which they were installed and provided support for religious teaching and devotion. In addition, the public display of the paintings noted above attracted the attention of the general populace of Quebec and led to a renewed interest in art with religious subject matter.

Secondly, as art historian Dennis Reid notes, even though the paintings were mostly copies or the output of minor artists "these works took on great symbolic significance in Canada as representing a legacy of French visual culture."[15] The arrival of the Desjardins paintings reinforced ties between French Canada and France, yet ironically, the values and tastes which they preserved in Canada were those of the old French regime. During the revolutionary period, large numbers of sacred paintings had been publicly destroyed as symbols of the aristocracy and of Roman Catholicism and considerable effort was directed towards suppressing the values which these artworks represented. Religious artifacts which remained in France at this time were generally removed from their original settings in churches and many were re-installed in secular environments, such as the newly-founded Louvre Museum which opened in 1793, where they were displayed as vestiges of the past. On the other hand, the paintings in the Desjardins collection, removed from France and transported to the new world, continued to serve their intended purposes as instruments of the church and of the Catholic faith. The

[13] See Laurier Lacroix, *Le fonds de tableaux Desjardins,* tables I-IV, pp. 120, 122-123, 129, 136 for lists of paintings distributed by location. The Desjardins were later instrumental in sending sacred relics to Canada, including what were said to be pieces of Christ's cross and the crown of thorns, later displayed in the Basilica of Quebec and the Chapel of the Ursuline convent in Quebec city.

[14] Cited by Laurier Lacroix in "Les envois de tableaux europeens de Philippe-Jean-Louis Desjardins à Québec, en 1817 et 1820: Établissement du contenu," *The Journal of Canadian Art History* 20/1-2 (1999), 27.

[15] *A Concise History of Canadian Painting*, 46.

religious values which they reflected formed an integral part of the nationalist movement in Lower Canada at the beginning of the nineteenth century, a movement in which prominent members of the Roman Catholic clergy played a vital role.[16]

Thirdly, the paintings had practical impact. The landscapes, still lifes, religious and historical pictures in the collection represented a range in painting that Canadian artists had not previously explored. The Desjardins paintings were widely copied, resulting in a number of mediocre and unoriginal works. However the more talented artists were able to move beyond their sources and the Desjardins paintings provided visual stimulation for a generation of young Canadian artists. Stylistically, the Desjardins works reflected an earlier era, that of the French pre-revolutionary period. As art historican Gérard Morisset has commented, "the French Canadian school of the 19th century is an extension of the French school of the 17th and 18th centuries. Joseph Légaré, Antoine Plamondon, Jean-Baptiste Roy-Audy, Triaud (Louis-Hubert), Théophile Hamel, Antoine-Sébastien Falardeau, les abbés Dorion et Lapointe, Adolphe Rho learned their craft through copying pictures of the Desjardins collection. They have left copies more or less faithful to the originals, but were also inspired in the arrangement of their own compositions, through the borrowing of facial features, expressions, clothing, fragments of landscape, even entire figures."[17] In his 1998 doctoral dissertation Laurier Lacroix explores in some depth new iconographical elements in religious works produced after the arrival of the Desjardins paintings. He notes the expansion in the number of large-scale paintings available for viewing suggested numerous unexplored artistic possibilities. Artists developed new iconographic schemes for church interiors, such as narrative sequences which took advantage of buildings' architectural structures.[18] Certain themes not previously evident in works produced in Canada proved especially popular and were widely copied. These included scenes of baptism; scenes of Christ's crucifixion; scenes involving Saint Jerome (promoted in particular by Abbé Jérôme Demers, superior of the Séminaire du Québec, when decorating the Seminary and when building and decorating new churches in his diocese); scenes featuring St. Anthony of Padua and St. Francis of Assisi; and scenes showing the apostles Peter and Paul.

Foremost among the first generation of artists influenced by the Desjardins collection was Joseph Légaré (1795-1855). His family wealth allowed him to personally acquire a number of the art works, which he cleaned and restored himself. An almost entirely self-taught artist, Légaré found the Desjardins paintings a valuable source of thematic inspiration, technical example, and income, since many of his early commissions were for large copies of religious pictures in the collection. In addition, the thirty-three paintings which he personally acquired formed the basis of the collection displayed when Légaré opened Canada's first art gallery in Québec in 1833.[19]

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[16] Ultramontanism, an ideology which focused on the supremacy of religious over civil society, took root in Canada in the 1820s, led by such men as Jean-Jacques Lartigue (1777-1840), the first Catholic bishop of Montreal, and his successor Ignace Bourget (1799-1885).

[17] "La collection Desjardins, les tableaux de Saint Antoine de Tilly," trans. D. Peters, *Le Canada français* 22 (novembre 1939): 212-213.

[18] *Le fonds de tableaux Desjardins*, p.200ff.

[19] Légaré's art collection, which eventually included 162 paintings, was purchased from his widow by the Séminaire de Québec in 1874.

A versatile artist, Légaré created paintings not only on religious subjects, but also portraits, still life compositions, processional banners, and theatre decorations.[20] He is also credited as the founder of Canadian landscape painting. Russell Harper notes that "earlier artists and visitors had painted innumerable water-colour views, but no Canadian artist had regarded landscape as an end in itself."[21] Harper describes the way in which Légaré's first real interest in landscape painting grew out of the Desjardins paintings housed in his studio: "Among these purchases were numerous Italianate landscapes filled with Renaissance ruins in gentle decay; six were attributed to Salvator Rosa, the style's chief exponent, and others to Hubert Robert, Rosa de Tivoli, Husmans, Poussin, and Richard Wilson. Even if the attributions were not strictly correct, these canvases inspired Légaré to create Canadian landscapes of a similar type which he painted in the dull browns of the European prototype. His *Paysage au monument Wolfe* best illustrates the transformation from a European to a Canadian theme as he worked it out. Canadian pines snapped off in a summer storm replace Rosa's picturesque blasted pine trees and a statue to a local hero stands in place of one of Robert's classical monuments, while Indians lurking in the woods are substituted for shepherds and shepherdesses promenading beneath the trees in park land."[22] Légaré went on to produce a number of Canadian landscape paintings not directly related to examples in the Desjardins collection. However, some of his most noteworthy works were painted in response to community crises, such as the cholera plagues of the 1830s, an 1844 rock slide at Cap-aux-Diamants, and the massive fire of 1845 in the Quebec suburb of Saint-Roch.

The Desjardins works not only played an important role in Légaré's own training, but he also used them in teaching a new generation of pupils. One of the best known of his students was Antoine Plamondon (1804-1895), who signed his contract of apprenticeship to Légaré in 1819. Over the following six years, Plamondon learned on the job to paint and draw. He helped to make copies of religious paintings and to restore works from the Desjardins collection. In his memoires published in 1872, Plamandon noted that it was the sight of these European paintings that inspired him to travel to Paris in 1826 for further artistic studies.[23] When he went to Paris, Plamandon carried letters of recommendation from Abbé Louis Desjardins to his brother Philippe, then vicar general of Paris, and he remained under the elder Desjardins' protection while studying in the studio of Jean-Baptiste Guérin, known as Paulin-Guérin, the official painter of Charles X. While in France, Plamandon is thought to have taken the opportunity to visit Rome, Florence, and Venice. He returned to Quebec in the fall of 1830, where he took advantage of the prestige attached to being a pupil of the painter to the king of France. Over the course of his long career, Plamandon produced numerous religious paintings and was considered one of Quebec's most eminent portraitists.

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[20] For the new Théâtre Royal in Quebec, which opened in 1832.

[21] *Painting in Canada*, p. 71.

[22] Ibid., 72.

[23] Cited by Laurier Lacroix, "Mécénat et réification: Le discours sur les tableaux Desjardins," in *La Révolution française au Canada français: Actes du colloque tenu a l'Université d'Ottawa du 15 au 17 novembre 1989*, sous le direction de Sylvain Simard (Ottawa: Presses de l'Université d'Ottawa, 1991), 310.

Another among the artists of the generation of French Canadian painters in the early years of the nineteenth century was Jean-Baptiste Roy-Audy (1778-ca. 1848). He apprenticed as a woodworker and took drawing lessons from the prominent sculptor and painter François Baillargé (1759-1830). At first Roy-Audy worked primarily as a cabinet-maker, wheelwright, and painter of carriages but by 1818 he had abandoned his labour as a craftsman and launched an artistic career. In part this career move was inspired by the arrival of the first shipment of the Desjardins paintings in 1817. He knew Abbé Louis Desjardins personally, and may have worked with Légaré in restoring some of the imported canvases. A majority of his own works were copies of these canvases and of others imported from France later in the century. Like Légaré, Roy-Audy was largely self-taught as a painter and his works display a certain naivety of style. In spite of this, he received numerous church commissions and he traveled widely, working in Rochester, New York from 1834-1837 and in Toronto in 1838.

The Desjardins Collection Today

A number of prominent historians writing in Quebec in the later nineteenth and early twentieth centuries were Roman Catholic priests and French-Canadian nationalists. Their works reflected a conservative ideology which defended traditional values. Several of these historians, including Jean-Baptiste Ferland, Amédée Gosselin, and Hormidas Magnan, wrote of the Desjardins brothers and spoke highly of their contributions to religious and cultural life in French Canada. In the 1930s Gérard Morisset, a pioneering art historian of French Canada, produced the most extensively documented analysis of the Desjardins collection to that time, in a series of 14 articles published in the journal *Le Canada français* between 1933 and 1936. Subsequently, however, the Desjardins collection and its role in Quebec's artistic heritage was largely forgotten. It played only a limited role in nationalist discourse in Quebec in the 1960s and 1970s, and it was not until the late 1980s and the commemoration of the bicentennial of the French Revolution in 1989 that there was renewed interest in the Desjardins brothers and their efforts.

A doctoral thesis completed at Laval University in 1998 by art historian Laurier Lacroix discusses in detail the author's attempts to trace and catalogue the Desjardins works.[24] He outlines the difficulties in producing an exact listing of the paintings, due to an absence of information on Philippe Desjardins' buying methods and the exact dates of his purchases. He notes that a document kept at the Ursuline convent in Quebec, headed "Shipment of Paintings, from Paris, in 1817 & 1820 by my brother & Placed by me in Canada," provides only the list of 120 paintings received in March 1817. Two additional lists of paintings described as being "placed" with the Ursulines and with the Augustines of the Hôtel-Dieu in Quebec are annexed to the document, but these include titles of other works, including paintings already in Quebec and sent directly to the two communities through the mediation of the Desjardins brothers. There are no lists which outline the exact contents of the 1820 shipment.[25]

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[24] Lacroix disputes the designation of the works as a "collection" since they were not a coherent group of paintings brought together to be appreciated as a whole, but rather works simply gathered for subsequent distribution. He prefers to describe the group as a "fonds. See *Le fonds de tableaux Desjardins,* p. 14-30 for further discussion.

[25] See "Les envois de tableaux europeens de Philippe-Jean-LouisDesjardins à Québec, en 1817 et 1820: Établissement du contenu." *The Journal of Canadian Art History* 20/1-2 (1999), 26-45.

Despite these complications, Lacroix succeeded in tracking 168 of the 183 paintings, although 75 of these documented works had disappeared by the time of writing. A number of the missing were probably consumed by the fire at the chapel of the Seminary of Quebec in 1888. Others probably burned during fires at the churches of Saint-Michel de Bellechasse in 1872, Cap-Saint-Ignace in 1890, the cathedral of Quebec in 1922, and Nôtre-Dame de Portneuf in 1926.[26]

Of the 93 surviving paintings from the original Desjardins collection, eleven are found today in the Musée des beaux-arts du Québec, and 25 belonging to the Séminaire du Québec are housed at the Musée de civilisation in Quebec city. The others are located at the Hôtel-Dieu de Québec; the Hôpital Général in Quebec; the Ursuline convents in Quebec and Trois-Rivières; the archbishoprics of Quebec, Montreal and Sherbrooke; and in the following churches: Nôtre-Dame de Québec, Nôtre-Dame-des-Victoires, Saint-Roch, Saint-Henri de Lévis, Saint-Antoine deTilly, Saint-Michel de Sillery, Saint-François de Beauce, Nicolet, and Saint-Denis sur le Richelieu. Many of the surviving paintings are in deteriorating condition. However, in 1999 fourteen of the works were classed as cultural heritage properties and efforts are currently underway at the Centre de conservation du Québec to restore some of them.

Conclusion

The Desjardins brothers had a major impact on cultural life in early nineteenth-century Canada. Émigré priests from France, encouraged to come to the new world by Philippe Desjardins, served as arbiters of refined taste. The European paintings of the Desjardins collection, brought to Quebec through the efforts of the brothers, were widely admired and copied. Louis Desjardins served as an active benefactor of the arts, recruiting artists to restore the imported works, providing them with support and encouragement, and serving as patron for talented young Canadians who wished to study abroad. In addition, the Desjardins brothers were at least partially responsible for not only a revitalization of the arts in Lower Canada but also for the amelioration of the situation of the artist; during the course of the early nineteenth century the social status of painters rose and they came to be regarded more as artists than as artisans.[27]

Today knowledge of Philippe and Louis Desjardins is generally limited to brief references in art history texts, especially for those in English Canada. However, the story of their impact on Canadian art and religious history in the early nineteenth century deserves to be more broadly known.

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[26] A number of writers have noted the irony in the fact that works which survived the terrors of the French Revolution were subsequently destroyed in the presumably "safe" environment of Canadian churches!

[27] See Danielle Potvin, "La situation de l'artiste au Bas-Canada, de 1780 à 1840," M.A. diss., Université de Montréal, 1981 and John R. Porter, "La société québécoise et l'encouragement aux artistes de 1825 à 1850," *The Journal of Canadian Art History* 4/1 (Spring, 1977), 13-24.

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The Importance of Names and Naming in Religion, Literature, and Librarianship
by

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Introduction

Most of us received our names from our parents. We had no choice in the matter; the names were gifts, given to us at birth or shortly thereafter. Perhaps you were named after a relative, as a means of honoring them, or carrying on the family name, or in the hope that some of their good sense would somehow be passed down to you. Maybe your parents decided they wanted to emphasize your uniqueness and created a name for you unlike any other, perhaps by having it reflect some distinguishing characteristic about you or your parent or the world around you. Over time, you may have acquired additional names, such as nick names, pet names, married names, baptismal names, and, nowadays, countless user names. Depending on your cultural background and the whims of your namers, your name can tell someone a lot about you. It can tell someone your gender, your marital status, your place of birth, your class, your ethnicity, even your religion. In fact, your name may relay more information than you would like some people to know.

Purpose

Religion, literature and librarianship all rely on names and naming to create a world of powerful, healthy, working relationships. In religion, names and naming play an important role in creation, order, power, and intimacy. In literature, they assist in character development and support a good story. In librarianship, they serve as a primary means of identification, organization, and retrieval of information. In fact, the function of a name closely parallels the function of a library catalog, since both depend on a proper interaction between identity, relationships, and power. Establishing identity is needed to distinguish one person from another, relationships are needed to connect everyone and everything together, and power is necessary to maintain balance, order, cohesion, and efficiency. Names and naming are foundational to the quest of integrating identity, relationships, and power into a functional system.

The Literature

To illustrate how names and naming impact issues of identity, relationships, and power, we will take a look at some examples from the Hebrew Bible and from fantasy literature, specifically from *The Lord of the Rings* by J. R. R. Tolkien, the Earthsea series by Ursula K. Le Guin, and the Harry Potter series by J. K. Rowling. Then, we will relate what is discovered from those examples to the work of librarianship. As a way of putting everything into context, a very general introduction to the stories and the characters to be examined is in order. In the Hebrew Bible is recorded the story of the relationship between the God of Abraham, Isaac, and Jacob and the Israelites. In *The Lord of the Rings*, we follow the story of Frodo, a Hobbit, and the Fellowship of the Ring on their quest to destroy the One Ring with the power to destroy the world, a power which ultimately corrupts everyone it touches, as is particularly demonstrated in the characters of Frodo and Gollum. In the Harry Potter series, we follow the story of Harry, a young Wizard, on the path to his inevitable final battle with the evil He-Who-Must-Not-Be-Named. In Ursula K. Le Guin's Earthsea series, we will follow the story of Ged, the Archmage of Roke, whose power comes from knowing the true names of everyone and everything, and who uses that power to bring wholeness and balance to Earthsea and its inhabitants.

Names and Identity

Language, culture, and religion are the contexts within which our identities are established. Therefore, they are naturally the prime sources for names and naming practices, and the key to understanding and using them. The use of names in the Hebrew Bible and by Tolkien, Le Guin, and Rowling reveal a heavy emphasis on the traditional belief that names reflect a person's essence. They indicate something significant about someone's nature, character, or destiny. Our identity is the sum of all the characteristics that together make us a unique person. A name is something we use to represent our identity, but it is not our identity itself. This is reminiscent of Augustine's understanding of names (and words in general) as signs or pointers. In his thinking, a name (word) in itself has limited importance, but it serves a valuable purpose by pointing to what it signifies.[1] Martin Rose also notes that names are not the same as what they designate, adding that this then allows for the idea of a name enduring, surviving.[2] It has a kind of immortality.

Biblical Names

Karla G. Bohmbach provides many examples of how women's names in the Bible were indicative of their essence or destiny.[3] She finds that women's names in the Bible are derived from abstract qualities (Hannah, "grace"), physical characteristics (Zilpah, "short-nosed"), the natural world (Deborah, "bee"), material objects (Adah, "ornament"), social roles (Milcah, "queen"), and familial relationships (Abigail, "my father is strength"—which not only indicates her relationship to her father, but also what her father is like). Another prominent naming practice noted by Bohmbach is to create a theophoric name (a name that contains some form of one of the divine names or epithets). Athaliah, for example, ends with "Yah-" (a shortened form of The Divine Name) and means "Yah is exalted." Less common among women's names is the use of the divine name "El" (meaning "god" in general or specifically the chief god of the Canaanites). The name Michal ("who is like God?") is an example of this. Ronald L. Eisenberg suggests that the reason biblical names were constructed with one of the names of God could have been from a desire to praise God or to invoke the protection of God.[4] Bohmbach reflects that these naming practices reveal important social and cultural values, such as a close connection with nature and the importance of family relationships (particularly, of course, with male kin).[5] The person's name therefore not only reflects upon the individual receiving the name but also upon the culture from which it comes.

Name(s) of God

Although many names have been generated for God over the years, YHWH (a.k.a. the Tetragrammaton) is considered to be the holiest name of God.[6] In her book, *Praying the Names of God*, Ann Spangler notes that The Divine Name is "the sacred, personal name of God" and that it occurs in the Hebrew Bible more than 6,800 times, in every book except Esther, Ecclesiastes, and the Song of Songs.[7] Many scholars have tried to figure out the name of God, that is, where it came from, what it means, and what it *means* by what it means. God is also referred to by a number of epithets or titles that describe God's attributes, such as El Shaddai ("God Almighty"). In Exodus 6:3 (Tanakh), God tells Moses: "I am the LORD. I appeared to Abraham, Isaac, and Jacob as El Shaddai, but I did not make myself known to them by My name יהוה [THE DIVINE NAME]." So you see, even God had an identity crisis. Not in the sense that God doesn't know Godself, but rather in the sense that humanity frequently has a hard time figuring out who God is. In the world of the ancient Near East, the God of Israel was one god among many. In the conversation at the burning bush, Moses asks God what he should tell the Israelites when they asked him "What is His name?" God's famous reply is, tell them "I AM WHO I AM" (Ex. 3:14). [8] Scholars have performed etymological analyses on THE DIVINE NAME and have conducted historical/cultural investigations and come up with a number of theories about what THE DIVINE NAME conveys despite its enigmatic nature. Charles R. Gianotti argues that the question "What is His Name?" is not really about finding out what God's name is, but rather finding out what God's nature is like.[9] This is based on the presence in the sentence of a particular Hebrew interrogative form which is used to inquire about quality. Ronald Eisenberg garners from this phrase that God is, in essence, timeless and eternal.[10] These interpretations fall in line with the idea that a name reflects something substantive about one's essence.

J.R.R. Tolkien

Tolkien's love of languages and literature is well known. He has said in his *Letters* that "languages and names are for me inextricable from the stories," and that the stories were created as a vehicle for him to express his language.[11] That is, he didn't write the story just for the sake of writing a story. He created the language first, and then wrapped the story around it. For Tolkien, "a name comes first and the story follows."[12] Tolkien, a professional philologist, was not only an expert in languages such as Old Norse and Old English, but also invented a number of languages of his own, such as Quenya and Sindarin. Out of these two Elven languages, Tolkien says, "are made nearly all the *names* that appear in my legends."[13] Any study of names in Tolkien's work would necessarily involve a headlong dive into old languages and literature, such as *Beowulf*, in order to make the connections, or at least necessitate a review of his *Letters,* which are very interesting and revealing, and a look at Appendix F at the end of *The Return of the King* on "The Languages and Peoples of the Third Age."

Tolkien speaks to the function of names in relation to the Ents (ancient, giant, half-men/half-tree creatures). When Merry and Pippin meet Treebeard in *The Two Towers*, Treebeard says (very *sloooowly*):

> I'll call you Merry and Pippin, if you please—nice names. For I am not going to tell you *my* name, not yet at any rate….For one thing it would take a long while: my name is growing all the time, and I've lived a very long, long time; so *my* name is like a story. Real names tell you the story of the things they belong to in my language, in the Old Entish as you might say.[14]

Here you can see the reluctance behind Treebeard's revealing his name to strangers, and the wonderful idea that his name not only reveals some particular characteristic about him, but that it becomes the story of his life, a personal history.

In *The Lord of the Rings*, Frodo and Gollum can identify with each other because they have shared the experience of being Ring-bearers. This is an experience that few have had, and because of this, they can understand each other in ways that the other characters cannot. This may be the reason that Frodo is eventually able to have pity on Gollum, while such compassion eludes others. Paul H. Kocher observes that Gollum's self-identification with the Ring becomes so strong that he is left with no individuality of his own: "He is the Ring, the Ring is Gollum."[15] His identity has been swallowed up by the Ring.

Ursula K. Le Guin

As with Tolkien, Le Guin cannot begin a story until she can visualize the place and know the primary characters by name. "And," she insists, "it has to be the right name. If it's the wrong name, the character won't come to me. I won't know who they are.…When I hear it, I know it."[16] In essence, she doesn't name her characters; they name themselves. When encountering Ged in the Earthsea series, early on, one might be tempted to think that the name Ged is a referent to God, since it is, after all, just a vowel away. The temptation, however, must be resisted. In her essay "Dreams Must Explain Themselves," Le Guin relates that she seriously considered changing Ged's name to avoid such a connection. But true to her own (and her character's) integrity, she kept the name Ged, because "[t]he fellow's name was Ged and no two ways about it."[17]

Le Guin's choice to let Ged be Ged is very much in line with theme of true names in the world of Earthsea. In this society, people have a child name, a use name (i.e., a common name), and a true name. People only reveal their true names to those close to them whom they trust. Even parents don't know the true names of their own children unless the children reveal it to them. Ged's name as a child was Duny; his use name is Sparrowhawk; and his true name is Ged. He is called Sparrowhawk because when he calls these birds *by name*, they come to him. Wizards are the keepers of the names: this knowledge is the source of their power, because to know someone's true name is to know their being, and thus to have power over them. The Mage Ogion gave Ged his true name when he made his passage into manhood at the age of thirteen. This means that one doesn't even know one's own true name until later in life when it is revealed to the person by a Mage.

The use of true names is also represented in Tolkien's *The Lord of the Rings*, although not so prominently as in Le Guin. Tolkien speaks of "inner" and "outer" names in reference to the Dwarves. He says, "Gimli's own name, however, and the names of all his kin, are of Northern (Mannish) origin. Their own secret and 'inner' names, their true names, the Dwarves have never revealed to any one of the alien race. Not even on their tombs do they inscribe them."[18]

J. K. Rowling

Rowling's sources for names are wide ranging. They come from names of relatives, other literary works, dictionaries, tombstones, and other languages, to name a few. Specifically, Ernie and Stanley (the driver and conductor of the Knight Bus) are named after her grandfathers. [19] Hermione (witch extraordinaire, and one of Harry Potter's two cohorts) was named after the character in Shakespeare's *The Winter's Tale*.[20] Gilderoy Lockhart (the flamboyantly narcissistic Defense Against the Dark Arts professor) received his first name from the *Dictionary of Phrase and Fable* and his last name from a World War I war memorial.[21] And Albus Percival Wulfric Brian Dumbledore (Harry's mentor and Headmaster of Hogwarts) takes his surname from the Old English word for "bumblebee" because, according to Rowling, he is a "benign wizard, always on the move, humming to himself, and [she] loved the sound of the word too." [22]

Rowling says that her characters are developed first, and then she hunts for the names to suit them.[23] This is in contrast to Le Guin's method of naming characters as noted above.

The issue of identity is one of Harry's burning questions throughout the series. Is he the Heir of Griffindor (associated with courage and goodness) or the Heir of Slytherin (associated with cunning and evil)? Did the Sorting Hat make a mistake and put him into the wrong House? Rowling builds suspense into the plot by incorporating situations that cast suspicion on Harry's true identity. Tormented by the meaning of his close connections with Lord Voldemort (a.k.a. "He-Who-Must-Not-Be-Named" or "You Know Who"), Harry is comforted by Dumbledore's observation that Harry's own choice while sitting under the Sorting Hat to be associated with the House of Gryffindor over the House of Slytherin is proof that his identity belongs on the side of good rather than evil.[24]

The Library World

The bibliographic universe is currently under reconstruction, thanks to the impact of the Internet, emerging technology, and globalization. Naming is a big part of that process. If you've heard the acronyms "*FRBR,*" *"FRAD,"* or "*RDA,*" then you'll know what I'm talking about. *FRBR* (the acronym for *Functional Requirements for Bibliographical Records)* is a conceptual model of the bibliographic universe that describes it in terms of "entities," their "attributes," and their "relationships" in the context of their ability to address "user tasks." *FRAD* (the acronym for *Functional Requirements for Authority Data*) does the same sort of thing for authority data. The concepts and terminology in *FRBR* and *FRAD* are being used as the foundation for *RDA* (the acronym for *Resource Description and Access*—the new cataloging code under development) and system design. *RDA* is an entity-relationship model. While the nomenclature is generating much debate over what is considered correct terminology, it represents a concerted effort to talk about our world so that we can all know that we are talking about the same thing. This effort will ultimately support effective communication, cooperative efforts, system interoperability, and more efficient, user-friendly catalogs.

Where do the names come from that we see in our databases? For the most part, they appear in bibliographic descriptions that are transcribed as found on the items (as per the cataloging rules), but they also appear in controlled access fields where they are formulated according to the cataloging rules, which are based on the way names appear on the items, but may have additional elements as needed to distinguish one person from another and may take a slightly different form in order for the system to manipulate them for access and retrieval. In the case of works of uncertain authorship, names of attribution may be supplied from authoritative reference sources.

The goal of library databases in regard to names and identity is to identify which person(s) is responsible for which work(s), and then to link them together in a way that provides the easiest access to and the clearest presentation of all the works of that person no matter what name, or form of name, they used to identify themselves. This means distinguishing ("disambiguating") all the people with the same names (e.g., all the Joseph's in the Bible, and all the Mr. Smith's and Mr. Kim's). It means connecting all the "split personalities" (e.g., Sméagol with Gollum, Samuel Clemens with Mark Twain, and William Robyn with all of his fifty-plus pseudonyms). A "Person" entity can designate a person (living or dead) or a persona (a "bibliographic identity" representing one or more persons).

Personas may be adopted for various reasons related to identity, either to make a statement about one's self-understanding, to use as a literary device, or to protect oneself from some perceived danger. Certain authors use different pseudonyms to reflect different writing styles. Women writers have been known to conceal their gender by using male names in order to sell their books (e.g., George Eliot). In J. K. Rowling's case, when the Harry Potter books first came out, her publisher insisted that she switch from her usual signature of "Joanne Rowling" to using initials plus her surname because children's book publishers had told him that while "girls would read books by male authors, boys would not pick up a book if the author was a woman."[25] Such is the power of identity.

Names and Relationships

Relationships are all about making good connections because without them, dysfunction ensues, whether it is in a personal relationship or a computer.

Intimacy

To tell someone your name is to begin to establish a relationship. Martin Rose acknowledges this when he states in relation to the divine name that knowledge of the name opens up specific human dimensions for communication and for fellowship.[26] Nicknames and pet names especially illustrate close relationships because they indicate a deeper, more personal knowledge of someone. When God speaks The Divine Name to Moses, God is performing a revelation. When God says "I am the God of Abraham, Isaac, and Jacob," God is demonstrating a relationship, and expressing the desire to continue that relationship with the Israelites. In many cultures, the structure of a person's name might explicitly indicate one's relationship to one's forefather, clan, place of origin, or religion.[27] One of Le Guin's more playful names in *Tehanu* that is reflective of a relationship is Tenar's son's name, "Spark." He was so named because he had been "struck off Flint" (her husband's name).[28]

Change in Nature or Relationship

Life-changing events are common occasions that call for a change of name: such as, coming of age, getting married, or having an all-night fight with someone who then chastises you for having the audacity to ask him what his name is. When God changes Jacob's name to Israel (Gen. 32:29), God gives him a theophoric name combining the element "el" at the end with the Hebrew word for "striven," thus conveying the meaning of one who has wrestled with God. In *The Lord of the Rings*, Sméagol's change of name to Gollum is indicative of the character's transformation from a Hobbit to a "loathsome little creature."[29] Transformation of character is also enacted in the rearrangement of the letters of "Tom Marvolo Riddle" into "I am Lord Voldemort" (Harry Potter's evil nemesis).[30] This is a particularly effective device for names if you can visualize the transformation of a character's personality as vividly as the scrambling of the letters into a new form. In *A Wizard of Earthsea*, we encounter the re-establishment of a relationship when Ged confronts his (Jungian) "shadow" and they each utter their true name "Ged." At that moment, they are made one, and Ged becomes whole and free.[31]

Name Games

What are games but fun ways of making connections? Biblical and fantasy writers love to play with words. Here are some of the ways they use name games to enhance their stories:

Spelling

Rowling's playfulness with spelling is put to good use in names by spelling words backwards (e.g., the Mirror of Erised, which reflects a person's most wished for moments, is "desire" spelled backwards) and using anagrams, as noted above in the case of Lord Voldemort.

Sound

Sound is particularly important for authors, who sometimes choose names simply because they like the sound of them, if for no other conscious reason. Where sound does carry added significance, it might provide clues to their character's nature or relationships. In the case of Gilderoy Lockhart, the sound of his name reflects his flamboyant nature. A homonym is used in the name of the character Dolores "Umbridge," a woman who displays "umbrage" to the students at Hogwarts, the wizard school. In Tolkien's case, rhyming and alliteration are prevalent. The dwarves' names rhyme in pairs (Dori, Nori; Bifur, Bofur, and so forth), and Frodo's original name, Bingo, would have alliterated with Bilbo Baggins. [32] Sméagol's name became Gollum, an onomatopoeic name representing the sound he was prone to utter, a "gurgling in his throat." [33] What does it mean that he becomes identified by the nasty sound he makes with his throat? For a philologist such as Tolkien—a man for whom euphony was such an important aspect of the languages he created—to name a character after such an unpleasant sound must have represented for him the epitome of depravity.

Puns

Sirius Black (Harry Potter's godfather) is a character who transforms into a black dog. Sirius is the name of a constellation shaped like a dog. His nature is very "serious" as he is prone to depression, and he gets into some "serious" trouble.

Antonyms

"Fluffy" is the name Hagrid (the loveable Gameskeeper at Hogwarts) gives the vicious three-headed dog (reminiscent of Cerberus) in *Harry Potter and the Chamber of Secrets*. While the humor lies in irony, it also reflects on Hagrid's nature as a lover and nurturer of all creatures great and small, and as someone who obviously sees something more in them than others are able to fathom.

Numerology

In biblical and fantasy literature, names may have numerological significance. In Rowling's case, since Arithmancy was one of Hermione's favorite subjects at Hogwarts, numerological studies of the characters' names might prove interesting.[34] In rabbinical and kabbalistic writings, the use of gematria is well attested and is listed as one of the hermeneutical rules for interpreting the Torah.[35] In the case of The Divine Name, the numerological value could be 72, 63, 45, or 52—depending on how the names of the letters making up The Divine Name are variously spelled—and the meaning of each number in Kabbalah would have its own significance.[36]

Multiple and Layered Meanings

Multiple layers of meaning can be found for some of Rowling's names, and it is possible to move from one level of meaning to the next with some imagination. The fan site MuggleNet contains a section on "Name Origins," which includes a substantial list of characters' names along with information supplied by the fans about what the names might mean or reference.

A study of the names "Tom Marvolo Riddle" and "Lord Voldemort" would surely result in an interesting character analysis. Mugglenet provides some tidbits to get started with in pointing out that "Tom" means "twin;" there once was another dark wizard in medieval times by the name of "Voldermortist;" and "Voldemort" translates from the French into "Flight-from-Death." [37] So, follow the leads, and see where they take you. J. K. Rowling has announced that she is planning to prepare an encyclopedia, which will be an invaluable resource for this kind of information. Since we are in Ottawa, and the conference theme is the "French Connection," there is one more connection to be made. How would you render "Tom Marvolo Riddle" into French so that it would translate into "I am Lord Voldemort" in French? The solution, according to Nancy K. Jentsch, is this: "Tom Marvolo Riddle" becomes "Tom Elvis Jedusor" whose letters can be rearranged into "Je suis Voldemort." [38] Jentsch's article "Harry Potter and the Tower of Babel: Translating the Magic" details the unique challenges facing the intrepid translator of Rowling's Harry Potter books into a multitude of languages while attempting to present words that reflect the meanings and relationships the author intended in English as well as reflecting similar tone and cultural traditions. Sometimes it works, and sometimes it doesn't!

In Tolkien's case, the translation of names in his works was an issue of great importance to him, and translators who took liberties in this area caused him great distress. Because he required strict adherence to his wishes when his works were translated into other languages (Dutch and Swedish at the time), he prepared a "Guide to the Names in the Lord of the Rings" with instructions on how to translate certain names, with the explicit statement that "[a]ll names not in the following list should be left *entirely* unchanged in any language used in translation, except that inflexional *–s, -es* should be rendered according to the language."[39] Tolkien chose these names with great care in relation to the story. To change the names would impact the effect of the story.

Plot devices

In some cases, a character's name may clue readers in to potential plot events or reflect upon the story line as a whole. In the case of Lord Voldemort, his name (meaning "Flight-from-death") is descriptive of his quest throughout the story to attain power and immortality at any cost. Another literary device using names involves the introduction of a character that is not identified by name until later in the story, at which time their name is revealed, and the readers experience the same "Aha!" moment as the characters do. In the Harry Potter series, this is done in relation to the character of the innkeeper at the Hog's Head, who is introduced fairly early in the series, but not identified as Dumbledore's brother, Aberforth, until the last book in the series. In Le Guin's *The Tombs of Atuan*, this device is effectively used when Ged reveals that he knows Arha's true name, Tenar, in the labyrinth sequence where he is supposedly under Arha's control.[40] At that point, the readers realize what they probably should have realized already—that Ged is not as powerless as Arha thinks he is.

The Library World

Librarians are in the name game business. We make associations with names, and we use those associations as the basis for referral, collection development, and retrieval of resources. We all use our "internal catalogs" to connect users with resources. Catalogers make the connections in catalogs between authors and their works on every topic, in every language, and in every form for their particular users. The Name Authority Record contains the names and the links to associated names that the system uses to connect the name authority record to the bibliographic records of their works. In the authority record, as currently practiced, catalogers choose and formulate the "One Name to Rule Them All" and call it the "authorized form." Links to other forms of the name, prior names, later names, and any pseudonyms are then provided. To return to the thought of Augustine and others for a moment, it is interesting to note that since a name is considered a sign pointing to the thing signified, a name is essentially, in itself, a cross reference, even if it is entered in the authority record as the "authorized form" (1XX) rather than a "cross reference" (4XX, 5XX). How all of this data is stored and accessed may change in the future in light of advances in technology and current efforts to foster international collaboration, but authority work itself, the making of the connections, is an essential piece of the puzzle that is our bibliographic universe. [41]

While language and culture are helpful in understanding names, they are also the culprits behind many of the difficulties librarians face in providing access to them. Names in library catalogs are formulated according to cataloging rules that take language and cultural practices into account. This is as it should be because that is what makes our catalogs relevant and useful to those we serve. These rules and practices determine the way the names are organized and displayed in our catalogs, which impacts how they get retrieved, displayed, and interpreted by the user. Cultural naming patterns make it difficult for catalogers working with foreign names to figure out which is the first name and which is the last name, or which part of a surname should get entered first, or which part of a name string isn't really part of the name at all. Jung-ran Park has explored the complications that can arise because of the way names in different languages are constructed, segmented, and transliterated. For example, transliteration schemes based on sound are prone to ambiguities caused by homonyms. As a result of these difficulties, confusion arises, which may result in duplicate records.[42] The cataloging rules provide guidelines, of course, but without knowledge of the culture, language, and script, an authority record can easily become a cataloger's "boggart" (i.e., a shape-shifting creature in the Harry Potter world that takes on the shape of the victim's worst fears).

Because of the ever-growing number of authors and publications, and the ever-changing nature of language and culture, making and maintaining these connections is a challenge. Therefore, continued efforts to foster cooperative projects internationally and nationally, such as ATLA's NACO (Name Authority Cooperative Program) funnel project are important to share the load and maintain the level of quality that users need and expect. These programs need administrative support, shared leadership, and broad participation to succeed.

Names and Power

Naming is an act of power because of its role in creation, order, control.

Creation

One interpretation of The Divine Name based on its form in Hebrew is that it refers to God's activity of creation. David Noel Freedman asserts that The Divine Name is derived from a form of the verb "to be" that should be translated "He causes to be, he brings into existence; he brings to pass, he creates."[43] From such an interpretation, the name conveys power in God's act of creation. In religion, to create represents an act of the highest power.

Order

Martin Rose observes that a name is a "distinguishing mark" that "makes it possible to differentiate, to structure, and to order."[44] The minute you name something, you begin the process of bringing order to chaos. The naming sets the individual apart from the whole.

Power

Those who perform the act of naming are the ones who have some kind of authority over the one being named (e.g., Adam over earthly creatures, parents over children). Taboos against the pronouncement of the names of the most holy or the most evil are evidence of the power behind their names. The practice of not pronouncing The Divine Name is generally attributed to an act of reverence. However, as Carl Braaten notes, it also reflects the belief in ancient times that the powers of the gods resided in their names, and that calling on their names would invoke their power.[45] Invoking The Divine Name could bring blessing or protection (Ex. 20:21 Tanakh) or punishment (Ex. 20:7 Tanakh). In the Harry Potter series, Harry's persistent pronouncement of the name "Lord Voldemort" instead of "He-Who-Must-Not-Be-Named" (even after learning of the taboo against speaking his name) is an act of courage and defiance on his part.

The taking of names illustrates the abuse of power in society. In Le Guin's *The Tombs of Atuan,* Tenar's name is taken away from her by the gods called the "Nameless Ones" in the process of enslaving her to their service. When Ged gives her back her name, she is freed from their power over her.

The Library World

The power of names in catalogs is found in the quality and accuracy of the records connecting people's names in all their forms and relationships to works by and about them. The culture and language behind the names are what make them relevant to our users. It is the catalog's ability to bring them together in ways the users specifically need that makes it a powerful tool, no matter what form the catalog may take in the future or what form the data may take.

A real-world example illustrating the interplay between language, culture, names, libraries and user needs is Malcolm X. Malcolm X purposely used his name to reflect his identity and to exert his own power. When he decided to change his name from Malcolm Little to Malcolm X, he was rejecting a slave name and the system that forced it upon him. By using "X" to signify his lost African tribal name, he was reaching out to his heritage and also taking back the power that was taken from him by his forefather's slave owners. [46] The "X" also symbolized his conversion to Islam because using the "X" was a custom the Nation of Islam adopted to replace slave names held by their members.[47] Another name change occurred later in life, representing a new identity, when he adopted the name El-Hajj Malik El-Shabazz. Malcolm X explained in an interview with Alex Haley in *Playboy* (May 1963) why people reacted more respectfully to him when he used the name "Malik Shabazz" rather than "Malcolm X" while traveling. When people heard the name "Shabazz," they thought he was an African rather than an American black man. He said:

> People say what's in a name? There's a whole lot in a name. The American black man is seeing the African respected as a human being. The African gets respect because he has an identity and cultural roots. But most of all because the African owns some land.

> For these reasons he has his human rights recognized, and that makes his civil rights automatic.[48]

Malcolm X's name demonstrates how culture impacts names and how names impact culture.

The connections to be made in the catalog are established by catalogers using their knowledge of cataloging standards, the person whose name is involved, the language, and the culture. The way names are selected, interpreted, and encoded in the system being used determines how powerful a tool the catalog will be for users. It doesn't happen magically. It happens because a cataloger somewhere has done the research and created the authority record that provides the links that need to be made. In the case of Malcolm X, the name chosen to be used for the main access point would be "Malcolm X" because that is the name he is most commonly known by as determined by the way he identifies himself in the chief sources of his works in his own language. [49] Providing links from his other names (i.e., his birth name, Muslim name, and various nicknames he has used) and forms of names (i.e., the different elements forming El-Hajj Malik El-Shabazz) are necessary for complete access to works by and about him. Unlike most names, another link is made under his first name to defray the confusion resulting from the fact that some people might not realize that "X" is a surname rather a roman numeral or a middle initial.

Malcolm X is the name he wished to be known by because he felt it best expressed his true identity and what he stood for. Because the cataloging rules use the name he has chosen to use on the works he has produced, they honor this choice. To use his birth name as the primary access point instead of Malcolm X would do an injustice to him again by depriving him of the power of his own name. Authority control needs to exhibit sensitivity to the people and names encountered and to not exert its own power over the named: that is, it needs to be sensitive to issues of authority and control.

Conclusion

We live in a world where names and naming are powerful influences in our lives, whether in the realm of religion, literature, or library. Influenced by culture and language, they affect our identity, our relationships, and our power in substantial, and sometimes subtle, ways. Without relationships, individuals are lonely and vulnerable, and databases are simply maddening. Power that is not controlled and directed toward meaningful and ethical ends is useless and dangerous. Therefore, we need to strive to make the connections that will make our lives and our catalogs healthy, dynamic, and relevant to our needs.

Endnotes

1 Augustine, "The Teacher: A Dialogue between Augustine and His Son Adeodatus," in *Augustine: Earlier Writings*, selected and translated by John H. S. Burleigh. Library of Christian Classics 6 (Philadelphia: Westminster Press, 1953), 100.

2 Martin Rose, "Names of God in the OT," in *Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 4:1002.

3 Karla G. Bohmbach, "Names and Naming in the Biblical World," in *Women in Scripture: A Dictionary of Named and Unnamed Women in the Hebrew Bible, the Apocryphal/Deuterocanonical Books, and the New Testament*, ed. Carol Meyers (Grand Rapids: W.B. Eerdmans, 2001), 33.

[4] Ronald L. Eisenberg, *The JPS Guide to Jewish Traditions* (Philadelphia: Jewish Publication Society, 2004), 15.

[5] Ibid., 36.

[6] References to the name of God [YHWH] will be indicated in the text as "The Lord" or "The Divine Name" in small caps.

[7] Ann Spangler, *Praying the Names of God: A Daily Guide* (Grand Rapids, Mich.: Zondervan, 2004), 74.

[8] Also variously translated as "I Am What I Am" or "I Will Be What I Will Be".

[9] Charles R. Gianotti, "The Meaning of the Divine Name YHWH," *Biblia Sacra* 142, no. 565 (Ja-Mr 1985), 39.

[10] Eisenberg, 625.

[11] J. R. R. Tolkien, *The Letters of J. R. R. Tolkien: A Selection,* ed. Humphrey Carpenter and Christopher Tolkien, 1st Houghton Mifflin pbk. ed. (Boston: Houghton Mifflin Co., 2000), 214.

[12] Ibid., 219.

[13] Ibid., 143.

[14] J. R. R. Tolkien, *The Two Towers,* The Lord of the Rings 2 (New York: Ballantine Books, 1973), 85-86.

[15] Paul H. Kocher, *Master of Middle-earth: The Fiction of J. R. R. Tolkien* (Boston: Houghton Mifflin, 1972), 65.

[16] Ursula K. Le Guin, *The Wave in the Mind* (Boston: Shambhala, 2004), 278-279.

[17] Ursula K. Le Guin, "Dreams Must Explain Themselves," in *The Language of the Night: Essays on Fantasy and Science Fiction*, ed. Susan Wood (New York: G. P. Putnam's Sons, 1979), 52.

[18] J. R. R. Tolkien, *The Return of the King,* The Lord of the Rings 3 (New York: Ballantine, 1973), 513.

[19] Lindsey Fraser, *Conversations with J. K. Rowling* (New York: Scholastic, 2001), 12.

[20] Ibid., 31.

[21] Ibid., 39.

[22] Ibid., 55.

[23] Ibid., 39.

[24] See J. K. Rowling, *Harry Potter and the Chamber of Secrets,* Year 2 (New York: Scholastic, 2000), 333.

[25] Sean Smith, *J. K. Rowling: A Biography* (London: Michael O'Mara Books, 2001), 148.

[26] Rose, 1002.

[27] For name structure in Islamic names, for example, see Annemarie Schimmel, *Islamic Names* (Edinburgh: Edinburgh University Press, 1989), 1-13.

[28] Ursula K. Le Guin, *Tehanu.* Earthsea 4 (New York: Pocket Books, 2004), 56.

[29] J. R. R. Tolkien, *The Fellowship of the Ring*, The Lord of the Rings 1 (New York: Ballantine, 1975), 32.

[30] Rowling, *Chamber of Secrets*, 314.

[31] Ursula K. Le Guin, A *Wizard of Earthsea*, Earthsea 1 (New York: Bantam Books, 1975), 179.

[32] See early drafts of *The Lord of the Rings* in Christopher Tolkien, ed. *The Return of the Shadow: The History of The Lord of the Rings, Part One* (Boston: Houghton Mifflin, 1988). Now, "Frodo" rhymes with his father's name, "Drogo."

[33] Tolkien, *Fellowship,* 85.

[34] For an explanation of how arithmancy works and an example analysis on the name "Nicholas Flamel," see Allan Zola Kronzck and Elizabeth Kronzck, *The Sorcerer's Companion: A Guide to the Magical World of Harry Potter* (New York: Broadway Books, 2001), 4-9.

[35] *Encyclopaedia Judaica*, 2nd ed., s.v. "Gematria." For the significance of numbers in Jewish thought, see also Eisenberg, *JPS Guide,* 630-648.

[36] Ibid.

[37] Emerson Spartz, "Name Origins," MuggleNet, http://mugglenet.com/books/name_origins2.shtml (accessed June 20, 2008).

[38] Nancy K. Jentsch, "Harry Potter and the Tower of Babel: Translating the Magic," in *The Ivory Tower and Harry Potter: Perspectives on a Literary Phenomenon*, ed. Lana A. Whited (Columbia: University of Missouri Press, 2002), 293-94.

[39] Jared Lobdell, ed. "Guide to the Names in the Lord of the Rings," in *A Tolkien Compass* (La Salle, Ill.: Open Court, 1975), [153]-201. [N.B. This Guide is not included in the second edition of this work by direction of the Tolkien Estate. It is a guide for translators rather than a guide, specifically, to the meanings of names of people, places, and things. It does not include names Tolkien wished not to be translated; therefore, "Frodo" and "Gollum" are not included.]

[40] See Ursula K. Le Guin, *The Tombs of Atuan*, Earthsea 2 (New York: Bantam Books, 1973), 94, 96.

[41] One cooperative effort is the Virtual International Authority File (VIAF), a joint project of the Library of Congress (LC), the Deutsche Nationalbibliothek (DNB), the Bibliothèque nationale de France (BnF), and OCLC.

[42] Jung-ran Park, "Cross-lingual Name and Subject Access: Mechanisms and Challenges," *Library & Technical Services* 51: no. 3 (July 2007), 180-189. See also Qianli Hu, "How to Distinguish and Catalog Chinese Personal Names," *Cataloging & Classification Quarterly* 19: no. 1 (1994), 29-60.

[43] David Noel Freedman, "The Name of the God of Moses," *Journal of Biblical Literature* 79 (June 1960), 152.

[44] Rose, 1002.

[45] Carl E. Braaten, "Introduction: Naming the Name," in *Our Naming of God: Problems and Prospects of God-Talk Today*, ed. Carl E. Braaten (Minneapolis: Fortress Press, 1989), 1-2.

[46] See Malcolm X, *The Autobiography of Malcolm X* (New York: Ballantine, 1973), 199.

[47] Wanda T. Williams, *The Malcolm X Encyclopedia*, ed. Robert L. Jenkins (Westport, Conn.: Greenwood Press, 2002), [578].

[48] Malcolm X, "The *Playboy* Interview: Malcolm X Speaks with Alex Haley," in *Malcolm X As They Knew Him*, by David Gallen (New York: Carroll & Graf Publishers, 1992), 126.

[49] See AACR2 Rule 21.0B1 and 21.4A1. Joint Steering Committee for Revision of AACR. *Anglo-American Cataloguing Rules*, 2nd ed. (2002 revision with 2005 update). (Chicago: American Library Association, 2005), http://desktop.loc.gov/ (accessed June 20, 2008).

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Introduction to Open-Source Software
by

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Within the last several years, open-source software of interest to libraries, especially integrated library systems, has become a viable option for academic libraries. This article presents some of the terminology used for open-source software, some of the philosophy and characteristics of open-source software, some of the varieties of open-source software available, and some reasons to consider (and not to consider) open-source integrated library systems, and then reviews the currently available open-source integrated library systems.

Terminology—What is Open-Source Software?

A variety of terms are used to refer to open-source software. Some of the terms that one finds are these: open-source software (OSS), free software (FS), free/open-source software (FOSS), and free-libre/open-source software (FLOSS). Despite the combination of terms, the two aspects that are mentioned are *open source* and *free*.

These two terms emphasize different aspects of the same concept—which is why they are often combined. The Open Source Initiative (http://www.opensource.org) emphasizes the openness of the product: the source code of the program is available. The Free Software Foundation (http://www.fsf.org/), on the other hand, emphasizes freedom, although this a matter of liberty, not price; this is "free" as in "free speech," not as in "free beer." The user is free to do what he or she wants with the program. (In practice, however, free software is usually available free of charge.)

These two ideas are two sides of the same coin. In order to have the freedom to do what one wants with a program, one must have the source code. Without the source code, one is not free to make any changes; one must use the program only as provided.

Why is the source code so important, and thus stressed in the term *open-source software* (hereafter generally OSS)? To understand this, one must see the transformations that take place in a computer program from concept to something the computer can actually run.

One begins with a program description. This could be something like "Make certain barcode of new item does not duplicate an existing barcode," a necessary step in creating a new item record in an integrated library system.

No computer, however, can understand this. The idea must be converted into a program, using one of the many programming languages available. A piece of the program that one might produce could look like the following:

```
# check for item barcode # being unique
my $addedolditem = TransformMarcToKoha($dbh,$record);
my $exist_itemnumber = get_item_from_barcode($addedolditem->{'barcode'});
push @errors,"barcode_not_unique" if($exist_itemnumber);
# if barcode exists, don't create, but report The problem.
```

This is the *source code* of the program. It explains in intricate (even excruciating) detail all the steps needed to achieve what one wants to accomplish. It is not yet in a form that a computer can run directly, but it can be translated into a form that the computer can use. At the same time, it is in a form that a human can understand (and change). A computer works with a rather limited number of operations, such as putting numbers into specific locations (something like P.O. boxes), moving numbers between memory and specific locations, comparing numbers, and making decisions based on those comparisons. The computer must translate the source code into a form using these small innate processes. An example of a very small section of a program in *assembly language* follows:

```
_main:
    pushl   %ebp
    movl    %esp, %ebp
    subl    $24, %esp
    movl    $3, (%esp)
    call    _doSomething
    movl    $0, %eax
    leave
ret
```

At this stage, one can only see that the computer is moving numbers around. What those numbers represent can be figured out only by a very close inspection of this abstract program. The numbers might even represent letters, since the computer works only with numbers. We are not yet at the stage at which the computer can run this program (although we are very close). One must turn these instructions into pure numbers, numbers that represent the actions that a particular computer will do, based upon how it is wired to respond to those numbers. The following is in *machine language*:

```
C7 01 6C D6 46 00 E9 7B 45 05 00 56 8B F1 C7 06
6C D6 46 00 E8 6D 45 05 00 F6 44 24 08 01 74 07
56 E8 E4 45 05 00 59 8B C6 5E C2 04 00 FF 74 24
10 FF 74 24 10 FF 74 24 0C E8 42 49 05 00 8B …
```

(Actually, the computer sees something like "1100011101101100…," but that takes a lot of space to write out, so one conventionally combines the binary digits into groups of four.)

The preceding is what a program running on a computer looks like. The computer *could* transform the machine language back into assembly language, but not back into source code. In actual fact, most end-user licenses prevent doing even the conversion from machine language to assembly language. What the computer has, is all it will ever have.

In summary, in order to be free to make changes in a program, one must have access to the source code, not only the machine code. The source code is the lowest level at which a human can comfortably work with the program, and it is the highest level with which a computer can work. Another reason for having source code is that the source code (usually) does not depend on what computer is running it. It is computer neutral. Assembly language and machine language, on the other hand, are very much computer specific. A program that runs on a Windows XP system cannot run on a Mac OS X computer.

With the source code, one has free software, that is, software which one can use as is, or change to suit one's needs. In contrast, proprietary software does not allow one to make changes. Proprietary software *makes* one view the program as a black box: something goes into the program, and something comes out, but the changes while that "something" is in the black box (the computer program) are not visible. OSS *lets* one view the program as a white (open) box.

There is a very wide variety of OSS available. It is quite likely that the reader of this article uses OSS in some way, although it might be something other than one of the following examples. Some available OSS is the following: Firefox (a Web browser), Moodle (a course management system), Apache (a Web server), MySQL (a SQL server), OpenOffice.org (a suite of programs doing the same thing as, and reading the same files as, Microsoft Office, but open source and free), and VuFind (a library resource portal).

The small sampling of OSS underscores that OSS *lets* one view the program as a white box. One doesn't *have* to. One can download a copy of Firefox already compiled for one's own brand of computer and run the Web browser without knowing a thing about what is going on inside. But one *could* check it out, if needed or wanted.

Most persons who will ever use OSS might reasonably respond, "I really have no need to see what is happening, because I couldn't read the source code anyway. It might as well be closed source." The objection seems at first glance reasonable, but putting it in a different context shows that this statement is actually unreasonable.

Philosophy and Characteristics—How Does Open Source Work?

If you can't fix your own car, would you buy a car with the hood welded shut? Most people wouldn't dream of doing this, even if they have no idea what is happening under the hood. The ability to open the hood of a car, however, underscores how OSS is different from proprietary software. Maybe one can't fix one's own car, but that doesn't mean that one needs to be forced to use only the dealer and his mechanics. As long as the hood is not welded shut (or closed in such a way that only the dealer can open it), one is free to take the car to any mechanic one chooses. As long as the dealer gives good service, one might want to stay with him; but if one is dissatisfied with the service, one does not want to be stuck with the dealer. One does not have to be able to fix one's own car to enjoy the freedom that an open hood permits.

There are certainly many aspects to the philosophy and characteristics of OSS. Here are a few of those characteristics:

- Developed by a community
- Peer-reviewed software
- User-driven development
- Built on existing modules
- Adheres to standards

One can readily note that this paradigm is also one which is very much used by librarians. Librarians work together as a community. Librarians share what they have done with others, so that each individual library does not have to reinvent the wheel (examples include shared cataloging through NUC and OCLC WorldCat, and shared resources through ILL). In the Program for Cooperative Cataloging, many individual users contribute to name authority files so that the whole is enriched. At the same time, whatever one does is readily visible and can be reviewed by others. Cataloging records in OCLC can be modified and upgraded; name authority records can be changed and corrected.

These common characteristics between library work and OSS should ease one's fear of moving from proprietary software to OSS. The net result is to produce something more than any one individual (or vendor) can do. The Open Source Initiative puts all of these characteristics together, describing open source as follows: "Open source is a development method for software that harnesses the power of distributed peer review and transparency of process. The promise of open source is better quality, higher reliability, more flexibility, lower cost, and an end to predatory vendor lock-in." (One need not agree that vendors are "predatory" in order to understand the definition.)

The description of OSS as promising "higher reliability" must be underscored. Those who are not familiar with OSS might think that a product where anyone can contribute is certain to have less quality control than a vendor-produced product. That is not the case. OSS *can* and often *does* have better quality than a vendor's product. Let me cite just one example: I have had cases where Microsoft Word refused to acknowledge a legitimate ".doc" document as something it could open, while OpenOffice.org opens the same document (with formatting intact) without complaining.

Open-Source ILSs—What is Available for Libraries?

Why might one consider OSS for an integrated library system (ILS)? Here are just a few reasons: a (probably/possibly) smaller initial investment, the ability to control one's own destiny, and the ability to contribute to the greater good. There are also legitimate reasons *not* to consider an open-source ILS. There is the "pioneer syndrome," the necessity of expecting a few arrows in the hat or in the back as one begins using a product that has not been around a long time. There is the (possible) need for more local support than with a vendor-supplied ILS. And, of specific concern to ATLA librarians, the current open-source ILSs were designed for and by public libraries, not academic libraries.

Although these are legitimate reasons, they are becoming less important very quickly. In the annual automation system survey that Marshall Breeding writes each year in *Library Journal*, he subtitled the survey this year "Opportunity Out of Turmoil" (1 April 2008 in "Automation System Marketplace 2008"—available online at http://www.libraryjournal.com/article/CA6542440.html). He followed with the lead, "As the industry consolidates, competition heats up to provide next-generation catalogs, and open source enters the mainstream." Although one might question whether OSS is in the mainstream yet, it is undoubtedly moving rapidly into the mainstream.

Several statements in Breeding's survey are of particular note to ATLA libraries: "Last year marked the launch of the open source ILS into the mainstream; it received major attention in the press and at library conferences.…The success of early adopters' implementations has already diminished skepticism." He also noted that more than a handful of libraries have turned recently to open-source ILSs: "The years leading up to 2007 can be characterized as the pioneer days of open source ILS.…Over 100 libraries committed to open source ILS implementations in 2007."

One must admit that those 100 libraries are mainly public libraries—but academic libraries have gotten a toehold. Breeding specifically referred to academic libraries that were using each of the two major open-source ILSs currently available: "A group of university libraries in Ontario, including Laurentian University, have plans underway to extend and implement Evergreen.…

On the academic front, the Westchester Academic Library Directors Organization, NY, will be implementing a shared Koha installation for many of its members."

There are two leading contenders in the open-source integrated library system market: Evergreen and Koha. The remainder of this article will focus on these two, and on available support for them.

Evergreen (http://www.open-ils.org/) is an ILS first put into production in September 2006 by Georgia Library PINES, a consortium of 270 public libraries. On June 6, 2008, Robertson Library at the University of Prince Edward Island in Charlottetown became the first academic library to run Evergreen in production. Mark Leggott, University Librarian, remarked about the move to Evergreen, "The migration gave us access to a collaborative environment typical of the open source community and provided staff at UPEI with a great opportunity to see why a move to an open system is the only way to go." The OPAC can be accessed at http://islandpines.roblib.upei.ca/.

The second major open-source ILS is Koha (http://www.koha.org/), first deployed in January of 2000 for Horowhenua Library Trust in New Zealand. One academic library using Koha is Northland Baptist Bible College, Dunbar, Wisconsin. The library migrated to Koha in 2005. The head librarian, Van Carpenter, said this about the move to Koha: "The open-source model allows us to use cutting-edge technology without experiencing bleeding-edge costs. The value-add of a consultant like LibLime really makes the product suite shine for staff and patrons." The OPAC can be accessed at https://libcat.nbbc.edu/.

Since this paper was presented at the annual conference, one ATLA library has gone live with Koha (in July 2008), Steelman Library, Southeastern University, Lakeland, Florida. Their OPAC is accessible at http://seu.kohalibrary.com/, using the latest version of Koha. Two more ATLA member libraries, members of the Westchester Academic Library Directors Organization, expect to go live with Koha sometime in 2009, pending the result of the trial of the system by St. John's University, Jamaica, NY.

A comparison of the OPACs of the University of Prince Edward Island and Southeastern University shows several features that both Evergreen and Koha share with next-generation catalogs. Of particular note is the faceted navigation found in the left-hand pane, a feature not often found in current proprietary systems. A quick look at these OPACs will dispel the notion that OSS has an unpolished, "do-it-yourself" look.

Of course, the OPAC is only one of the modules of an ILS. All the libraries implementing the currently available open-source ILSs have had to contend with the public-library foundation of these systems. Nevertheless, as academic libraries begin to use these systems in earnest, they will quickly develop to meet the needs of academic libraries.

One final concern needs to be addressed, one that was mentioned earlier. A possible reason not to move to open source is the perceived need for additional in-house support. However, Breeding remarked about this in his automation survey, "The conventional belief that libraries need more in-house technical support for an open source system evaporates when the vendor assumes responsibility for hosting and maintenance."

With OSS, one *may* do everything in-house. Both Evergreen and Koha have complete source code for their ILSs on the Internet, ready for downloading. As long as a library wants to handle everything itself (setting up the system and prerequisite databases, setting up database and Web servers, and migrating data, if necessary), the entire operation can be done, literally, for nothing. However, most libraries do not have that type of expertise on their staff.

If "the vendor assumes responsibility for hosting and maintenance," libraries can operate very much as they do now: allow someone to support the system while they simply use it. It might seem counterintuitive to have a "vendor" for OSS, but this is exactly what happens in practice: some company makes its services available (at a cost) to help implement and support a system.

There are two such (major) vendors for library open-source ILSs: Equinox Software, Inc., 3050 Business Park Drive, Suite A1, Norcross, GA 30071 (http://www.esilibrary.com/esi/) supports the Evergreen ILS; LibLime, 449 East State St., PO Box 892, Athens, OH 45701 (http://liblime.com) supports primarily the Koha ILS, although they have added Evergreen to their list of supported systems.

In one sense, we seem to have ended up exactly where we started: with a system in the library supported by some outside vendor. The beauty of OSS is, however, that no one is stuck with a particular vendor. If one is not satisfied with a particular vendor, one is free to shop around and find another vendor, to move to doing-it-yourself within the library, or to move to another ILS completely. This is where the "free" side of OSS shows up. One is free is to do what one needs and how one needs to do it, without having anything hidden from sight or locked away by a proprietary vendor.

Making the Case: Creating a Successful Fundraising Partnership with Institutional Development

by
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Introduction

Theological libraries, like other academic libraries, are almost invariably a unit within a larger organization. Whether a seminary, college or university, the larger institution usually has at least one staff person, if not an entire department, devoted to fundraising. This office is the primary and sometimes the exclusive liaison to alumni, donors; often the development portfolio includes foundations and grant agencies as well.

The development officer initiates and coordinates the fundraising activities of the organization. He channels proposals and "asks" to appropriate prospects, and ensures that specific donors and agencies are not barraged with several unrelated requests from within the institution. The development officer is conversant about the major areas where the institution needs additional support. He may recognize the library as one of these areas, to its benefit. However, the development officer is often not familiar with the library's own list of priority needs for additional funding. The library then misses the opportunity to match an important project with a perfectly-suited donor or foundation opportunity. Or the library is forced to divert time and resources to a grant-funded project that is not a high priority but for which funding has been obtained.

Developing the relationship

As in all relationships, communication is key to creating and maintaining a partnership between the library and the development office. It's important to keep in mind that the library is just one of a number of programs in the development officer's portfolio. The development officer is not an expert about the library and its needs. Consequently, if a donor expresses an interest in the library, it's the development officer's goal to win the gift for the library. He may move forward whether or not he has time to, or even the inclination to, consult the librarian about what project she would welcome funding for.

However, the development officer may welcome ideas for fundable projects if the librarian presents them in a form that the officer can readily present to a donor. "The essence of fund raising success is a fully developed case for support that articulates clearly and boldly the reasons the organization deserves philanthropic gifts."[1] A librarian can advance her development offices and her library growth through crafting effective case statements.

The Case Statement

A case statement is a concise persuasive document that presents a donor with the opportunity to meaningfully engage in the growth and well-being of the organization through support of a specific project or activity. The purpose of a case statement is "to stimulate a potential donor to take a series of steps, ultimately ending in the decision to make a gift."[2]

In the context of nonprofit management, the scope of the case statement may be as broad as the entire organization. Within the context of the seminary or university, each unit may develop case statements focused specifically on a project or activity that directly benefits the unit.

The case statement is not a needs assessment, nor merely an appeal for funds. "Under no circumstances should the Case Statement simply present needs. It should present primarily the [library's] opportunities for growth, expansion and involvement of people."[3]

The case statement:

- presents an opportunity for growth, expansion and/or involvement
- describes what is needed to realize the opportunity
- charts a specific plan of action
- highlights the value and benefit to the donor in participating or supporting the goal
- lists unique qualifications and accomplishments of the organization to accomplish the program[4]

The effective case statement describes not the immediate need for which funding is sought but the desired end or outcome resulting from the gift. The case presented should show the donor the benefits obtained from "closing the gap between what exists now and what could or should be."[5]

For example, if the case statement solicits a gift for a new building, the statement must go beyond a description of the current facility and its inadequacies. Rather, the librarian should describe "the difference between what can be done in the existing facility and what more a new facility would enable the [library] to do . . . The building (or lack of it) is not the problem. It is the means to an end, and the end is what needs to be documented."[6] Put another way, an effective case statement describes benefits of a project or program, not its features.[7]

It may seem an attractive option to compile a laundry list of projects that a librarian thinks might appeal to donors and then to write a case statement for each one. However, this approach will probably result in little success relative to a more deliberate and strategic approach. It is true that "the mission expressed in the case should connect to the donor's values,"[8] it is also true that the statement that is not grounded in the library's vision will not convey the sense of urgency, meaning and relevance needed to stimulate the donor to make the gift.

Although it may not repeat any of the information contained in them, the case statement is built from the following documents:

- institution strategic plan
- library strategic plan
- mission and vision statements
- goals and objectives
- finance
- governing structure
- staffing
- facilities
- evaluation
- history[9]

Out of all these, the library's mission, vision and strategic plan are key, not only as reference points for individual cases, but as guidance for selecting projects to develop into cases. It is obvious that the library's will be most successful if all resources available are directed toward accomplishment of the its mission and long-range plans.

As mentioned earlier, the case statement is a concise document, but it should contain the following elements:

- a description of the problem or opportunity to be addressed—the gap between what exists now and what could be.
- the library's response to the problem or opportunity
- the role of the prospective donor in this response—"communicates the values and benefits of participating that are of importance to the donor."[10]
- the library's history and mission
- the library's goals, strategies, and objectives that relate to the opportunity
- organizational resources—to demonstrate that the library has the staffing and resources to support and accomplish the project
- future organizational plans

Once the librarian has compiled the foundational documents and outlined the case, the real challenge is writing the statement itself. A case statement is meant to be concise, usually from 2 to 4 pages. But within these limitations, the effective case statement conveys the relevance, allure and urgency of the case, to move the donor to action.[11] "The qualities that must exist in the writing and be present in the case statements…are excitement, proximity, immediacy, a sense of the future, meaning and relevance."[12]

The advice found in may resources in the fundraising literature is summarized in this list of rules compiled by one author for the case statement writer:

- Be direct and be brief, but be thorough.
- Write only statements which are supportable and defensible.
- Stress the future, emphasizing the institution's value to society.
- Write for the donor and his point of view, not for your own.
- Emphasize as many strengths as possible and build the whole document on them as foundations.
- Be positive and optimistic without being unrealistic.
- Be both rational and emotional.[13]

The style of writing most often recommended is simple direct sentences in active voice. The tone should be conversational; one author advises that " . . . when you create an appeal to donors, you should imagine you're writing to your mother."[14] Another author recommends, "Don't use the word, pledge . . . A gift is fun, with very positive connotations."[15] One way to make a case statement more dramatic and engaging is to include quotations from beneficiaries about the importance of the gift (See Example 1).

By carefully selecting the project or opportunity to be addressed, compiling the necessary documentation and crafting the document, the librarian creates a case statement that has the potential to advance both the library's and the development office's mission. The case statement is a tool for communication and cooperation between development officer and librarian. It can be the foundation for a mutually informative dialogue between the development officer and the librarian, in which the development officer learns more about the library's priorities and the librarian gains a greater understanding of the world of potential donors, foundations and other sources being cultivated by the development officer. This continuing dialogue will yield greater success for the development officer, who will be more effective in matching donor interest with exciting and meaningful library projects, and the librarian, who will garner support to advance initiatives of great importance to the library.

The Relationship in Action

The University of St. Mary of the Lake/Mundelein Seminary (USML) is one institution that has fostered a productive partnership between the library and the development office. USML is the Roman Catholic seminary for the Archdiocese of Chicago. It was chartered in 1844, and established in its current campus by Cardinal George Mundelein in the early 1920s. Mundelein was himself a master fundraiser. He announced the project to build the seminary in 1920; by 1926 the campus was nearly complete and the first class of priests graduated.

The Seminary's mission is "to prepare candidates to be priests of Jesus Christ, priest, teacher and shepherd. It educates men for pastoral ministry as diocesan priests to be co-workers with their bishops in the service of the Catholic Church." In addition to the basic program leading to the M. Divinity degree and ordination to the priesthood, the University administers additional graduate degree programs leading to the D. Min, and STL, as well as masters degrees in liturgical studies. The most prestigious of the graduate programs is the Ecclesiastical Faculty of Theology, which is chartered by the Holy See to grant the doctorate in sacred theology.

The Office of Institutional Advancement is highly placed within the overall organization. Its director, Mark Teresi, CFRE, is a vice-president in the university administration. For the past decade he has worked with the Seminary advisory board of directors, made up of prominent lay Catholics, to raise funds for various projects and facilities on campus.

It can be argued that the most significant fundraising achievement since the founding of the campus was the 2003 capital campaign to expand and renovate the Feehan Memorial Library. The expansion, named the McEssy Theological Resource Center in honor of a board member who was also the principal donor, was the first new building in the seventy-five years since the original campus was completed.

I was appointed director of the library in 2007. I came to this position with a background in both library and nonprofit management, and experience in grant and development projects. Mark, the seminary administration, and I agreed that I would be involved in a structured way in the development program. Consequently, my formal duties include time spent working with the Office of Institutional Advancement on development. I focus, of course, on library projects, an area of continuing interest for donors and one where the Institutional Advancement Office anticipates continued success.

The first phase in building this partnership was for Mark and I to educate each other about our worlds. I learned about the structure of the fundraising program, the role of the advisory board, and the relationships with family foundations that Mark had nurtured over the years. Mark gave me access to the donor files so I could familiarize myself with past giving patterns and interest of the Seminary's donors.

Mark learned more about the library, particularly the needs that had not been addressed during, or resulted from, the expansion and renovation; in addition to new and existing programs that might attract donor support. I also share my experience as a writer and reviewer of government agency grants. I also perform research for the office in areas other than the library.

In the next phase, I began to generate a list of possibilities for library proposals. My approach is to identify the library needs to better support its mission and serve the community, and list and describe discrete projects and activities that might be interesting to potential donors. These might be new initiatives, or programs that are currently funded by the operating budget. The common characteristic all of the projects share is that they support the library's strategic plan, which is a chapter in the seminary's plan.

The list of projects compiled so far includes:

- endowment for a named library director chair
- endowments to support collection development in each of the six major academic areas
- scholarly resources to enhance theology doctoral research, e.g., the Digital Karl Barth Library
- a smart technology classroom
- wayfinding and signage for the library interior
- a rare book reading room
- restoration of original artwork used in a 1934 biography of Cardinal Mundelein

All but the last two projects supplement the operating budget; the latter are new initiatives.

Obtaining donor funding for many of these projects may not be feasible, of course, and the bigger-ticket projects must compete for attention from the Institutional Advancement Office with projects from other areas of the organization. But we do not eliminate a project from the list as long as it advances the work of the library and the seminary. Mark and I periodically meet to review the list and agree on the project possibilities to be further developed into case statements.

As we develop case statements, we try to think creatively about what the library needs and how to package less glamorous projects to attract support. For example, the proposal for the rare book reading room couples this facility with the less attractive but necessary rare book storage area. Although the two spaces are on different levels in the building, the proposal describes them as elements in the single goal of providing access and preservation for the most rare and valuable volumes.

Another example is the smart technology classroom. The seminary has already completed a successful campaign to raise funds for instructional technology in the classroom building. Because the library classroom is adjacent to a newly renovated museum area in the Feehan lower level, we have the option of describing the area as the Seminary Museum Welcome Center. The case statement supports acquisition of the same technology, but for a different and possibly more attractive goal.

The original artwork restoration is one element in the case statement, whose goal is to create an exhibit commemorating the centennial of Cardinal Mundelein's elevation to bishop. The donor Mark has targeted for this proposal is the grandson of a friend and supporter of the Cardinal, and we anticipate that the family connection will lead to the gift.

The Track Record

In the eighteen months this partnership has been active, we have created over a dozen case statements and one government grant proposal, an Illinois LSTA digitization grant. One of the case statements that frankly I assumed was least likely to succeed has led to a significant gift from a family foundation; the project is wayfinding and signage for the library complex (see Example 2).

We continue to work together in other ways. We meet bimonthly to discuss progress on existing proposals and share new initiatives and ideas. We are also creating greater coordination between our two departments. For example, brochures in the library and a "donate" button on the library web page (http://www.usml.edu/FMLibrary) direct potential library donors to the Institutional Advancement Office. I inform the Office about individuals who make large donations of books, since the Office may want to cultivate the donor for other forms of support. I've also investigated appraisers and restorers for special collections of artifacts belonging to the seminary. Mark showcases the library at every opportunity, since it is such an attractive facility for donors. I am currently planning an exhibit to coincide with a special event Mark is planning for the Lincoln bicentennial celebration next year. We have also begun planning for a library friends group.

The coming together of an innovative development officer, a librarian with some experience and enthusiasm, and a supportive administration has resulted in a vibrant and productive partnership. The goal of this paper is to stimulate others to consider that, regardless of the organizational structure in which the library is situated, an ongoing partnership between the library and development office can lead to greater accomplishments than either could achieve alone. The key is to communicate ideas and possibilities in ways that are constructive and useful. The carefully-composed case statement is one tool to draw the efforts of the library and development office together toward accomplishing mutually beneficial goals.

Professionalism and Ethics

For many people, fundraising may carry negative connotations. Generally there is a level of discomfort associated with asking people for money. In addition, there have been recent scandals that have tainted the image of fundraising and denigrated the good and necessary work fundraisers do.

Nearly twenty years ago at a major university, I began to work with a young development officer. It was my first foray into fundraising and I was very uncomfortable with the idea of going hat-in-hand to donors. I asked the development officer point-blank how he could be comfortable "begging people for money." He explained that, on the contrary, he was serving donors by helping them to do good things with their resources. His mindset was evident in the care with which he interacted with donors and his zeal for his work.

Good fundraisers are good in both senses of the word; they are successful and ethical. There are several associations for fundraising professionals. The Academic Library Advancement and Development Network (ALADN) is a fairly informal group "designed to offer networking and mutual problem-solving for professionals involved in advancement and development for academic and research libraries through annual conference, electronic listserv participation (LIBDEV sponsored by ALADN), and personal contacts."[16]

The Association of Fundraising Professionals (APF) grants internationally recognized certification (CRFE) to fundraising professionals who demonstrate core competencies and fulfill continuing education requirements. Equally important, it has written both a code of ethics[17] and a donor bill of rights.[18] Becoming familiar with the principles set down in these documents will help the librarian understand the development officer's world and to frame case statements in ways that are compatible with best practice.

Endnotes

[1] Timothy L. Seiler, "Developing and Articulating a Case for Support," in *Hank Rosso's Achieving Excellence in Fund Raising*, by Henry A. Rosso and Associates (San Francisco: Jossey Bass, 2003), 57.

[2] Seiler, 56.

[3] Robert J. Yeager, *The Case Statement*. ERIC Document 251950 (Washington, D.C.: National Catholic Educational Association, 1984), 8.

[4] Andy Robinson, *Grassroot Grants: An Activist's Guide to Grantseeking*, 2nd ed. (San Francisco: Jossey-Bass, 2004), 34.

[5] David G. Bauer, *The "How To" Grants Manual: Successful Grantseeking Techniques for Obtaining Public and Private Grants*, 5th ed. (Westport, CT: Praeger Publishers, 2003), 17.

[6] Ibid., 13.

[7] Simone P. Joyauz, *Strategic Fund Development: Building Profitable Relationships That Last*. 2nd ed. (Gaithersburg, MD: Aspen Publishers, 2001), 159.

[8] Seiler 3, 56-57.

[9] Ibid., 51.

[10] Ibid., 56-57.

[11] Jerold Panas, *Making the Case: The No-Nonsense Guide to Writing the Perfect Case Statement.* (Chicago: Institutions Press, 2003), 80-82.

[12] Seiler, 56.

[13] Yeager, 15.

[14] Schmidt, Laverne A. Schmidt, "Improve Your Writing to Raise More Funds." *Nonprofit World* 21 (2003): 8.

[15] Panas, 61.

[16] Academic Library Advancement and Development Network, Home Page of the Academic Library Advancement and Development Network. June 13, 2008. http://www.library.arizona.edu/aladn/ (accessed July 8, 2008).

[17] Association of Fundraising Professionals, "Code of Ethical Principles and Standards." AFP Web Site, June 26, 2006. http://www.afpnet.org/ka/ka-3.cfm?content_item_id=23680&folder_id=897 (accessed July 8, 2008).

[18] Association of Fundraising Professionals, "Donor Bill of Rights." AFP Web site, June 24, 2006. http://www.afpnet.org/ka/ka-3.cfm?content_item_id=9988&folder_id=898 (accessed July 8, 2008).

EXAMPLE 1

University of St. Mary of the Lake/Mundelein Seminary
Feehan Memorial Library
Digital Karl Barth Library

To support the highest-level graduate work in theology, the University of St. Mary of the Lake/Mundelein Seminary (USML) seeks support to expand the holdings of the Feehan Memorial Library and to provide access to 21st-century tools for scholarly research. One of these resources is the *Digital Karl Barth Library* (DKBL), an online collection of the works by and about one of the most important theologians of the 20th century. The electronic version of this corpus provides searching and investigative tools that open new avenues of research for the next generation of scholars. A gift of $2,500 purchases perpetual access to the DKBL for the Seminary.

USML is the major theological seminary of the Archdiocese of Chicago, with a national and international outreach. Its primary mission is to educate men for pastoral ministry as diocesan priests to be co-workers with their bishops in the service of the Catholic Church. The Seminary's Ecclesiastical Faculty of Theology, which was chartered by the Holy See in 1934 to grant teaching and research degrees, has to date conferred over thirty-six doctorates (S.T.D.), more than five hundred licentiates of sacred theology (S.T.L.), and over nine hundred baccalaureates of sacred theology (S.T.B.).

The mission of the Feehan Memorial Library is to support the University in its preparation of priests, educators and leaders for the Roman Catholic Church. The Library's reputation as an excellent research facility for doctoral candidates would be enhanced by the possession of the DKBL.

Most theologians, especially of the mainstream traditions, regard Karl Barth as the most important theologian of the 20th century. Barth wrote a systematic theology running to some 20 volumes (*Church Dogmatics*) and what is arguably the most influential modern biblical commentary (*The Epistle to the Romans*). Reverend John Lodge, president of the Seminary's Ecclesiastical Faculty of Theology, notes, "Roman Catholics find Barth's thought especially interesting since he brought 19th century liberal Protestantism closer to more orthodox views. In one of the Roman Catholic theologian Hans Küng's first books, for example, Küng argued that there was little difference between Barth's and the Catholic Church's stance on the key Reformation issue of justification."

The DKBL digital repository of Barth's vast output would be an invaluable asset for a Roman Catholic institution preparing candidates for the doctorate in sacred theology, the highest academic degree sanctioned by the Holy See. In addition, students of many denominations, especially those from the association of Catholic and Protestant seminaries in the Chicago area, will also benefit from accessing the DKBL while at the Library.

EXAMPLE 2

University of Saint Mary of the Lake
Feehan Memorial Library and McEssy Theological Resource Center
Interior Wayfinding and Signage System Project

This proposal requests $50,000 to provide a wayfinding system and signage for the interior of the Feehan Memorial Library and McEssy Theological Resource Center. The project aims to enhance the experience of both scholars and visitors to this multi-use complex through providing a comprehensive system of orientation and navigation. The design and installation of directional, informational and identification signs will result in a navigation system integrating the Feehan Library, the McEssy Theological Resource Center and the Museum (collectively referred to as "the Library.") The wayfinding system will be designed by an internationally-known architecture and interior design firm. The fee for design work is $30,000. Fabrication and installation will be supported by $20,000.

The University of St. Mary of the Lake/Mundelein Seminary is the major theological seminary of the Archdiocese of Chicago, with a national and international outreach. Its primary mission is to educate men for pastoral ministry as diocesan priests to be co-workers with their bishops in the service of the Catholic Church. The mission of the Feehan Memorial Library is to support the University in its preparation of priests, educators and leaders for the Roman Catholic Church, through providing resources for study in theology, scripture, and the heritage of the Catholic Church in Chicago.

The Feehan Memorial Library, built in 1929, and the McEssy Theological Resource Center, opened in 2004, are the repository for the intellectual and historical heritage of the University. The facility houses the library collections, including rare books and manuscripts; the museum, containing art and artifacts acquired over the decades; and the University Archives. The combination of these functions in a building that marries old and new architecture has resulted in a facility of great beauty, but one which students and visitors often find difficult to navigate through.

The wayfinding and signage project will enhance the beauty and utility of the complex through the creation and implementation of a unified plan that is harmonious with the distinct architectural styles of Feehan and McEssy. Products will include:

- Exterior sign for library hours and other changing information
- Call number range signs for stacks
- Permanent room number signs
- Changeable signs for faculty studies, etc.
- Directional signs and other wayfinding aids
- Commemorative plaques

The wayfinding and signage system will be designed to instill a strong sense of emotion and pride for the Library in the USML community, donors and visitors.

Management Challenges for Theological Literature in African Academic Libraries: A Case for Uganda

by

Godfrey Luyimbazi, Kyambogo University

Arrangement of the Paper

The paper begins in its introduction by exploring the general understanding of the term 'theology' among academic librarians and the importance of the study and dissemination of theological literature to Africans. It then looks at the management challenges involved in collection development; the organization of theological literature (classification and cataloguing); staffing, with special emphasis on subject specialists; and the kind of training that librarians get. Finally, a way forward is proposed.

Methodology

Data collection

Sources of primary data were mainly direct interviews conducted with different members of staff in the libraries surveyed. An interview guide was the main instrument of data collection. In some cases questions on the interview guide were mailed to librarians whom the author could not talk to in a face-to-face interview. Observations were also made in the libraries visited.

Sampling

Sampling was purposive. First, only those respondents who were willing to share experience with the author without asking too much in form of appointments and red tape were interviewed. This was so because the author was interested in spontaneous, not window-dressed, answers. Second, three secular universities with an inclination to different religious denominations and two public universities were chosen.

Secondary data sources

The internet served as the main secondary data source.

Limitations

Discussions in this paper were based mainly on Christian theological literature. This is because all three private libraries surveyed had a Christian background. Another limitation was that the author had never had any formal education and training in theology or religion and was much of a learner than an expert in theological and religious matters.

Key Terms

Theology
Theological Literature
Religion
Religious Literature
Academic Libraries

Some Abbreviations

LIS (Library and Information Science)
IFLA (International Federation of Library Associations)
AACR$_2$ (Anglo American Cataloguing Rules second edition)
LCSH (Library of Congress Subject Headings)
DDC (Dewey Decimal Classification)

Introduction:

Although there were many Christian influences in the birth of academic libraries (Tucker, 2000), management of theological literature in African academic libraries is still a challenge to many universities in spite of some of them having a good collection of such literature. Adequate collection development in theological literature in academic libraries in Africa is still a challenge. This is partly due to the meager budgetary allocations of some libraries, but also due to absence of standard methods in organizing theological literature systematically.

General understanding of theological literature

Dulle (2003) explains theology as having something to do with reasoning about God, or thinking about God. He also explains that theology should not be regarded by the average believer as very hard and a preserve of the educated. In fact, he asserts that an average believer can understand what theology is all about very well. Therefore, the study of theology and, in this case, the study of the scriptures and the study of theological literature is basically aimed at developing our understanding of God.

The meaning implied by 'theological literature' for academic librarians in Uganda does not enjoy equal perception by all. Whereas some librarians may perceive theology in relation only to Christianity, others are much more aware of the semantic implications of the term. Developing a good theological collection in an academic library should therefore have sharp focus on different user profiles in academic libraries.

Secular universities which were covered by the survey like the Uganda Christian University Mukono, would be excused for much of their theological literature collection to focus more on Christianity. In public universities like Kyambogo and Makerere University, there was need to strike a balance in their collection between Christian theology and other theologies. Library ethics demand that librarians ought to believe in and promote equal opportunities for all users. This is to be expected in public universities. Theological literature therefore, should be collected bearing in mind the user profiles and taking great care about their selective needs.
However, it was still a challenge for some librarians in the academic libraries surveyed to clearly distinguish between 'theological' and 'religious' literature. Almost all of them, except for Uganda Christian University Mukono, on spontaneous response seemed not to readily have a clear understanding of the semantic implications between those two terms.

Whereas scholars have explained theology as the understanding of God through faith (Anselm of Canterbury notes, that theology is *faith seeking understanding*), it is still a challenge to the majority of library users and even staff in Uganda's academic libraries who have not studied religion or theology, to readily perceive theology in terms other than as something related to Christianity, as Uganda is a predominantly Christian country. Theology in Africa was introduced by the Western world. However, the period when European missionaries came to Africa was not a vacuum (Ocoye). Africans knew God in some way, so they had their own theology even before western missionaries came in. Today African knowledge and acknowledgement of God is in many instances linked to African culture and traditional religions; as well as to the teachings of the different religious cultures from Western and Eastern religions. It has also been in some way influenced by struggles for economic, political and cultural independence, as well as struggles against conflicts in real life experience. Much of African theology is notably undocumented, existing in oral form largely based on songs, sermons, and stories (ibid.).

Whatever the case may be, according to the Reformed Baptist Church, a number of universities (in Africa as well) have ignored theology, formerly known as the 'Queen of Sciences,' and embraced Religion. Religion and Theology are, however, quite different though they may look similar and difficult to differentiate (Reformed Baptist Church).

Whereas the study of religion is chiefly the study of a certain kind of human behavior, be it under anthropology, sociology, or psychology; the study of theology, on the other hand, is the study of God. The difference between religion and theology is therefore, the difference between God and man (Sproul).

Wikipedia (though it may not be an authoritative source on religion) explains religion as:

> a set of beliefs and practices., often centered upon specific supernatural and moral claims about reality, the cosmos, and human nature, and often codified as prayer, ritual, and religious law. Religion also encompasses ancestral or cultural traditions, writings, history, and mythology, as well as personal faith and mystic experience. The term "religion" refers to both the personal practices related to communal faith and to group rituals and communication stemming from shared conviction.

This explanation clearly distinguishes religion from theology.

The distinction of religion from theology is supported by Dulle (ibid.) who asserts that theology has much to do with reasoning about God or thinking about God with the major aim of developing a personal understanding of God. In an interview with Dr. Peter Wasswa Mpagi,[1] Mpagi concurs with Sproul and Dulle when he explains that theology has much to do with the understanding of God. He points out that Africans before the advent of Christianity had their own perception of God. This, according to Mpagi, ought to qualify as one of the subjects that African university students taking religious or theological studies ought to study. He confesses that if he were to choose a name for an academic department, he would choose 'Department of Religion' instead of 'Department of Theology' because in the secular world the former would be more plausible and clearly understood than the latter. However, he is of the view that religion ought to be a subclass of theology not the other way round.

Importance of Theological Literature to Africa

There was an unfortunate massacre in Uganda that was directly a result of differences in

[1] At the time of writing this paper. Dr. Peter Wasswa Mpagi was the Head of Department, Religious Studies, Kyambogo University, Kampala, Uganda.

the understanding of the Christian God. The Kanungu massacre[2] which took place in 1999 was, it is believed; as a result of a failed prophesy that the world was ending at the end of the millennium. Victims of the massacre died because they were misled by the cult leaders into believing a false doomsday prophesy. None bothered to query the source of such information. Arguably the failure by the followers to seek the truth from authoritative sources of literature about the ways of God could have led to that tragedy. Their lack of adequate education is another.

Disseminating theological literature to African communities formally or informally would help to avoid catastrophes that may befall society due to ignorance of the Word of God and the ways of God. If Africans were informed and educated believers, such catastrophes would be minimized. Ideally, believers in God ought to meet often to discuss issues related to God and avoid confusion in theological perspectives and appreciate the goodness found in different theologies. Unfortunately, Africans today seem to focus more on issues that divide believers in God rather than on those that would unite us. Sometimes their search for theological and religious literature is bent on out-reasoning one another in matters of belief and faith rather than trying to understand each other. The end result is intolerance for each other leading to unnecessary conflict.

In Africa, studying religious literature with a positive attitude and scholarly approach could lessen social misunderstanding resulting from different theological perspectives (I do not wish to call them religious beliefs, for reasons advanced in this paper about the difference between theology and religion). It would also promote harmony among different theologies by evolving a knowledgeable society that appreciates the fact that different religions depart in doctrine and faith from each other in good faith within a society that believes in intellectual freedom. This would call for developing a knowledge base on different theologies accessible to all who may need it.

Theology greatly influences the African way of life and social relationships. In the midst of the poverty and extreme deprivation Africa faces today, knowledge of God comes in handy to keep Africans in check from excessive behavior and to help give them hope and a correct sense of direction. This view is supported by the Reformed Baptist Church which believes that, "without theology the church would have no sense of spiritual direction. It would be like a traveler without a map, a ship without charts and compass, a journey without a destination Theology therefore, helps to maintain stability."

Unfortunately in almost all African communities, there is treachery, murder, injustice, cruelty, lying, and robbery. There is lack of ethical conduct, disagreement on moral issues, disagreements on different perceptions of God and much more. There is lack of nationalism in some African countries, lack of a spirit of brotherhood and lack of social responsibility among the elite. This is partly attributed to lack of a clear understanding of God and differences in theologies. Worst of all, the myriad religions and different beliefs have fomented disunity as external forces compete for influence and dominance on the continent focused more on the pursuit of self-interest than on redeeming Africa.

[2] A number of websites have documented the Kanungu massacre. Examples: http://www.wwrn.org/sparse.php?idd=12340, http://www.rickross.com/reference/tencommandments/tencommandments118.html, www.christianitytoday.com/ct/2000/may22/23.36.html

There is also a tendency that many believers not only in Africa but even elsewhere in the world, to shy away from social issues and responsibilities and focus more on individual spirituality, which could be dangerous because it may result into sectarianism and spiritual pride. This is not good for Africa. Librarians in African Academic Libraries, therefore, have an enormous task to become the vanguards of disseminating theological literature to fellow African academics, students and the general African society. Ideally, the best academic librarian to do such a job ought to be that one who is knowledgeable enough about theology and religion and someone who believes in God and has interest in theological discourse, or for someone who has had basic training in theology or religious studies (for at least one year at tertiary level in Uganda's case) to ably oversee the theological and religious literature collections held by the library. Unfortunately, African Librarians are faced with a number of challenges in effectively managing theological literature chiefly by way of collection, organizing and disseminating it properly.

Challenges Faced in the Management of Theological Literature:

Collection Development as a Challenge

Collection development for theological literature in African academic libraries follows mainly from the demands of faculty departments rather than as an initiative of the library's collection development department itself. In some of the academic libraries surveyed it was discovered that systematic collection development was not given due attention. Although staff at some academic libraries (Uganda Martyrs University, for example) were aware of the importance of a written collection development policy, staff members in the other academic libraries under survey were not very clear on their awareness of a collection development policy for their sections. Some of them had no idea on the prescribed guidelines for collection development as recommended by IFLA. There was therefore general absence of a policy document on collection development. Because of this, it was a challenge for academic libraries to undertake systematic collection development in different subject areas. In its guidelines, IFLA recommends a policy document that would provide guidelines to staff especially when selecting and deselecting resources. This would ensure consistency and continuity in selection of such resources, their weeding, identifying gaps in the collection.

Another dilemma Uganda's academic libraries faced was the existence of oral religious literature. Documenting this literature poses challenges for collection development in that area. Oral literature is still a central aspect of Ugandan culture since written literature dates back only to the colonial era. Oral literature is a major method of socialisation in Uganda. Uganda has low levels of education, implying that oral culture is predominant (Otiso, 2006; Ikoja, 2003). Collecting oral literature is, therefore, a challenge to academic librarians in Uganda bearing in mind the fact that a small percentage of the university budget is normally allocated to the library in some universities.

Organization of Theological Literature in Academic Libraries

Classification/Cataloguing

In the five academic libraries surveyed, classification of knowledge followed the Dewey Decimal Classification scheme. Cataloguing followed the $AACR_2$. It was generally found out that cataloguing staff members often found it a daunting task to decide between 'religion' and 'theology' as subjects. Many opted for religion and ignored theology, even when the information would typically be theological in nature. A number of librarians, responding to the question of how to distinguish these two terms, thought theology refers to anything to do with the study of the Bible (apparently not the Qur'an or the Torah). The majority were linking theology to the Christian faith.

Another challenge was that theological literature is available in different languages. It has been noted that adopting classification standards like the LCSH may not be adequate for some African languages and religions which may not be included and the code. This LCSH has also been noted as displaying political and religious bias (Wilk et. al, 2000). Thus the major difficulty in coming up with a standardized classification scheme for theology or religious literature is avoiding bias towards some specific religion or denomination (Broughton, 2000).

In the academic libraries the author visited, save for one, theological and religious literature were shelved together with no attempt at making them distinct from each other. Classification numbers were assigned from religion as a class. DDC, the most commonly used scheme, does not make an attempt to bring theological literature together. Only in one university, Uganda Christian University, was prominence given to theology. Here, books on theology could be found in one place. Other libraries did not mind the difference.

Mpagi however, argues that each religion has its own theology; therefore, classification of theological literature should be based on one's religion or beliefs. Mpagi suggests that it would be in order for literature about God to be grouped according to a given theology. For instance, a question like "how do Catholics understand God?" would be better for theology than "What do we find in the catholic religion?" The first question is a question of theology and the second one may well be a question of religious culture.

In a theological sense, religion may also qualify to be called a subclass of theology where for example, we may coin a term like 'Ganda traditional theology'. So it would be better that understanding God ought to be classified basing on different beliefs about God and different perceptions about God. The classifier in a Ugandan context would find it easier to understand a term like 'Traditional Ganda Theology' (in other words how did the Ganda traditionally perceive and understand God) than a term like 'traditional Ganda religion'; because the Ganda as a tribe have embraced many different types of religious beliefs.

When it comes to managing theological literature, it is therefore important for librarians in African academic libraries to make a clear distinction between theological literature and religious literature and clarify it to users. There is need for further discussion so that librarians might agree on subject terms that could be acceptable in the African context, terms that may not be provided for by the Sears List of Subject Headings and other authoritative subject lists.

Subject Specialists in Academic Libraries

It is true that the majority of students pursuing LIS degrees in Uganda take subjects like economics, psychology, public administration, zoology, physics and mathematics as electives in their first year. Few students over the years have taken religion-based subjects like religious education as an elective at university. But even those who take electives from the arts, humanities and social sciences are sometimes hardly assigned the duty of subject specialists when they join academic libraries in Uganda. No qualifications for subject specialty are asked for. The general assumption is that once one qualifies as a librarian, one can effectively work anywhere in a library. Consequently, very few academic libraries in Uganda systematically assign subject specialists.

This is due to lack of a clear policy on employment of subject specialists in some of these libraries. Kyambogo University for example, did not have a clear recruitment policy specifically focusing on subject specialists[3]. There was also no ready evidence in the rest of the universities surveyed. So far there had been no advertisements for positions of different subject specialists in academic libraries in Uganda.

However, subject specialists are important in different library operations such as user education. When conducting the user education and orientation programmes, academic libraries surveyed in this paper did not carry out user education continuously and on regular basis, apart from Makerere University Library which had gone around this problem by uploading much on the user education content on its website. Other academic libraries surveyed catered mainly to new students once per year. Systematically deploying library subject specialists to conduct the user education programme was also found to be generally lacking. Fidzani (1995) found that in Botswana only five percent of libraries involved subject librarians in their user orientation programmes. Academic libraries in Uganda therefore, have not adequately thought of deploying subject librarians to manage literature in different disciplines, including theology. In the five libraries surveyed, there was no explicit job description for different subject librarians who would be a point of reference for ensuring proper collection development of information items on different specialized subjects, proper user education in those areas and proper reference and information services in those areas. These academic libraries normally relied more on lecturers' suggestions and opinions than on their own input. One respondent the author interviewed in one of the academic libraries did not even know what the term 'subject specialist' implied. Some respondents however, thought it would be a good idea to have subject specialists. Some though thought that they needed additional staff. One of them said, "*It is a good idea if you have the money to pay for the extra manpower*." However, having subject specialists may not necessitate academic libraries to acquire extra manpower. Existing members of staff could be assigned the duty of subject specialists basing on the various academic subjects they may have studied while at university.

This is an indication that the training given to librarians in Uganda's LIS training institutions does not adequately prepare them for actively becoming subject specialists; and because academic libraries in Uganda hardly advertise positions of library subject specialists, students end up taking elective courses in their first year at university, without the ambition of becoming subject specialists in a particular academic area. A good number of students the author interviewed in Makerere University's East African School of Library and Information Science take elective subjects just because it is a mandatory requirement of the university. So students take these subjects because they do not fully understand the job implications of elective academic subjects in their first year.

Some universities, for example, the University of Ohio in the United States, have a library

[3] By the time of writing this paper Kyambogo University did not have an explicit policy on employing subject specialists.

staff directory which displays names of different subject specialists in different areas within the library, unlike the case with many academic libraries in Africa. A virtual conversation conducted between the author and one librarian in the University of Ohio revealed that Ohio's policy on subject specialists is that a staff member who has a degree in the subject would ideally be assigned the job of subject specialist or a staff member who takes interest in a given subject. Such a member would develop a better understanding of the kind of the literature in that subject area by attending conferences, seminars and other professionals presentations to learn more about a given subject and thus become a competent subject specialist.

Library consortia and a professional national library association would have been of great help to address best practice in this area with a policy that all academic libraries must have subject specialists at least in almost all areas which form the core of training offered at a given university or college. However, such a discussion has not yet been convened in any professional meetings in Uganda.

The truth is that library users in academic libraries normally find it difficult to browse through a maze of literature without a librarian who has basic knowledge in a given subject of interest to the user who can offer assistance. The policy on subject specialists could therefore, guide libraries on the employment and employment of subject specialists for almost all the courses and programmers taught at the university. In this way, an academic library would have a subject specialist for geography, history, English, religion and theology, economics and other subjects as taught at the university in the different programmes.

Training in LIS Institutions

LIS Training institutions in Uganda have not given enough attention to encourage students to diversify the subjects they may study in their first year at university. Some areas like religion and theology have not developed adequate subject specialists who could effectively work in academic libraries. The training given in Uganda's Makerere University is one year. Xiaoying (1996) notes in relation to training that students received inadequate training in specialized academic subjects outside library and information science training, yet they would need a solid background of about two years in a given academic subject if they are to become very good subject specialists.

Way Forward

Building consensus

African academic libraries need to build consensus on harmonizing the way they do things. They should start dialogue on some uncompromised issues that we could read a consensus on the ideal way of organizing literature in different areas of knowledge. There is no reason why each African Academic Library should do things the way it thinks is best for it sometimes at the cost of sweeping standards and ideals under the carpet. We should try as much as possible to harmonize library functions and operations and learn from each other as much as possible. Organizational policies should, therefore, be harmonized. There is thus a need for dialogue on standardization on a number of issues, including theological literature. The professional library associations should evolve some policy guidelines on deployment of right librarians to the right section or department in an academic; library basing on one's subjects he/she has studied at university.

LIS training

LIS training institutions, in liaison with LIS professional associations, should come up with a position or policy on subject specialists in different areas of knowledge especially where academic libraries are concerned. Taking up academic subjects during training should focus on training people in mainstream library and information science in addition to other academic subjects in order to help them be introduced to the basics in other academic subjects outside the LIS profession with the objective of preparing them to take up jobs as subject specialists not only in academic libraries but also in any other organization that they may join. This will ensure that a cadre of librarians is developed that will manage as many specialised subject areas as possible especially when it comes to collection development of literature in different areas of knowledge, as well as information service, reference service and user instruction.

Staff recruitment policy

Academic Libraries in Africa should evolve a recruitment policy that would ensure identification of staff who would fill positions of subject specialists in different areas of knowledge. Such staff must have studied the relevant subject for at least a year at university

Consensus building on organisation of theological literature

African academic libraries need a forum to discuss and built consensus on standards of managing theological literature; bearing in mind that there are hundreds of religious beliefs in Africa whose theological literature some of which exists in oral form, needs to be collected and disseminated. They need discussion on developing competent staff who should be assigned responsibility for collection development, information and reference service as well user instruction. Academic librarians also need to develop a standard format that is acceptable to all on how such literature should be classified and come with acceptable subject headings that could be used and may not be available in standard authoritative subject lists.

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New Faces, New Readers: Uses of the Book in the "Next Christendom"

by

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Readers of the *Summary of Proceedings* from past annual conferences of the American Theological Library Association (ATLA) will observe a tradition of publicly stated concern and group deliberation over present and future efforts to document world Christianity. The depth of this tradition was poignantly evidenced four years ago in a paper by Martha Smalley and Paul Stuehrenberg (Yale Divinity School).[1] Their paper lists twenty-three articles written by ATLA librarians that focused on the documentation of world Christianity; and, as the authors acknowledge, there are more articles that might have been listed. Review of this literature evidences the principled care and effort of theological librarians who for over thirty years have argued for the importance of ATLA libraries to the study of the phenomenal growth of Christianity in the global South—in Latin America, in Africa, and East Asia.

Reading through these past ATLA presentations, one observes three trends among theological librarians in their efforts to identify and fulfill the responsibilities of North American libraries in the face of the increasing globalization of Christianity. First, the focus of these past statements has been the *collection* of literature from the global South. The primary concern is a strategy and a service by which a more or less extensive literary representation of Christianity in the global South might inhabit the book shelves and computer servers of North American theological libraries.[2]

Second, this thematic emphasis on collection development has followed a trend of increasing pragmatism regarding both the anticipated scope of the documentation of world Christianity, and the realizable extent of collaboration among ATLA libraries. The stratospheric growth of Christian populations in the southern hemisphere, combined with too-limited institutional interest and funding in North America, have led librarians to scale back their expectations for libraries' collections and cooperation. A poignant statement of this pragmatic attitude was provided in 1993 by Dr. Channing Jeschke, former director of the Pitts Theology Library (Emory University), and principal architect of the sub-Saharan African Collection at Pitts Library. After over a decade of effort, Jeschke observed that he was: "less optimistic that we can together devise one grand scheme whereby ATLA can address this need through a coordinated, cooperative project for the acquisition of Third World materials."[3] Similar sentiment is implicit in other more recent presentations that celebrate accomplishments, while wondering aloud whether ATLA collaborations have resulted in better practices, and acknowledging that many of the best recommendations for documenting world Christianity have not been followed.[4] Perhaps due to this limited success, there has been work to encourage documentation by refocusing individual libraries' efforts at the denominational level.[5] It is a trend that expresses a growing realism that denominational ties, faculty interests, and existing collection strengths are primary drivers for the expenditure of resources to collect materials from the global South.[6] "Think globally, act locally" makes for a good bumper-sticker, but in library collection development, thinking locally first is, it seems, the best route to acting globally. If this is accurate, and there is a growing acknowledgement of the importance of local goals and individual interests to this endeavor, then this highlights the need for ATLA to continue to cultivate personal knowledge and institutional interest in the documentation of world Christianity, and not only the process and workflow of building these collections.

Third, a reader of past ATLA presentations on world Christianity will note that less attention has been given to two other library functions that are equally applicable to the literature of the global South: 1) the curation of this literature (e.g., its cataloging, indexing, preservation, and digitization), and, 2) its connection to our users (e.g., its interpretation and promotion for faculty, students, and other researchers). This difference in relative emphasis on "collection" over against "curation" and "connection" should not, however, be understood as a total disregard for these other components of library services. So, for example, with specific regard to connecting collections to users, Smalley and Stuehrenberg explicitly state that "libraries must be proactive in helping faculty become aware of world Christianity resources relevant to their teaching, going beyond their traditional role of acquiring resources and having them available on the shelves."[7] This helpful statement echoes other comments made at ATLA conferences by theological faculty, like Judith Berling, who affirmed in 1998 that "faculty may need assistance (and inspiration) [from librarians] in becoming aware of this literature and how to best incorporate it in their courses."[8] Here, however, the connection is presumably to collections already present in the library, and not to materials that require additional funding and staffing for acquisition. In other words, the connection of faculty and students to the literature of world Christianity has been primarily discussed as interpretation of existing collections, and not promotion of ongoing or additional collection initiatives. To invoke David Stewart's recent listing of metaphors for the function of the library, our collections of world Christianity run the risk of being understood as only "silos" that are "provisions for the season when they are needed." Instead, I think most librarians would view these global collections as "witnesses"—to borrow again from Stewart's list of metaphors—prophetic witnesses that not only point back to forebears in the Christian tradition, but that also point forward to conversations that our faculty and students must engage now, and to books, periodicals, and pamphlets that our libraries must acquire to sustain this conversation.[9]

The present essay is an effort to advance the connection between our institutions and the documents of world Christianity. Why should ATLA institutions collect texts that document the growth and current status of Christianity in the global South? Though I am not aware that this question has ever been explicitly addressed, past statements have briefly mentioned rationale like "because its there," it is "often on the cutting edge of theological discourse" . . .[10] Perhaps the most clearly stated set of rationale was provided by anthropologist Thomas Correll at the 2002 ATLA Conference: "In my view," Correll states, "every theological library should have a strong collection of ethnographic resources to facilitate culture learning, the preparation for experience and ministry in unfamiliar social worlds, and to make available useful characterizations of the beliefs and values of non-western peoples."[11]

These are certainly cogent and commendable reasons for documentation of world Christianity. What they lack, I would argue, is a specificity and immediacy that enables and energizes librarians to connect current and future collections of world Christianity to the research and curricular needs of our faculty and students. In making this connection, we will often have, of course, well-informed conversation partners among faculty and administrators who are aware of accreditation requirements and past publications (e.g., in the journal *Theological Education*) regarding the significance of globalization to theological education in the twenty-first century . . . As theological librarians, however, we have a responsibility to be proactive purveyors of access to theological information from around the world, and mentors in its virtuous reading and application.

In this essay I will set out to identify and briefly describe *ten* specific connections between theological education and the documentation of world Christianity that are rooted in the uses of the book in the global South. My hopeful thesis is that our documentation of world Christianity has greater potential to grow and flourish if theological librarians know and proactively articulate the connections of these collections to the interests and activities of our faculty and students. My focus on the use of "the book"—especially the Bible in the global South—will repeatedly appeal to a recently published trilogy of books on world Christianity by Philip Jenkins. Jenkins is widely regarded as an authoritative and accessible writer on the globalization of Christianity, and especially its phenomenal growth in Latin America, Africa, and East Asia. In this presentation, the work of Jenkins provides a focus for evaluation of the potential contribution of the literature of the global South to our ATLA institutions.

The basic claim of the first book in Jenkins' trilogy, *The Next Christendom*, is that that the center of gravity in the worldwide population of Christianity is shifting south to Africa, Latin America, and East Asia.[12] This thesis was not a novel one when Jenkins' book was first published in 2002**.** Scholars like Harold Turner and Andrew Walls have long observed the epoch growth of Christian groups in the southern hemisphere. But Jenkins was arguably the first to popularize the understanding that Christianity was moving south in numbers. The demographic trends popularized by Jenkins are staggering. According to the *World Christian Encyclopedia*, Christians in the global South accounted for 16% of Christianity worldwide in 1900. A century later in 2000, 58% of Christians lived in the global South: 1.2 billion people. In 2025, projections indicate that 67 % of Christians will live in Africa, East Asia, and Latin America. The percentage of the Christian population in Europe and North America, by contrast, will have gone from 82% in 1900, to 32% in 2025.[13] Some estimate that by 2050 there will be approximately three billion Christians in the world, of whom only around one-fifth will be non-Hispanic whites.[14] It is important to acknowledge here that the extent and significance of this shift in the global number of Christian adherents is debated by scholars.[15] But there is general assent to the accuracy of Jenkins' basic claim regarding the quantitative ascendancy of Christians in the two-thirds world of the global South.

Adding to complex demographic shifts in world Christianity are the global patterns of immigration. This topic is a focus of Jenkins most recent book, *God's Continent: Christianity, Islam, and Europe's Religious Crisis*.[16] Echoing other scholarship on the growth of immigrant churches from the global South in Europe and North America, Jenkins argues that the much-heralded demise of Christianity in Europe is mitigated by what he terms the growing "southernization" of Christianity in the global North.[17] A couple of statistics are indicative of this shift in the North American context: in 1960, 40% of immigrants into the US were from the global South, in 1990 it was 90%. In Canada during the same thirty years the proportion went from 8% to 70%.[18] Given the quantity and concentration of Christians in the global

South, immigration from South to North arguably translates into a religious movement. Further treatment of these immigration patterns are outside the ambit of the present paper, but it will be increasingly important to ask: how should these trends in global immigration affect the rationale and resources given for our documentation of world Christianity, especially in light of the fact that an ever increasing number of our citizens and seminarians represent faith communities from the global South?

Of greatest interest to the present study is the thesis of Jenkins' second book, *The New Faces of Christianity*, published in 2006.[19] The book maintains focus on the worldwide population shifts in contemporary Christianity, but more specifically addresses the implications of these global trends for the teachings and practices of the Christian faith. As the subtitle of the books suggests, a most significant factor in world Christianity is the approach to "believing the Bible in the global South." Jenkins basic thesis is that the interpretation of the Bible in Africa, Asia, and Latin American is shaped by its social conditions. The agrarian, tribal, animistic, and economically impoverished cultures of the majority of Southern Christians lead to a general identification with the ancient worldview of the Bible. All this distances southern readings from the interpretation of scripture in the global North, particularly in North America and Europe.

A remarkable, if somewhat controversial feature of Jenkins' book, are his multiple arguments that Northern Christians have much to learn from Southern Christianity, particularly in the use of the sacred book. Jenkins' conclusion is that most Christians in the global South are in a better position to "authentically" interpret the biblical writings than are their spiritual brothers and sisters in the global North, where post-Enlightenment modernization and secularization have alienated many contemporary Christians from the biblical worldview. By contrast, Christians in the global South valorize the authority and message of the Christian scriptures because they immediately identify with the historical realities and social conditions depicted from the First Century CE Mediterranean world: "cultures that readily identify with the biblical worldview find it easier to read the Bible not just as historical fact, but as relevant instruction for daily conduct."[20] We may wish to question this assertion, but for librarians attempting to connect their administration, faculty and students to present and future documentation of world Christianity, Jenkins historical observation and conclusions provide provocative premises for making the case that ATLA schools should more actively pursue and peruse the documentation of world Christianity.

The first reason that ATLA libraries should document world Christianity is because the use of the Bible in the global South reorients the study of the Hebrew Bible. Based upon the cultural similarities between many Southern Christians and the social worlds of the ancient Jews, Jenkins argues that interpretations of the sacred text in the global South display greater valuation and understanding of the writings in the Hebrew Bible. This relative emphasis on books of the Old Testament can help to "exorcize the stubborn ghost of Marcion" among northern Christians, opening windows of interpretation for new understandings of the Hebrew Bible. As Jenkins observes: "reading from the South can help free biblical passages and even whole genres from the associations they have acquired from our own historical inheritance."[21] In conditions of poverty, social injustice, political violence and corruption, "global South Christians find abundant material in the scriptures, often in passages that resonate little with Northern theologians."[22] We might consider, for example, contrasting interpretations of Lamentations in the North and South. The book of Lamentations is read by Walter Brueggeman as a text for Americans to interpret through the lens of a displaced Christianity: "preaching in the U.S. church, in a cultural condition of post-Christendom, is analogous to exiles."[23] By contrast, the interpretation of Lamentations by Chinese theologian Archie Chi Chun Lee emphasizes the relevance of Lamentations to the very real oppression of Christians in China and the need for an expression of lament that occurs in the face of persecution, and not just displacement, as is the case in North American Christianity.[24]

A second reason for documenting world Christianity is the new light that is cast on the New Testament writings and their religious discourses. Like the cultural affinity with the Old Testament, the cultural conditions of southern Christians leads to distinctive emphases in interpretation of sacred books, especially with regard to the books of Matthew, Hebrews, James, and Revelation. Jenkins, among others, presents evidence that African, East Asian, and Latin American readings of these books shed new light on texts which have long been mined and interpreted in the scholarly institutions of Europe and North America.

A primary reason for the value of this reading is the widespread belief in spiritual beings and their active presence and influence today. The animism of many Christians in the global South, it is argued, is more attuned to the supernatural worldview of the biblical authors than the post-Enlightenment perspective of many "Northern" Christians. As a result, biblical accounts of spiritual forces, demons, and other supernatural beings are interpreted literally and accepted as realities in human experience. In contrast to the demythologizing impulse of modern Western theologians like Rudolf Bultmann, for whom the Bible's three-storied universe of heaven, earth, and hell are teachings that "we no longer believe," believers in the global South inhabit a world inhabited by demons, angel, and overt impulses of the divine spirit. [25] As Jenkins acknowledges, animistic and charismatic beliefs are well-attested among "Northern Christians," but the emphasis and predominance of their acceptance is much greater in Africa, Latin America, and East Asia: "Many African and Asian readers appreciate [that] the New Testament worldview was in fact based on the struggle against forces of evil, a cosmic vision that most Americans can no longer accept with any degree of fidelity."[26]

The interpretive significance of this southern credulity is not simply a matter of assenting to the reality of the miraculous and spiritual influences in human life. Most important are the social and political significance of belief in spiritual powers and miracles for biblical interpretation. One example from my own doctoral dissertation illustrates this point. At the conclusion my dissertation on the literary and cultural functions of the narrations of escape from prison in the Acts of the Apostles, I come to a final conclusion regarding the significance of these miraculous stories in the contemporary world:

> For most [contemporary] readers, these miracles will prove foreign and perhaps even bizarre events. The transferal and appropriation of the prison-escapes' theology and political ideology will likely prove problematic to those interested in such hermeneutical endeavors. A more apt 'liberation theology' might stem from Paul's imprisonment in Acts 21-28, where oppressive forces are manipulated and subverted through the gradual and invisible operations of divine providence.[27]

My conclusion was grounded in rationalistic presuppositions about miracles in the modern world and my own experiences as a Christian in the southeastern United States. The effect of my conclusion was to minimize the relevance of New Testament miracles for my imagined audience in North American academia. Contrast this conclusion to the following observation by Paul Gifford in his 2005 essay entitled, "A View of Ghana's New Christianity." Gifford writes that, "when the New Testament is used [in Ghana], there are some miracles of Jesus that are particularly apposite, but probably more important than the Gospels are the Acts of the Apostles, with Peter's deliverance from prison (Acts 12) and the freeing of Paul and Silas (Acts 16) particularly significant."[28]

The force and accuracy of Gifford's claim was driven home for me recently during work on a library exhibit from our sub-Saharan periodicals collection on the topic of Bible and Missions in sub-Saharan Africa. One of the students working on the exhibit discovered a small Methodist publication from Mozambique, entitled *Inhambane Tidings*, which reports the events surrounding a Christian school-teachers' reversion to his indigenous, tribal religion and his subsequent incarceration due to trumped-up charges.[29] This man is suddenly and inexplicably released from prison and returns to his Christian community as an evangelist and teacher. In the news article, the whole series of events is explicitly and elaborately retold according to the storyline of the narratives of imprisonment and miraculous release in Acts Chapter 12 and 16. The man is presented as a modern day Peter or Paul, released from prison, and also released for a new life in Christ. I will not here detail the article's complex intertextuality and distinctively African theology, but this one example of biblical interpretation illustrates the potential of documentation of world Christianity to enrich and even transform biblical interpretation in North America. If I had been attuned to these Southern voices, my dissertation would have concluded quite differently, and I would have explored more fully the connections of physical and spiritual liberation that are latent, but present in the narratives of Acts, but which were occluded for me by a largely secular and post-Enlightenment approach to biblical interpretation.

Third, many of the contemporary cultures in the global South shed light on the history and culture of past Christian eras in the global North. It is a point repeatedly made by Philip Jenkins in his analysis of Christian culture and biblical hermeneutics in Africa and East Asia. Jenkins observes that, "African and Asian churches claim a primitive quality, a fidelity to the earliest traditions of the church, and sober scholars of these contemporary versions of the faith note the close resemblances to the Christianity of the Mediterranean world.[30] This correspondence between cultures of early Christianity and the global South has long been noted in works by the missiologist and church historian Andrew Walls, who argues that "we can better understand the early church in light of the recent experience of the churches in Africa and Asia."[31] More specifically, Walls makes the case that the present situation of Christianity in Africa, Latin America, and some parts of Asia resembles the situation in the late second century, when engagement with Hellenistic culture enlarged and refined the church's understanding of who Christ was.[32] Other scholars have highlighted the possibilities for new understanding of ancient Mediterranean beliefs, for example, ancient codes regarding honor and shame in social and religious interaction.[33] Moving forward in history, the responses to Christianity among the old religions of Europe that are seen in Patrick, or Bede or Gregory of

Tours are worth comparing to the Christian encounter with indigenous religions in Africa.[34] For librarians, the challenge is not only to make this comparative literature available, but to help forge their connections to the classic theological disciplines, like Patristics, in order to better outfit our libraries as laboratories for understanding not only contemporary Christianity in the global South, but Western cultures in the ancient and medieval worlds.

Fourth, new types of Christian groups in the global South can enhance previous theories about the sociology of religious groups. Jenkins describes the rise of a largely "conservative" Christianity and "literalist" approach to the scriptures within cultures not deeply impacted by the European Enlightenment and the rise of Western science. Though we may question the extent of his claims, his basic thesis raises the possibility of new forms of conservative and neo-orthodox Christianity not driven by the anti-Enlightenment rhetoric that underlies many "fundamentalist" movements in North America and Europe. As Jenkins states it: "fresh Southern readings help restore these traditions like apocalyptic discourse to their ancient centrality within Christian thought, but without the ultraconservative implications that "fundamentalism" has acquired in our own culture." Fundamentalism is of course a term fraught with difficulties of definition, and scholars like Paul Gifford have persuasively demonstrated that many African churches are heavily dependent on brands of fundamentalism native to the United States.[35] But the validity of Jenkins basic claim is supported on a number of fronts, including a 1985 report on the African Independent (or Instituted) Churches (AICs), written by the Independent Churches themselves. After writing on how seriously they take the Bible, they continue: "Some will say that we are therefore 'fundamentalists.' We do not know whether that word applies to us or not . . . We do not have the same problems about the Bible as White people with their Western scientific mentality."[36] For students in our seminaries and universities, the value of this literature may, therefore, lie partly in its witness to new or renewed forms of Christianity that hold firmly to a "high view" of the authority of the Christian scriptures, but that avoid, or have new answers to historical and scientific criticisms of the Bible. The documentation of these Christian traditions that are less influenced by Enlightenment polemic and fundamentalist apologetic may or may not live up to their promise as new windows into the sociology of religion and the history of Christian theology, but these are conclusions that librarians can promote through collection and connection.

A fifth reason for actively collecting the literature of world Christianity is its potential contribution to inter-religious understanding and dialogue. Southern Christianities are most proximate to many forms of contemporary Islam: "The Christianity of Africa and much of Asia has a great deal in common with the Islam of those regions."[37] As Jenkins points out, this proximity is both geographical and ideological. Unlike northern Christianity's focus on the objections of its 'cultured despisers" and the critiques of modern day secularism, the primary opposition to many forms of Southern Christianity are competing forms of religiosity, especially Islam. The documentation of world Christianity is therefore an account of inter-religious rhetoric and dialogue, from which our North American culture may have much to learn. This is especially the case because most forms of Southern Christianity share much in common with the worldview of classical Islam, e.g., the widespread belief in spiritual forces, the appreciation of agrarian and nomadic lifestyles, and especially the "primary orality" of a culture in which written texts and their reading are the exception rather than the rule. In this way, the documentation of world Christianity may be one of our best points of access for understanding the history and thought of Islam worldwide.

A sixth reason is that documenting world Christianity promotes more holistic understanding and practices of healthcare. In his book, Philip Jenkins spotlights the potential contribution of non-Western views of spiritual healing, observing the almost complete absence of this topic in contemporary academic circles: "How many seminaries, even those with conservative or evangelical leanings, offer courses on spiritual healing?"[38] Beyond such rhetorical questions, Jenkins makes a normative claim that Christians in North America and Europe have a moral responsibility to reconsider and learn from the practices of healing in the global South: "The worst offense committed by global North Christians is not that they use conventional medicine, but that so few recognize its spiritual dimensions."[39] Such analysis suggests that programs like the new Religion and Health Collaborative at Emory University have much to benefit from traditions of spiritual health and wholeness in the global South that must first be documented in order to be accessed.

A seventh reason for documenting world Christianity are the distinctive practices of religious reading evidenced in the global South. Much documentation from the global South reflects the importance of group identity and communal ritual in the engagement of the biblical text. Reading is often a public and social event, with the biblical text and its interpretations passed through the echo-chamber of community memory and circumstances. The communal quality of African readings of Scripture may provide new models for the kinds of ecclesial interpretation called for by contemporary theologians, like Luke Timothy Johnson, who emphasize not only the church's corporate body of interpreters, but the religious experience and discernment of the divine spirit in the act of reading and understanding.[40] For his part, Philip Jenkins emphasizes the impact of this communal hermeneutic on the understanding of the community's authority in the global South: "experiencing scripture communally promotes exalted concepts of the nature of the group that hears the sacred word; there is a sense that the religious community becomes the vehicle for the divine message."[41] Such religious practices are full of possibilities for our professors and students of worship, liturgy, and congregational life. Many of our faculty are already aware of the importance of these practices and will support librarian overtures to document these forms of reading in the global South.[42]

An eighth reason is closely related to the previous one: printed and multimedia accounts of Christianity in the global South evidence oral practices of reading seen in the New Testament world and represent a type of "primary orality" in reading and recitation that is alien to most Christians in the northern hemisphere.[43] As Jenkins repeatedly observes, reading in the global South has an "incantatory quality, with presenters making full use of body language and vocal tones."[44] This embodiment of the written word holds great promise, not only for historical study, but for practical theology and efforts to involve and enliven the whole person and community in practices of reading and listening.

Ninth, the use of books among scholars in the global South holds the promise of reorienting the profession of theological scholars and educators. Though relatively little attention is given to this topic in Jenkins' book, numerous scholars have observed the benefits that might accrue to North American schools of theology through examination and discerning adoption of non-Western understandings of theological scholars and scholarship.[45] A poignant example of this re-conceptualization is seen in the work of the Korean scholar, Moonjang Lee, who has made focused attempts to demonstrate the importance of East Asian Christianity to "Western" notions of religious studies, and particularly the atomistic conception of the scholar of religion as someone who is focused and provides expert opinion on delimited topics of theological inquiry. In a 2006 essay, "The Asianization of Theological Education," Lee argues for the reformatting of theological education away from Western norms in which even a biblical scholar dare not specialize in the whole of Scripture: "With respect to the study of Christianity as a religion" Lee writes, "Asian Christians find this compartmentalization of theology with its departmental specializations alien to their cultural and religious experience. An Asian traditional expert in religious learning and teaching is perceived to be someone who has attained a comprehensive and integrated understanding of that religion. We should find a way to overcome this compartmentalized theology."[46]

Lee proceeds to argue that "Asian indigenous Christian scholarship" does not reduce the study of religion to the methodology of the social sciences, as is often the case in the West, but seeks to study the religious dimension of the Christian faith as something not reducible to secular categories. Whatever we may think of Lee's arguments, his claims highlight the need for librarians to collect works representative of this perspective, and to connect it to our administrators and faculties as a means for their own self-reflection and possible reform.

Tenth, deeper documentation of world Christianity will better represent what is read, heard, and written by Christians in the global South—more so than the current literature on world Christianity in the global North. In his book, Jenkins is aligned with many ATLA librarians in their dissatisfaction with the present state of documentation of global Christianity in the Western academy. The critique of current collection practices is sharpened by a perceived disconnect between the publication of books on the global South and the lived religion and use of book among Christian adherents in the "two-thirds world." As Jenkins repeatedly notes, there is often a broad gap between, on the one hand, the texts favored by Western scholarship on the global South, and, on the other hand, the texts and interpretations that emerge from the vast majority of Christians who occupy congregations and populate revival meetings in Africa, Asia, and Latin America: "For this demotic thought world we must look to more commonplace sources, such as sermon texts, writings by local clergy and seminary educators, testimonies, best-selling memoirs and devotional works, or the kind of popular Christian writing that appears so often in popular media."[47] Such observations buttress arguments for the development of unique collections on world Christianity that reflect indigenous voices, rather than market forces and ideologies of Western scholars and publishers.

Jenkins himself relies heavily on these primary sources, especially African periodicals and scholarly accounts of African sermons in order to make general claims about the nature of Christianity in the global South.[48] So, for example, indigenously published periodicals and local church hymnbooks are essential to Jenkins account of indigenous Christian belief and practice.[49] The value of these types of primary documents, which are often ephemeral in nature, has long been championed by ATLA librarians, and Jenkins' books underscores the importance of their collection to historical analysis that is based in documentary evidence and not merely driven by the contemporary trends and fashions of academic guilds.

This articulation of ten reasons for documenting world Christianity provides multiple and varied points of connection between our collections and our institutions. And, because they address the use of the book in the global South, these connections also have the potential to inspire librarians on a personal level, due to our traditional interest in practices of reading. These connections also advance beyond vague statements of the need for ethnographic study of world Christianity and inter-cultural dialogue with believers in the global South. Whether used as bullet-points in budget or grant proposals, or talking-points with administrators and faculty, I argue that these are provocative and potentially persuasive justifications for initiating and earnestly developing collections that document world Christianity. We should certainly debate the validity and value of these ten rationale—we might modify this list, add to it, or overhaul it completely—but this dialogue and dissent will itself contribute to a reorientation of a traditional conceptualization of these collections: they are not (only) crypts or time-capsules for future exhumation, but are timely and engaging witnesses to the majority of Christians in the world today, and to some of the most burning questions of scriptural interpretation and religious identity in global Christianity.

In conclusion, let me observe that the avenues for making these connections between our collections and clientele will vary according to context and circumstance. For some of us the avenue will be a two-way conversation. The discussion may center on financial resources, or on resources for syllabi and course assignments. For others the avenue will be a one-way announcement of possibilities, as in an online guide to research on theological topics, or the assignment of a subject heading in a catalog record, or the selection of materials for a library exhibition. For some others, the venue this conference and the inception of the online journal *Theological Librarianship* (www.theolib.org) provide opportunities to forge connections to our collections upon a broader multi-lane highway of professional and academic discourse. The hope of this essay is that librarians might further map and travel these avenues, connecting our readers' uses of books to the uses of the book in the global South, and inspiring interest and investment in the documentation of world Christianity.

Endnotes

[1] Martha Lund Smalley and Paul Stuehrenberg, "Incorporating Global Perspectives into Theological Education: The Role of the Library." *Theological Education* 40.1 (2004): 59-71.

[2] The emphasis on collection is seen in the following articles: Day Lewis, "Collecting Asian Sources: An Overview," *ATLA Summary of Proceedings* 47 (1993): 119-122; Timothy Paul Erdel, "From the Colonial Christ and Babylonian Captivity to Dread Jesus: Documenting World Christianity on a Shoestring Budget," *ATLA Summary of Proceedings* 54 (2000): 83-95; Thomas Reid, "Acquiring Materials on World Christianity in a Small Theological Seminary Library, *ATLA Summary of Proceedings* 54 (2000): 103-106; Robert L. Phillips, "Acquiring Theological Materials from Korea," *ATLA Summary of Proceedings* 51 (1997): 151-158; Paul Stuehrenberg, "Collecting Latin American Theological Literature," *ATLA Summary of Proceedings* 47 (1993): 109-114; Robert Schreiter, "Globalization and Theological Libraries," *ATLA Summary of Proceedings* 44 (1990): 146-159; Curtis Bochanyin, "Latin American Collecting and Theological Libraries," *ATLA Summary of Proceedings* 44 (1990): 191-96.

[3] Channing Jeschke, "Non-European Foreign Acquisitions in the Context of Globalization," *ATLA Summary of Proceedings* 47 (1993): 116.

[4] Martha Lund Smalley and Paul Stuehrenberg, "Incorporating Global Perspectives into Theological Education," 65.

[5] Paul Stuehrenburg, "A (Perhaps Too) Simple Proposal for Documenting World Christianity," *ATLA Summary of Proceedings* 52 (1998): 109-117.

[6] See especially the sage comments by David Bundy, "Paradigm for Partnership: Toward a Method for Documenting World Christianity in the Denominational Theological Seminary Library," *ATLA Summary of Proceedings* 51 (1997): 143-144; cf. Kenneth Sawyer, "Observing Multiculturalism," *Journal of Religious and Theological Information* 6.3-4 (2004): 24-25.

[7] Matha Lund Smalley, "Librarians and Archivists as Partners with Faculty in Globalization of Theological Education," *ATLA Summary of Proceedings* 54 (2000): 263-65.

[8] Judith Berling, "Update on the ATS Globalization Project," *ATLA Summary of Proceedings* 54 (2000): 260. For similar statements, see David Bundy, "Documenting Global Christianity: Churches that are Not Part of the World Council of Churches," *ATLA Summary of Proceedings* 52 (1998): 103.

[9] David R. Stewart, "Issues in Publishing (Research Behaviors Panel)," *ATLA Summary of Proceedings* 61 (2007): 184-85.

[10] Paul Stuehrenberg, "Collecting Latin American Theological Literature," 109.

[11] Thomas Correll, "Voices from the Inside: What Will We Do with Those Literatures from Non-Western Sources?" *ATLA Summary of Proceedings* 56 (2002): 91.

[12] Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford and New York: Oxford University Press, 2002).

[13] David B. Barrett, George T. Kurian, Todd M. Johnson. *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World* (2nd Edition; Oxford and New York: Oxford University Press, 2001), 1.12-15.

[14] Jenkins, *New Faces of Christianity*, 9.

[15] Critiques of Jenkins' account of "The Next Christendom" include: Frans Wijsen and Robert Schreiter, eds., *Global Christianity: Contested Claims* (Amsterdam and New York: Rodopi, 2007); Peter Phan, "A New Christianity: But What Kind?" *Mission Studies* 22 (2005): 59-83; Emmanuel M. Katongole, "Hauerwasian Hooks and the Christian Social Imagination: Critical Reflections from an African Perspective," in *God, Truth, and Witness: Engaging Stanley Hauerwas* (ed., L. Gregory Jones, et. al.; Grand Rapids: Brazos, 2005), 131-152. In response to some critics, Jenkins acknowledges the importance of demographics and population growth to the expansion of Christianity in the global South, especially in Africa: David Fleer, et. al., "The New Faces of Christianity: Reflection in Four Disciplines," *Restoration Quarterly* 50.2 (2008): 118.

[16] Philip Jenkins, *God's Continent: Christianity, Islam, and Europe's Religious Crisis* (Oxford and New York: Oxford University Press, 2007).

[17] *Ibid.*, 91.

[18] Jehu J. Hanciles, "Migration and Mission: The Religious Significance of the North-South Divide," in *Mission in the 21st Century: Exploring the Five Marks of Global Mission* (ed. Andrew Walls and Cathy Ross; London: Darton, Longman, and Todd, 2008), 124.

[19] Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South*

(Oxford and New York: Oxford University Press, 2006).

[20] Philip Jenkins, *New Faces of Christianity*, 6.

[21] *Ibid.*, 189.

[22] *Ibid.*, 5.

[23] Walter Brueggemann, *Cadences of Home: Preaching Among Exiles* (Louisville: Westminster John Knox, 1997), 78.

[24] Archie Chi Chung Lee, "Engaging Lamentations and the Lament for the South: a Cross-Textual Reading," in Marvin L. Chaney, et al. *Distant Voices Drawing Nearer: Essays in Honor of Antoinette Clark Wire* (Collegeville, Minn.: Liturgical Press, 2004).

[25] Rudolf Bultmann, "New Testament and Mythology," in *Kerygma and Myth* (New York: Harper and Row, 1961), 4.

[26] Philip Jenkins, *New Faces of Christianity*, 184.

[27] John B. Weaver, *Plots of Epiphany: Prison Escape in Acts of the Apostles*. BZNW 131 (Berlin and New York: Walter de Gruyter, 2004), 288.

[28] Paul Gifford, "A View of Ghana's New Christianity," in *The Changing Face of Christianity: Africa, the West, and the World* (ed. Lamin Sanneh and Joel A. Carpenter; Oxford and New York: Oxford University Press, 2005), 86.

[29] Esther Clemens, "Deliverance! 'And when they saw him they were astonished,'" *Inhambane Tidings* (July 1956): 4. The magazine was published in South Africa "in the interests of the Portuguese East Africa, Transvaal, and Rhodesia Mission of the Free Methodist Church" (2).

[30] Philip Jenkins, *New Faces of Christianity*, 180.

[31] Andrew Walls, "The Expansion of Christianity: An Interview with Andrew Walls," *Christian Century* 117 (August 2-9, 2000), 792-799.

[32] Andrew Walls, "Christian Scholarship in Africa in the Twenty-first Century," *Journal of African Christian Thought* 4.2 (2001): 46.

[33] Timothy Tennent, *Theology in the Context of World Christianity: How the Global Church is Influencing the Way We Think About and Discuss Theology* (Grand Rapids: Zondervan, 2007), 77-103.

[34] Lamin Sanneh, "Global Christianity and the Re-education of the West," *Christian Century* 112.22 (July 19-26, 1995): 716.

[35] Paul Gifford, "Christian Fundamentalism, State and Politics in Black Africa," in *Questioning the Secular State: The Worldwide Resurgence of Religion in Politic*s (ed. David Westerlund; New York: St. Martin's Press, 1996), 198-216.

[36] African Independent Churches, *Speaking for Ourselves: Members of African Independent Churches Report on their Pilot Study of the History and Theology of their Churches* (Braamfontein: Institute for Contextual Theology, 1985), 26.

[37] Philip Jenkins, *New Faces of Christianity*, 27.

[38] *Ibid.*, 185.

[39] *Ibid.*, 190.

[40] Luke Timothy Johnson, *Scripture & Discernment: Decision Making in the Church* (Nashville: Abingdon Press, 1996).

[41] Philip Jenkins, *The New Faces of Christianity*, 26.

[42] See, for example, the account of worship services among the "Aaronistas" of Guadalajara in David Bundy, "Documenting 'Oneness' Pentecostalism: A Case Study in the Ethical Dilemmas Pose by the Creation of Documentation," *ATLA Summary of Proceedings* 53 (1999): 162-163.

[43] The classic treatment of "primary orality" is that of Walter Ong, *Orality and Literacy: The Technologizing of the Word*, New Accents (New York: Methuen, 1982).

[44] Philip Jenkins, *The New Faces of Christianity*, 26.

[45] For example, Kwame Bediako, "A New Era in Christian History – African Christianity as Representative Christianity: Some Implications for Theological Education and Scholarship," *Journal of African Christian Thought* 9.1 (2006): 3-7; Andrew Walls, "Scholarship, Mission, and Globalization: Some Reflections on the Christian Scholarly Vocation in Africa," *Journal of African Christian Thought* 9.2 (2006): 34-37; Evertt Huffard, "When Scholarship Goes South: Biblical Scholarship and Global Trends," *Restoration Quarterly*, 48.2 (2006): 65-72; Andrew Walls, "Christian Scholarship and the Demographic Transformation of the Church," in *Theological Literacy for the Twenty-First Century* (ed. Rodney L. Petersen; Grand Rapids: Eerdmans, 2002), 166-183;

[46] Moojang Lee, "The Asianisation of Theological Education," *Journal of African Christian Thought* 9.2 (2006): 42.

[47] Philip Jenkins, *New Faces of Christianity*, 8.

[48] *Ibid.*, 53, 203n18, 212n29.

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Otlet, Theology, and Faceted Classification: A French Correction[1]
by
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Introduction

Paul Otlet and Henri LaFontaine were French-speaking Belgian pioneers of Universal Decimal Classification (UDC), an early exemplar of faceted classification schemas.[2] They redesigned Dewey Decimal Classification to correct for its English language and American cultural biases.[3] Their successors—UDC Consortium—recently revised the UDC to facilitate access to theological information.[4] At the 2008 Annual Conference of the American Theological Library Association (ATLA) "La Connexion Française," Patrick Milas: (1) outlines how faceted classification connects to theological information retrieval; (2) suggests why UDC is a promising classification schema for the increasingly diverse knowledge accessible through Web 2.0; (3) juxtaposes previous research in theological libraries (Milas, 2007) to information organization and retrieval practices in the international context of the UDC; and, (4) presents how recent revisions to the initially French UDC relate to theological information access in English.

Faceted Classification

The Library of Congress and the International Federation of Library Associations (IFLA) have debated the effectiveness of Library of Congress Subject Headings (LCSH) and Dewey Decimal Classification (DDC);[5] several efforts have been made to redesign classification to better provide for the special library communities of theology. One pioneering effort to incorporate broader classification components into DDC was the development of the Universal Decimal Classification (UDC) from 1904 to 19-07 by two Belgians, Paul Otlet and Henri LaFontaine (who late won the Nobel prize). In 2000, the UDC Consortium rearranged aspects of UDC in order to better facilitate equitable access to the subjects of world religions.

Semantic Web

UDC is a promising classification schema for the increasingly diverse knowledge accessible through the "semantic Web" often popularly called Web 2.0. UDC uses several facet indicators, such as mathematical notations, to connect the common metadata components of place and time with more advanced facet representations such as religious groupings and cultural activities. For example, in the early classification schemas of the DDC and LCSH, Hebrew Bible could be classified exclusively as "Old Testament." In the UDC the facet of time (here, simply old versus new) can be enriched by the facet of ethnic/religious grouping – Christian and Jewish alike.

By expanding and grouping the metadata for the information objects of Biblical literature, the libraries using UDC can better facilitate information access for multiple user populations and epistemological perspectives.[6] By associating facets of religious groups and time, UDC (1) avails the pre-Christian Biblical literature to users accustomed to the largely Christian search term "Old Testament," and (2) allows Jews and others who do not divide time or literature according to the life of Christ (i.e "in the year of our Lord" or "New Testament") to access the same Biblical literature by using a search term such as "Hebrew Bible." Furthermore, UDC provides different notation for Jewish and Christian Bible, so even the same book within the Bible (e.g. Joshua, Judges) will have different numbers, whereas DDC's schema places Bible before Judaism and Christianity alike.[7]

The versatility of UDC can serve as a prototype for the versatility of language prevalent on the Web, and more recently on "Web 2.0." With the emerging social computing technologies of the semantic Web (e.g. "wikis" and "blogs"), users can not only publish their ideas and compositions, but they may also contribute to the developing narratives of others. By using hypertext to link ideas, the metatext of the semantic Web recalls the cultural inclusivity and linguistic versatility of faceted classification pioneers, chiefly UDC.

Conversely, the UDC abides the emergence of and demand for multiplicities of meaning and format in the semantic Web.[8] Since the faceted structure of UDC could already incorporate the complex ethno-religious and linguistic facets of Ashkenazic versus Sephardic Hebrew Bibles, so too can the UDC accommodate the complex semantic relationships between the controlled vocabulary of a moderated and exclusive virtual community's wiki and the information authority of a open source blog's burgeoning user identity. Dualities attested in UDC, such as Ashkenazic/Sephardic and exegesis/hermeneutics, show great promise for the contemporary dualities and categories of face-to-face/virtual and solo-authored monograph/ collaborative blogosphere—categories that can either stratify or subvert information authority. Or both.

Discussion

The paper presentation catered to theological librarians concerned with information organization/retrieval efficiency in libraries and cultural inclusivity with Web 2.0. Milas concluded with a discussion about how to apply emerging technologies and information science theory to theological library services and advocacy.[9] The presentation was followed by an highly participative dialogue between Milas and members of the audience. Rev. Richard A. Lammert introduced Milas's presentation and moderated the subsequent discussion. The discussion international and comparative librarianship was particularly enhanced by the participation of ATLA's European affiliates—Dr. Odile Dupont, President of Bibliothèques Européenes de Théologie (European Theological Libraries) and Dr. Penelope R. Hall of the Association of British Theological and Philosophical Libraries. Lois Guebert and Denise M. Pakala provided critical insight into current American classification practices for the comparative discussion with our international cohorts.

Endnotes

[1] This research and conference presentation has been sponsored by the Harold Lancour Fellowship for Foreign Travel awarded by Beta Phi Mu – the International Library and Information Science Honor Society.

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[3] See Otlet, Paul. 1989. Traité de Documentation, in *Le Livre sur le Livre: Théorie et Pratique* (reprint of the 1934 ed.) Liège: Centre de Lecture Publique de la Communauté Française.

[4] McIlwaine. 2000. *The Universal Decimal Classification: Guide to Its Use*. (3rd ed.) The

Hague: UDC Consortium.

[5] Rayward, B. W. 1994. The International Federation for Information and Documentation (FID), *Encyclopedia of Library History*. Edited by W. A. Wiegand and D. G. Davis. New York: Garland Press, 1994, pp. 290-294.

[6] A. B. Buxton. "Computer Searching Using UDC Numbers." *Journal of Documentation* 46(3): 193-217.
See also Carlson, P.A. (1989). Hypertext and Intelligent Interfaces for Text Retrieval. In Barrett, E. (ed.). *The Social Construction of Information*. Cambridge, Mass.: MIT Press.

[7] Otlet, 1896. On the Structure of Classification Numbers, in Rayward, W. Boyd (trans. and ed.), 1990. *The International Organization and Dissemination of Knowledge: Selected Essays of Paul Otlet*. Amsterdam: Elsevier. See also John Metcalfe, 1959. *Subject Classifying and Indexing of Libraries and Literature*. Sydney: Angus and Robertson.

[8] *Extensions and Corrections to the UDC*. The Hague: UDC Consortium. (Issues): 15 1993, 16 1994, 17 1995, 18 1996, 19 1997, 20 1998, 21 1999, 22 2000, 23 2001, 24 2002, 25 2003.

[9] Cf. Milas, T. Patrick. "Review: Scholarship in the Digital Age: Information, Infrastructure, and the Internet by Christine Borgman." *InterActions: UCLA Journal of Education and Information Studies* 4 (2008): Article 6. http://repositories.cdlib.org/gseis/interactions/vol4/iss2/art6 (accessed June 15, 2008).

Protestant Theological Education at German Universities in the Sixteenth Century by Armin Siedlecki, Pitts Theology Library, Emory University

> The deplorable, miserable condition that I discovered recently when I, too, was a visitor, has forced and urged me to prepare this Catechism, or Christian doctrine, in this small, plain, simple form. Mercy! Dear God, what great misery I beheld! The common people, especially in the villages, have no knowledge whatever of Christian doctrine. And unfortunately, many pastors are completely unable and unqualified to teach. [This is so much so, that one is ashamed to speak of it]. Yet, everyone says that they are Christians, have been baptized and receive the holy Sacraments, even though they cannot [even] recite either the Lord's Prayer, or the Creed, or the Ten Commandments; they live like dumb brutes and irrational hogs. Now that the Gospel has come, they have nicely learned to abuse all liberty like experts.[1]

1. Introduction

Martin Luther's own damning assessment of the state of theological education, written in 1529, came after a visit of predominantly rural churches throughout the region of Saxony a year earlier and led to the publication of his small and large catechism. A similarly negative view is found in various other works from the late 15th and early 16th century, such as Sebastian Brant's *Narrenschiff* (Ship of Fools), a satire published in 1494, or Desiderius Erasmus' S*tultitiae Laus* (In Praise of Folly), first printed in 1511. Such characterizations have contributed to an earlier general perception that the field of theological studies was virtually an intellectual wasteland prior to the Protestant Reformation. Similarly, Jo Anne Hoeppner Moran observes with regard to schooling in general, that "[i]n the past, historians have assumed that the Protestant emphasis on reading the vernacular Bible contributed to an educational revolution in the sixteenth century"[2] While there were certainly instances of insufficiently trained clergy that justified such depictions, the larger picture was significantly more complex. Nevertheless, although the Protestant Reformation is perhaps best seen as one of several agents of transformation in a complex dynamic of change, there can be little doubt that it was a significant factor in the a general shift in pedagigical paradigms. In this paper, I will examine this contribution was manifested in the training of Protestant pastors German speaking regions in the 16th century. I will begin my discussion with a review of earlier models of theological education and the late medieval context of the Reformation, before providing a brief summary of the pedagogical philosophy of four 16th century thinkers: Desiderius Erasmus, Martin Luther, Philipp Melanchthon and David Chytraeus. In the second half of my paper, I will present several 16th century documents used in the training or examination of theology students, as well as a few academic dissertations.

2. Early Models of Theological Education and the Late Medieval Context

There are relatively few early writings on the subject of theological education. Commonly cited examples include Augustine (354-430), *De doctrina christiana* (On Christian Doctrine), Magnus Aurelius Cassiodorus, *Institutiones divinarum et humanarum lectionum* (Principles of Divine and Human Readings) and Hrabanus Maurus (776-856), *De institutione clericum libri tres* (Three Books on the Course of Study for Clergy). These works are perhaps best seen as general reflections on Christian beliefs and practices, with which clergy should be familiar, rather than textbooks or lesson plans in the modern sense. There was no organized training of clergy, and young priests were expected to learn their craft through interaction with and supervision by bishops and older, more experienced clergy.[3]

While the 12th century movement of scholasticism and the rise of universities as centers of learning witnessed the development of theology as a distinct academic discipline, there remained a clear distinction between a sacerdos simplex and a theologus.[4] Furthermore, there were hierarchically differentiated functions for clergy: some simply celebrated mass, some were hired specifically as preachers, while others were academically educated theologians.[5] The expectations for priests whose main responsibilities were sacramental were generally not very high. Albertus Magnus (1193/1206-1280) suggested that priests without pastoral functions, who only served at the altar should know sufficient Latin to be able to recite the Psalms properly, Thomas Aquinas (1225-1274) argued that they should be able to identify the constitutive liturgical elements of the mass.[6]

This situation changed somewhat in the 15th century, as a result of increased urbanization and accompanying shifts in economic patterns, such as a growing educated middle class, as well as the proliferation of universities in the cities. Calls for ecclesiastical reform were heard more frequently, often linked to a call for better education of clergy and of laity. "For example, Jean de Gerson, the reform-minded chancellor of Paris in the early fifteenth century promoted legislation at the Council of Reims in 1408 that required parish visitations to ask whether parish children were being educated and whether schools were available."[7] There is also evidence that beginning in the 15th century an increasing number of new clergy were given an exam focused on sacramental theology, after their ordination and before assuming their first charge.[8] A 15th century document called the Reformatio Sigismundi states: "A bishop shall not appoint anyone to a parish church, unless he brings with him a letter from a school of higher education, and a reference that he is worthy to serve as a parish priest. In addition, the bishop shall question him whether he holds at least a bachelor's degree."[9]

Despite these advances, and although important positions were generally only given to those who had attended classes in theology and most city and town clergy had at least some university education, a university degree was not necessarily required for all clergy. As a result, the enrollment in theological studies at universities remained relatively low when compared to jurisprudence or medicine.[10] James Overfield observes that few students necessarily graduated with a licentiate (equivalent to a master's degree) or even a doctorate, and the academic study of theology was practiced largely for the recruitment of new faculty members.[11]

The study of theology itself was based on a combination of lectures and disputations about exegetical and dogmatic questions. The latter may be seen as a more formal and public equivalent to modern seminar courses, in which specific topics were explored and debated. As there was no large-scale production of printed books in the 15th century, even after the invention of movable type printing by Johannes Gutenberg in the 1450s, there were essentially two main textbooks: the Bible and Peter Lombard's *Libri Quatuor Sententiarium* (Four Books of Sentences). The Bible was read in the form of the *Glossa Ordinaria*, a heavily annotated version of the Latin Vulgate, in which a window of biblical text is surrounded by commentary by early Western fathers (Ambrose, Augustine, Jerome, Hilary, Gregory the Great, Cassiodorus, Isidore, and Bede) and Carolingian exegetes (Hrabanus Maurus, Alcuin, Walafrid Strabo, Paschasius, Radabertus, Remigius). *The Sentences* were a standard work of doctrinal theology by the 12th century scholastic philosopher Peter Lombard. It consists of a compilation and explanation of biblical passages and glosses topically arranged on the basis of specific theological issues. The significance of this work for late medieval theology can hardly be overstated, since most of the great scholastic philosophers also wrote commentaries on it. Most significantly, the Sentences came to be used as a point of departure for the quaestio format of theological inquiry, which is structured in three parts: a) a list of disputed statements (*quaestio*), b) the author's response (*respondeo*), and c) a list of answers to the initial list of statements.

3. Some Pedagogical Models of the 16th Century

Erasmus

The humanist Desiderius Erasmus is perhaps seen by many as the a prime example of an early modern scholar, and there can be no doubt that his influence on the development of academic learning. Erasmus' approach to education was thoroughly grounded in the study of languages and classical sources. His view of theology was characterized by a strong dislike for formal piety and scholastic argumentation, leading him to declare early in his life that "all learning is secular learning" and to designate scholastic theologians as "barbarians." After meeting Thomas More and John Colet in England in 1499, he became resolved "to be a 'primitive theologian,' one who would expound Scripture not in the argumentative manner of the scholastics but in the manner of Jerome and the other Church Fathers, who lived in an age when men still understood and practiced the classical art of rhetoric."[12] As such, his approach to theological education was quite diametrically opposed to a system of learning that was based on the study of the Glossa Ordinaria and Peter Lombard's Sentences. He was also one of the most rigorous investigators of textual matters. Rejecting the Vulgate as a source of authoritative theological knowledge, he published the first critical edition of the New Testament in 1516,[13] a work which he revised and improved throughout his life. As a member of the theological faculty of Louvain, he worked toward the establishment of the Trilingual College in 1517, with chairs in Latin, Greek and Hebrew.

Erasmus' approach to the study of theology is most clearly laid out in the 1518 publication of his *Ratio seu methodus compendio perveniendi ad veram theologiam*. He suggests, the value of classical authors notwithstanding, that the complete rule of belief and practice is to be found in the Scriptural account of Jesus and his teaching. Textually and linguistically informed exegesis thus replaced scholastic inquiry for Erasmus. As Marjorie O'Rourke Boyle puts it: "The compulsion of faith finds its perfect intellectual complement for Erasmus in the humanist programme of textual edition and commentary, because the revelation of God, hence the meaning of man, is to discerned singularly in this pronouncement, this sermon."[14] The best way to learn to apply theological truth is by imitation. "To do theology is to emulate those ancient men who most closely imitated the gospel, which most perfectly reproduces Christ, the reflect Speech of the Father."[15]

Martin Luther

The University of Wittenberg was founded in 1502 by commission of Frederick the Wise of Saxony, who wished to establish an institute of higher learning within his territory. The theological faculty had three full professors, which were required to be in possession of a doctorate, two of whom had to lecture for four hours per week, the third had to lecture for two hours per week, but also had to preach weekly at the elector's chapel. The same teaching load was expected of a fourth appointment, filled by the city's chief pastor (*Stadtkirchenpfarrer*), who was required to hold at least a *licentiate* (Masters) degree.[16] Two of the full professors were expected to concentrate on scholastic theology, while the was a biblical appointment. This chair was first occupied by Johann Staupitz and after 1512 by Martin Luther. The general changes in the approach to theology that had influenced and characterized Erasmus' approach to the subject were not unknown in Wttenberg, and the faculty was largely suspicious of medieval scholastic sources, and the only legitimate strategy for theological argumentation was seen as biblically based and possibly informed by a consultation of the church fathers. This assumption is also reflected in the university's reform in 1518, recommended by Martin Luther and Andreas Karlstadt, which expanded the number of courses offered in the humanities, especially in Hebrew and Greek.[17]

Luther was strongly invested in the idea of education, public education in particular. His views on the subject are expressed in various writings: *An die Radsherrn aller Stedte deütsches Lands, das sie christliche Schulen affrichten und hallten sollen* (1524, Letter to the mayors and aldermen of all German cities, that they shall establish and maintain christian schools); *Dass man Kinder zur Schulen halten solle* (1530, The duty on sending children to school). For Luther, public education was both a civil and a religious responsibility, and as such was directly connected to theological education. Pastors had a preaching, but also a teaching function, as the publication of Luther's catechisms in 1529 and the proliferation of catechetical literature in Lutheran regions well attests. It is in this regard that Luther and his fellow reformers differ most significantly from Erasmus and other humanists. While Erasmus believed that education was essentially human-centered, and functioning in harmony with faith and Scripture, for Luther it was uncompromisingly God-centered and subordinated to faith.

Luther's most detailed statement on theological education is found in the preface to the first Wittenberg edition of his collected German works. Central to his program of education is the reading of scripture, for which he proposes a tripartite method based on the principles of *oratio*, *meditatio*, and *tentatio* (prayer, meditation and "trial").[18] In formulating this hermeneutical key, Luther is reconfiguring the medieval monastic practice of lectio divina (divine reading), which was based on the four principles of lectio, meditatio, oratio and contemplatio (reading, meditation, prayer, contemplation).[19] In Luther's scheme, prayer was at the beginning of scripture study, as all learning was to be subjected to faith. The most significant innovation, however, was Luther's introduction of the principle of *tentatio* (trial, attack, temptation, judgment). While the medieval practice of *lectio divina* culminated in contemplation, or the pious internalization of the spiritual meaning of the reading, Luther requires that the reading be subjected to trial or counterargumentation, in order to be resolved by the student of scripture and to strengthen him in his religious conviction. There is therefore a strong apologetic and practice-oriented aspect to Luther's understanding of the study of theology through Scripture.

Philipp Melanchthon

Philipp Melanchthon was called to join the theological faculty at Wittenberg in 1518 at the recommendation of Martin Luther. Melanchthon had been previously influenced by the writings of Erasmus and had studied with another great humanist Johann Reuchlin. This humanistic influence was to characterize his view of theology and of academic learning throughout his life. Melanchthon's philosophy of theological education is best expressed in his Brevis discendae theologiae ratio (brief outline for studying theology) probably initially written as a private letter around 1529/30 but printed in later collections of Menanchthon's works. He recommends that a student of theology should read and study one to two chapters of Scripture, both in the morning and in the evening. As he reads the Bible, he should enter important ideas and passages in a notebook of "basic terms" (*loci communes*), the nomenclature for which he can derrive from Melanchthon's own work entitled *Loci communes theologicarum* (basic theological terms), first published in 1521 and usually seen as the first systematic treatment of Reformartion theology. In addition, he recommends that the student develops a methodus or hermeneutical lens, through which he is to understand and interpret the totality of Christian doctrine. This methodus should be largely based on Paul's letter to the Romans, which must be studied intensively and regularly in addition to the daily reading of Scripture.[20]

Melanchthon's approach to the study of theology shares with Luther's the centrality of the biblical text. His method is, however, much more systematically structured. He shares with Erasmus the insistance on rigorous linguistic competence, and the use of intellectual reasoning for biblical exegesis. He differs from Erasmus in his subordination of the intellect to faith in God's grace through the introduction of a fundamental methodus based on Romans, which thereby becomes for the key to unlock both Scripture and reason. Melanchthon's Loci communes theologicarum underwent at least two major revisions during the reformer's lifetime, and was issued numerous times throughout the 16th century and beyond.

David Chytraeus

David Chytraeus (latinized form of Kochhafe) was a second generation Lutheran reformer. He studied in Tübingen under Joachim Camerarius and in Wittenberg under Melanchthon. Following the Schmalkaldic War, he returned to Wittenberg where he lectured on Melanchthon's Loci Communes. He was actively involved in the formulation of the Torgau Articles of 1574 and the Formula of Concord of 1577, which became the defining documents of Lutheranism. His views on theological education are found in his *Oratio in repetitionem locorum communium* D. Philippi (discourse on a review of Dr. Philipp's basic terms), his lectures on Melanchthon's *Loci Communes*, first published in 1549. He follows his teacher's method quite closely, but attempts a synthesis of the approaches of Melanchthon's loci-method and Luther's hermeneutical triad by explaining Luther's principle of *meditatio* in terms of Melanchthon's twice daily Bible study.[21] By emphasizing the *meditatio* and affirming both Luther's practice oriented hermeneutic and Melanchthon's systematized pedagogy, Chytraeus developed an approach to theological education that came to characterize Lutheran seminary training for years to come.

4. Study and Examinations

For the rest of this presentation I shall present several 16th century documents pertaining to the study of theology. Including three list of topics the knowledge of which was considered essential for theological education. The first of these is a list developed by Philipp Melanchthon to be used by the University of Wittenberg in the examination of candidates for ordination. The second is the table of contents for a theological textbook, the third is a study list of theological topics, and the fourth is another theological textbook, composed in question and answer format. Included are also two 16th century dissertations, presided over by the Lutheran theologian Jacob Andreae at the University of Wittenberg.

Philipp Melanchthon, *Examen Eorum / Der Ordinanden Examen*

Melanchthon, Philipp, 1497-1560.

Examen eorum, qui audiuntur ante ritum publicae ordinationis, qua commendatur eis ministerium Euangelii. Traditum VVitebergae, Anno 1554 Philp. Melanthon. Vitebergae : excudebat Iohannes Crato, Anno M. D. LXIIII. [400] p. (last p. blank); 17 cm. (8vo); A-Z8 a-b8 (b8 verso blank); VD16 M3935; medallion woodcut portrait of Melanchthon on title page.

Bound with Der Ordinanden Examen: Wie es in der Kirchen zu Wittemberg gehalten wird : Darinnen die Summa christlicher Lere begriffen, allen Gottesfürchtigen nützlich vnd notwendig zu wissen. Geschrieben durch Herrn Philip. Melan. [Gedruckt zu Leipzig: durch Jacobum Berwaldt], [1565?]. 120 leaves; 17 cm. (8vo); A-P8 (P8 verso blank); VD16 M3922

This work was first published by Melanchthon in 1554 in both Latin and German, and was revised and reissued annually even after Melanchthon's death in 1560. It consists of a series of questions—with answers—asked of candidates for ordination at the University of Wittenberg. The example provided here is a Latin printing from 1564 bound with a German printing, probably issued in 1565. Below is the table of contents from the German version. It is structured in three parts: doctrine, works and sacraments. It is noteworthy that the introductory sentence emphasizes that this knowledge is to be used for the proper instruction of the people. The practical orientation of the pastor's training is repeated at the end of the document, where the student is charged to apply what he has learned to his sermons, and continue to draw on his education for his own edification, penance, consolation and salvation. Shown below is a translation of the table of contents from the German edition.

On Doctrine

Let us consider that the candidates for ordination be diligently examined in all these articles, the review of which shall provide good instruction for the people.

On the difference between Christian doctrine and pagan religion, as well as other sects. fol. 8

On the eternal nature of God. 9

On the three persons within God. 9

On the purification of both natures in Christ, born of a virgin. 13

On the difference between Christian prayer and pagan prayer. 15

On the creation of all creatures. 16

On the fall of the first humans. 17

On Christian freedom. 91

On the law of Moses, and the differences between the three parts of the law. 92

On marriage. 97

On marriage vows. 102

On secular authority. 110

These are the essential questions which one shall ask the candidates for ordination, which one shall teach them and of which one shall remind them. So that they shall make proper use of these questions in their sermons. Thus they may have a clear and thorough summary of Christian doctrine, which they can themselves consider and remember, and which is necessary for their penance, their faith, their proper prayer, their consolation in sadness, and their own salvation. These questions are also to be repeated during visitations of pastors and people.

Wolfgang Musculus, *Loci communes in usus sacrae theologiae candidatorum*

Loci communes in usus sacrae theologiae candidatorum parati per VVolfgangum Musculum Dusanum ; Adiectus est etiam rerum & uerborum memorabilium index. Basileae: Ex officina Heruagiana, anno 1560. [24], 827, [1] p.; 33 cm. (fol.); VD16 M7292; printer's device on title page, and in colophon, initials (historiated and decorated); printed marginal notes; Pitts Theology Library copy bound in two volumes in old bordered and paneled pigskin over beveled wooden boards, tooled in blind, with brass and leather clasps, old marginalia, from the library of J. Frid. Zieglerii, 1816, with his signature.

Wolfgang Musculus (1497-1563) came from the Lorraine region and studied theology at a Benedictine monastery in the Palatinate. He left the order in 1527 after being introduced to the teachings of Luther. He served as a pastor in Strasburg and Augsburg, and eventually took a position teaching theology at the University of Bern. Theologically he stood closer to the Zwinglian reform movement, but was strongly involved in mediations between the Zwinglian and Lutheran churches.[22] The work presented here is a collection of "basic terms" (loci communes) to be used by candidates for theological study. It is not presented in the form of questions and answers, but rather in narrative style, comparable to Melanchthon's Loci communes theologicarum. Below is a translation of the table of contents. The general ordering of topic is remarkably similar to that found in Melanchthon's *Examen eorum /Der Ordinanden Examen*.

(What follows is the list of subjects, presented in proper order)

1 On God. 2 On the divinity of Christ. 3 On the divinity of the Holy Spirit. 4 On the works of God. 5 On the categories of creation. 6 On the fall of angels. 7 On the creation of humans. 8 On the fall of humanity 9 On the freedom of the will. 10 On sin. 11 On laws. 12 On the Ten Commandments. 13 On the repeal of the will. 14 On the covenant and testament of God. 15 On the difference between the Old and New Testament. 16 On the grace of God. 17 On the redemption by the word. 18 On the incarnation of the word. 19 On the dispensation of God's grace and the salvation of humans. 20 On the Gospel.

21 On the sacred scriptures. 22 On the servants of the word. 23 On faith. 24 On election and reprobation. 25 On penance. 26 On justification. 27 On good works. 28 On divine merits. 29 On the forgiveness of sins. 30 On the priestly office in the New Testament. 31 On the church. 32 On the categories of sacraments. 33 On baptism. 34 On the Lord's Supper. 35 On the Catholic mass. 36 On the true worship of God. 37 On the worship of angels. 38 Why it is difficult to depart from false worship. 39 On the new teaching. 40 On human traditions. 41 On the name of God. 42 On the nature of God. 43 On the sufficiency of God. 44 On omnipotence. 45 On God's will. 46 On God's truth. 47 On God's goodness. 48 On God's love for humanity. 49 On God's compassion. 50 On God's power and dominion. 51 On God's justice. 52 On God's providence. 53 On God's presence. 54 On the wrath of God. 55 On God's judgment. 56 On the knowledge of God. 57. On hope. 58 On despair. 59 On the for God, for one's neighbor and one's brother. 60 On the fear of God. 61. On obedience to God. 62 On prayer. 63 On vows. 64 On the suffering of God. 65 On persecution. 66 On patience. 67 On heresy. 68 On schism. 69 On civil administrators.

Valentin Wanner, *Sylva locorum communium theologicorum*

Valentini Vannii Sylua Locorum communium Theologicorum, in iustum ordinem, certasq[ue] classes digesta : Item, tabula, continens meqodw analutikh sacrarum literarum, totiusq[ue] scripturae capita: ad quae omnes reliqui totius Theologiae Loci, tanquam ad suos fontes reduci possunt Autore M. Melchiore Speccero. Argentine [i.e. Strassburg]: Christianus Mylius exprimebat, Anno 1563.[2], 123, [3] p. (last 2 p. blank); 16 cm. (8vo); A-H8 (H8 blank); not in VD16.

Valentin Wanner (also Vannius, d. 1567), was a Cistercian monk, educated at the Monastery of Maulbronn and the University of Heidelberg. He abandoned monastic life during the time of the peasant revolts, and joined the Reformation movement in the early 1530s. He served as Lutheran pastor in several Swabian towns until he was called in 1558 develop a boarding school at his former monastery of Maulbronn. This school eventually developed into a seminary that was to become an important center of Lutheran education in Southwest Germany. It was attended by such men as Johannes Kepler, Friedrich Hölderlin and Hermann Hesse (who ran away from the boarding school, and event which found its way into at least two of his novels). The work presented here is an index of theological subjects ordered and arranged by Wanner, issued with an analytical table prepared by Melchior Specker, and by a treatise on theological study by David Chytraeus, and another table of philosophical subjects by Johannes Velcurio. Below is a translation of an excerpt of Wanner's index (which has a total of 382 entries). It is noteworthy that it contains neither a question-and-answer like discussion, nor a narrative explanation. The list of subjects is, however, significantly more detailed than the tables of content of the previous two works.

Part two, on man

Chapter One: 57 Man. 58 Nomenclature for humans beings. 59 The conception of humans. 60 The birth of humans. 61 Male and female. 62 The body and the good of the body. 63 The soul and the good of the soul. 64 Dignity and dominion of human beings.

65 Human offices. 66 Human weakness. 67 Human life. 68 Strange and exotic humans. 69 Affection [*storge*]. 70 The ages of man. 71 Pedegree and nobility. 72 The world and the vanities of the world. Chapter II: 73 Human strengths. 74 Reason and intellect are blind in regard to divine matters, 75 The senses and thought lead to evil. 76 The beloved of God is not subject to the law. 77 Freedom of the will. 78 Bondage of the will. 79 Merit. 80 Man is by nature a son of wrath. 81 Sleep and dreams. 82 Natural philosophy. Chapter III: 83 Sin. 84 Original sin. 85 Actual sin. 86 Mortal sin. 87 Venial sin. 88 Other sins. 89 Sin is the sinner's recompense. 90 Conscience. 91 That which the irreverend fears, will be his downfall. 92 Not to produce evil, but to bring out the good. 93 The wages of sin are death. Chapter IIII: 94 Death. 94 Death of the body. 96 Death of the soul. 97 Death of the saints. 98 Death of sinners. Burial and funeral of the dead. 100 Testament and a man's last will. 101 Purgatory. 102 Hell. 103 Satan. 104 Satan as the author of all evil.

Leonhard Culmann, *Disputationes seu argumentationes theologicae*

Culmann, Leonhard, 1498?-1562.

Disputationes seu argumentationes theologicae, utiles ijs, qui sacris initiari et se examini subijcere uolunt collectae per Leonhardum Culmannum Craylsheimensem ac denuo ab ipso actuae & recognitae. Norimbergae: apud Ioannem Daubman, M. D. L. I. [1551]. [12], 424, [6] p.; 15 cm. (8vo); A10 B-Z8 a-d8 e4 (-e4); VD16 C6249; title in architectural woodcut border, initials, printer's device in colophon, index; Pitts Theology Library copy bound in blind-tooled panelled alum-tawed pigskin over paper boards, with the initials A? H on the front cover.

Leonhard Culmann (1498?-1562) was a Lutheran theologian, educator and playwright. He was educated at the University of Erfurt and served as pastor in Nuremberg, until he was removed from his position in 1555 for his allegiance to Andreas Osiander's doctrine of justification. He eventually found employment as a pastor in Bernheim in Swabia.[23] His work as an educator was primarily concentrated on public education, but the work at hand is a compilation of questions and arguments for university students preparing for theological examinations. First published in 1546, it represents a classic example of a textbook or workbook. It generally follows the medieval quaestio format of theological inquiry, in which a list of disputed statements (quaestio) are followed by the author's response (respondeo), and a list of answers to the initial list of statements. It is also significant to note that the book contains a topical index. The copy shown here is heavily annotated, providing good evidence of having been used in preparation for theological examinations. The examples shown below are English translations of selected passages.

I. Tell me, dear Culmann, if you want me to accompany you on a walk during which we may to discuss sacred matters in a manner according to our custom.

II. The idea is pleasing, for a walk undertaken in this manner is less wearisome, and I am used to walk about almost always by myself to consider God's wondrous works in this most pleasant field. Tell me about which matters we shall talk.

III. On theological matters, especially on God.

Tell me please, what may God be?

He is incorporeal substance, uncreated, best and greatest, knowing and moving everything.

The Father.

He is God, begetting the Son and emitting the Holy Spirit.

The Son.

He is God, begotten by the Father, saving human beings.

The Holy Spirit.

He is God, proceeding from the Father and the Son, sanctifying everything.

What are the persons of the Trinity?

There is a single divine essence, but to it is attributed the persons: Father, Son and Holy Spirit, whose substance is of equal measure in greatness, infinity, wisdom, goodness, justice and compassion.

What does "person" mean?

Person means substance, understanding, indivisible unknowable.

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pp. 24-5

Why is the Law to be taught.

First, for the sake of outward discipline. According to Paul's first letter to Timothy, the law was laid down for the lawless, in order to discipline people to come to Christ. As Paul says in Galatians 3, the law was our disciplinarian until Christ came.

What is the second reason for it to be taught?

So that it may call to point out, to cause to fear, and to adjudicate moral awareness. Romans 3. By the law comes recognition of sin. Also chapter 4, the law brings wrath.

Third, why is the law retained?

So that the saints may know the works that God requires, through which they can show obedience to God.

What are the parts of the law?

Ceremonial, judicial, ethical.

Which parts are to be abolished, which are to be kept?

Ethical laws remain in effect. Ceremonial and judicial laws, which are particular to people are to be abolished.

Counterpoint.

The commandment of the Sabbath is a ceremonial law. However, we observe this law. Therefore, also ceremonial laws apply to us.

I respond.

Ceremonial laws, which are natural, apply to us. Also, the commandment of the Sabbath is partly ceremonial and partly ethical. However, laws which are *ad species* and not *ad genus* are to be abolished . . .

pp. 287-9

On the Invocation of the saints.

Are the saints to be invoked?

No, for we do not have this obligation.

Why are we not obliged to invoke the saints, please tell me another reason?

Because, when we invoke them, we attribute omnipotence to them, that wherever they are, current or former, they understand the impulse of our hearts, and that they could and would wish to help. That, however, is only particular to God.

Give an example.

All who are invoked are attributed omnipotence. Holy Mary is not to be attributed omnipotence. Therefore she is not to be invoked.

Do you have another reason why the saints are not to be invoked?

I have. For God ordained that he be invoked, in saying: On the day of tribulation, you will invoke me, I shall rescue you, and you shall glorify me, not Peter or Paul or Mary. Therefore, whenever you ask of the Father in my name, not Peter's or Mary's, I shall give to you.

But do we pray for the living?

That is certainly correct, which is why Paul teaches us to pray for each other.

Go on!

If it is possible to ask the living saints to pray for us, then we can also ask the dead.

I respond.

I reject this conclusion. For regarding them [the living] we have the clear charge that God wishes that we pray for each other. Regarding the dead, however, we do not have this charge. Finally, it is prohibited to inquire the truth from the dead.

Academic Dissertations

Academic dissertations prior to the 20th century were quite different in nature and purpose from modern dissertations.[24] They were significantly shorter (usually between 8 and 20 pages in length), and were not designed to be independent research projects of doctoral candidates. Rather, they were discourses written by a professor and presented be defended by a student, usually in a public setting. Thus, they constituted the third component of a university education, in addition to lectures and private studies. They are perhaps best compared to modern seminar papers, and the practice of conducting seminars for advanced students certainly grew out of the tradition of these dissertations. Academic dissertations date back to the late Middle Ages, but they acquired a higher significance during and after the 16th century. The idea of a public debate and of "testing an argument" is also congruent with Luther's idea of tentatio or "trial" [of an idea]. The printing cost for a dissertation was assumed by the student, thus also providing a professor with the opportunity to publish his ideas. G. Kaufmann in an article from 1894 describes the situation as follows:

> Professors would use this opportunity to print treatises for no publisher could be found, but which a young student or wealthy scholar would happily commission for printing if he could be persuaded to act as the respondent. He would then appear on the title page of a learned treatise in the honorable position of a successfully defending scholar who has mastered the material, since the laws and conventions governing disputations insured against an embarrassing defeat, and would thus earn for himself a publication, the benefits of which were comparable to modern doctoral dissertations. In fact, the respondent would often use this opportunity for promotion [i.e. to secure for himself a doctoral degree], in which case the tract was called a pro gradu disputation [i.e. disputation for a degree]. Hence, there was agreement on all sides.[25]

The two examples given below were offered by Jakob Andreae, Provost and professor of theology at the University of Tübingen. He was one of the main contributors to the composition of both the Formula of Concord (1570) and the Book of Concord (1580), foundational document of the Lutheran Church. It is noteworthy that the title page invokes God, calling to mind the emphasis by both Luther, Melanchthon and Chyrtraeus than all study should begin with prayer.

> *Disputatio de Antichristo*
> *De qua*
> *Deo vero et trino, creatore, redemptore et illustratore humani generis iuvante: Praeside reverendo, & clarissimo viro, D. Iacobo Andreae, Doctore Theologo, Tubingensis Ecclesiae Praeposito, & Academiae Cancellario dignissimo, Praeceptore & Patrono suo perpetua observatia colendo: M. Christophorus Hermannus, Kirchemius, Ecclesiae Essligensis pastor, 17. Septemb. hora 6 in aula nova, pro parte virilis respondebit.*
> *Tubingae M.D.LXXII*

> Disputation on the Antichrist
> For which the true and triune God, creator, redeemer and enlightener of the human race may provide help: Presided over by the reverend and most brilliant man, Mr. Jakob Andreae, Doctor of Theology, head of the church of Tübingen, most dignified Chanellor of the Academy, tending to her perpetual observances as principal and patron. Mr. Christoph Hermann of Kirchheim, pastor of the church in Esslingen shall respond to the extent of his ability. Sept. 17, 6 o'clock in the new auditorium.
> Tübingen 1572

> *Disputatio de ecclesia*
> *Deo opt. Max. Patre salvatoris nostri Jesu Christi, Spirito Suo Sancto iuvante.*

Praeside reverendo et clarissimo viro, Iacobo Andreae sacrosanctae theologiae doctore & professore, ecclesiae & academiae Tubingensis Praeposito & Cancellario dignissimo, D. ac Praeceptore suo omni observantia colendo, M. Georgius Esslingensis, ad subjectas conclusiones, loco solito, 12. Iunii, exercitii causa respondere conabitur.
Tubingae M.D.LXXIII

Disputation on the church.
To the most excellent and greatest God, Father of our Savior Jesus Christ, may his holy Spirit offer help.
Presiding, the reverend and most brilliant man, Jakob Andreae, consecrated as Doctor and Professor of theology, head and most dignified Chancellor of the church and academy of Tübingen, tending to all her observances as Master and Principal. Mr. Georg Schutz of esslingen, shall attempt to respond for the purpose of exercise to the proposed conclusions, in the usual place, June 12.
Tübingen, 1573

Endnotes

1 Luther, Martin "Preface to the Small Catechism" in *Concordia: The Lutheran Confessions,* ed. Paul T. McCain (St. Louis: Concordia Publishing House, 2005), 313.
2 Hoeppner Moran, Jo Ann. "Education." In *The Oxford Encyclopedia of the Reformation vol. 2*, ed. Hans J. Hillerbrand (New York: Oxford University Press, 1996, p. 19-28), 19.
3 Nieden, Marcel. *Die Erfindung des Theologen: Wittenberger Anweisungen zum Theologiestudium im Zeitalter von Reformation und Konfessionalisierung.* (Tübingen: Mohr Siebeck, 2006), 21.
4 Ibid., 21-2.
5 Ibid. 20.
6 Ibid. 22.
7 Hoeppner Moran, "Education", p. 20.
8 Nieden, *Erfindung des Theologen,* p. 24.
9 Cited in ibid.: *Ain byschof sol kein pfarrkirchen mit keinem besetzen, er pringt den von ainer hohen school brief und Insigel, das er wirdig sey, ain pfarr auszerichten, Zuo dem so auch der bischof ain solichen verhörn wan er sol zo dem mindesten ain bacularius sein.*
10 Nieden cites 5% for German universities after 1450. Ibid., 24.
11 Overfield, James. "University Studies and the Clergy in Pre-Reformation Germany." In *Rebirth, Reform and Resilience: Universities in Transition 1300-1700*, eds. James Kittelson & P. Transue (Columbus: Ohio State University Press, 1984, p. 254-292), 270.
12 Tracy, James, "Erasmus, Desiderius" In *Encyclopaedia Britannica Online* http://search.eb.com/eb/article-9106053 (accessed June 14 2008).
13 The New Testament portion of the *Complutensian Polyglot* was complete and printed in 1514, but publication was delayed while the Old Testament was being completed. In the meantime, Erasmus obtained the exclusive publication rights for the printed Greek New Testament.
14 O'Rourke Boyle, Marjorie. *Erasmus on Language and Method in Theology* (Toronto: University of Toronto Press, 1978), 22.

[15] Ibid, 118.

[16] Nieden, *Erfindung des Theologen,* 49.

[17] Ibid., 42-3.

[18] Ibid., 82-5.

[19] It could be argued that these four steps roughly correspond to the hermeneutical quadriga that characterized early medieval biblical exegesis, and which posited four senses of meaning for the reading of scripture: literal, allegorical, moral and anagogical.

[20] Nieden, *Erfindung des Theologen*, 71-2.

[21] Ibid., 93.

[22] Lohmann, Hartmut. „Musculus." *Biographisch-Bibliographisches Kirchenlexikon VI.* 1993. http://www.bautz.de/bbkl/m/musculus_w.shtml (Accessed 14. June 2008).

[23] Knedlik, Manfred. „Culmann." *Biographisch-Bibliographisches Kirchenlexikon XX.* 2002. http://www.bautz.de/bbkl/c/culmann_l.shtml (Accessed 14. June 2008).

[24] I have provided a fuller discussion of pre-20th century theological dissertations at the Annual ATLA meeting in Austin, TX, cf. Siedlecki, Armin. "Dissertations of the Past: The Production of Academic Theses at European Universities in the 17th and 18th Centuries." *American Theological Library Association Summary of Proceedings.* (Chicago: ATLA, 2005), 102-122.

[25] G. Kaufmann "Zur Geschichte der academischen Grade und Disputationen" *Zentralblatt für Bibliothekswesen* XI,5 (Mai 1894) : 201-225; 222.

RDA Update Panel—Part 1
by
Judy Knop, ATLA Representative to CC:DA

In this presentation, I will attempt to describe the conceptual shift I believe catalogers will be asked to make when RDA (Resource Description and Access) is published next year. Following that, I will provide an update to the current state of the draft and indicate some of the important decisions the Joint Steering Committee (JSC) have made. I will end with an indication of the current timeline for final review and publication.

Demystifying RDA

In order to understand RDA, one must understand FRBR (Functional Requirements for Bibliographic Records) and FRAD (Functional Requirements for Authority Data), so we begin there.

Just as the shift from incandescent bulbs to compact fluorescent bulbs represents a shift in our thinking about light bulbs, FRBR/FRAD and RDA require a conceptual shift in our thinking about library catalogs and cataloging.

Traditional Catalogs

I searched the WorldCat database for C.S. Lewis's *Chronicles of Narnia*. I was presented with a screen of 180 matches arranged in groups by type, subarranged by date of publication or no date given. When I clicked on the line for 98 books, I was presented with a list in alphabetical order by title. Since each brief listing began with the author, the list appeared to be in random order.

A patron wanting a specific edition would have to refine the search, or look through the list of 98 titles to find the one wanted. Many current library catalogs work this way.

What if we could present the data in an organized manner, with each type of resource, each translation, each variation of the text sorted in an intelligible way.

Catalog arranged by FRBR principles:

- Lewis, C. S. (Clive Staples), 1898-1963.
  Chronicles of Narnia
- + Print.
- + English. Complete chronicles of Narnia. Illustrated by Pauline Baynes.
- + London : Collins, 1998. 523 p. : col. ill. ; 29 cm.
- + Copy in stacks
- + Copy in special collections. Does not circulate
- + Harmondsworth, Middlesex : Penguin Books, 1965. 7 v. : ill. ; 18 cm.
- + New York : HarperCollins, 2000. 523 p. : col. Ill. : 29 cm.
- + German. Die Chroniken von Narnia. Mit handkolorieten Ill. von Pauline Baynes
- + Wien : Ueberreuter, 2005. 523 p. : ill. ; 29 cm.
- + Italian. Le cronache di Narnia. Illustrazioni di Pauline Baynes.
- + Nuova ed. Milano : Mondadori, 2005- 3 v. : ill. ; 23 cm.
- + Russian. Perevod s angliiskogo N. Trauberg.
- + Moskva : EKSMO, 2002. 990 p. : ill. ; 22 cm.

- + Russian. Perevod s angliiskogo O.B. Bukhinoi.
- + Moskva : Kosmopolis, 1991. 683 p. : ill. ; 22 cm.
- + Videorecording.
- + English. Prince Caspian and the voyage of the dawn treader.
- + Wonderworks, 1989. 2 VHS video cassettes, 174 min., Color, Not rated
- + Dutch. Narnia : de musical : de leeuw, de heks en de kleerkast.
- + Hilversum : Just Entertainment, cop. 2006. 1 dvd-video (160 min.) .

That is the aim of a FRBR catalog. The computer automatically arranges the display by works, then by expressions, then by manifestations, then by items.

This display represents a much easier presentation for users to understand than our traditional display. Here they don't have to page through 5, 7 or 10 screens of manifestations, arranged in no perceivable order to find the particular edition they need. They can see at a glance the important information about each expression and manifestation. If they want an English edition and don't particularly care which one, they could put a hold at the expression level and get whichever manifestation returned first. If they want a particular edition, they can easily sort out which one will fit their needs.

So, how do we get here from our traditional displays? RDA attempts to show us the way.

RDA Represents a Conceptual Shift

In order to understand RDA, you must understand the theory behind it. I am neither a theoretician nor a philosopher, but I will attempt to give you a glimpse of the theory and philosophy behind FRBR/FRAD.

Cataloging has always been based on conceptual models and those models have been increasing in complexity as the resources we catalog have increased in complexity.

The earliest library catalogs were inventories, simple lists of items owned by a particular library. To use an RDA term, this is a "one-entity" model, since the only entity recognized was the one copy being cataloged. Rare book and manuscript libraries often represent one-entity models, since they are describing one unique copy of a resource.

A "two-entity model" would be exemplified by catalogs which recognize items come in multiple editions. The records are describing manifestations such 1st edition-2nd edition, etc.

A "three-entity model" is exemplified by catalogs which recognize works, editions and copies, using uniform titles to collocate editions and copies with works.

So now FRBR is proposing a "four-entity model" recognizes "text" in addition to works, editions and copies. Thus "text" in the sense of a body of work which has been edited by different persons, or the original language and translations is separate from edition in the sense of 1st ed., 2nd ed., etc.

FRBR is an Entity-Relationship Model (ER)

What does this mean? An entity-relationship model is a technique that specifies the structure of a conceptual model.

There are three kinds of things allowed in an ER model: entities, attributes and relationships.

Entities are things, either physical or abstract, so they can literally be anything.

Relationships are interactions among entities.

Attributes are properties or characteristics of either entities or relationships.

FRBR has taken all the bibliographical entities that have been identified and sorted them into three groups. Let's look at each of these three groups in turn.

Group One Entities

Work <is realized through> **Expression** <is embodied in> **Manifestation** <is exemplified by> **Item.**

Work and Expression reflect intellectual or artistic content. As such, they are abstractions, which cannot exist except in the physical form of manifestations and items.

Manifestation and item reflect physical form. These are the physical embodiments of the intellectual or artistic content.

Group Two Entities

The group 2 entities are **Person, Corporate Body, and Family.** Family is not part of FRBR itself, but was added to RDA by JSC for the use of the archival community.

Group 2 entities represent those responsible for the intellectual or artistic content, the physical production and dissemination, or the custodianship of the entities in Group 1.

A **work** is created by one or more persons, corporate bodies, or families.

An **expression** is realized by one or more persons, corporate bodies, or families.

A **manifestation** is produced by one or more persons, corporate bodies, or families.

An **item** is owned by one or more persons, corporate bodies, or families.

Group 3 Entities

The group 3 entities are: **Concept, Object, Event and Place.**

Group 3 entities represent the subject of works.

A **work** may have as its subject one or more than one concept, object, event and/or place.

A **work** may also have a subject relationship with one or more than one work, expression, manifestation, item, person, corporate body, and/or family.

Attributes

Each entity has attributes associated with it.

Inherent attributes are not only physical characteristics (physical medium and dimensions of an object), but also those which might be characterized as "labeling information (statements appearing on the title page, cover or container).

Externally imputed attributes are assigned identifiers such as ISSN, thematic catalog number.

Attributes inherent in an entity can usually be determined by examining the entity itself; those that are imputed often require reference to an external source.

Relationships

Relationships serve as the vehicle for depicting the link between one entity and another.

There are relationships between Group 1 entities: Work, Expression, Manifestation, Item

There are relationships between Group 1 Entities and Group 2 and Group 3 entities

Group 1 entities to Persons, Corporate bodies, and Families

Group 1 entities to Subject entities

There are also relationships between two or more works, two or more expressions, and two or more manifestations.

Relationships among Group 1 Entities

The **Work**: Agnes Grey / Ana Bronte is realized through the **Expression**: Dutch version, translated by Emy Giphart is embodied by the **Manifestation**: Amsterdam : Veen, 1962 is exemplified by the **Item**: Copy 1 owned by ATLA

Relationships to Persons, Corporate Bodies, Families

There are 4 relationship types linking Group 1 entities to Group 2 entities:

Created by links from Person, Corporate Body or Family to Work
Realized by links from Person, Corporate Body or Family to Expression
Produced by links from Person, Corporate Body or Family to Manifestation
Owned by links from Person, Corporate Body or Family to Item.

Relationships Connecting the Entity Work to All Other Entities by Subject

The "has as subject" relationship indicates that any of the entities in the model, including another work, may be the subject of a work.

Work:

May be about a concept, object, event, place
May be about a person, corporate body, family
May be about an expression, manifestation, Item
May be about another work

Links ensure that a subject is linked to its individual work and that all works relevant to a particular subject are linked to that subject.

RDA Implementation Scenarios

The JSC has put together three scenarios to illustrate the possible ways RDA can be used. See the PDF document on the Joint Steering Committee website for the diagrams and the explanation (http://www.collectionscanada.gc.ca/jsc/docs/5editor2.pdf)

Same Actions, Different Patterns

Every day, we determine the attributes which relate to each of the Group 1 entities. We just don't think of them that way:

To create a catalog record:

Determine main entry, uniform title, subject headings (Work)
Transcribe info about translators, scales of maps, playing times of CDs (Expression)
Transcribe places of publication, publisher, dates of publication (Manifestation)
Create call nos. and add holdings info (Items)

Allyson Carlyle, in Understanding FRBR as a Conceptual Model, stated it succinctly:

"To create a cataloging record, I determine a main entry (work) citation, usually consisting of a creator's name, and a title or uniform title or a title or uniform title by itself—attributes describing a work. I also transcribe information about translators of texts, scales of maps, playing times of CDs—attributes describing expressions. I transcribe places of publication, publisher names, and dates of publication—attributes describing manifestations. I create call numbers and add holdings information—attributes describing items."

So in this brave new world, we will be doing the same things, just organizing them in a new way.

Don't Panic

Since about 75% of the works we catalog have only one work, one expression, and one manifestation, it would not make sense to create up to eleven records for each one!

Those working on this promise that the computer will do all this work behind the scenes. We will be building the records by searching for the identifiers and adding them to the record we are building. Then the computer will extract the various records.

If you go to http://dublincore.org/dcmirdataskgroup/Scenarios?action=print you can see a set of scenarios different catalogers have set up to show how they conceive of a cataloger working in an RDA world. There are currently five scenarios posted there.

RDA Organization

- Sections 1: Recording attributes of manifestation and item
    - Chapter 1: General guidelines
    - Chapter 2: Identifying manifestations and items
    - Chapter 3: Describing carriers
    - Chapter 4: Providing acquisition and access information
- Section 2: Recording attributes of work and expression
    - Chapter 5: General guidelines
    - Chapter 6: Identifying works and expressions
    - Chapter 7: Describing additional attributes of works and expressions
- Section 3: Recording attributes of person, family, and corporate body
    - Chapter 8: General guidelines
    - Chapter 9: Identifying persons
    - Chapter 10: Identifying families
    - Chapter 11: Identifying corporate bodies
- Section 4: Recording attributes of concept, object, event and place
    - Chapter 12: General guidelines
    - Chapter 13: Identifying concepts
    - Chapter 14: Identifying objects
    - Chapter 15: Identifying events
    - Chapter 16: Identifying places
- Section 5: Recording primary relationships between work, expression, manifestation, and item
    - Chapter 17: General guidelines
- Section 6: Recording relationships to persons, families and corporate bodies
    - Chapter 18: General guidelines
    - Chapter 19: Associated with work
    - Chapter 20: Associated with expression
    - Chapter 21: Associated with manifestation

Chapter 22: Associated with item

Section 7: Recording subject relationships

Chapter 23: General guidelines

Section 8: Recording relationships between works, expressions, manifestations, and items

Chapter 24: General guidelines

Chapter 25: Related works

Chapter 26: Related expressions

Chapter 27: Related manifestations

Chapter 28: Related items

Section 9: Recording relationships between persons, families, and corporate bodies

Chapter 29: General guidelines

Chapter 30: Related persons

Chapter 31: Related families

Chapter 32: Related corporate bodies

Section 10: Recording relationships between concepts, objects, events, places

Chapter 33: General guidelines

Chapter 34: Related concepts

Chapter 35: Related objects

Chapter 36: Related events

Chapter 37: Related places

Appendices:

A. Capitalization
B. Abbreviations
C. Initial articles
D. Record syntaxes for descriptive data
E. Record syntaxes for access point control data
F. Additional instructions on names of persons
G. Titles of nobility, terms of rank, etc.
H. Conversion of dates to the Gregorian calendar
I. Delete
J. Relationship designators: Relationships between a resource and persons, families, and corporate bodies associated with a resource
K. Relationship designators: Relationships between works, expressions, manifestations, items
L. Relationship designators: Relationships between persons, families, corporate bodies
M. Relationship designators: Relationships between concepts, objects, events and places

Glossary

Index

Numbering of the Rules

Instead of the AACR2 numbering using alternating numbers and letters, RDA is using all numbers, with each sentence/paragraph numbered. So citing a rule might involve 6 or 7 or more levels of numbers. 5.9.0.3.3.1 is not an unusual pattern. Laughter would frequently erupt at CC:DA meetings when someone tried to cite a rule because of the ridiculously long series of numbers needing to be cited.

Intelligibility

"LC has offered a cataloger specialist to serve as an editor to improve the language and readability of RDA" (Marcum's response to the Future of Bibliographic Control report – p. 49)

There have been continuing vociferous criticism of RDA in terms of intelligibility. Definitions are circular and/or contextual (redefined in terms of the particular chapter). Rules are written in such a convoluted manner as to be unintelligible. The problem with having someone rewrite the text for readability is fitting the current timeline. JSC has been adamant about meeting their current timeline.

Features of the Online Version

ALA Publishing is promising to put out a "super-duper" "whiz-bang" edition in the first release of the online code to make it more attractive.

Cross references to AACR2 rules. This is a controversial feature of the new code. Many CC: DA members objected to its inclusion, but the general feeling was that if it was not included in RDA, someone else would do it, so ALA might as well. It will further enhance the attractiveness of the new code.

Print Version

- Not going to happen, at least not in the initial release!
- Will possibly never happen!
- Alternative proposed:
- Make online less expensive than print
- Create "print derivatives"
- Possibly allow short term subscriptions or per use pricing of the online product

Specific Content Decisions

- Move from "required/optional" to "Core" elements
- Statement of responsibility and additional edition statements added as core elements
- AACR2 21.1B2 (regarding corporate body as creator) will be added to maintain consistency with current cataloging
- "Selections" as a uniform title or as an addition to a uniform title has been affirmed
- Gender: To maintain consistency with international authority files, JSC has decided to keep the gender element in the chapter for identifying persons. However, they dropped the "other" category, since it is not a category in the equivalent authority files.
- Abbreviations: None allowed in transcribed elements of edition statement, places of production/publication/distribution, and names of producers/publishers/distributors, transcription of series statement, or numbering within series or subseries. To enhance collocation in series access points, abbreviations would be allowed

Timeline

JSC has been insistent that RDA must be published early in 2009, regardless of what decisions must be postponed in order for that to happen.

At a meeting held in March 2008, LC, NAL, NLM agreed to proceed jointly to develop, complete, test, analyze costs and benefits, and schedule a decision on implementation of RDA. Testing will include usability testing by bibliographic access production staff as well as compatibility testing with existing records. LC will carry out these tests in 2009

I would not expect the national libraries to be ready to implement RDA until 2010.

Resources for further study of RDA

Carlyle, Allyson. *Understanding FRBR as a Conceptual Model : FRBR and the Bibliographic Unverse*. Library Resources & Technical Services, vol. 50, no. 4 (Oct. 2006), p. 264-273.

Catlaoger Scenarios: http://dublincore.org/dcmirdataskgroup/Scenarios

http://ru.is/kennarar/thorag/cataloguing2007/John_Espley.ppt This is a powerpoint description of the Virtua enhanced searching system – a FRBR catalog

Response to: On the Record : Report of the Library of Congress Working Group on the Future of Bibliographic Control. http://www.loc.gov/bibliographic-future/news/LCQGResponse_DM_053008.pdf

RDA Update Panel—Part 2
by
Richard Lammert, Concordia Theological Seminary

I want to start by underscoring Judy's statement her presentation: "Don't Panic!" *RDA* is still in the process of being written and revisions are still being made; we won't know *exactly* what the end product looks like until sometime next year. The editors of *RDA have* made some changes in rules about which catalogers had complained—the rule about the optional transcription of the author's statement comes to mind.Even after *RDA* is published, we won't know the precise way in which it will be implemented. History of the implementation of past cataloging codes shows that what is written in the codes is not necessarily what gets done. For example, the rules in AACR2 regarding form of names in authority records were mitigated when the Library of Congress adopted "AACR2-compatible" names—something found nowhere in the code. Similarly, AACR2 1.11 was completely revised by the Library of Congress. Reproductions of works were supposed to have information about the original in a note, and information about the reproduction in the body of the entry. The Library of Congress completely reversed this, putting information about the original in the body of the entry, and information about the reproduction in a note. Since almost all catalogers follow the *Library of Congress Rule Interpretations*, almost everybody does the exact opposite of AACR2 1.11.

Thus, we will not know exactly what we have to work with until the Library of Congress and other national libraries review the completed *RDA* and *then* tell us how the code is going to be applied. And since libraries of any kind are by nature conservative, we can expect that there will be no major radical changes, just as we have seen in the past when moving from one code to another.

One might also note that some changes causing major revisions of past practice are completely unrelated to the cataloging code. The Library of Congress's change in allowing death dates to be added to name authority records has caused a large amount of changes in the name authority file, completely apart from provisions of AACR2.

Also of interest is that some of the changes that might seem new have actually been used in the past, but then dropped. The provision of ISBD punctuation as a display alternative that is not carried in the record—assuming this provision will remain as it currently is written—had been the practice of most versions of MARC other than USMARC (now MARC 21). CanMARC, UKMARC, and other flavors of MARC expected the punctuation to be carried by the subfield delimiters. Ironically, as these versions were unified into MARC 21, the previous practice was replaced by the current practice of always adding punctuation to the record, a practice that might now revert to *their* former practice, but a new practice in the United States.

Another reason not to panic is that the adoption of *RDA* does not necessarily require a radical revision to our catalogs. In fact, changing to *RDA cannot* mean a radical revision to our catalogs. Whatever cataloging we produce from 2010 onward must fit somehow into our current catalogs. Judy has demonstrated (JSC Scenario 3 (fig. 1)) that *RDA* can be implemented in an OPAC developed as a flat file with no links—the current state of most catalogs. Now, certainly, to appreciate and use all the potential of *RDA* we must change our catalogs to a relational or object-oriented database; but this will happen gradually and with the use of the computer to help us make that change. The beginning use of RDA can be done rather painlessly with minimal changes to catalogs.

The final reason not to panic is that, in a sense, we catalogers are already doing a fair portion of what *RDA* will require. The focus on the FRBR model and the changes it will require has received the most attention. Actually, much of this information is already included in our current catalogs. If the information were not already included, there would be no way that the various demonstrations of a "FRBRized" catalog could have been accomplished. That these prototype catalogs produce something useful is an indication that many of the relationships brought out by FRBR are already included in current cataloging. The only difference is that *RDA* will require us to think explicitly about such relationships, not implicitly, as we have done up until now.

As Judy mentioned in her presentation, we can expect some form of computerized assistance in producing the various pieces of the new cataloging record. It is not inconceivable that we can continue to catalog pretty much as we have done in the past, and let the computer figure out the implicit relationships and make them explicit—although exactly how that will be done is also yet to be seen.

Every cataloging code has a final arbiter—one who is not the publisher, but the organization(s) using the code. The American Library Association will not be the last word on *RDA*; the only question is who the main authority will be. The main authority up until the present has been the Library of Congress, since their application of AACR2 (and preceding codes) and their rule interpretations have pulled everyone else into line. My only question is whether the Library of Congress will maintain this position. Because the Library of Congress has pulled back from a guiding role in some areas of cataloging (series authorities, to name only one), I am not sure that it will maintain its premier role. Perhaps we will see this role picked up by OCLC.

RDA Update Panel—Part 3
by
Christine Schwartz, Princeton Theological Seminary

Please note: This presentation is an abridged version of slides that Diane Hillmann was kind enough to allow me to use for the RDA Update panel. Diane Hillmann is the Director of Metadata Initiatives at the Information Institute of Syracuse. She is one of the co-chairs of the DCMI/RDA Task Group (http://dublincore.org/dcmirdataskgroup/) and a leader in the field of metadata and standards development. Here is the link to the original version of her slides: http://www.palinet.org/media/Palinet_response2.pdf

Trends in Technical Services: Diane Hillmann's Top Three

- Replacing MARC with a FRBR-aware schema
- Building web-enabled vocabularies
- Changing the business model for data distribution

MARC Must Retire!

- Substituting alternative element sets (MODS, DC, etc.) is not enough (though they are based on XML, which is important!)
- None of the above support the kinds of relationships between information objects that we need
- FRBR displays of legacy are insufficient
- FRBR-based data is essential to improve the user experience

What Do I Mean by RDA?

- When we talk about RDA we tend to think about the textual guidance—the "Rules"
- We need more than Rules, we need a way to express the data created according to those rules—a "schema" or "element set"
- RDA-as-Rules is only moderately more friendly towards data processing than AACR2 was
- Just as MARC was independently developed and didn't "hard code" everything in AACR2, so will RDA and the new Element set be developed separately

Moving Beyond MARC

- The DCMI/RDA Task Group is building the formal representation of RDA elements and value vocabularies
- With this we will be able to move beyond "flat" MARC with minimal loss of legacy data
- Most encoded data can be adequately mapped
- Some textual notes will need more attention--text notes are not processable "as is"
- For examples of the RDA elements and value vocabularies see the NSDL Registry (http://metadataregistry.org)

Building Web-Enabled Vocabularies

- What do we mean by "web-enabled?"
- Identified by a fully-resolvable URI
- Freely available to any application
- The need includes our traditional vocabularies—LCSH, LCNAF, Dewey, etc.
- It also includes a variety of vocabularies we could use in addition to, or instead of, our traditional vocabularies
- Some of these are already encodable in MARC

Changing the Business Model for Data Distribution

- Traditionally we exchanged only with one another through bibliographic utilities
- If the Web is now our platform, we need to exchange data based on an open model
- This means that our one remaining "utility" (OCLC) must work with us to open data distribution fully

Why Distribution Must Change

- Nobody knows how rich our data is unless we make it fully available
- Without open data we cannot adequately compete as data providers
- Disabling our data disables US in the eyes of the rest of the Web
- Promoting a climate of innovation requires that data be easily available for newly developed improvement services
- Promoting innovation is essential for us as we seek to participate in

How Distribution Must Change

- Data must be freely distributed OUTSIDE of applications (inside, too, but that's secondary)
- Broader use of OAI-PMH is a good start
- We should seek out opportunities to "market" our services using our metadata
- Instead of commoditizing DATA, organizations must base their business model on building necessary SERVICES

An Example

- College X digitizes a collection of out of copyright materials on a particular topic
- They have MARC records for the print versions they'd like to modify and distribute via OAI and to search engines
- Currently they may be precluded from redistributing those records based on agreements signed when they captured the original MARC records
- What's wrong with this picture?

Another Example

- Service Y develops a method for substituting vocabulary URIs for text identifiers in MARC records
- They would like to redistribute the new records freely to allow new customers to use them and evaluate the validity of their processes for their own records

- Their original customers are concerned about redistribution—this situation is outside their understanding of what is "allowed"

How Can This Change Happen?

- RDA will license access to the guidance instruction, but the use of the Element set and vocabularies will be open
- LC is working on building registries to open access to LCSH, LCNAF, etc.
- OCLC is building new services which (we hope) will be based on a more open, updated (and clearer) assumptions about data distribution

Links

- The NSDL Registry: http://metadataregistry.org
- The DCMI/RDA Task Group: http://dublincore.org/dcmirdataskgroup/

Reclaiming JTS Library Treasures: The Goldsmith Cataloging Project

by

Sara Spiegel, Library of the Jewish Theological Seminary

Introduction

In April 1966, a fire broke out in the Jewish Theological Seminary Library—an event that left an enormous scar on people minds and in people's hearts. People felt at a loss at the notion that thousands of books were damaged—an estimated 70,000 volumes.

The fire, in some respects, was also a turning point for the library.

New library procedures took place, turning the library into a modern library. A new building was built in 1983. In particular, in the early times of integrating computers in the libraries, books were cataloged in OCLC and RLIN, and an online system, Aleph, was purchased.

The books that escaped the fire of 1966 were always on the library administration's mind, and an area in the new library was designated to house these books and other gifts that came thereafter. This is an area of compact shelving; its purpose was to hold all unprocessed books. The area of unprocessed books grew into two full areas which we called Hi-density.

From its inception, this area was designated to hold restricted books—those books that can not be shelved on the open stacks and won't be circulated, because of their condition and also because of publishing dates from 1800 to 1840.

As of the summer of 1996, the library began looking at the area of the Hi-density, at the same time as we began our retrospective conversion program. We realized that we should catalog books from the Hi-density area only after we'd finished the retrospective conversion of our card catalog.

In the processing world of libraries, and especially in technical services, all is connected. JTS library administration realized that we could not process an enormous amount of books without a viable online catalog.

Parallel to the creation of an online catalog, we decided to start looking at the books in the Hi-density area, from a sorting and weeding point of view.

The library's mission is "to collect, preserve and make available the literary and cultural heritage of the Jewish People." Our collection development guidelines state that we collect books in the broadest and most comprehensive areas of Jewish Studies and areas that relate to it so as to support the research and teaching of the student and faculty at JTS and in fulfillment of the library mission.

The library needed to bring back our treasures to the library collection. The library knew that part of its commitment was to make those books available, as there is no access to many of them. Thus, we looked at it reclaiming treasures by processing the books that were in storage for so many years. The estimate was that, at the very least, we'd have to look at 80,000 books and process many of them.

During the years 1996 to 2002, we concentrated on some sorting and subsequently, due to lack of space, any gift that came to the library was processed right away and never made it to the Hi-density area. A most significant gift was the one that came from the library of the late

Chancellor Professor Louis Finkelstein.

Goldsmith Cataloging Project

In 2003-4 we did a study analyzing the books in Hi-density area focusing on how many books we had, the types of books, and their conditions.

This set our priorities for what we should do first. In 2004 the library wrote a proposal to the Goldsmith Foundation and suggested a multi-year project that would clear one area of the hi-density area and prepare the whole area for special humidity and climate control. The Hi-density area would be changed into a restricted (RST) area of processed books and archives.

Given the fact that the Hi-density area also included collections that came to the library in the last 40 years and were waiting to be processed, the total number of books was much higher than immediately after the fire.

The Project began in 2004 and the mandate was to process 35,000 books and to turn the Hi-density area into a restricted area with humidity-controled climate.

I. The methodology of the project:

As an introduction to our project, I would like to describe the principles of our work. It was planned to be multi-process project; while we began with sorting, after a while we added the cataloging, and the post-processing, etc. This meant that another step was added while the previous steps were still underway. It was planned as a project that would start and grow in parallel performing tasks.

For each step we assigned specific person or team to carry out the task while integrating our work with the outsourcing company.

Assessment:

In the planning stage of the project, we assesed the following:

a. Amount of books that have to be processed, the condition of the books; we realized that we had two physical areas of unprocessed books and many of them were in bad condition.

The proposal to the Goldsmith Foundation was that we would look at the books and decide which ones we were going to process and which we'd discard from the collection.

b. We did a small study of how many books will be copy 1 and how many will be copy 2 and added volumes. The results were that 25% should be copy 2. Therefore, we decided to commit to process 35,000 which 25% would be copy 2 and added volumes and 75% will be additional records to Aleph.

The plan was to turn the area into an active humidity control area of restricted books. All books dated 1801 to 1840 and all books that were in bad condition would be housed in the RST area.

A. Sorting

We have two volunteers who are book collectors and experts in Judaica: Dr. Alfred Moldovan and Mr. Abraham Kremer. At this point, they have worked in our department for the last five years, two days a week. Their contribution to the project is extremely significant. From day one, they looked at each book and marked it with one of following categories: rare, save and sell.

Rare - books that are defined as scarce or rare according to our library definition of rare, which includes dates of publication from 1450 to 1800.

Save - books that belong in our collection according to the library mission and contribute to the needs of our faculty and students.

Sell - books that did not seem to belong in our library, as their content did not fit our collection development guidelines.

In the process, we brought into our department many book trucks, and after an additional screening we placed the books back in a storage area to be cataloged later on.

Given the expertise of our volunteers, we expected that during the sorting process we would concentrate on Latin books and rare books as we need to add Hebraica to our collection without any specific sorting.

Like every other process in this project, the sorting itself changed while we moved along. The sorting began with the goal of looking at a mass of books and separating them according to importance, but as the project progressed, we looked more and more into identifying rare books and later gave them priority in processing.

The question was what to catalog first and what to send first to our outsourcing company. The more we sorted the books the more we looked for rare and scarce material. On the other hand, the more we realized that weeding is part of sorting we saw that there were categories such as non-Judaica that we could easily discard.

B. Creation of short records

A short record was created for each book that we decided to process and that was not found be copy two in our online system. The short records consist of the following fields: author, title, place of publication, and a year. In some cases we added the edition statement. This step was very important—short records were prepared by students, which meant that many records needed later manual examination by our outsourcing company, Backstage. Also, the students found it difficult to decipher the German and Latin.

All books in the project were sent to Backstage Library Works.

Books were coded with a special field in Aleph, our online system. The special field was BAS and the code was = GOLD. This field later turned out to be crucial and gave us an idea of how many books were cataloged. Since all the records were new to the system, the project began at a specific system number in Aleph.

C. Creation of batches of short records on Aleph; send electronic files to Backstage Library Work for cataloging

After a few months of creating short records we sent our first batch to Backstage. This began a long and successful relationship with this company. In the initial stage of the process, we developed a mini-process of working with Backstage. When they received our records, they sent back results and the results themselves were divided into groups—1) How successful they were in their automatic search, and 2) what the manual search would be. Later we asked them to look at our Call Number Index and to add call numbers to the processed records.

No matter what, we were always left with a number of books that would not be matched by Backstage and we planned to catalog those in-house. We considered them as our contribution to the world of knowledge.

The first six batches were about 2,700 to 3,500 records, while the last batch was 7,000; then we added a small batch of a few hundred.

D. Match results from Backstage

When we received the records from Backstage, we added additional coding in aleph and we began the post-processing of the books. We also worked on the unprocessed books from Backstage that turned to be our original cataloging.

We automatically added code GOLDB to all the records that came from Backstage with full cataloging. This meant for us that books in this category were done as copy cataloging. We also asked Backstage to add a code in field 040 that we could identify if a book was done by Backstage.

Short records remained with the same designation BAS = GOLD for books that they could not find.

In the beginning of the process we asked them not to catalog books without a call number and just send us the bibliographic record. After a while we realized that they could add a call number to the records that they found by looking at our own Call number index. These changes in our process saved us a lot of time. In a way, we incorporated their automatic searching and as a manual addition to the record as part of our request from them.

E. Re-code all books

Backstage has their own code of what they did. Now coding of the GOLDSMITH records developed into 3 categories:

- BAS = GOLD for short records
- Bas = GOLDB for all copy cataloging mainly done by Backstage in some cases done by us.
- BAS = GOLDC all in house original cataloging.

F. Process copy 2 and added volumes books

Parallel to creating short records, sending records to be cataloged, and the level of sorting and checking records in Aleph, books that were copy 2 and added volumes were set aside. Those books were processed in-house and were coded in the item level of Aleph and not in the bibliographic level. From the beginning of the testing we estimated that out of the 35,000 of processed books 25% would be added volumes and added copy.

G. Creation of holding and item records on Aleph

We also created holding and item records in Aleph to accompany the cataloging records for books that were automatically downloaded from Backstage. Later, when we did the post-processing, it saved us time to have default holding and items records.

H. Post-processing of books

The last step of the project was to prepare the books for the stacks.

At this stage, we encountered many difficulties, as the books were in bad shape. We knew that we wouldn't have the means to bind them, and some of them could not be sent to binding.

Our first solution was to create boxes that we measured and sent out to CMI to be done. This became a process by itself, so we decided to use archival envelopes.

I'd like to remark that time-wise, the copy cataloging phase of the project was done by someone else, but all the post-processing was done by the library. This turned out to be a long and time-consuming project. In retrospect, I would say that we should have outsourced it as well.

II. Language consideration

The mission of the library is "to collect, preserve and make available the literary and cultural heritage of the Jewish people." Given this mission, we have to look at our collection to understand that we are committed to process all books in Hebrew and Yiddish and we are committed to add books in Judaica, which means that we need experts to help us examining books in English, Latin, German, French and any other language.

III. The team

The work was performed in parallel by different people. The project was directed by our Director of Library Services and managed by senior library staff. The team that was hired for the project began with one full-time librarian for original cataloging, two part-time people for copy cataloging, and one-part time person for post processing.

In reality, our original cataloger left us a year and a half into the project; the person who did the copy cataloging took his position. Also, the person who was responsible for the post-processing was promoted in our library, therefore last summer we had a team of 10-15 students doing most of the post-processing, which we still have to finalize.

The fact that we had a turnover in the proposed personnel encouraged us to turn to Backstage to ask them to add Call number information. In addition, we sent back the file of original records that they did in the first round and asked them to do a manual search. We also asked them to look at JNUL http://jnul.huji.ac.il and Karlshrure, http://www.ubka.uni-karlsruhe.de/hylib/en/kvk.html. We are currently receiving their final results.

IV. Working with outsourcing company

In this presentation I mentioned the importance for incorporating outsourcing work. In retrospect, and as a summary of the issue, the fact that we worked with an outsourcing company was a major decision for us. This by itself contributed to the success of the project and to the fact that we are providing access to so many books.

V. Coding all records

From the beginning of the project we felt that the amount of books would be enormous so we needed to have some statistical control and mark which books were part of the project. We decide to code each record in a code that would be easily retrieved by an Aleph report. Thus, currently we get instant statistics of how many books and if they were copy cataloged or original cataloged.

We decided to add a special field in Aleph: BAS. To all short records we added: GOLD. To books that are done in house as original cataloging we added: GOLDC. To all copy cataloging books we added: GOLDB. Later we expanded GOLDB to GOLDBB for books that were matched with records from JNUL and are in Hebrew only.

VI. The difficulties in post-processing

Post-processing of the books was very difficult as many are in bad—and even deplorable—condition; this affected their location in the library. All rare books are housed in the Rare Book Department and are treated as we treat RBR books. We examined the rest of the books for their condition: many of them are housed in the restricted area, and many went back to the open stacks. They are part of the main collection.

This brought an additional result. Our restricted area, which was relatively small, grew into a large compact shelving area.

VII. Book Discard

There are two types of books that we have discarded from the Hi-density area;

Books that were copy 3 we gave to a book dealer to sell for us.

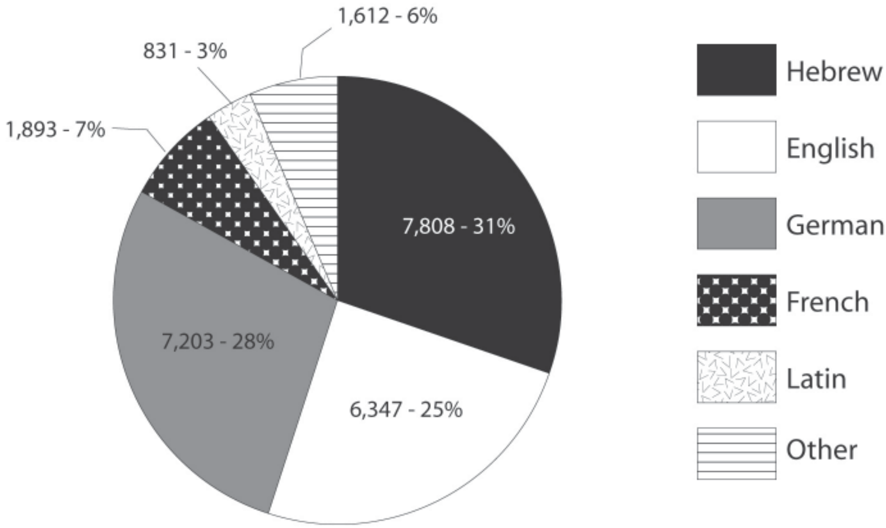
Part of the project was also to identify books that do not belong in our collection. Due to the diligent work of our volunteers we identified many books and sent them to places which take books as a donation.

VIII. Some statistical results:

We can exhaust the data and come up with a lot of statistics but the important one is the amount of books we processed by each category and the results we got from Backstage (aproximage numbers).

A. Copy cataloging - GOLDBB - 21,000
B. Original cataloging - GOLDC - 2,600
C. Not found by Backstage and not done yet - GOLD - 2,100
TOTAL - 26,500
COPY 2 and added – 9,000
TOTAL - 35,500

Languages found in the Goldsmith Project (from the 25,694 books)



Above: This graph represents language distribution of all 25,694 copy cataloged books. Please note that many books are in German, representing scholarship in the nineteenth and early twentieth centuries.

IX. Evaluation

A. What we would have done differently:
   1) Creating short records - we could have been more strict with re-checking what we sent to Backstage, as some of the misses by them were due to our people not recognizing the title pages of the books.
   2) Making sure no periodicals would have entered the system.
   3) Dealing with books that are bound differently.
   4) If Backstage would have better pricing for the original cataloging, or we had more money, I would recommend to do the original cataloging with them.
   5) Staffing turnover.

B. What we were very happy with:
   1) The module - The creation of a module for a project of this size. That will serve us for future projects.
   2) Working with outsourcing company.
   3) Project Structure - Dividing the project into multi faceted, multi task and multi team work.
   4) Pace - The pace by which we moved along was excellent. What we did first and what we do later was clear.
   5) Hands on - Being hands-on during the project was very important. It was dynamic and moved along with strict supervision. There was no down time.

6) Flexibility - in a multiyear project, you have to exercise some level of flexibility in the planning phase. We had people leaving in the middle, we started with one method of post-processing and then switched to another one. We decided that a group of "bound with" books will be dealt at the end.
7) The team was superb at all times. We all felt an enormous sense of performing a mission, of contributing to our national heritage.
8) Expansion of our rare books and restricted collections.

C. Where we stand now:
   1) We have to finish the post processing.
   2) We have to catalog the "bound with" category.

X. Conclusions:

What did we learn from it all? Nowadays for such a project a library needs to work with an outsourcing company.

It is very important to catalog all uncataloged books, look for treasures, and weed what does not belong in your collection.

We accomplished an enormous amount of work with this project. We turned a huge area of 64 ranges of compact shelves into a section of Archives and RST books. As we speak, the library is building the largest area of the RST (compact shelving section). The unprocessed books are now housed in the second area of the compact shelving on 40 compact ranges only.

Expanding of our Rare books collection and Restricted Collection.

By cataloging this vast amount of books we did reclaim treasures and we proved once more that uncataloged books and unprocessed material do not "exist" as far as our readers are concerned.

The goals of reclaiming treasures and making our treasures available to our readers as defined by this project were accomplished.

Above: Some images of books before and after the Goldsmith project

Has Writing Hardware Changed the Role of Research? (Research Behaviors of Theological Educators and Students Panel)
by
Anthony J. Elia, JKM Library

Hardware and the Research Trajectory

March 1, 1873 is an important day in the history of writing, reading, and research, not because a famous author was born or died or discovered they had consumption, not because a classic was first published for the masses to read or for generations of school-children to be dumbfounded by its literary allusions, and not because the United States Congress was considering to enact the Comstock Act, which made it illegal for anyone to send any material deemed "obscene, lewd, and/or lascivious" through the mail, including birth control devices. March 1, 1873 is an important day, because on that day, E. Remington and Sons started production of the first commercial typewriter, the Sholes and Glidden Type-Writer, in Ilion, New York. What makes this invention so important, especially to the topics at hand—chiefly writing and research—is that it effectively doubled, tripled, and quadrupled (and in its greatest moments, quintupled) the writing speed of human beings. From a record accelerated speed of 30 hand-written words per minute in the 1850s, to an exponential 120 words-per-minute half a century later, the ability to put thoughts into written words changed the cerebral dynamics of humankind, and set it on a kinesthetic path of self expression, which has not in the least stopped today, but has in fact continued in new ways.

Now, none of us have attained prestidigital euphoria of the likes of Mrs. Barbara Blackburn of Salem, Oregon, who can type 150 words-per-minute for up to an hour, and has been noted to type between 170 and 212 words-per-minute. That is simply a beautiful madness in its purest typographical form. But this new mechanization, this retooling of writing utensils has an effect upon our ability to concretize thoughts, if not more quickly, at least differently.

A basic chronology categorizes our individual *writing autobiographies*, that is, how we have through out lives learned to use writing implements, which are available to us in our societies and cultures. From crayons, Etch-A-Sketches, and fingers for finger-painting, to pencils, mechanical pens, typewriters, word-processors, and computers, we develop our abilities to use these technologies with hoped for proficiency. What and how we write are also important. These technologies have changed and developed to accommodate speediness, flexibility, sustainability, and our own changing environments. The old-school typewriters developed throughout the early to mid-twentieth century, from strictly mechanical devices to ones powered by electric, which gave them an office-wide edginess that when used, sounded like a daily enactment of electric-shock therapy on fine woven stock paper; but there was a speediness to these new typewriters, which echoed the continuity of a speed-up culture, somewhere between Alvin Toeffler and Reaganomics, racing toward the heydays of 1980s capitalism. Perhaps one of the great new changes in writing hardware came nearly 100 years after Remington's production of the Sholes and Glidden Type-Writer, and this was the development of the all-in-one desktop computer. The HP 9830, introduced in 1972, was just that. And it was a crossover in writing technology, because not only could it be a utility for faster writing, but its corrective abilities would come to be seen as revolutionary—no more corrective tape. The "Word Processor," which was at first an electric typewriter, often equipped with a small computer screen to play with text, was later developed into the word processing now found on all computers—such as Word. The changes that have taken place over the past 135 years have been primarily changes according to speed—the ability to write faster. But in more recent years, especially since the advent of the internet, and all of the developments therein (email, blogs, YouTube, online shopping, IMing), the writing transitions that have become most prominent are that of accommodation, access, and availability. This means that we desire the ability to write quickly, but also wherever we want. And nowhere is this more evident than in the act of text-messaging on cell phones or similar devices. The most outrageously befitting example of this is found in a trend now the rage in Japan. I am talking about young women writing what are called *Cell-Phone Novels*, which they produce in their spare time by text-messaging short passages of their illustrious narratives and emailing them to themselves. Japan's greatest celebrity is a teen-age woman named Rin, who has managed to write a best-selling novel all on her cell-phone, while riding to and from work, all within six months! The novel, titled "Moshimo Kimiga" (If you . . .), was published in January 2007 as a 142-page hardback book. And "her story about a high-school romance and the couple's fight against the girl's illness sold 400,000 copies" by September of that same year (*Japan Times*, Sept. 23, 2007).

Now that we have addressed the issue of the technology of writing, how, you might ask, does this affect research in seminaries and theological education? Many of you might be thinking, "how does hardware affect the way I write and, thus, do research?" How does it? As for myself, I recall my own *writing autobiography* well—as something which spanned writing with crayons, pens, pencils, and brushes to mechanical typewriters, electric typewriters, word processors, and finally computers. And each one of them delectably became an instrument of increased speed, even when I continued to have my own sentimental attachments to that old IBM Electric-Ball, that I pounding away papers on Steinbeck or Tolstoy in high school. I still keep a hand-written journal, which wouldn't be the same if it were typed, word processed, or even text-messaged. But the important issue for us today is *how the research takes place in relation to the hardware itself.* And this came up during several interviews I had done over the past couple years, especially those most recently for my MLS thesis.

A total of 24 interviews were conducted, from which I have culled this information on research and writing. Participants ranged in age from mid-30s to late-60s, and all were seminary faculty, teaching in topics such as Bible, Theology, Ministry, and Ethics. The questions which prompted the responses about hardware were: a) how has technology influenced research—both for you and in general? and b) how has research changed in your lifetime? Before asking these questions, I offered participants the opportunity to define research in their own terms, which afforded a very broad understanding of the word and its associations. But overwhelmingly, without exception, faculty members believe that technology has had both a positive effect on research and has changed the way they go about research.

How so? When it comes to doing research, many people found the ability to find materials to be much easier—technologies such as search engines and the software enabling OPACS have made research quicker, less labor intensive, and more expansive. One participant noted that technology has globalized research, making it more widely available, (Irizarry Interview, April 25, 2007). When it comes to the issue of hardware changes and how these evolutions have affected writing and research, the responses are interestingly wedded to the idea of "getting your thoughts on paper quickly." And the best assessments of an historical change have come from those whose writing and research has changed most dramatically over decades of hardware advancements. One participant, who has been writing and doing research for well over two-decades commented that hardware changes have allowed her to gather information more easily and provided her a greater sense of control and manipulation of texts (Lee Interview, April 25, 2007). Another faculty member told me that while in the middle of writing his doctoral dissertation, he was given access to the newest PC on the market, which had been purchased by a friend in the mid-1980s. He said that "writing by typing . . . my hand got less fatigued on the PC keyboard than either by typewriter or hand, and the plasticity of the text was also far greater," (Cathey Interview). And perhaps the most surprising of these confessions came from a now retired professor of New Testament, who has written several books. He said that when he began doing research in the late 1950s, he began his research by writing in pencil on yellow note pads, skipping lines and being neat in his penmanship. He organized his thoughts in orderly fashion, on note cards or other pieces of paper and ordered them in such a way that would create his research narrative. He bought his first computer in 1985, and enjoyed the word processing and typing capabilities. What he found different also was the idea of a defined versus limitless text: he notes that his writing style and research were formed (or re-formed, even recalibrated) by word processing programs. He told me "when using yellow paper, I saw the parameters of what I wrote, now when I write in Word documents, it is harder to see what I've written on the screen," yet he prefers the newer method, because of the seamlessness of the writing hardware and his ability to produce his thoughts into typed words more quickly than by hand or typewriter. Most surprisingly, this scholar recognized that hardware completely changed his method of researching, turning the process on its head. He claimed that "before, I used index cards to do research, now I just start research by writing in a Word document—before, research dictated writing; now, writing dictates research," (Brawley Interview).

The semiotics scholar Walter Ong noted nearly thirty years ago, that "writing introduces division and alienation, but a higher unity as well. It intensifies the sense of self and fosters more conscious interactions between persons. Writing is consciousness-raising," (Ong, 178-179). When we write and do research, we must recognize this kinesthetic shift, this mental-physical relationship that is writing, which is enabled through instrumentation. We must think about what these hardware changes have meant for us, and what influence they are having upon us and around us. But we must also consider what this means for the future of research: what research is, how it is performed, and if newer hardware technologies will guide us through another age of writing.

Resources

Robert Brawley Interview, (September 2008).

Robert Cathey Interview, (September 2008).

Jose Irizarry Interview, (April 2007).

Jae Won Lee Interview, (April 2007).

Ong, Walter J. *Orality and Literacy: The Technologizing of the Word*. London and New York: Methuen, 1982.

Japan Times (Sept. 23, 2007).

Reading Researching and Writing of MDiv Students: A Preliminary Report (Research Behaviors of Theological Educators and Students Panel)
by
Ruth Gaba, Concordia Theological Seminary

When I was a student at Indiana University Purdue University Indianapolis my professor for Resources in the Social Sciences remarked one day that librarians today find themselves facing the same dilemma as the grounds crew of the university. When one looked down from the fourth floor of the building one could see the sidewalks in front of the library that were made to resemble a sun with paths emanating from a central hub like rays of knowledge going forth from the building. What this pattern of sidewalks did not take into consideration was a classroom building across from the library that did not directly meet any of those sidewalks. For a student to get to what appeared to be the closest door you had to make three turns if you stayed on the sidewalk. Students being who they are simply cut across the grass. Eventually a path formed and at times it became muddy. The path was not pretty from the fourth floor of the library and often dirt and mud got tracked into buildings. So what to do about it? There were basically two choices: put up barriers to force students onto the sidewalks, or lay a new sidewalk. My professor noted that librarians have a similar dilemma. Students make their own way in academia. In researching they will often make their own paths instead of following the ones we set for them. It is then up to librarians to decide if we should be building barriers to force them back to proper research or pave the paths they are making so that they can get to where they need to go safely and cleanly. To stretch a metaphor, my research is to stand at the fourth floor window and discover what paths our students are taking—I then leave it to each library to decide, when a dirt path is found, if that library will build barriers or lay sidewalks.

What I have today is a very preliminary report of my study, "Reading, Researching and Writing of Master of Divinity Students and What Role the Library Plays in these Processes: A Study of Method and Environment." The study is being sponsored by the Chicago Area Theological Librarians Association (CATLA), with additional funding being provided by a publication grant from ATLA.

The study is being conducted at CATLA schools. At this time I want to publicly thank Matt Ostercamp, president of CATLA, first for pushing the study on the CATLA agenda, and equally important, for introducing me to Kate Ganski. Kate is my partner in this process. She was unable to attend the conference this year, but she has been responsible for the literature review, acted as a sounding board for me, and served as my editor.

Today I'm going to touch briefly on the literature review, then talk about my methods, and finally, give a little bit of a taste of what I think I've heard so far. If there is time, I may go into student perceptions of the library.

Literature on study habits (that seems to be the subject heading that got us most of our results) falls into two general categories. The first asserts that proper study methods should be such-and-such, then somebody conducts research (usually via surveys), and they discover that students are not following proper study methods. The second category is more of a marketing, anthropological approach that seeks to discover what students are doing. These employ surveys, interviews, focus groups, and even video logs in an effort to market the library to the students needs.

Both of these groups have the following in common: 1) The studies all focus on one school and one program—most often undergraduates. 2) They start with the assumption that the library should be essential to a student's life. Also, none of the studies we found look at theology students in particular.

So what is different about this study? First, it is task-focused. While I care about the library and it does figure into many of the questions I ask, I don't start with the assumption that they should or must use the library. This study asks about specific academic tasks, namely reading, researching, and writing. Second, it focuses on masters level theology students in programs leading to ordination. I also try to limit participants to students who have completed at least one year of masters level studies. I then look at this type of student at multiple institutions. This approach lets me know what trends are universal among theology students and what trends are tied to denominational or institutional culture.

To gather this information, I've been doing group interviews of five to eight students—ideally two groups per school. The reason for doing a minimum of two groups per school is to create balance. You interview one group and you think you know it all—then the second group comes up with totally different answers and reminds you that you are just scratching the surface.

I've made a habit of calling these "focus groups," but, properly understood, what I'm really doing is a group interview. A focus group only covers three or four questions and the discussion is more free flowing and conceptual. What I'm doing is a group interview. There are move questions and generally each participant answers all of the questions asked. I do employ some focus group techniques when I cover perceptions of their library.

I favor this method for a few reasons. First, unlike a survey, I have a chance for follow-up questions and to clarify things. It is also much more efficient than person to person interviews and less intimidating to the students when there are five of them and one of me. This method also makes it possible for a librarian from the institution to sit in on the groups. For the sake of consistency I even asked one of my colleagues to sit in on the groups conducted at my own institution.

This study is more in the spirit of marketing research than an academic approach. I'm not working on a degree and I have neither the time, money, patience, nor, quite frankly, the skill for full transcriptions, coding, and textual analysis. Also, against the principles fundamental to academic research, I want to influence my subjects. My not so secret agenda is to foster better communication between the library and the students they serve. I want the students to leave with warmer fuzzier feelings toward their library, and perhaps act as ambassadors for it to the rest of the campus.

Now I'm going to outline what a typical day on a campus would be for me. I get there well before the group is scheduled to arrive. My first step is to interview someone familiar with the library and the MDiv program at that particular school. I come from a Lutheran perspective so I need to learn the denominational vocabulary at other schools before I have a chance at understanding what their students are saying. This foundation includes things like how dominant the program is on that campus, the demographic make up of the students, the program's structure (the time it takes to complete the program, the role of internships), and denominational influence in the process after they graduate. I also ask about resident vs. off campus living and, lastly, what sort of bibliographic instruction is offered or required.

After that I tour the library. That way if a student says, "I like to read over by the big windows," I know what windows he or she is talking about. I want to know if those windows look over a group of trees, a pond, or a busy quad.

After the tour I will set up my sound equipment. I record all of my sessions and immediately upon completion I will back up the recording of the session onto a library computer. That recording is then available for libraries to use for further research. This is also why I encourage having a librarian from the institution sit in on the groups. I see the process as having a two-pronged benefit; I get information for my general research, and the individual institution gets feedback from its students.

It is up to the library to get the students together and they are responsible for any food that is offered. While offering food can be a draw for the students, I find that often once the students get talking they often forget about the food.

Once we are assembled, I follow a set script. I give an introduction about myself and my study, emphasizing that I am not there to convince them that they should study one way or another but rather to recognize that they have come this far academically and to learn from them how they do what they do.

After my introduction, I have the students each fill out a brief survey and write some thoughts down about their study habits. This survey provides me with some demographic information regarding age, gender, and areas of past academic study, and the study habit questions let the students focus their thoughts about what we will be discussing.

I have a set group of questions, and it takes somewhere around an hour to an hour and twenty minutes to get through them. After my bit, I then provide a time for the library to deal with any issues that they are concerned about—there may be some thoughts on changing furniture or the look of the web page or, as in my own institution, preparing for a library addition. This gathering provides the school time to get input from students on things that may be very particular to that institution or library.

Once the group is concluded, I do a follow up interview with the local librarian observer. This interview is recorded, and we discuss impressions of what we heard and that gives me a chance to clarify things I didn't understand or may have missed.

This is a preliminary report because I'm still in the fairly early stages of data gathering. Thus far I have conducted five groups, totaling 25 students at three schools: Concordia Theological Seminary, Trinity Evangelical Divinity School, and The University of St. Mary of the Lake/Mundelein Seminary. Ultimately my minimum goal is to interview 100 students.

So far the students have been mostly in their mid-twenties or somewhere in their forties. Very few have been in their thirties. I'm guessing that is because seminary studies tend to attract students who are either fresh out of college or are coming back to it as a second career. Most persons in their thirties are still in their first careers. Two of the schools I've covered have ties to denominations that do not ordain women, which is why so far only one of my group's participants has been a female. At this point, I cannot assess the impact of gender on library use.

I must at this time make a disclaimer: What I'm going to say next is very preliminary and very much generalized. Group interviews are qualitative—not quantitative—research. I admit also that I'm behind in the analysis and writing of the summary reports from each group. I did, however, take the time before coming to the conference to review the recordings and the notes I took during the group presentations.

Next, I offer a taste of what I've been hearing and some of the trends that cut across the groups.

Reading

Reading is a physical activity.

Students like to hold the book and mark its pages. They make notes in the margins. While they may read at length for pleasure online, if they need to absorb what they are reading and it's more than one or two pages they will print it off. One student at Mundelein even commented that the act of holding a book was to make a connection with the author. He felt that reading the church fathers online was almost heresy. This need to mark up their books often discourages students from using library books. One student at Trinity stated that when he reads a library book he has to make sure that all writing utensils are out of his reach so he won't be tempted to mark up the book.

When it comes to the ideal environment for reading, the preferences vary, but students generally prefer it bright but not too bright, comfortable but not too comfortable, quiet but not too quiet. Some want to sit at a table to make it easier to take notes; others like to recline in a chair.

Research

Bibliographic instruction helps.

The instruction given by the library staff does make an impact. Very little mention was made of Google—if used at all, it was most often for things like looking up a term or trying to find an example of something for an illustration. Most students use the catalog and some mention was made of other databases, but mostly they want to use book resources. Many will find one book and then browse the stacks for others. Some mentioned techniques taught to them in instruction like "sideways searching"—i.e., finding one good resource and then clicking on the subject heading to find other books with that same subject. One student explained his use of theological dictionaries and making use of the outline and bibliographies provided there. More typical was the student doing an exegetical paper. In my library—from advice gleaned from a previous focus group—we have our biblical studies section marked with what book of the bible is down each aisle. More than one mentioned that he would simply walk to the aisle, pull about twenty commentaries on the book of the bible, take them back to his room, use about five, and return them all when the paper was done.

Writing

Writing is a messy process.

Most students will admit that vital to the writing process is space to spread out and blocks of uninterrupted time. For many students this block of time will only come late at night or early in the morning, times when the library will probably not be open. They also stated that laptops take up a lot of room in a study carrel. Another impact of technology is what the students write on—no one I spoke to composes with a pen on paper. Everyone uses a computer, and if that computer is a desktop which isn't connected to the campus network, they will almost always do all their writing at home or in their dorm rooms. Along with noise and friends, the internet is also a huge distraction to the writing process. Students feel the addictive pull of online activities and some even commented that when they really need to get work done they will pull out network cords and have friends hide them. One student even said that now that he has an older computer in his room he can write so much better since that computer has no internet access.

As far as the library goes, its use has more to do with the alternatives than anything inherent in the library itself. Students use or don't use the library because of how it fits into their lives. Consider these quotes:

"I hang out here most afternoons because my wife works on campus. We have one car and I'm stuck here until 4 p.m."

"I use the library when my room gets too messy to function."

"I'd use the library more but I have to go out of my way to get into the building and at that point I may as well just read in my dorm room."

There is a lot more I could say on all these points, but I want to get more research done before I elaborate.

Patterns of Information Behavior in Theological Research: A Bibliometric Analysis of Acknowledgements in Theological Dissertations (Research Behaviors of Theological Educators and Students Panel) by

T. Patrick Milas, College of Information, Florida State University

1. Significance & Purpose

In 2008, religious intolerance continues to stratify barriers between communities. The significance of faith in decision-making is not unique to fundamentalist violence; it exists in Bush's faith-based approach to decision-making, warranting investigation of faith's impact on user-defined relevance of information. While the role of Bush's faith in his information behavior is provocative, faith's role in information behavior is also significant to individuals' roles and social networks. This study's purpose is to explore problems in information behavior faced by the dichotomy between faith-related and secular research expectations transparent in the interpersonal information sources acknowledged in doctoral dissertations.

2. Setting & Sampling

The research setting is Harvard University, where dissertations are written in two mutually exclusive degree programs—one which prepares future administrators and ministers and one which prepares future academicians.

- Doctorate of Theology (Th.D.)
- Doctorate of Philosophy (Ph.D.)

From the sampling frame of Dissertation abstracts (1998-2007), Milas took a stratified random sample by creating a matrix with cells assigned in relative proportions according to the study population's distribution of Th.D. and Ph.D. dissertations. Based upon the relative quantity of dissertations, 9 Th.D. and 31 Ph.D. dissertations' acknowledgements sections were randomly selected from their respective strata to comprise a sample of 40 dissertations' acknowledgements out of 265 (≈ 15%).

3. Literature Review

No body of literature exists specifically comparing information sources engaged in Ph.D. dissertations to Th.D. dissertations. This review aims to appraise what related research may be appropriate to help frame this study in the broader academic discourse of religion and information science. Applicable previous research employs grounded theory to conduct qualitative research and analysis. This review will proceed through the following six groupings of research literature:

1) research understanding and exploring individual information use motivations;
2) paradigms "making sense" and explaining roles and/with social network(s);
3) research describing information behavior by types (i.e. graduate students);
4) previous case studies describing populations in terms of faith;
5) relevant research outside of information science research literature;
6) research with acknowledgements as units of analysis

3.1 Understanding and exploring individual information use motivations

Robert Taylor first introduced the information field to the view that information need is a personal, psychological, sometimes inexpressible, vague and unconscious condition. He articulated four levels of information need that an individual passes through before he or she makes formal encounters with an information system or the services of an information professional. These levels are: visceral need, conscious need, formalized need, and compromised need. Taylor's work laid the foundation for a deeper conceptual understanding of the motivations or triggers for information seeking. It was the basis for subsequent insights in theoretical research including research on the situation/context of gradute research.[1]

To situate the user-centered genre in the context of information sources for theses, Barry's study "User-defined Relevance Criteria: An Exploratory Study" is an important contribution to the dialogue of user-centered studies. Barry asks the question of how evaluative research criteria may provide an effective framework for reviewing information providers' success in fulfilling information queries to the satisfaction of users. One aspect of Barry's research that resonates with other user-centered approaches is the emphasis on whether he or she agrees with the information provided.[2]

Extending Barry's notion, John Budd delineates theoretical, epistemological foundations for understanding what the information means to the user.[3] All of these studies relate to the usefulness of the information provided to the user; in the present case, doctoral students of

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[1] Robert Taylor, "Question-negotiation and Information Seeking in Libraries," *College and Research Libraries* 29 (1968): 178-194.

[2] Charles Barry, "User-defined Relevance Criteria: An Exploratory Study," *Journal of the American Society for Information Science* 45 (1994): 149-159.

[3] John Budd, "An Epistemological Foundation for Library and Information Science," *Library Quarterly* 65, no. 3 (1995): 295-318.

religion and theology may be conceived as the users. As graduate programs in religion divide students between the degree programs of Ph.D. and Th.D., the researcher notes how the study of students *qua* users of technical information systems or social networks might examine acknowledgements of information sources in dissertation documentation as indicators of "user-defined relevance" to degree-specific information source preference.

3.2 Research that "makes sense" of role and social network paradigms

To consider that a user enters the information-seeking situation with certain assumptions is expected, but recent findings, further advance the theoretical frameworks of the previous decade by conceiving of "information behavior that keeps found things found."[4] Though there is little research yet to substantiate it, this study intends to appropriate Bruce's opinion of users' decision-making process in information behavior.[5] For example, a female seminarian who earnestly wants to avoid Catholic propaganda because she irreconcilably assumes all-male priesthood to be evil, would not agree with such information were it provided. Thus, the information profession could not address her information need unless it could anticipate it contextually.[6] One example B. Dervin (personal communication, November 4, 2006) shared with the author is that the information sources preferred by an atheist critic of religion may be anticipated to include more "apparently academic advisors than those acknowledged by Voodoo priestesses."[7]

The literature within which the information motivations of dissertation research will be situated is that of Dervin's contextual "Sense-Making." The main part of the metatheory is constituted by the sense-making theory that generally deals with how an individual makes sense of his/her environment in a given situation. Key analytical concepts in this field are: situation, gap/information need, construction/information seeking, information use and barrier. Except for the first and last one of these terms, these also stand for the various stages of the information process. Barrier in information action can be broadly defined as a factor that the individual perceives as hindering his information-related activities. Any difficulties that the individual encounters at any stage of the process may be considered barriers (Dervin, 2006).

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4 Bruce, Jones, & Dumais, "Information Behavior That Keeps Found Things Found," *Information Research* 10, no. 1 (2004).

5 Bruce, "Personal, Anticipated Information Need," *Information Research* 10, no. 3 (2005): 5.

6 Brenda Dervin, "On Studying Information Seeking Methodologically: the Implications of Connecting Metatheory to Method," *Information Processing and Management* 35 (1999): 727-750.

7 Other illustrations of this phenomenon as it applies to acknowledgements could be verified by an intensive interview with an author. For example, an aspiring seminary administrator in a Th.D. program may opt not to acknowledge his loving children if he is a bachelor, since his dissertation audience may include future employers in the clergy who may be more biased against procreation outside of marriage than future employers in academia. In contrast, a Ph.D. student may wish not to emphasize the contributions of clergy in her acknowledgements of morale support if she were applying to a strictly secular tenure-track position in a religious criticism program.

Dervin (2006) also confided that, "social network and role theory may function to situate a barrier like degree type into the situation of [dissertation] research as well."

In the case of the Harvard dissertation requirement, the students' information-seeking bridges "gaps" or "discontinuities" that the individual has perceived in the reality of "where they are and who they want to be at a certain point to time… in [this] case graduating [from Harvard University]" (Dervin, 2006).

The context of information seeking within religion research and seminary study invite explanations *via* social network theory and role theory. This integrated theoretical framework has not only been tested successfully in the user-oriented trope in library and information studies in Elfreda Chatman's research,[8] but was also applied to faith-based information behavior by Don Wicks. In his literature review of dissertations related to clergy and information-seeking, Wicks explained that preliminary studies have found that operate in a more or less closed system of interpersonal information sources, depending on the degree of relation their information need relates to their role as a pastor to a congregation and/or their social network as a member of the clergy.[9] The characteristics of academic departments and professional schools *qua* social networks may be taken as epistemologically-informed social structures that may affect information seeking (even as barriers). Recalling the study of the interaction of work worlds and work roles these Th.D. and Ph.D. programs or networks may be characterized as "closed systems" within which the user is in the role of the student, in the network of the degree type, situated in dissertation research and composition.

3.3 Research describing information behavior by type(s)

This category of studies is reviewed due to the context of graduate and Ph.D. research in which elements in an academic community/network are represented, including: graduate/professional student, librarian/information professional, and faculty. The literature pertains to the potential epistemological distinction between information seekers in academia generally,[10] and in the teaching/learning roles reflected by Cole's study.[11] Though these studies do not engage the research area of faith-based seminaries and criticism-focused graduate programs of religion, specifically, the types such as occupation and roles they do engage may be transferable to the types and roles within the context of graduate religious education, generally.

3.4 Previous case studies describing populations in terms of faith

Finally, there have been a few studies in the research area of information behavior in the

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[8] See Elfreda Chatman, "Life in a Small World: Applicability of Gratification Theory to Information-seeking Behavior," *Journal of the American Society for Information Science* 42, no. 6 (1991): 438-449.

[9] See Don Wicks, "The Information-seeking Behavior of Pastoral Clergy: A Study of the Interaction of their Work Worlds and Work Roles," *Library and Information Science Research* 21, no. 2 (1999): 205-226.

[10] See Ocholla, "Information-seeking Behavior of Academics: a Preliminary Study," *International Information and Library Review* 28 (1999): 345-358.

[11] See Charles Cole, "Information Acquisition in History Ph.D. Students: Inferencing and the Formation of Knowledge Structures," *Library Quarterly* 68, no. 1 (1998): 33-54.

general field of spirituality. As cited previously, Wicks's "The Information-Seeking Behavior of Pastoral Clergy: A Study of the Interaction of Their Work Worlds and Work Roles" uses Chatman's (1991) social network theory, whereas Kari's "Paranormal Information Seeking in Everyday Life: The Paranormal in Information Action"[12] uses Dervin's sense-making theory. The one article on measuring faith itself, King's "Measuring the Religious Variable" employs statistical aggregations irrelevant to the comparatively small sample size of seminaries and graduate programs of religion.[13] This literature review has moved from issues of the user's perspective to the research about its potential nuance as faith-based need. From related research, this review has related faith, or a set of assumptions, in the context of its community/social network. In order to broaden the literature review across disciplines, this review now turns to the literature of psychology and religion.

3.5 Models, scales and findings for faith from psychology and religion literature

Theologian James Fowler's theory of faith development focuses on how one construes "ultimate reality," rather than the specific content of one's beliefs. Religious growth is seen as a process of evolution through six avenues of reasoning about ultimate reality. According to his theory, faith development is characterized by increasing complexity, differentiation, autonomy, humility, and activism in one's faith.[14] His theory is congruent with other influential perspectives on faith development, such as those of Allport, who emphasizes open-mindedness, coupled with complexity and differentiation of belief, as the foundations of a mature faith.[15]

Typically, faith development is assessed through a lengthy interview. While this procedure may describe someone in faith stage terms, it has not yet been shown to possess acceptable psychometric properties and is a time intensive process. Thus, the development of a brief, objective measure of faith styles or faith types based on Fowler's theory was warranted.

In response to this need, George Leak and his research team developed and provided initial validation for an 8-item, forced-choice measure of global faith development or faith style: the Faith Development Scale (FDS). They found an 80% commonality in responses to the FDS across every major world religion. As a brief summary of their research, one study reported on the construction of the scale with an emphasis on establishing its content validity as well as presenting initial convergent validity evidence. They reported a second study that explored the validity of the new scale through its associations with theoretically important religious and personality characteristics. This research led to later work that indicates that the FDS holds promise for psychologists, theologians, clergy, religious educators, and others who desire a brief index of faith development from a Fowlerian perspective.

Other studies used a variety of methodological approaches establishing construct validity, specifically "known-group" differences. The results were generally supportive of the validity of the new scale. For example, the scale was related in theoretically expected ways to measures

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[12] Jarkko Kari, "Paranormal Information Seeking in Everyday Life: the Paranormal in Information Action," *Information Research* 4, no. 1 (1998).

[13] See King, "Measuring the Religious Variable," *Journal for the Scientific Study of Religion* 14, no. 1 (1985): 13-22.

[14] James Fowler, *Stages of Faith* (New York: Harper, 1981).

[15] See Allport, *The Individual and His Religion* (New York: Macmillan, 1950).

of religious and personality openness as well as to faith development, while remaining uncontaminated by socially desirable response set tendencies.[16]

3.6 Acknowledgements research outside and inside library and information studies

In a literature review about acknowledgements in dissertations, Ken Hyland reports how in recent years, studies of acknowledgements have performed bibliometric analyses of acknowledgements in order to enrich content analysis of citations in academic writing. Most of that research has been published in the fields of linguistics, especially in *English for Specific Purposes* and the *International Journal for Applied Linguistics*. [17]

Swales's "Occluded Genres in the Academy" first illuminated understanding of the written discourses of the academy as well as consolidated the importance of genre as a means of investigating the situational and cultural influences which operate within academic communities (as cited in Hyland, 2004). According to Hyland's *Disciplinary Discourses: Social Interactions in Academic Writing*, Swales's work has led to an increased appreciation of the interpersonal role of writing and an understanding of the fact that academic writers do not simply produce texts that plausibly represent an external reality, but use language to situate themselves in a discipline and to construct and negotiate social relations (as cited in Hyland, 2004). Yet while research has explored the varied ways that writers offer a credible representation of themselves and their works in a range of genres, Blaise Cronin appears to be the only information scientist to have taken the interest in the interpersonal that tends to focus on its role through citation analysis in library and information studies, and extended it to use acknowledgements as units of bibliometric analysis.

In 2006, Cronin received the Award of Merit, the highest honor of the American Society of Information Science and Technology. During his reception speech, Cronin implored the Society to increase interdisciplinary and multi-methodological research in information science, after which the researcher briefly interviewed him; B. Cronin (personal communication, November 7, 2006) affirmed how, "what is perhaps the most personal genre of all—that of acknowledgements—has been relatively neglected in […] the information behavior studies research in our [*sic*] field."

Although sometimes considered to be a minor feature of research reporting, and therefore unrelated to the substantive issues of establishing claims and reputations, Cronin claims that the persistence of this optional genre confirms its usefulness to disciplinary communities (as cited in Hyland, 2004). Acknowledgements are commonplace in the scholarly communication process today and have, in fact, become both longer and more common. Their value is also attested by survey data. Cronin and Overfelt, for example, found that over 50% of their survey of 280 academics generally read acknowledgements when scanning a new article, often to make a preliminary relevance assessment of the article, and 90% were aware of having been acknowledged themselves, a few even keeping a formal record for institutional evaluation.[18]

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[16] George Leak, "Development and Initial Validation of a Global Measure of Faith Development," *International Journal for the Psychology of Religion* 9 (2003): 105-124.

[17] Ken Hyland, "Graduates' Gratitude: the Generic Structure of Dissertation Acknowledgements," *English for Specific Purposes* 23 (2004): 303-324.

[18] Blaise Cronin and Overfelt, "A Survey of Acknowledgement Behavior," *Journal of*

In a review of the literature, Hyland noted that among reports of bibliometric research that test those categories, findings have confirmed that fewer than 5% of acknowledgments are unclassifiable from context. Knowing more about this phenomenon in the context of the graduate study of religion stands to benefit those in each of the categories above.

This literature review has moved from issues of individual information behavior to grounded theory research pertaining to roles, social networks, and faith, and finally to address the uncommon, but significant use of acknowledgements as units of analysis. From related research, this review has situated the study of information sources for divinity school students into the currently available literature.

4. Multi-method Research Design

To operationalize the variables of degrees in the units of analysis (acknowledgements), Milas adopted Brenda Dervin's revised sense-making theory with its barrier component. At the 2006 Annual Meeting of ASIS&T, Dervin confirmed the conceptualization of degree type as a barrier in her model, stating, "[it is] potentially impacting students throughout their [doctoral dissertation] research" (October 8, 2006, personal communication).

Quantitative: bibliometric analysis of the frequency with which the acknowledgements of the respective degrees' dissertation acknowledge affiliates of their own degree programs

Qualitative: hermeneutic content analysis of the role of the acknowledgees in each unit of analysis, following a codebook (tested by Hyland, 2004) limited to students, faculty, librarians, and others (e.g. clergy, family etc.)

5. Data Collection & Analysis

For each unit of analysis, Milas:

1) documented all interpersonal information sources who are acknowledged by first and last name;
2) identified each acknowledgee's affiliation with Harvard per the 2007 catalog; and
3) coded all confirmed Harvard affiliates by program affiliation.

To analyze the data, Milas:

1) counted the number of unique affiliates from each program occurring in each acknowledgement;
2) aggregated the frequencies of Th.D. and Ph.D. affiliates acknowledged in Th.D. and Ph.D. dissertations; and
3) measured the aggregated data from the Th.D. and Ph.D. dissertations' acknowledgements in terms of the percentage of the stratified sample that each comprises.

6. Results

1) Ph.D. dissertations cut across the "barrier" of degree program;
2) Th.D. dissertations exhibit insularity in the Th.D. program;
3) Ph.D. dissertations refer to more librarians than Th.D.'s; and
4) Th.D. students acknowledge more clergy.

Documentation 50, no. 3(1994): 165-196.

7. Findings & Conclusions

- The Role of Faith in Information Behavior
- As surveys of library reference use by seminary faculty have shown little use or no use, is is relevant to note that faculty report that they rely on their network of colleagues to identify sources. Similarly, the Th.D. students' theses in Milas's study acknowledged few academic librarians and no Ph.D. students. They do however acknowledge the guidance of pastoral clergy in academic research, suggesting a role of faith in theological information behavior. From Theology Research to Library Practice

So how can the findings help librarians in the situated contexts of dissertation research? Degree types should be considered during reference interviews to better identify what information sources may be most helpful in the dissertation research of the social networks of future ministers and future religion teachers, respectively. Theological librarians should ask about the degree program and the faith background of patrons, who should then be directed to the most appropriate subject expert and/or librarian of the same faith.

Towards a Restructured Technical Services Department (Re-imaging Technical Services in Theological Libraries Panel) by Matt Ostercamp, Trinity International University

I work as the Head of Technical Services (TS) at Rolfing Library. Rolfing serves the Trinity International University community, which includes a liberal arts college and Trinity Evangelical Divinity School. We have 14 full-time library staff and receive around 4,000 new items per year. In 2007 we restructured our TS department, and I want to share with you why and how we re-imagined technical services.

Our journey towards a restructured technical services department began with the question, "Do we still need professional librarians in Technical Services?" This question was occasioned by anticipated graduation of one of paraprofessionals from library school and behind it lies the question of the ongoing role of TS departments. Do TS staffs deserve the same level of pay and prestige as Public Service librarians?

I think there are at least three reasons why the status of TS staff is questioned. First, collection development is no longer handled in TS. Like several other libraries, we've asked our reference librarians to serve as departmental liaisons and given them final say over most of our materials budget.

Second, computer networks have changed and, in some cases, simplified TS work. Amazon.com, for example, has become a one stop shop for many of our purchases. OCLC now provides records for almost all of our resources and the local edits we may choose to make to those records are often not noticeable to casual observers outside of TS. This has given rise to the view that our work is menial and does not require the amounts of sophisticated knowledge necessary to justify professional compensation.

Finally, I think the status of TS work is called into question as an unintended consequence of our attempts to improve efficiency and eliminate backlogs. Because we often evaluate TS departments and employees only on their ability to quickly move material out to the shelves, it becomes easy to allow this task to squeeze out other professional activities such as networking with faculty and our library colleagues from other schools.

Although some aspects of TS work have changed in the past 30 years, I don't think that these changes have eliminated the need for highly skilled, professional TS staff. While technological changes may make some aspects of our work less taxing, they also present new challenges to the TS department.

These challenges include a proliferation of formats that patrons now expect to find in libraries. We became very good at providing print resources but our patrons are increasingly asking for DVD, audio books, and all types of digital resources. Second, libraries face new competition. It can no longer be assumed that students will come to the library when they need to do research. Instead it increasingly falls on all of us to be proactive in making a case for the quality and accessibility of our library's resources. Third, new technologies provide new opportunities to improve our collections and to provide resources to larger populations of students and researchers. But these opportunities will only come to fruition if we have capable staff to seize them.

To meet these new challenges, I believe that we need a new metaphor to explain what we do. A metaphor that will help us internally communicate a positive vision for TS work going forward and a metaphor that can be used to communicate to people outside of TS the continuing value that the TS staff brings to the seminary community.

Previously, I, at least, thought of our work in TS largely as an assembly line. Different staff performed discreet tasks as we acquired, received, cataloged, and processed books and serials for the collection. We have worked hard to make the process as efficient and consistent as possible. One shortcoming of this type of thinking was that non-print formats were always viewed as aberrations that disrupted the orderly flow. Thus this metaphor does not adequately position our staff to adjust to the challenge of format diversity. The assembly line metaphor also sells TS staff short. It fails to capture the dynamism and intellectual challenge of TS work. It fails to inspire.

Thus in an attempt to re-imagine what TS work is and could be, I propose a new metaphor—the TS worker as a twenty-first century entrepreneur. Two such entrepreneurs are Jeff Bezos (founder and CEO of Amazon.com) and Tim Spalding (founder of Librarything.com). I believe these men are examples of the type of creative, accessible, and technologically informed thinking that characterizes the best of what we do in TS. They also have provided very different examples of successful digital book catalogs in the internet age.

Assembly Line	**Entrepreneur**
• Defined roles • Consistency valued • Task expertise • Catalog is the outcome	• Initiative expected • Innovation encouraged • Knowledge expertise • User benefit is the outcome

As you view the table comparing the assembly line and entrepreneur metaphor, I want to underscore that I don't think the traits listed under entrepreneur are new nor do I feel that we need to abandon the consistency and task expertise I have listed under the assembly line metaphor. It is a matter of emphasis. Previously our structure and communication at Rolfing downplayed TS staff's initiative and innovation, presented our work more as mastering a task rather than mastering a body of knowledge, and finally unconsciously left the impression that ultimately the catalog was our primary concern.

So how have we attempted to act on this new vision for TS? Last summer, I oversaw a reorganization of our TS divisions, creating three new divisions. They are: Monographs, Non-Print & Catalog Maintenance, and Serials & Electronic Resources. These divisions replace the former divisions or Acquisitions, Cataloging, and Serials.

The goal is to have a librarian head each division and those librarians have been charged with three tasks. They are each asked to manage a collection of resources, to promote that collection, and finally to improve that collection. We will look at each task in turn.

First, I've asked each division head to oversee both the acquisitions and cataloging of certain formats. Ever since we implemented our first integrated library system in 1999 we've seen the boundaries between acquisitions and cataloging increasingly blur. So it was not a large leap to officially recognize this fact and put them together organizationally. In so doing, we're asking each division head to become the local expert on his or her particular format and to develop format-specific knowledge. I would also like to see them take ownership of our various collections and assume a sense of responsibility for their well being.

The second task builds on this sense of ownership. I've asked each division head to actively promote their collections. Over the past year this has meant revisiting physical library displays and attempting to be more creative in using them to highlight the rich resources in our collection. We are also exploring providing TS-authored reviews of select items in the collection. This would respond to the need of patrons overwhelmed with all the choices, giving them the opportunity to find a foothold from which to start their research. We also provide RSS feeds weekly to push out topical lists of new books and serial issues to library users. Finally, we are exploring different ways to promote our collection on the internet beyond the standard library web page. We've used Facebook and Flickr, for example, to augment library displays and, hopefully, provide new avenues to connect with our community.

The third task I've given to each of the division heads is to find ways to improve their collections. Over time this might take many different forms but I will share a couple initiatives that we emphasized this year. First, I challenged my staff to mine the data stored in our ILS. Reports we produced and this year include:

- Usage statistics for media by format and patron group
- Evaluating circulation of recently acquired books
- Journal coverage and usage by academic department

Our hope is that as we continue to collect and analyze the numbers we will be able to share this information with the selectors to strengthen our collection, better target our promotional and educational efforts, and use our limited resources more effectively. I don't think this data was used to its full potential in the past, often because no one was explicitly tasked with doing so.

A second effort to improve our library involves re-thinking authority work. In the past we would work hard to ensure that the headings in each new record were authorized but then rarely had the time to go back and revisit them. Authority maintenance was consistently a lower priority then getting new material out. The first step in addressing this was adding "Catalog Maintenance" to the job title of the Non-Print division head signally that authority work and other catalog cleanup projects are a priority. Although much of this year has been spent dealing with the A/V backlog we have been able to work through the changes documented in the Theological Cataloging Bulletin. We have also started to explore queries to identify problems such as duplicate headings. Finally we've taken the new heading "emerging church movement" and tried to retroactively apply it to appropriate titles.

One year later, I still think we are on the right track. We've collectively worked on improving our technology skills. Specifically, we've worked on creating queries in Microsoft Access and I've been learning how to create web sites and use Photoshop. For some staff, the biggest challenge has been learning new task management skills, since some of the new tasks are more abstract and difficult to measure than simply counting the amount of books cataloged. Finally, it has been gratifying to me to see my staff become more visible within the library and begin to take on more leadership roles.

This transition has meant that some cataloging is now done by part-time staff. We are still sorting out what level of cataloging is appropriate for our library and how to triage books between part-time and full-time staff. (Of course I realize this is an ongoing discussion for the entire profession). Overall, we are yet to experience problems or complaints with having the bulk of our cataloging done by paraprofessional part-time staff.

Lastly, one cannot re-imagine Technical Services in a vacuum. Our process has been informed along the way by input from those outside of TS, and has raised questions about further changes to divisions outside of TS. This reminds me that imagination and creativity will always be in demand if we are to successfully bridge the gap between the evolving worlds of information and theological education.

I can be reached at mosterca@tiu.edu if you have questions or comments regarding anything in this presentation.

Looking at Solutions, Efficiencies, and Future Trends (Re-imaging Technical Services in Theological Libraries Panel) by Christine Schwartz, Princeton Theological Seminary

Cataloging at Princeton Seminary, 2002-2008

- Schwartz started as Head Cataloger in 2002
- Major reclass project had just been completed by previous Head Cataloger
- Main focus had been quantity at all cost
- Tried to strike a balance between quantity and quality

Challenges at Princeton Seminary

- Cataloging Department is responsible for books, serials, and microforms for the main collections
- Dealing with high volume of new materials--approximately 15,000 new items each year as well as gift collections
- Cataloging in 18 different languages
- 50% new library materials in foreign languages
- Total of five cataloging staff members:
- Head Cataloger
- Two Cataloging Librarians
- Two Cataloging Assistants

2003: Started to evaluate technical services workflow

- Cataloging, acquisitions, and serials each worked up their respective workflows and job descriptions
- Three separate workflows
- Serials Department on a different floor in the library, separate from cataloging and

acquisitions
- Did not implement significant change at this point

Jan.-March 2005: Reorganizing technical services--planning starts again

- Library Director asked the Head of Acquisitions and Serials and Head of Cataloging to coordinate plans for physical relocation of staff, workspaces, and library materials
- They were also asked to evaluate their workflows
- Each head developed a detailed plan including a floor plan of their respective departments
- May-July 2005: Physical relocation implemented
- Serials Department moved to the same floor and work area as Acquisitions Department
- Considered the idea of a single technical processing unit rather than discrete departments

May 2005: Translation project

- After reevaluating the cataloging workflow earlier in the year, we hired two student workers with language expertise to assist the cataloging librarians working on problematic sections of the foreign language cataloging backlog
- One of these students took on a leadership role for this project for three years (2005-2008)
- He tracked down willing volunteers and facilitated their help with different languages

July 2006: New position developed--Head of Technical Services

- This supervisor managed what was still two departments: acquisitions/serials and cataloging
- Former Head of Acquisitions and Serials, our Collection Development Librarian, was assigned to special projects

2006-2008: Significant change to technical services workflow

- Organized arrangement of backlog (now called the "hold") by Voyager system item record number
- Brief record in system for everything at point of receipt
- Display of all received materials in the online catalog
- Catalog display: "IN PROCESS--ASK FOR THE ITEM AT THE CIRCULATION DESK"
- Book processing streamlined

October 2006: Serials cataloger hired

- Part-time temporary serials cataloger who retired from Princeton University was hired
- He's been working for us for 18 hours a week for 20 months
- Cataloging the Latin American serials project and current periodicals

March 2007: Started cataloging-on-receipt

- Started out doing research on the Internet as to how other libraries do cataloging-on-receipt, Fastcat units, etc.
- Trained three acquisitions staff members how to do copy cataloging
- Our two cataloging assistants learned how to receive items in the Voyager acquisitions module

Sept. 2006- April 2007: Developing the position of Metadata Librarian

- It was a seven-month job search with the advertisement re-written and re-posted
- Difficult to find someone with the skill set we were looking for
- Hired a Metadata Librarian who started in May 2007

2007-2008 Started a technical services wiki (TS wiki)

- Moved from policy and procedure manual as a Word document to wiki format
- Better, more accessible documentation online
- Clean, simple interface
- Rewrote documentation in Web-friendly style
- TS wiki can be opened up as a collaborative tool for the whole technical services department
- URL for TS wiki: http://libweb.ptsem.edu/techservices

February 2008: More reorganizing!

- Head Cataloger becomes Metadata Librarian and relocated to new work area in Special Collections
- Christian Education Librarian is interim Head Cataloger

Feb.-June 2008: Work as a Metadata Librarian

- Developing the digital collections at Princeton Seminary
- Work with non-MARC metadata schemas: METS, Dublin Core, MIX, MARCXML
- Work in an XML editor: Stylus Studio
- Facilitate the outsourcing work for our digital collections
- Do quality control on the metadata returned from the outsourcers
- Assign digital object identifiers (DOIs) to our PTS journals and submit them to CrossRef, a resolver and aggregator of DOIs
- Work with the Curator of Special Collections on the development of the digital library
- Learning XQuery programming

Future trends in technical services: an excursus

- Cataloging/metadata creation within a context
- Influenced by David Bade's work: He argues for intelligent cataloging for a particular institution. Cataloging as a means of communication with our users, not just technical systems

- Hybrid libraries/hybrid cataloging—print and digital
- Theological libraries are special libraries
- Added value subject metadata an important issue for us
- Changes in technical services can be well planned and a gradual transition, rather than rapid and dramatic
- Be open to working on digital project if you get the opportunity

Social Networking by Facebook: Case Studies for Libraries
by

Roger Loyd, Duke University Divinity School
Michelle Spomer, Azusa Pacific University
Emily Knox, General Theological Seminary

Introduction

The panel was an investigation into the values of social networking, specifically Facebook, for theological librarians and libraries. Participants are all members of the Facebook group, "Theological Librarians," and have other experience in social networking online.

Social Networking (Emily Knox)

Social media, according to Netlingo.com, is "the name for the convergence of user-generated commentary (UGC) with content, video, photos, and music sharing, presented in a simple, user-friendly format that allows participation on a mass scale."[1] Social networking (one form of social media) aims to bring one's own human networking (friends, family, colleagues, acquaintances) into the online environment. Examples include Goodreads, MySpace, Facebook, MeetUp, BlackPlanet, Friendster, LinkedIn, and LibraryThing.

Components of social networking online are the person's profile and his/her connections (to persons, to groups, to other sources of information such as newsfeeds). Facebook is gaining increasing market share, having surpassed MySpace recently, though MySpace is still more heavily used in the United States. Current estimates of Facebook use are 80 million, worldwide.[2]

Facebook (Roger Loyd)

Facebook was begun in 2004 at Harvard University, then extended to other universities in what it calls "networks." It is now available to any person 13 years of age or older with a valid email address, when that person subscribes (at no cost).[3] Loyd demonstrated the various aspects of the service, showing his own homepage and profile, and emphasized that the level of privacy can be set by each user of Facebook. Other aspects of Facebook demonstrated were the picture, the groups of which Loyd is a member, his list of friends, and the public exchange of messages ("the Wall"). Loyd also emphasized that Facebook offers thousands of sub-programs, called "applications," which can be added as the user chooses. He also noted the presence of various advertisements on the page.

Libraries and Facebook (Michelle Spomer)

Spomer is the creator of the Facebook group, "Theological Librarians." She invited all attendees to join it, and to enrich its usefulness by contributing to it.

Her topic was Facebook applications for libraries. She called attention to two libraries' use of Facebook, commenting on the various features employed by each. First, she drew attention to the Binghamton University Libraries. She noted several applications used by that library on its Facebook page: a photo album, WorldCat, a catalog search (through My HTML), IM a

Librarian, My Flickr (sharing library photographs), and various means of engaging in publicity and discussion (The Wall, Discussion Board, My Feeds, Posted Items, and Notes).

The second example is the Inner Temple Library in London. She pointed out their striking library photographs, some including people using the collection. The Inner Temple Library uses Photos (an application) to provide a library tour, with commentary. Other applications they employ are Library Links (to other library web pages), Flickr (including one set of photographs on "library war damage"), Bookstore Books (showing some of their new books), and communication tools (Newsletter, etc.).

Spomer illustrated how to search for applications that might be useful on a library page through an Applications search box; it offers the ability to search by categories (such as Education) or by keyword. She noted that searching in Facebook is not robust, and that the search results are often in a confusing order. Applications noted were the following: JSTOR Search, LibGuides, My del.icio.us (bookmarks and tags), Video (could be used to provide tutorials), Page Maps, and My Library Thing.

Spomer discusses these concepts more fully in a 2008 article in *Theological Librarianship*.[4]

Discussion

The sixty or so attendees engaged in a half-hour's vigorous discussion of the presentations by the panel, and many other issues relating to social networking, Facebook, and libraries.

Endnotes

1 Acessed 9 July 2008. Online: http://www.netlingo.com/lookup.cfm?term=social%20media.

2 Acessed 9 July 2008. Online: http://www.facebook.com/press/info.php?statistics.

3 Acessed 9 July 2008. Online: http://www.facebook.com/terms.php.

4 Michelle Y. Spomer, "The Fine Art of Throwing Sheep: How Facebook Can Contribute to Librarianship and Community in Theological Institutions," *Theological Librarianship* 1:1 (2008): 10-21. Acessed 9 July 2008. Online: http://journal.atla.com/ojs/index.php/theolib/article/view/37/48.

Strategery: How and When to Engage in Strategic Planning

by

David R. Stewart, Luther Seminary
Laura C. Wood, Harvard Divinity School

If I'm not mistaken, the word "strategery" was coined by the current President of the United States.[1] As a non-citizen, non-voter myself, it would be tactless of me to offer any comment. During a visit to the Parliament Buildings here in Ottawa the other morning, I saw several portraits of former Canadian Prime Ministers. One in particular caught my eye, of a leader who served for only a short time in that Office, was on the youthful side, and had at least the reputation for being a bit officious. I recall one journalist commenting wryly that this person's manner only proved that "no shirt is too young to be stuffed." All of which is to say that the capacity of public leaders to say laughable things is hardly unique to American politics.

From a wide range of program options, you have chosen to attend this two-part panel on strategic planning, and I am grateful and intrigued to see that this many are interested. As you are aware, ATLA's conference program is finalized and printed up early in the new year. The titles and summaries printed up then are often no more than the best the presenters can come up with at the time; they certainly don't rule out the inclusion of new ideas and lines of discussion. And if I were permitted one tiny, belated change in the title of today's session, it would be to add to the words "how" and "when" the word "whether," because I think one of the problems is that strategic planning is viewed as a self evident good, as though it's never a bad time to engage in strategic planning. But I think the topic is a good one, and it's clear enough as it is.

We aim to do several things in this session: I will begin by referring in passing to some models, and then outlining and commenting on my experience in the strategic planning process where I work. This process could very loosely be described as "top down." This will be followed by a parallel presentation (outline and comments) from my colleague Laura Wood, based on her somewhat different experience at Andover-Harvard Theological Library. Since the impetus for strategic planning in her case came from inside the library, that process can be described as "bottom up." After some summary comments, we will take some time for a basic exercise and then would be happy to take some questions.

Definition, models:

"Strategic planning" has been defined as the process of defining strategy, or direction, and making decisions on allocating resources in pursuit of that strategy …. This seems like a pretty workable summary. The primary idea is of a decision to step beyond the process of simply being *busy* at any number of tasks, in some uncoordinated fashion.

There are many models for strategic planning. Two simpler approaches can be outlined as follows:

The *"SWOT" model* approaches planning under the rubrics of

- Strengths
- Weaknesses
- Opportunities
- Threats

The idea is to take an honest and thorough inventory of what fits in each of these categories at a given time for a given organization, and use it as a basis for planning.

The *"PEST" model* uses adjectives rather than nouns to map out the planning process:

- Political
- Economic
- Social
- Technological

Each of these can be assumed to be more or less appropriate according to the character of the organization in the planning process. Again, the idea is to take an approach that is both expansive (not overlooking any important dimension of the organization) and integrated (working with the dimensions in a coordinated rather than piecemeal fashion).

Strategic planning differs from *tactics*, in that the objective is not simply productivity but producing a plan that can provide direction, and facilitates an informed and sustained evaluative process. To put it differently, it's at least theoretically possible for me and my entire staff to be good at personal time management, yet not have any strategic plan in place at all. Comprehensiveness and integration are the major differences.

Strategic planning ought to help us to ask big questions: *What do we do? For whom? How can we excel at whatever it is that we do?* Questions of this scope help us to see that there is enormous potential in the strategic planning process.

My Experience with a "Top Down" Model (Stewart)

I want to emphasize that I am not using "top down" in a pejorative manner. It's a good, not a bad thing when an organization's top level of administration cares enough to initiate a strategic planning process, and I think it is likely that this is in fact where most strategic planning originates.

By way of background, in the spring of 2005, in the wake of several retirements, my institution went through a number of key changes in key administrative posts: President, Academic Dean, Vice-President for Finance and Administration, etc. Not surprisingly, this was deemed a good time to undertake a strategic planning process. The school's preceding plan, and a capital campaign during the same time frame had both been highly successful, so the new planning process began with some wind in its sails. Working with other staff and faculty, I spent significant time over the 18-month planning process—discussions, meetings, focus groups, etc.—in the expectation and hope that one outcome would be some significant direction for the library, its programs, and its building plans. And I'm still trying to figure out why it is that this didn't in fact happen. About the nearest the final document got to library planning was a phrase about how "facilities will be transformed to support the teaching and learning community."

It's not my purpose to mull over why this particular process ended up delivering so little that was of specific value for library planning. But any process which involves as many people, and as much time as this one merits some reflections, and here are a few.

What's *good*? It may not sound like much, but at least what the plan *does* say is unobjectionable, even commendable, and all of us hope the plan will unfold as intended.

And what's *not so good?* Mainly that what references there are to the library touch only on its location, not its services, or its role in the teaching and learning process. Seen in that light, we have to look back at this process as a missed opportunity both for the school and for the library; one that ensures that further work will be needed to augment and strengthen this plan if we want to get closer to what the library's potential is.

Summary Comments:

The fact that this planning process didn't come through as hoped for my library doesn't dictate that the whole endeavor had no value. The best way for me to summarize what I have taken away from this experience is to highlight a list of questions it has raised for me, which will be invaluable in framing the next phases of planning for the library:

- In the planning process, what is the nature of the relationship between the library and the parent institution?
- For planning purposes, what differences present themselves between a library that is free-standing (like mine) and one that is part of a campus library system?
- How much is it possible to know early in a planning process what the potential benefit is to the library?
- What are the ways in which strategic planning can be *overrated*? For example, how well poised is the institution to *implement* the plan once it achieves final form?
- Who, if anyone, is responsible to inventory or steward the amount of time, person-hours, goodwill, etc. that is required by a strategic planning process?
- What is the actual difference between "planning" generally and "strategic planning"? at what point does any planning process become "strategic"?
- Whose job is it, ultimately, to decide that strategic planning is the optimal approach for moving an organization forward?
- Whose job is it to see to it that the expectations which are inevitably (and justifiably) raised by a strategic planning process are managed, if not fulfilled?

Finally, the best question I come away from my strategic planning experience with is this: "how does this planning process specifically help us to sharpen what we expect of ourselves as a library?"

The endeavor has convinced me more than ever that in a broadly based process such as ours (which has attempted to encompass every aspect of the organization) the strategic planning process should not be expected to tell the library where its greatest potential lies. Strategic planning on a campus-wide basis can be most helpful when it is asked to provide a framework within which the library can integrate its own planning process.

My Experience with a "Bottom Up" Model (Wood)

The first lines of the library's completed planning report read as follows:

Historic backlogs, service improvements, new expectations from researchers, new technological capabilities, and changing curricular needs—these are all competing issues for library staff members to address. We are acutely aware that there are many more things that we would like to accomplish than we are able to accomplish. To be as effective and efficient as possible, we must prioritize these projects. Therefore, the Library has completed a strategic planning process to establish our priorities for the next three years.

I'm not sure why I'm so interested in strategic planning. I had never participated in any kind of strategic planning before. I had read about it in numerous contexts and had mostly received the impression that it could be a torturous affair of people who didn't want to be there, having conversations they didn't want to have, to create a document that they weren't going to do anything with once they wrote it.

As a new director at Harvard Divinity School, there was a lot to take in. The library had recently finished a major renovation. The library directors for the past 5 years had been interim. As a result, a significant number of projects and decisions had been placed on hold, pending new leadership. I spent my first few months, if not the year, trying to listen and learn about what was happening, what wasn't happening, and what needed to happen.

It became clear to me that I was not going to receive strategic direction from the top down. The school did not have a strategic plan, or any plans to initiate one. The senior administration was very eager to know where I wanted to take the library, but did not have particular goals for me to meet. Furthermore, Harvard University is significantly decentralized. The Libraries collaborate a great deal, but the Harvard University Libraries as an entity would not be generating strategic plans together.

I decided to take what I knew of strategic planning, and use it (as well as I could) to engage the library staff in a strategic planning process. In contrast to David's situation, this was quite the opposite: a bottom-up, internally driven, autonomous process for the library staff.

In the next few minutes, I want to share with you what my intentions were, what our process included, and some hindsight considerations.

Intentions

Going into the process, I had three reasons for trying strategic planning. First, given the many opportunities and needs of the library, I wanted to establish a set of priorities. We have a finite set of resources and, being at Harvard, are often presented with extraordinary opportunities. Making the right decisions is critical. I needed prioritization to help guide us in making those decisions.

Secondly, I wanted the entire library to be involved in the prioritization. There are 18 full-time staff members who have worked there for as few as 1 or as many as 42 years. It only made sense to try and include that knowledge and experience in our planning. I was adamant that the entire staff be involved for two reasons: 1) I knew that the process would present the opportunity to look outward and forward, and 2) I wanted everyone to understand not only what the priorities were but why certain objectives were a priority.

My third intention in the process was to develop a plan that could be used as a communication tool. Even if I couldn't include all the library's constituencies in the planning, I hoped that whatever we had at the end could be shared with the school's leadership, with faculty, with HDS colleagues in other functional areas, and with library colleagues across the university.

Process

Before I begin to describe our process, I should clarify one point: when we began, I did not have the entire process mapped out. I had those three intentions in mind, but no clear path for how to achieve them. At each step, I considered what we might do next, and who would be included. So the process was very flexible and adapted to our other commitments.

I meet on a weekly basis with the four department heads in the library (we call the group FLARC because of our first initials). In November of 2006, I shared my desire to engage in strategic planning with FLARC. In preparation for a FLARC retreat in January, I asked each of them to solicit feedback from their departments for what our future plans might be. Most of the managers used brainstorming sessions with their teams to generate ideas for future activities and projects.

Developing "to do" lists is relatively easy. But a "to do" list is not strategic. In January, with our lists in the background, we focused on identifying the trends, opportunities, and issues facing us in our contexts: theological libraries, academic libraries, HDS, Harvard University Library, theological education, and higher education. What is out there that we need to understand and consider? Brainstorming was very useful here—first with FLARC, and then with the entire staff. For many staff, this brainstorming exposed them to terminology and ideas they had not encountered before, or had heard but didn't understand. Spending time reflecting on the ATS accreditation standards, for example, was very instructive for those who hadn't ever done so.

Throughout the process, we used a number of variations on brainstorming, prioritizing, and revising. Some of the staff are very hesitant to speak up in all-staff meetings, so we used several exercises to compel participation by the staff, without requiring them to speak at a meeting.

Our environmental review led us to identify themes and helped us to choose our guiding principles. We ultimately selected four goals which, at a broad level, captured our aspirations. These were to:

1) Provide timely access to materials
2) Cultivate a welcoming environment
3) Steward and deliver unique research materials
4) Promote professional growth in all library staff members

The harder task was how to select priority objectives within each goal. Again, since one of the original intentions was to have the entire staff involved, we asked every staff member to submit project proposals. We provided a template for the proposal, along with a sample, and required every staff member to write at least one proposal. As you can see from the handout, each proposal had to include a project name, the desired outcome, and a project description. Further, the author of each proposal had to try and identify the existing staff that would be involved, the time frame required, and an estimate of any resources required—whether financial, technological, or consultation and collaboration with external groups. Each proposal also had to be aligned with one of our four goals.

The goal affiliation proved extremely helpful. We received 32 proposals from 18 staff members, including myself. The vast majority of our first round of proposals was aligned with timely access to materials, although in some cases, the same project also applied to other goals. But the imbalance of proposals was important and instructive. We had a second round of proposals—this time optional—that asked only for proposals affiliated with the *other* three goals. This pushed the staff to dig a bit deeper and be more creative. We received 17 more proposals from 12 individuals.

We spent a lot of time discussing the proposals, allowing staff to ask each other questions in meetings and informally. But if prioritization was a primary intention of the planning process, we needed a way to get input from the staff. We chose a simple "vote with stickers" approach. Staff had to give primary and secondary votes by placing stickers on project names. Prioritization feedback was solicited in the following way: "which projects are most important for the Library to take on if we wish to advance our four goals over the next one to three years?" It was important for each member of the staff to be asked to consider the Library as a whole, rather than the easy things or the specific work they might want to do personally. We trusted that the staff would be able to do that, and we were not disappointed.

In the final stages of the process, the FLARC team reviewed all of the input and ideas and finalized the set of objectives for each goal, and I drafted the plan document.

Hindsight

Now, more than one year later, eight of our eleven objectives are in some stage of active development. It is a good time to look back and evaluate the process. As a whole, I am very pleased with the results. It took a significant effort, but was not a belabored process. There are several points of interest regarding what we learned. I will mention seven of them now.

First, it was a conscious choice not to craft a comprehensive plan. Given our intentions (prioritization, staff involvement, and development of a communication tool), there were areas of library work that were excluded. The most glaring of these is the exclusion of discussion of collection development. We still have work ahead of us to think strategically about our collection development future. I remain convinced, however, that this conversation is dramatically different from the topics we covered, and therefore will be better as a separate conversation. By not setting our sights on a comprehensive plan, we were able to maintain a strong internal focus.

Secondly, strategic planning must occur with a specific time frame. We chose a three-year time frame. I am not sure that this was the best choice. A short time frame is easier to conceptualize for staff that are task oriented. I think three years is the shortest time frame feasible for academic libraries. The plan must extend beyond the budget cycle to be effective. Longer plans have the benefit of allowing the library to dream bigger than we might have. I have seen numerous strategic plans that use a ten-year time horizon. Beyond five years, however, I think the plan can be hard to manage. So much of the environment is destined to change in that time. I want our library to be more agile than that. This may be particularly true since theological libraries are relatively small.

Staff morale is an important consideration in strategic planning. It is the rare person who gets excited at the prospect of strategic planning. I like to think of it as "flossing your teeth"—something that you know is good for you, but that doesn't always produce an immediately visible benefit. Over the course of the planning process, a few staff did give positive feedback in very quiet ways, and this was particularly gratifying. Once the planning process is finished, morale must still be considered. It is a conscious and continued effort to keep the plan in focus. In so doing, however, it continues to justify the investment of time and energy.

My fifth hindsight point is closely related. One of the most valuable results of the plan was the ability to incorporate it immediately into our performance development process. At the start of the year (July), each library department head set department goals, at least some of which were directly tied to our stated goals and objectives. Then each employee, in collaboration with their supervisor, sets individual goals, at least some of which were aligned with department goals. In ongoing performance discussions throughout the year, the supervisor and supervisee could reevaluate how we were doing in meeting those goals. One benefit of this is that staff are continually reminded of how their day-to-day work directly relates to the mission and progress of the library. Furthermore, the goals provide a structure to assist in managing individual performance. Goals are concrete and prioritized. There is increased awareness of expectations for individuals and departments.

Six: what you chose *not* to do in strategic planning is often just as important as what you chose to do. It was very rewarding to watch staff who had submitted project proposals assert that their own proposals were not the highest priorities. Similarly, some staff made very similar proposals and this confluence was influential. The staff as a whole has a closer understand of why we are not spending time on some projects. Similarly, I recommend being careful regarding what is included in the planning document. In order for a plan to be a strategic plan, it must not be a work plan. The plan should exclude references to individuals and focus on outcomes instead. The plan should not be a budgeting document, but should influence how subsequent budgets are developed.

Finally, to do strategic planning well, one must understand that the planning process is never really complete. After the plan, you must revisit and revise. The plan is a tool. It can only be effective if you use it. I continue to look for ways to distribute the plan. The plan may be instrumental in pursuing funding opportunities, such as grants or gifts, or as a foundation for developing case studies to use with prospective donors.

Let me close as I began, with a few lines from our plan:

> One needn't read far past the first few pages to see that the Library has an ambitious agenda. These four goals and the eleven identified objectives represent a challenging array of issues requiring creativity, tenacity, and dedication. Fortunately, we have a dedicated, collective staff that has identified these projects and recognized the importance of this work. We know that this report does not represent a checklist. In the next three years, we will not be able to eliminate these projects. However, we have identified these areas as our present focus of activity. And these objectives will be the projects against which other opportunities are evaluated.
>
> Moving forward, we will consider how our work successfully supports our four strategic goals. As time allows, we will also consider and begin numerous other proposed projects. Altogether, this agenda reveals a library which is supported by its institution, is growing stronger, and is seeking innovative ways to ensure that the research needs of Harvard Divinity School are met.

Endnote

[1] The term "strategery" was used by Will Ferrell on Saturday Night Live during an impersonation of George W. Bush. The sketch, by James Downey, aired October 7, 2000 and included impersonations of George Bush and Al Gore. According to *Esquire*, the term "started as a joke at the White House, too, but has actually become a term of art meaning the oversight of any activity—from substantive policy to ideological stance to public event—by the president's political thinkers." Ron Suskind, "Why are these men laughing?" *Esquire*, Vol. 139:1 (Jan. 2003).

Technology for Ministry: Ministry 2.0
by
Susan Ebertz, Wartburg Theological Seminary

I had such a fun time teaching a seminar on Technology for Ministry that I want to share it with you. I had several reasons for creating the class. One is that I realized that I teach students how to use resources, many of which they will not be able to access after they graduate, but that I do not teach them how to use resources for their life after seminary. I wanted to help the students learn to find and evaluate information for their future ministries. I also wanted them to know about some of the Web 2.0 technologies and use them for Ministry 2.0. As the church tries to interact with the culture and to reach those younger than 35, pastors and those in ministry need to be conversant in Ministry 2.0. And, of course, the real reason is that I enjoy playing with new toys.

During our time this morning, I will first talk about the Technology for Ministry seminar. I will then look at some of the new technologies and see how they can be used in ministry. I will leave some time for questions after each section. I am hoping you will give me feedback and help me to see new technologies that I may consider for this class. And I hope I can inspire you to teach a class similar to mine.

To begin with, I want to be clear about what I mean by technology here. I am talking about IT, and not AV. For example, I will not be talking about using wireless microphones for worship services or how to turn on a sound system or the pros and cons of using PowerPoint during sermons. I will also not cover all the new technologies or even all of the Web 2.0 technologies. The technologies I will talk about are those which I consider as important or which strike my fancy.

The Class

The class is a one credit class that can only be taken for credit/no credit. Our curriculum is highly structured and there are very few credits left for electives. This class is offered as an elective at a time when most seniors and only a few middlers are available. I taught the class only once, last spring. I was on sabbatical this spring so did not get to teach it, something which I very much missed.

The three stated objectives of the class are: 1) to explore a variety of technologies for ministry, 2) to evaluate websites and software for ministry purposes, and 3) to examine some of the legal aspects of technology such as copyright, intellectual property, and privacy. The basic philosophy of the course is to be collaborative, contextual, and celebrative (that is to have fun). Students are encouraged to help each other and to stretch themselves to try things they have not done before.

Students

Most of our students will end up as solo pastors in small churches or as assistant pastors in mid-size churches. They will most likely not be on the staff of a megachurch. This means that there will probably not be a Director of Information Technology on the church staff. Many will find that they themselves are the IT department. In talking with one of our recent graduates, she mentioned that she was in charge of the church webpage and wished that she had received more training so that she knew what to do.

The students in the class last spring included six seniors and two middlers. Their ages ranged from late-20s to mid-40s. Their technological expertise ranged from novice to a former IT person. This large spread made it challenging to know how much instruction was necessary for the assignments.

Format of the class

I try to use as much technology as possible to familiarize the students with a variety of software. I think this teaches students not only how to use software but also to learn how to figure out how to use new software. Many concepts they discover in learning to use a new program can be transferred to other new software.

The class uses Moodle, blogs, RSS feeds, and Outlook on a regular basis. Moodle is a content management software usually for online classes. Even though the class is a face-to-face class, Moodle is used to provide a computer way of presenting information. Assignments and readings are posted in Moodle. After a class session, summaries of the class time are posted to review what was said and to provide information to those who could not be at the session. Students get practice with profiles by editing their own profile to reflect their own personality.

The students write blogs to share their reactions to the readings and what they learn about the different topics. Sometimes the students blog how a particular software will be helpful in their future ministry. I gain invaluable feedback as to how students are reacting to the assignments. Students learn from the other students' blogs. The RSS feeds are used to help the students keep updated on their classmates' blogs. Outlook is used for making appointments with me. Instead of having office hours, students make appointments with me via Outlook. This is especially helpful for me since I do not have regular times when I may have office hours. Class time is spent in content from me and sharing assignments.

Assigned reading

The two textbooks are John Jewell's book "Wired for Ministry" and Aaron Spiegel, Nancy Armstrong, and Brent Bill's book "40 Days & 40 Bytes." They are mainly for reference. Links to articles and web pages are posted on Moodle. Hard copies of a couple of articles that are not available on the internet are on reserve in the library.

Topics

We cover a variety of topics.

1) Copyright, information policy, and privacy. These issues are also important in a church. The students consider such concerns as pictures of children with their names and prayer requests with full names on webpages. We also talk about appropriateness. There is a fine line between being transparent and not being appropriate for the type of relationship. Power differentials must be taken into consideration. The students blog their reaction to the articles and the issues.
2) Blogging. The links for the blogging assignment include a web site which compares several of the blogging sites. Students read this and then decide which blog site they will use. Students not only blog what they are learning but also

figure out how blogging can be used in ministry.

3) Website evaluation. This is the same skill that is taught for academic research. It is also important for ministry. Our alums will need to have criteria to decide whether a web site is true and useful. I use examples from ministry to illustrate evaluation criteria. After reading several articles on website evaluation, the students develop their own criteria. The criteria are shared with the class using Google Docs. Students use the criteria for other assignments to reinforce the need for website evaluation.
4) Website design. The students read about website design then evaluate a congregational website on their blog. They also present the website and their evaluation in a class session. They then design a church or ministry website as a major project.
5) Podcasts. The students find information about podcasting on the web and evaluate the site where the information is found. Students discuss on their blog what they may podcast in their ministry. In last year's class our attempt to podcast failed. We recorded a guest lecturer, intending to put it up on our website, but the recording was accidently erased.
6) Gaming. This topic covered both the use of gaming in relating to youth and gaming theory in learning. According to the Entertainment Software Association 2007 survey, the average game player is 33 years old and "67% of American heads of households play computer or video games."[1] Games are an important part of society. Our use of them and how they impact learning should not be overlooked. I assign the students to play a console or computer game and blog their reaction to it and their thinking process during the game. They also plan a game night for other students. Those under 18 are not allowed to attend so that the students will feel free to play the games and learn more about gaming. We also do this so that the students have the experience of hosting a game night for their youth. In last year's class, this unit was covered by a guest lecturer whose interest is in gaming theory and bibliographic instruction. Since he moved away, I will have to re-think this unit. The students appreciated his expertise in this area as he used game theory in presenting his lecture.
7) Collaborative software. In the collaborative software assignment the students read about wikis. They then create a wiki using a site such as pbwiki or a Google Document and invite class members to collaborate with them on a topic. Google Documents are used for planning the game night and for coordinating the Ministry Resources webpage.
8) Social Networking software. Students choose either MySpace or Facebook and create a profile. They then blog about their experience. In last year's class, I thought it was interesting that the students who created a MySpace account did not like the experience and saw no use for such software, while the students who created Facebook accounts had positive experiences and continue to use their accounts.
9) HTML. Students complete online tutorials on HTML to help them understand webpage design. They are not expected to fully master HTML but just the basic

concepts behind it. In the class last year, students found this helpful while trying to use FrontPage to create their church or ministry website.

10) SecondLife. SecondLife is an almost 3-D virtual world which libraries and churches use to reach out in different ways. Academic institutions provide classes in the virtual world. Librarians have attended conferences in SecondLife. Worship services are also available in SecondLife. The assignment is for students to create a profile in SecondLife and blog about their experience. In last year's class, the students had problems downloading the SecondLife software so most of them did not get the assignment done. When I demonstrated how SecondLife worked and how it could be used, they were not particularly impressed with it. In the evaluation some felt that this could be deleted from the class.
11) Open Source software (guest lecturer). Some of the smaller churches cannot afford proprietary software such as Microsoft Office for their office computers so Open Source software, such as OpenOffice, is appealing. In the class last year, a guest lecturer talked about this, showed sites where software can be downloaded, and demonstrated OpenOffice and Linux. The students found this helpful. A student who was not in the class but helped me with the class has loaded OpenOffice on the church computer and trained the staff at his internship site this year.
12) Congregational Management software. Congregational Management software is used by many churches to keep track of donations and attendance. More sophisticated software can keep track of other information, much like administrative software in academic institutions.

The assignment is for the students to find software on the web and evaluate it using the evaluation criteria for software which they developed. They are encouraged to download a trial version to test it. The students in the class found this information helpful, perhaps more because it taught them about Congregational Management Software. For most of them, the church probably already has some system in place. The software evaluation exercise probably did help them to learn what criteria are most important to them in choosing software.

Projects

There are two major projects. The students design a church or ministry website. They can either make up a fictional church or ministry or design one for an actual church. The students are free to do as much or as little as they want. The minimum requirement is to have a home page with links for other pages. In the class last year, the students used FrontPage for this assignment. They were frustrated with the software. Now that Microsoft no longer makes FrontPage and Publisher has a webpage component, Publisher will probably be used instead. It seems to be more user-friendly.

The second major project is the Ministry Resources webpage for our library website. The intent of this webpage is to have a resource page that the students will be able to use in their future ministry. The students choose a topic that they think will be important in their future ministry and find web sites for that topic. The students must use the evaluation criteria in defending their choices. For example in the last class, a student found websites which helped with text study for sermon preparation. She not only used the evaluation criteria, but she also checked to see if the websites reflected Lutheran theology. I was hoping this resource would be helpful to them after they graduated. I use Google Analytics to see the number of hits and am disappointed that it is not used more.

Overall, the evaluations I received from the students in the class last year were very positive. They appreciated the variety of technologies that we covered and feel much more comfortable using them. On the negative side, some of them thought it was difficult to cover a different technology each week; they would have preferred fewer topics. Some seemed to wish that we had also covered AV. Most of the students did not see the use of SecondLife for ministry.

Web 2.0 technologies for Ministry 2.0

I would now like to turn to a few of the Web 2.0 technologies that I see as important for Ministry 2.0. This is not to say that those topics which I cover in the class are not important. Instead I intend to highlight a few of my discoveries since I taught the class and then some of my technology favorites. So here are my top three discoveries and nine favorites to make an even twelve.

My first discovery was finding out that Information Technology seems to play a big role in mega-churches. For some this may be an obvious point. Since there are no megachurches near me they are not on my radar. I discovered that there is often a Director of Information Technology or a Minister of Technology at these churches. These persons are in charge of all the AV as well as IT at a church. Their role is similar to that of an IT person at a seminary. There is a national conference for IT & AV church professionals called MinistryTECH[3] which presents speakers and workshops. The workshops are similar to those you might find for IT staff members at an academic institution. This world is different than that of the mid-size or small church.

One of my newest discoveries is the website of the Mission Bay Community Church (http://www.missionbaycc.org/). As a Presbyterian, I was quite excited to see that there is a Presbyterian church that is immersed in Web 2.0. The pastor of the church, Bruce Reyes-Chow, is the new Moderator of the General Assembly of the Presbyterian Church (USA) and sees himself as a 2.0 pastor who will be a 2.0 moderator. Reyes-Chow has two blogs, a podcast blog, a del.icio.us account, a yelp account, a Facebook page, a Facebook profile, a flickr account, and a twitter account and uses skype, GChat, YouTube and IM. I think I may have missed a few. He sees transparency as being important in his ministry[2] so is not afraid to be visual to others. The church is a 2.0 church. It and all the staff have blogs. The church has podcasts and is on Facebook and Yelp.

Another recent discovery of a 2.0 church is University Lutheran Church of the Incarnation in Philadelphia (http://www.uniluphila.org/). A friend of mine recently became the pastor. They have a Google Group where a version of their newsletter is posted. They also have a Facebook account. The pastor has a Facebook profile. At his previous position, the pastor used Constant Contact to send email church newsletters to members and friends of the congregation.

Nine Favorites

Now here are my nine favorite technologies for ministry. Probably one of the most important technologies for a church or ministry is a good **website**. This is not my favorite technology, but it is probably the most important. The Hartford Institute for Religion Research in its 2006 report on congregation growth, "Facts on Growth," said that "Congregations that have started or maintained a web site in the past year are most likely to grow. Congregations that have not done so, but are open enough to change in order for such a thing to happen have a somewhat lower rate of growth. Congregations that would oppose a web site are very unlikely to have experienced growth."[4] The report does not say why a good website is important or what it shows about the church. But it would seem to indicate that a good website would be important if a church wants to grow. It would also seem to me that it would be important that the site be updated regularly and be easy to use. We have all seen poor websites which are unfinished and the links do not work. This reflects badly on the church.

The second on my list of nine favorite technologies is actually my favorite: **Facebook**. I prefer Facebook to MySpace because there is less clutter on the Facebook page. Also I felt that when I was at MySpace I was bombarded with advertising that was offensive to me.

The University Lutheran Church of the Incarnation uses the events and photos sections for posting information. The mini-feed section tells viewers what is new. Members of the church as well as those interested in the church may join as fans. Since the page is open to all Facebook users, the page can also be used for evangelism and outreach, helping those who find the page understand a little more about what the church is like before physically visiting it.

Students at our seminary as well as a number of alums are using Facebook to keep in contact with each other. Some of our alums find peer support with each other in a way that they cannot experience in their congregational situations. Pictures and events are easily posted so that time-consuming individual emails to friends become unnecessary. The status section is like a mini-blogger which helps friends keep updated regularly.

Alums are also using it in their congregations, as Reyes-Chow does to communicate a different part of themselves to their congregation. Youth ministers can keep in contact with their high school or college students. Some of our alums post their sermons on their profile.

Blogs are the third one on the list of favorites. Blogs can be used for event feeds or short devotions as well as sharing more deeply about ones' thoughts and feelings. Blogs do not have to be a monologue. It can also be used for asynchronous Bible studies or small groups. Blogs can be kept private so that only members of the small group can have access. Congregation members can subscribe to blog feeds so they know when there are new posts. I sense though that some are finding blogs to be too overwhelming in that people do not have enough time to read posts which are too long.

An aside here: This reminds me of the article from *The Atlantic* which John Jaeger linked to in his post on ATLANTIS called "Is Google Making Us Stupid."[5] Basically the article says that it is harder for us to read long sections of text and keep complex arguments in mind.

That shifts us to **Twitter**, the fourth on the list of favorites. Twitter is becoming popular as a way to update friends. This is in a sense similar to the Facebook status. Tweets or posts can be up to 140 characters long. This allows for very short messages and makes it easier for some to write and others to read. The messages are immediately sent to friends who have signed up to get them. Twitter can be either open or private. Open means that anyone on Twitter can sign up to receive the tweets. Twitter can be accessed by Twitter, IM, Facebook, or others. This makes them more immediate. Some pastors use Twitter to tell others what they are doing.

Some share what is going on, even the mundane, as Reyes-Chow does. Church or ministry events can be sent by Twitter. This would be a similar use to the Obama Twitter which tweets Obama events that includes web links to longer stories. I do not use Twitter mainly because I have no following and I feel like I do not do enough to warrant Twittering. It is difficult enough for me to update my status on Facebook each time I log in. But I can see it might be useful in a ministry setting.

Number five on the list is **podcasting**. Podcasting delivers audio messages. Sermons, interviews, Bible studies, presentations, worship services, and other ministry events may be recorded then uploaded to a website or blog. This technology is actually rather prevalent on many church websites.

YouTube is the sixth one on the list and adds visuals to the sound by presenting short videos. Anyone with a digital video camera can record then upload to YouTube. A youth group favorite is to create short video lessons and post them on YouTube. It is not only a fun way to allow friends and family to access the videos, it can also be used for outreach or ideas for other youth workers. Bloggers sometimes use YouTube to imbed videos in their blogs. Sermons and lectures can also be found on YouTube.

The seventh one on the list is **Flickr**. I have not used Flickr since I do not share many photos with anyone. However, it would be a great way for churches to share photos. Access can be limited so that it is not completely open.

A resource that librarians use, **del.icio.us**, is eighth on the list. del.icio.us is a social bookmarking site where individuals can organize their bookmarks and allow others to see. Tags help to organize the bookmarks. Reyes-Chow has a del.icio.us account that includes many of his favorite blog posting and articles. Pastors and other church workers could use del.icio.us to organize websites which would be helpful for their parishioners. For example, a del.icio.us account could list good Bible study sites that are recommended by the pastor.

The last on my list of favorites is **Constant Contact**, a newsletter services. There are perhaps other newsletter services out there but this is the one which I know. I do not use it but when a pastor friend of mine talked with the class, he mentioned his use of Constant Contact and the students were all impressed with the ease of use and the low cost.

This is an every-changing list since technology changes so rapidly. In fact some of this is already old technology that no one will use in a couple of days. Many are talking about Web 3.0 and most ministries are still at 1.0 with a few breaking the 2.0 ground.

So I have two questions. The first is "What technologies would you add or subtract from this list?" The second is "How do we keep up?"

Thank you for your participation in this session!

Endnotes

[1] Entertainment Software Association. "Essential Facts About the Computer and Video Game Industry." Entertainment Software Association, 2007. http://www.theesa.com/facts/pdfs/ESA_EF_2007.pdf (accessed June 23, 2008).

[2] http://www.ministrytech.org/cgi-bin/index.cgi?section=.

[3] Reyes-Chow, Bruce. "Blog for Moderator Bruce Reyes-Chow." 7 Feb. 2008. http://www.mod.reyes-chow.com/2008/02/painful-transpa.html (accessed June 23, 2008).

[4] Hartford Institute for Religion Research. "Facts on Growth." 2006. http://fact.hartsem.edu/CongGrowth.pdf (accessed August 29, 2007).

[5] Carr, Nicholas. "Is Google Making Us Stupid?" The Atlantic, July/August 2008. http://www.theatlantic.com/doc/200807/google (accessed June 23, 2008).

The U.S. as a Foreign Culture: Helping International Students, Faculty, and Staff Navigate the American Cultural Landscape
by

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The genesis of this project on "The U.S. as a Foreign Culture" grew from one incident involving failure to understand and accommodate to U.S. culture, a situation that led to the non-renewal of a work contract. However it is founded on 15 years working cross-culturally as a theological librarian in Nigeria, 12 years of research in spirituality and medicine with its cultural overtones, interviews with internationals who've studied and worked in the U.S., and a survey of internationals who were educated outside the U.S. and came here for medical training. This is the first report from ongoing research into this area of orienting and, more importantly, integrating internationals into the U.S. academic and work culture.

(*Disclosure and Disclaimer—Everything shared in this paper is probably incorrect in certain settings.*)

Much of this material is observational and anecdotal (the plural of anecdote is not data) and is simply a series of reality checks—not idealization—because we live in a world of discriminators beginning with the examinations internationals must pass before they enter the U.S. academic system. (Even the SAT is coming under scrutiny as some schools elect to disregard those scores in favor of school performance and class rank). With group contributions, this hour will produce a combination of observations, tips, and possible strategies for developing orientation material for internationals. Any cultural sensitivity and/or cultural competency education must be rooted in and committed to creating an environment of mutual respect. An extension of this is a reminder that the principle of the Golden Rule: "Don't do to others what you don't want others to do to you (Confucius)" is a universal tenet found in various wording in virtually every global faith and philosophy (See poster below).

No ONE U.S. culture exists in the U.S.—the U.S. is made up of a variety of social, racial and ethnic groups located in numerous communities throughout a vast geographic area—each with a collection of manners and habits. For example, the Southern U.S. consists of rural, urban, ethnic, religious, and socio-economic cultures with subcultures within each category. In all honesty, an International should expect to experience some discrimination in the southern U.S. culture with its history. Having a strategy for not being angered—responding, not reacting—and perhaps "returning good for evil" would be helpful to the International.

Although the focus of this paper is the international student who works in an academic library, many of the principles relate to interactions with International faculty and non-student International staff that might include spouses. The broad categories include oral and written English, interpersonal relations, and the work environment. The issues below are suggested as guidelines for sharing with Internationals about getting along in U.S. academic and job settings.

Language, Spoken

United States Nationals (USNs) often cannot understand accented English, even English spoken by USNs from other parts of the States. Therefore, 100% understanding of the international's English may not occur. The USN may request statements to be repeated. USNs may even ask what language an international is speaking even when the international is using English. Yes/no gestures can vary (even in some European countries)—in the U.S. a nod means "Yes" and shaking one's head side-to-side means "No." USNs tend to increase their volume if they believe the listener doesn't comprehend. Asking a USN to repeat slowly what was said is better than having a misunderstanding of an assignment or important information.

Encourage the international to seek help with oral English if the issue may impede progress in interactions or even academics. When USNs talk with anyone for whom English is not the mother tongue, less rapid speech, clear enunciation, and asking for feedback increases the likelihood communication has taken place. Minimizing the use of acronyms unless carefully defined and avoiding the use of slang terminology and other idiomatic expressions help internationals understand the conversation.

Language, Written

Even at the doctoral level, some internationals may benefit from writing assistance. Because finding or accessing this help may not be easy, assistance with locating these English language services might be required. Some Internationals benefit from learning the technique of beginning a written work with the main point in the first sentence or second sentence rather than "politely" working up to the main point. Most schools now recognize the critical nature of information literacy. Learning the rules for bibliographical citation is vital for all students and researchers. **No assumptions should be made for prior knowledge regardless of the academic level of the International**. Teaching how and why to cite reference sources and carefully explaining what constitutes plagiarism with its potential consequences are responsibilities of each institution.

Interpersonal Relations

USNs usually need more personal space than other groups; only a third of the surveyed medical persons said that USNs touch each other more frequently than persons in their home culture. "Excuse me" is the polite USN way of saying, "I'm entering your space." USNs don't stand too close to others when interacting. Eye contact is normative for USNs and means "I'm giving you my attention." Eye contact should not be interpreted as menacing or bad manners. Hand shaking is normative and expected as a gesture of good will. In the U.S. men and women shake hands and even touch (hug and touch and pat) each other in social exchanges that do not mean intimacy or special relationships. But excessive touching can cross the boundary of propriety and even be interpreted as harassment. Addressing persons as Sir and Ma'am are signs of respect in some U.S. areas such as parts of the South but is not universal. Use of Mother and Father for respect is not seen in U.S.. Clothing and personal hygiene—USNs tend to bathe often, even daily, due to plentiful water and they highly value personal hygiene in those around them. Verbal greetings—for USNs "Hello," "Hi," "How are you?" are purely social and are not offers of friendship. For USNs being older does not automatically confer or command respect in every group but it may in some. USNs get to the point immediately in a conversation or a conference with little or no social preamble. This is not a sign of disrespect or an unusual level of dissatisfaction.

The Work Environment

In the work-study environment where a school is obligated to provide a work opportunity to an international student, the international may be assigned to the library and the work expected may be unrelated to student's work experience or actual skill set; therefore, explicit orientation and training should occur. Suggested topics follow.

Internationals want very much to understand the system in which they are working. When supervisors are fearful of "segregating" internationals, going through the staff manual with all staff in a group setting might be very useful even though assumptions are made that workers/students can read it (or already "know" it). This offers the opportunity for discussion of areas of concern such as appropriate dress, punctuality, and interpersonal relations. Internationals are eager to be asked about their concerns. Don't be afraid to ask them what they are dealing with, struggling with, questions they have or issues that create confusion—they will respond far more frequently than they will volunteer.

In a work discussion involving several persons, the non-native English speaker (ESOL: English as a second or other language) may be at a disadvantage and not comprehend ("hear" in some cultures) everything. In Nigeria where English is the language of business, government, and education, we Americans were asked more than once, "What language are you speaking when you are talking to each other?" Conversely, some American visitors to Nigeria did not recognize that the language used in a church service was English. Responsibility for effective communication is shared by the USN and the international. The USNs should—in a kind and private way—make certain that communication has taken place. The international should attempt to learn what was said because there might be expectations of assignment of duties that was not understood. USNs supervisors should make an effort to speak slowly and clearly and avoid idioms and acronyms when talking with the international. Listing all the areas where communications difficulties might arise is impossible. Even the U.S. system's reliance on alphabetical order raises anxiety for some persons.

The "chain of command" (that may appear obvious to a USN) needs to be spelled out with special attention focused on work supervisor(s). Persons of either gender may be in charge and workers are expected to treat men and women supervisors and peers with the same respect accorded to any superior in their own country. Women in authority remain a huge issue for persons from a number of cultures—*but not all!* A clear statement of the gender equality policy in the U.S. (in theory ☺) is critical. Because of the fear of offending those for whom gender roles are not an issue, the risk of not making this clear to those for whom it *is* an issue occurs. In our rapidly-changing world gender-equality awareness is increasing; therefore guides that list the cultures that struggle with this can be out-of-date. But this issue continues to exist in surprising locations—parts of Europe as well as other continents and within groups inside all areas, not just those who come from societies where women have no authority. Seniority and authority are not related to age. A very young person may be the supervisor of a person much older. The older person is expected to accept the authority of the young supervisor.

Punctuality is highly valued and expected. Time is specific and early is preferable than exactly on the dot or a minute or two late. The start time is when a person begins work, not when a person arrives. If a worker is delayed or absent, the work supervisor must be informed immediately if not beforehand. If the return to work is delayed for any reason, further permission is needed for the absence.

Team-work is emphasized but individual effort is how workers are evaluated ("We don't live up to our billing" as a nation of teams or cooperating groups. Some internationals believe that the international must work harder than the U.S. colleague to be thought competent or hard-working.

Sharing food is a popular USN custom. Persons might go to a restaurant together and separate checks are fine. Sometimes a "pot luck" meal is organized. A pot luck meal is a social occasion when persons in a work community are each asked to bring some type of food to share in a communal meal. USNs assume everyone wants to participate in order to eat as well as to share fellowship. Sometimes USNs will suggest ordering pizza or other carry-out food and many times the USNs expect everyone to pay even though it was not stated. Even USNs get confused and the best advice would be to encourage the international to ask, "Is everyone going to pay something?" or "How much is my share of the cost?" If it is someone's "treat" (gift), they will say so. Social activities may appear to be optional but participation is sometimes seen as contributing to the group. Participation in social activities such as staff parties and sharing meals together at work may be important to the supervisors and can be interpreted as contributing to the "team spirit."

Expressing an opinion—if the tone of voice is neutral or pleasant—is not a sign of aggression in U.S. culture. Learning to express an opinion is an important skill to develop because it conveys some self-confidence. Over-confidence is not valued and might be seen as arrogance. Apologizing too much is not appreciated.

Unless persons understand the culture of requesting work when the assigned work is finished, they cannot be expected to volunteer. The appearance of inactivity or inattention, even when the worker feels as though all assignments are complete and they are awaiting further instruction, may evoke a critical remark or even poor work evaluations; i.e., sitting rather than standing if the job is done mostly on one's feet, dozing or "resting your eyes, reading a book or newspaper or doing class assignments unless specifically given permission. USNs value someone who looks busy, who looks as though they are working and especially value those who look for work to do. "Perfect is the enemy of the good." Jobs need to be done well but volume and quality are both important.

In Summary

Develop an orientation within the library tailored to the graduate students with issues specific to that institution. Make certain that work expectations are clearly stated and understood. Create an environment of mutual respect that extends to international faculty as well as students and staff. Faculty with an international background may benefit from an introduction to the library. Involve current international students and faculty in the planning and construction. Investigate the availability of social programs where international students can meet each other. Consider offering one, if needed. Investigate the availability of information relating to housing, drivers' licenses, Social Security numbers, transportation, and other necessities as well as cultural and social opportunities in your area. Part of the orientation may be helping them find services and opportunities offered elsewhere on campus or in the community.

Pay attention to verbal interchange: slow down, ask for feedback to insure communication has taken place, and be aware of the overuse of idioms, slang, and acronyms.

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Using the Hive Mind to Access the Reference Shelf
by

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Andy: Overview

Most good reference librarians over time learn their respective reference rooms like a cook knows his or her kitchen. The cook plops a potato on the counter and immediately reaches for the peeler or knife, knowing exactly where it is located and without perhaps even thinking of the words “peeler” or “knife.” The location is part muscle memory and part of a spatial context perhaps using the stove as a general landmark and knowing that the desired item is in the drawer to the left of the stove.

So a good reference librarian receives a question about a place in the Bible and automatically reaches for a favorite dictionary or atlas, or a question about finding a particular hymn and reaches for a hymn index, or a question about the size of the Mormon Church and reaches for a yearbook. Sometimes not even thinking of the words “dictionary, atlas, index, or yearbook” and not knowing call numbers – knowing where to find it by the spatial context. Knowing that the book is under the clock, to the right, and before that 15-volume set with the green covers.

Last summer, Duke Divinity’s Reference Room and indeed the entire library was shifted and rearranged after being converted from Dewey to LC Classification. Since I had learned parts of the reference collection by spatial context, I knew there would be a problem. I might know the titles or editors of some works but in catalog of almost 6 million items, searching can be a little difficult if you can’t remember whether it was called a dictionary or encyclopedia, Oxford or Cambridge, commentary or criticism. But it did have a red cover! One problem that we had hoped to solve with this project was precisely this broader problem of searching and finding known items when it is difficult to construct a search that efficiently uses the details that you do recall.

A second, related problem we hoped to solve with this project is that every reference librarian has a canon within the canon of the reference room. In other words, some books are used frequently, some infrequently, and some simply forgotten about. Through use and answering real queries, librarians discover resources that are best for particular purposes and types of questions. One librarian might know where to find the best bibliographic essay on Origen, while another might know where to find the best introductory article on Jehovah’s Witnesses, and another might know where to find a quick list of Kings named in the Old Testament. Certainly, we have shared this knowledge partially through the years through sharing research guides, guides to reference books, annotated bibliographies, and reference reviews.

LibraryThing began as a simple way for its users to catalog their own personal libraries but really took off when users discovered the social tagging and the networking opportunities. Besides searching the rich descriptions and reviews, you can see how a wide variety of people might choose to tag a particular book, thereby gaining additional insight into what the book is really about. For any given book, you can join an ongoing conversation about the book, add it to your own library, add additional tags, buy it, review it, describe it, rate it, and make recommendations about it. We wondered if there might be a way to use LibraryThing as a tool to solve these two significant problems: limited searching tools for Reference materials and the limited knowledge of any single librarian.

What if theological reference librarians were to tag, describe, and review Reference works? What if there was a way of creating a searchable knowledgebase that would collect the wisdom and experience of many theological librarians? Wouldn't that make it easier to find books that we already own and use? Couldn't then any of us do a search that would take advantage of our collective knowledge about appropriate Reference works? Might I be able to benefit from Jennie's knowledge of Reformation resources and might Pat benefit from my work in liturgical resources? And might Jennie and I both benefit from Pat's work in biographical resources? Would this not be a way of documenting and pooling our collective knowledge about reference resources? And so we started an experiment, trying three different approaches within LibraryThing: using a unique account, using a unique tag, and using a unique group.

First, we created an account TheoRefShelf, added some books, and then made the account available for others to use. The advantage of this approach was some additional search and display options for searching one account's library. Also, it provided some opportunity for "quality control" such that anyone with the account login could "correct" spelling or add bibliographic information as needed. The disadvantage of this approach was managing the login information for a single account across a potentially wide group and in some ways, subverting the benefits of social tagging that come from many individuals using LibraryThing. I recall tagging one of the books as "Ready Reference" which was for me both an indication of its value but also an indication of its actual location in my library. This was somewhat problematic for Jennie and Pat as they didn't have a "Ready Reference" section or if they did, this book wasn't necessarily in it.

So as a second approach, we began adding books with the tag TheoRefShelf, using different LibraryThing accounts and as of a week ago, we had 376 books tagged. Anybody cataloging books in LibraryThing can use/create any tag—which can be both a good and a bad thing. This allowed each of us to include more locally relevant information like "Ready Reference" or course numbers, faculty names, bibliographic instruction workshops, locations, or anything else.

And more recently, as a third approach Jim Darlack created a LibraryThing group for Theological Librarians. To be honest, we haven't done a lot with the group but you can see that there is the ability to search across libraries, participate in conversations, monitor new books added, and see the commonly shared books.

Each of these provides a way for different people to participate and to search across collections. But in each case, the power of LibraryThing comes from the critical mass of people cataloging and tagging books. And for more on that, I turn this over to Pat…

Pat: Tagging

As Andy mentioned, we hoped our association would combine its collective wisdom to identify and describe great reference works so that we could all more easily access them. By using Library Thing, a social cataloging site, we hoped to harness the power of tagging generated by our members to the bibliographic information which is already available in a MARC record. We'll let you know how that worked for us, but first a little background on tagging and foksonomies with examples from LibraryThing and other social bookmarking sites.

Tagging is user-generated metadata frequently used in Web 2.0 social computing sites. Because the users are often not trained in any kind of formal taxonomy such as the Library of Congress Subject Headings, the system of keywords which emerges has been called a "folksonomy," a combination of folk and taxonomy coined by information architect Thomas VanderWal. It literally means "Management by the People."

One of the first sites to use tagging was Flickr, a photo management site. Some of the tags used, such as "me" or "kids" or "birthday" are context specific and intended primarily for the photo owner. The resulting folksonomy is called "narrow." An interesting example of a narrow taxonomy is the LibrayThing site where tags are the varied locations of the 4,000+ books in the owner's home such as "basement" or "front bedroom floor." Tags are valuable "social bookmarks" when they express shared meaning within a "broad" folksonomy which helps more people discover the item. An example of this can be seen in Flickr tags such as "Italy" or "winter." Broad folksonomies work especially well within a discipline such as theology. The folksonomy growing within the Pitts Library del-icio-us site (a web bookmark manager and early adapter of tagging) has tags with special meaning to our reference librarians and patrons: art, Bible, blogs, Byzantine, Christianity, Greek, Hebrew, information_literacy, medieval, New_Testament, Old_Testament, statistics, teaching_resources, tutorials, etc.

Folksonomies have both advocates and critics. Soon after del-icio-us (2003) and Flicker (2004) were founded, both popular and academic literature began to laud the possibilities of using tags for discovery, some even questioning the need for the older systems of classification. Yahoo saw so much value in tagging technology that it bought both software start-ups in 2005. In that same year Clay Shirky, who teaches New Media at New York University, wrote an essay which burned up the blogosphere called "Ontology is Overrated." In it he says, "If you've got a large, ill-defined corpus, if you've got naive users, if your cataloguers aren't expert, if there's no one to say authoritatively what's going on, then ontology is going to be a bad strategy. The list of factors making ontology a bad fit is, also, an almost perfect description of the Web—largest corpus, most naive users, no global authority, and so on."[1] David Weinberger, a fellow at Harvard Law School and marketing consultant, explains that the benefits of tagging apply to more than just digital objects. He defines the first order of organization as the actual orderly physical placement of print books; the second order is having cards describe the books, still limited by physical space on the card. However, we now live in the third order of ordering information in a digital world which has no space constraints. Any physical or digital object can now have almost endless descriptors to help locate it. The more tags, the possibility of finding something.[2] Both of these men believe that the vast information storing and sorting potential of computers makes tagging a viable way to organize.

On the other side of the debate is Thomas Mann of the Library of Congress who, in his 2007 paper "The Peloponnesian War and the Future of Reference, Cataloging, and Scholarship in Research Libraries" makes the point that "quick information seeking" enabled by the web search engines isn't adequate for scholarship. To master a discipline means understanding the breadth of its literature and the relatedness to other areas of thought. He argues that the comprehensive picture is best discovered with the Library of Congress taxonomy, with its system of authority control, cross referencing, broader and narrower terms, and elegant, time honored hierarchy.[3]

Into this swirl of possibility and controversy came a computer programmer and book lover named Tim Spalding who wanted to catalog his own books and thought that perhaps others would like to do the same. By May 2008 LibraryThing, which was launched on August 29, 2005, had over 400,000 members who had cataloged 28 million books. The genius of Spalding's creation is that it didn't require an either-or choice between the Wild West of the Web and the staid civility of LCSH. It allows importing bibliographic data from the Library of Congress or several other major academic libraries <u>and</u> the addition of user tags, ratings, comments, and reviews. Spalding has become a major advocate of user tagging for books and writes frequently on the topic in his Thingology blog. (http://www.librarything.com/thingology/) Several of the postings most relevant to tagging are noted in the further reading section of this paper, and I particularly commend the screen cast of his talk to the Association of Christian Librarians. He acknowledges that there are some things right and some things wrong with using tags as a way of organizing. In the next few paragraphs I'll weave Tim's ideas in with illustrations based on observations of TheoRefShelf and LibraryThing.

1. Tags enrich existing metadata.

Adding tags enriches the metadata and increases possible access points for finding a book. As an example, the reference work *The Papacy: An Encyclopedia* has only one LCSH: Papacy--Dictionary; but in TheoRefShelf we added all of these tags: Church history, councils, **encyclicals**, popes, **RC Church**, religious orders, TheoRefShelf, Vatican. Is it clear to see the benefits for a searcher of these multiple access points, especially within a small collection already defined as reference works? Or in the case of *Puritans and Puritanism in Europe and America: A Comprehensive Encyclopedia,* LCSH lists Puritans--Encyclopedias, but we were able to add tags for "William Bradford" and "Cotton Mather" as well as the colloquial term "Pilgrims" to help anyone searching for those specific entries. We had hoped that ATLA members would add specific subject tags to reference works with exceptionally good entries on those topics as part of the hive mind experiment.

2. The language of tags is the way users think.

Tags use more natural language than LCSH. Searching for "Christology" makes more sense to a theology student than "Jesus Christ—person and offices" or "Jesus Christ—history and doctrine." In LibraryThing Christology has been used as a tag 3,242 times by 522 users. Would you normally think to search for A. "Church History– Primitive and Early Church—CA30-600; " B. "Apostolic Fathers;" or C. "Patristics"? The last is by far the most popular tag with 1,893 books by 201 users, (and "Patrology" was used an additional 120 times by 16 users). "B" has only 133 books tagged by 38 users. And, no surprise, "A" wasn't used as a tag at all.

3. User generated tags keep up with the latest ideas and movements.

Take for example the juggernaut movement called "emerging church." A subject search in World Cat—largest library catalog in the world--using that term yields 24 books. Even a keyword search in World Cat only shows 132 books. In LibraryThing "emerging church" and its aliases (tags merged as synonymous by members) shows 2,733 book tagged by 481 members. Why? For one reason: that term was only added to LCSH in 2003; for another, taggers aren't bound by strict rules of "aboutness." They can tag books authored by members of the movement as well as those on the topic of the movement.

4. Tags can be ambiguous, <u>but</u> clustering helps solve that problem.

There is no doubt that what one person means by a certain term doesn't always match the understandings of another. For example, a "reference" work to me doesn't include introductory textbooks, but for others it does. And even more unclear is a term like "evangelical" which can have lots of interpretation, not to mention the varied connotations. Homonyms and homophones, words that look and sound alike such as "bow" confuse tags even more. Flickr has attempted a solution by creating clusters of tags with just about the same meaning. (Bows in girls' hair, Christmas bows, bows for violins, and bows shot by Cupid are all different groups.) Using the term "faith" in Flickr showed one cluster with tags such as "religion, church, Jesus, God, cross, Christian, Catholic, prayer" and another with "hope, peace, love, light, candle, life," yet another with "fé, Brasil, Brazil, igreja, religiáo," and one more with "Islam, Muslim, mosque." Perhaps not a perfect solution, but helpful and very similar to a post-search facet approach taken by cutting edge search engines. Tim Spalding hopes to do something similar soon for LibraryThing.

5. Tags do not have the precision of a hierarchical classification system, <u>but</u> LibraryThing is trying to become more precise with its "tagmash" feature.

LCSH's branching subtleties such as Anglican Communion—England—History—16th Century or England–Church History—16th Century are impossible to replicate with tags. Having librarians on staff helps LibraryThing know the LCSH advantages, so Tim developed code for making Boolean combinations of two or more tags. A quick search for "Tudor England" and "Church History" in a tagmash yielded seven interesting books, while the first LCSH listed above in World Cat produced 110 and the second over 2,000. (Score one for Thomas Mann!)

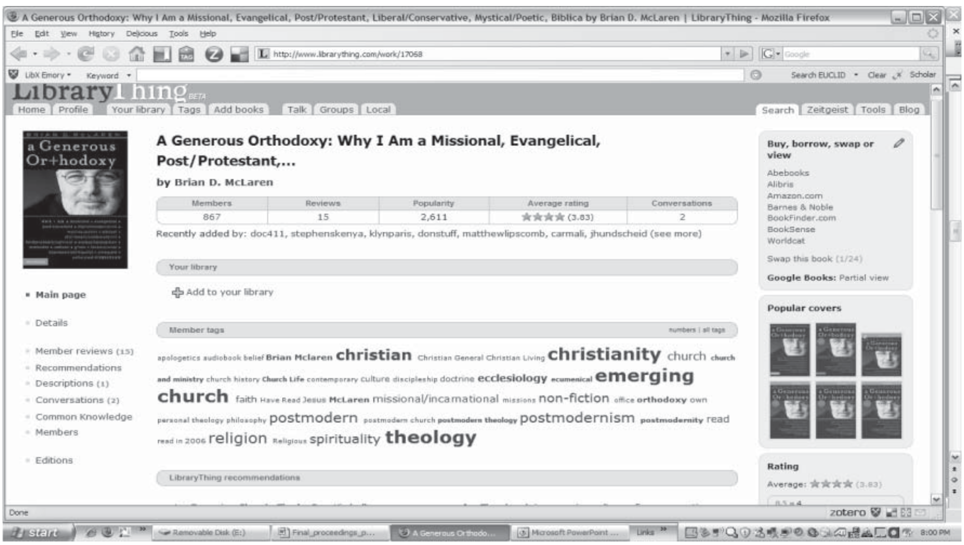
Extending the "both/and (tags and subject headings) philosophy of LibraryThing, every search by tag or tagmash displays not only related tags, but also related LCSH. (Related tags for the above example are**:** 15th century, 16th century history, Biography, book, Britain, British, **british history**, **C16th**, C17th, catholic, Catholicism, Christianity, Church, Church of England, early modern, Early Modern History, elizabethan, England, **english history**, English reformation, European History, Great Britain, Henry VIII, history, medieval, nonfiction, Office, Paperback, **Reformation**, religion, Religious history, Renaissance, spirituality, theology, Tudor, tudor history, uk, unread, wishlist. Related LCSH are: Reformation › England,England › Religious life and customs, England › Church history › 16th century, Anglican Communion › England › History › 16th century, England › Church history,

Great Britain › History › Edward VI, 1547-1553, Religious fundamentalism › England › History,Great Britain › Religion, Church of England. › Customs and practices, and Humanists ›England › Biography.) Through hyperlinks the user is free to explore or combine the search with any and all available terms.

Some of the social features of LibraryThing include sharing reviews, ratings, recommendations, and comments. This could be a help with collection development. For instance, there are at least two pairs of identical works under different publisher imprints which I noted in the comments of TheoRefShelf. Members who see that could save some money. Another boon to collection development is becoming "friends" with others who collect similar works, especially those whose opinions you value. I was browsing through the library of one "friend" of TheoRefShelf to see what he had tagged "reference." To my surprise, he had a brand new, 2008 volume of *The Encyclopedia of the Historical Jesus,* edited by Craig A. Evans which wasn't yet on the shelf at Pitts. (It was on a marking cart.) So I learned first-hand how the social function of LibraryThing can alert someone to new resources.

As Andy has explained, our major interest with this project was how well the tagging would work to help ATLA members and our affiliates locate helpful reference works and share other unique information like comments or reviews. We have to admit that our "hive" didn't "buzz" as we had hoped, though we really appreciate the handful of people who did participate. It seems that social tagging sites do work best when there's a critical mass of people. Tim Spalding pointed out in a talk to the Library of Congress that as the numbers of tags increase, a type of group consensus on helpful descriptors emerges in the tag cloud. He's not sure where the tipping point of critical mass is for tags, but he knows it's more than ten and is achieved by one thousand. To see the principle at work, look at the tag cloud for Brian McClaren's book *A Generous Orthodoxy.*

Figure 1



With over 800 members tagging this book, "Christian, Christianity, emerging church, and theology" surface as a type of consensus classification, while "postmodern, postmodernism, religion, and spirituality" are prominent but not as strong. More individual tags like "read in 2006" or "office" fade into the background as less helpful.

So far, "TheoRefShelf" isn't used as a tag more than four times for any individual book, and the number of tags or even cataloged works in our library isn't much of a critical mass.

But even something small can be a beginning of something more. For instance, when looking for a book without critical mass, I searched for John Cobb's *Becoming a Thinking Christian.* As I guessed, only 38 members owned the book, but one of them was Druid Hills United Methodist Church Library, my own home church, which happens to use LibraryThing as our congregational library catalog.

There is no more perfect segue into Jennie's portion of the panel as she tell you about other libraries who have combined the power of tags with more traditional classification by using LibraryThing.

Jennifer: Library Catalogs

I'm going to show you a sampling of library catalogs that combine MARC data with tags and reader recommendations from LibraryThing in their item records. LibraryThing adds a descriptive dimension, using information created by people who have created an account cataloging the books they own. They can add information about each book by reviewing it or creating tags. This has created a community of book lovers who collectively have created a database.

We are going to take a look at three examples: two academic libraries and one public library. Tag language may be more accessible to catalog users than subject heading terminology. Sometimes the data you find in a record can seem incomplete and not very descriptive. I'm going to show how tags can enhance an item record. Sometimes the MARC data is clearly superior; I can't imagine any library not using MARC data.

University of Texas-Austin

http://catalog.lib.utexas.edu/

A Keyword search on Global Christianity returns 101 results. Clicking on the first item gives us:

Author Jenkins, Philip, 1952- Title The next Christendom : the rise of global Christianity / Philip Jenkins. Imprint Oxford ; New York : Oxford University Press, 2002.

The Library of Congress Subject Headings for this book are:

Christianity – Forecasting.

Church membership.

Scrolling down to look at the LibraryThing data shows a tag cloud of these terms:

christian christianity church church history culture ecclesiology global global christianity globalization history missiology missions religion sociology theology

We have two subject headings and 15 tags. Some tags are bigger than others and some topics seem repetitious. Overall the tag terminology is more descriptive than the subject headings. One book is recommended, which seems to be quite appropriate— another book by Jenkins on Christianity and the global south. Clicking into any of the listed tags will take you to other books in the UT-Austin catalog that share the same tags in LibraryThing.

Again, the power of these tags comes from how many times they are used in other LibraryThing accounts. The large number of LibraryThing users makes this interesting and valuable data.

University College-Cork

http://booleweb.ucc.ie/

A search on Global Christianity, Keyword returns 8 results. Clicking on the first item gives us:

Author Chidester, David. Title : Christianity : a global history / David Chidester. Imprint : London : Penguin, 2001.

The Library of Congress Subject Headings for this book are:

Christianity.

Church history.

Christianity and other religions.

Christianity and culture -- History.

Christianity and politics -- History.

Scrolling down to look at the LibraryThing data shows a tag cloud of these terms:

christian history christianity church church history global christianity history religion religious history religious studies

We have 5 subject headings and 9 tags. Here, I think the LCSH show more variety and description than the tags but it is still interesting to see both sets of data together. LibraryThing recommends only one book, *The Future of Christianity* by McGrath, Alister E. Clicking on other tags brings up a few books here and there, but by clicking on the subject heading for Christianity and other religions. you are directed to 31 books, offering greater depth, diversity and focus in your search.

Seattle Public Library

http://www.spl.lib.wa.us/

A Keyword search on Global Christianity returns 21 results, ordered by publication date. Clicking on the first item gives us:

Culture wars / Mitchell Young, book editor., Detroit : Greenhaven Press, c2008.

The Library of Congress Subject Headings for this book are:

Popular culture -- United States.

Social problems -- United States.

United States -- Social conditions -- 1980-

United States -- Social life and customs.

United States -- Politics and government -- 1989-

Scrolling down to look at the LibraryThing data shows a tag cloud of these terms:

politics pop culture religion society

There are no book recommendations for this title. There is not a lot to indicate that this is a good result for our search terms. We can scroll down the list of 21 items and find many more appropriate results, including Philip Jenkins' book. Here we see the same cloud tag we've run across before. The Seattle collection allows for a healthy list of recommended titles relating to these tags.

The future of Christianity / by McGrath, Alister E., 1953-

The new faces of Christianity : believing the Bible in the global south / by Jenkins, Philip, 1952-

A theology as big as the city / by Bakke, Raymond J., 1938-

Who's afraid of postmodernism? : taking Derrida, Lyotard, and Foucault to church by Derrida, Jacques

Where resident aliens live : exercises for Christian practice / by Willimon, William H.

Christianity : a global history / by Chidester, David.

The churching of America, 1776-1990 : winners and losers in our religious economy by Stark, Rodney.

It's clear that the Seattle library has many titles in its collection that pertain to global Christianity. Results are sorted by publication date on the default setting so you may have to dig a little deeper to find materials on a topic. LibraryThing can help with that.

The Seattle Public Library catalog has a clear, easy to read layout. It is easy to tell what information is generated by LibraryThing data and which is coming from other sources. LibraryThing is just one source of their non-MARC data. There multiple ways to search for related materials and a wealth of places to find them. Seattle Public offers a fine example of how you can creatively pull information together from a variety of sources and get library patrons the materials they are interested in.

We've looked at the same keyword search in three library catalogs. Each result reflects the collection and how the catalog searches for materials. We have seen how LibraryThing and MARC data can lead you, via different paths, to subject areas of interest. LibraryThing offers a low-cost option ($0-$25), combining free code with the power of a large community who love books.

I'd also like to demonstrate how easy it is to bring a book into your collection. http://www.librarything.com/catalog/TheoRefShelf (the password is ATLA2008). Go to the Add Books tab and enter your book search terms (title, ISBN, etc.). Quite often if you choose the Amazon option you'll have a colorful book cover to bring in with it. If no cover is included you can upload your own or find image files on publisher's sites to jazz up each item. The results come back on the right side of the page and all you have to do is click on the one you want to bring in. Tagging the items is very easy. You can either double click on the tag box in your library display or add tags when you first add the book. Research and development are ongoing in LibraryThing. They are constantly tweaking the site.

Please feel free to add to existing book tags if you have some terms that would help our community of users. We are happy to have you add items to TheoRefShelf or send items, tags and reviews to us for posting. We ask only that you not delete anything that someone else has added.

Andy: Other Inputs, Outputs, and the Future of LibraryThing

As my colleagues have pointed out in different ways, the more we put into this – the more we may get out of it. We wondered about adding the Reference Reviews from our new journal, *Theological Librarianship*, and from old issues of the *ATLA Newsletter* to LibraryThing. What if students in the Theological Librarianship course were given assignments to add reviews and tags to Reference works? What if we were able to encourage more libraries and librarians to use LibraryThing for this project?

As Jennie has discussed, LibraryThing can connected directly to your library catalog and can be used to connect students and faculty at our many institutions. Reviewing reports of ranked/tagged books may be a tool for collection development in both our Reference Rooms and in the General Collection. LibraryThing may also facilitate conversations between authors and readers, reference tools and users, publishers and libraries. It isn't going to be everything to everybody but certainly can be a powerful tool in our arsenal as librarians.

The future of LibraryThing is about as certain as the future of any of our libraries. People use it, tend to like it, and even somewhat competing projects such as worldcat.org don't have near the attraction of LibraryThing – yet. They are a small company of just 8 employees and one wonders about the scalability of server space, bandwidth, and business model. The real workers of the company are all the users who have invested time and volunteer effort in cataloging and tagging their libraries. If the users abandoned LibraryThing, they might as well turn off their servers because it is the collective effort of the users that make LibraryThing more valuable for us all.

So, the three of us have tried LibraryThing to see if we could develop it into a tool for finding appropriate reference resources. Were we successful? Most of us would probably admit "not yet." But we have seen its potential to be valuable in this and other library endeavors. And now we turn the question over to you? Given what you have seen/heard today, Should this continue? How should this continue? What is the future of TheoRefShelf and the involvement of theological libraries and librarians?

Endnotes

1 Shirky, Clay, "Ontology is Overrated." http://www.shirky.com/writings/ontology_overrated.html (accessed 6/13/08).

2 Weinberger, David. *Everything Is Miscellaneous*.

3 Mann, Thomas. "The Peloponnesian War and the Future of Reference, Cataloging, and Scholarship in Research Libraries." http://www.guild2910.org/Pelopponesian%20War%20June%2013%202007.pdf (accessed 6/23/08).

For Further Reading

Marieke Guy and Emma Tonkin "Folksonomies: Tidying Up the Tags?" *D-Lib Magazine* 12 no. 1 (January 2006): doi:10.1045/january2006-guy (accessed 6/12/08).

A critique of tagging based on the ambiguity of language and carelessness of taggers with a challenge to improve tag literacy and exercise more control of folksonomies

Ellyssa Kroski. "The Hive Mind: Folksonomies and User-Based Tagging." Infotangle Blog posted December 7, 2005. http://infotangle.blogsome.com/2005/12/07/the-hive-mind -folksonomies-and-user-based-tagging/ (accessed 6/13/08).

A blog essay from Ellyssa Kroski, the woman who wrote the book (or at least the chapter) on folksonomies in *Library 2.0 and Beyond* (Libraries Unlimited, 2007)

Thomas Mann. "The Peloponnesian War and the Future of Reference, Cataloging, and Scholarship in Research Libraries." http://www. guild2910.org/Pelopponesian%20War%20June%2013%202007.pdf. (accessed 6/23/08).

A paper prepared for the Library of Congress Professional Guild, June 13, 2007 which advocates scholarly use of existing taxonomies and traditional library resources rather than reliance on keyword searching through Google or other online tagging sources

Adam Mathes. "Folksonomies--Cooperative Classification and Communication Through Shared Metadata." 2004. http://www.adammathes.com/academic/computer-mediated-communication/ folksonomies.html (accessed 6/17/08).

A very good overview of tagging with ideas for further research, written for a MLIS class, self published and widely cited in academic papers

P. J. Morrison. “Why Are They Tagging, and Why Do We Want Them To?” *Bulletin of the American Society for Information Science and Technology* 34, no. 1 (October/November 2007): 12-15. http://www.asis.org/Bulletin/Oct-07/Morrison_OctNov07.pdf (accessed 6/13/08)

Motivations for tagging besides information retrieval are discussed.

Diane Neal. “Folksonomies and Image Tagging: Seeing the Future?” *Bulletin of the American Society of Information Science and Technology* 34, no.1 (October/November, 2007): 7-11. http://www.asis.org/Bulletin/Oct-07/Neal_OctNov07.pdf (accessed 6/12/08).

Neal has the lead off article in a special issue dedicated to tagging. She raises issues and possible areas for more research. If you have an interest in dispute resolution on tagging sites or tagging specific to images there are other interesting articles in this issue.

Jill O’Neill. “ LibraryThing: Cataloging for the (Social) Masses.” *Information Today* 24, No. 8 (September 2007): 23. http://proquest.umi.com/pqdlink?did=1332058511&Fmt=7&clientId =1917&RQT=309&VName=PQD (accessed 6/17/08).

Comments on the social dimensions of LibraryThing and the tagmashing function

Melissa L. Rethlefsen. “Tags Help Make Libraries del-icio-us” *Library Journal* 132, No.15 (September 15, 2007): 26-28. http://www.libraryjournal.com/article/CA6476403.html (accessed 6/12/08).

An interesting recent interview with Tim Spalding and links to his blog and other book tagging sites, including Penn State University

Clay Shirky. “Ontology Is Overrated.” http://www.shirky.com/writings/ontology_overrated.html (accessed 6/13/08).

A seminal essay on the inadequacy of old expert taxonomies in the digital world and of the potential for user tags as a way of assigning meaning

James Sinclair and Michael Cardew-Hall. “The Folksonomy Tag Cloud: When is it Useful?”*Journal of Information Science* 35, no. 1 (2008): DOI: 10.1177/ (accessed 6/12/08).

A study of user search behavior with tag clouds done by Australian academics

Tim Spalding. *Thing-ology*. http://www.librarything.com/thingology/.

Give special attention to these entries: May 14, 2006 “Tagging Meets Subject Headings;” February 20, 2007 “When Tags Work and When They Don’t: Amazon and LibraryThing;” July 24, 2007 “Tagmash: Tagging Grows Up” (Talk for the Library of Congress); June 16, 2008 “Screencast: What the big deal about tagging?” (Talk for Association of Christian Librarians)

“Thingology is LibraryThing’s ideas blog, on the philosophy and methods of tags, libraries and suchnot.” (self described)

Jennie Starr. “LibraryThing.com: The Holy Grail of Book Recommendation Engines.” *Searcher;* 15, no. 7, (July/August 2007): 25-32. http://proquest.umi.com/pqdlink?did=1323966131&Fmt=7&clientId=1917&RQT=309&VName=PQD (accessed 6/17/08).

A very detailed review of all the features of LibraryThing

Emma Tonkin, et. al. “Collaborative and Social Tagging Networks,” Ariadne 54 (January 2008). http://www.ariadne.ac.uk/issue54/tonkin-et-al/ (accessed June 12, 2008).

This study of user tagging behavior within international communities of practice is especially interesting in connection with using tags within our professional community of discourse.

David Weinberger. *Everything is Miscellaneous*. New York: Times Books, 2007.

An extensive and entertaining treatment of a new way of organizing and finding things in the digital world with many examples from business

ROUNDTABLES

The ATLA/Scarecrow Press Books Series

Facilitator: R. Justin Harkins (American Theological Library Association)

The purpose of this roundtable was to provide a forum for readers, authors, and prospective authors of books belonging to the three ATLA/Scarecrow Press book series to meet and discuss ATLA's long-running collaboration with the Scarecrow Press. The roundtable convened on Thursday, June 26 2008 in the Manitoba Room of the Westin Ottawa for about one hour. Nine participants discussed a range of issues related to the series and ATLA's relationship with The Scarecrow Press including future projects, digitization of published books, and visibility of the series in member libraries. Among the participants was conference exhibitor April Snider, an acquisitions editor for The Scarecrow Press.

Facilitator's opening questions:

- Have any of you received feedback on the ATLA Scarecrow Books from scholars or students?
- How can we increase the visibility and usability of the three series?
- What topics would you enjoy for future installations of the series?
- Would it be more helpful to market our series towards a more general audience and select topics accordingly, or should we continue to choose specialized topics of interest?
- Are e-books the way of the future, and will they eventually supplant the printed word in the publishing industry?

Participants asked more specific questions about bibliography format. Scarecrow prefers Chicago-style citation, but works with the preferences of authors and bibliographers. Most participants agreed that all three ATLA series should remain focused on special topics within religion and theological librarianship, so as to encourage more active participation and publication within ATLA's membership. Publicizing the series in the new online journal, *Theological Librarianship*, was also discussed.

The Scarecrow Press recently undertook a digitization project with NetLibrary but several participants expressed apprehension about NetLibrary's usability and asked that other avenues towards digitization also be explored. Participants also expressed a desire to electronically publish corrections, addenda, and updates to bibliographies online, in order to supplement print bibliographies. Scarecrow Press will explore this option within its Permissions Department.

Contemporary Religious Literature

Facilitators: Jennifer Ulrich (Eastern Mennonite University) and Donna Wells (Southeastern Baptist Theological Seminary)

The Earthsea books by Ursula Le Guin were recommended.

Bell, Rob. *Velvet Elvis : Repainting the Christian Faith*. Grand Rapids, Mich.: Zondervan, 2005.

—. *Sex God : Exploring the Endless Connections Between Sexuality and Spirituality*. Grand Rapids, Mich.: Zondervan, 2007.

Bissell, Beryl Singleton. *The Scent of God : A Memoir*. New York: Counterpoint, 2006.

Black, Benjamin. *Christine Falls : A Novel*. 1st ed. New York: H. Holt, 2006.

Brooks, Geraldine. *People of the Book : A Novel*. New York, N.Y.: Viking, 2008.

Dean, Debra. *The Madonnas of Leningrad*. 1st ed. New York: William Morrow, 2006.

Dillard, Annie. *The Maytrees*. 1st ed. New York: HarperCollinsPublishers, 2007.

Hart, John. *The King of Lies*. 1st ed. New York: Thomas Dunne Books/St. Martin's Minotaur, 2006.

Hill, Susan. *The Pure in Heart : A Simon Serrailler Crime Novel*. London: Chatto & Windus, 2005.

—. *The Risk of Darkness : A Simon Serrailler Crime Novel*. London: Chatto & Windus, 2006.

—. *The Various Haunts of Men : A Simon Serrailler Crime Novel*. Woodstock, N.Y.: Overlook Press, 2007.

Hurston, Zora Neale. *Their Eyes Were Watching God : A Novel*. Philadelphia: J.B. Lippincott Co., 1937.

Jordan, Hillary. 2008. *Mudbound : A novel*. 1st ed. Chapel Hill, N.C.: Algonquin Books Of Chapel Hill.

Lindsay, Jeffry P. *Darkly Dreaming Dexter : A Novel*. 1st ed. New York: Doubleday, 2004.

—. *Dearly Devoted Dexter : A Novel*. 1st ed. New York: Doubleday, 2005.

—. *Dexter in the Dark : A Novel*. 1st ed. New York: Doubleday, 2007.

Maliarchuk, Tanya. *How I became a saint*; This work is by a Ukrainian author and has not been translated into English.

McEwan, Ian. *On Chesil Beach*. 1st U.S. ed. New York: Nan A. Talese/Doubleday, 2007.

Meloy, Maile. *Liars and Saints : A Novel*. New York: Scribner, 2003.

Pamuk, Orhan, and Erda g M. Göknar. *My Name is Red*. New York: Alfred A. Knopf, 2001.

Peterson, Amy T., and David J. Dunworth. *Mythology in Our Midst : A Guide to Cultural References*. Westport, Conn.: Greenwood Press, 2004.

Pullman, Philip. *The Golden Compass*. 1st ed. New York: Alfred A. Knopf ;Distributed by Random House, 1996.

—. *The Subtle Knife*. 1st American ed. New York: Knopf : Distributed by Random House, 1997.

—. *The Amber Spyglass*. 1st American ed. New York: Alfred A. Knopf, 2000.

Rice, Anne. *Christ the Lord : Out of Egypt : A Novel*. 1st ed. New York: Knopf, 2005.

—. *Christ the Lord : the road to Cana : A novel*. 1st ed. New York: Alfred A. Knopf, 2008.

Robinson, Marilynne. *Home*. 1st ed. New York: Farrar, Straus and Giroux, 2008.

Spencer-Fleming, Julia. *In the Bleak Midwinter*. 1st ed. New York: Thomas Dunne Books/ St. Martin's Minotaur, 2002.

—. *A Fountain Filled with Blood*. 1st ed. New York: Thomas Dunne Books, 2003.

—. *Out of the Deep I Cry*. 1st ed. New York: Thomas Dunne Books/St. Martin's Minotaur, 2004.

—. *To Darkness and To Death*. 1st ed. New York: Thomas Dunne Books, 2005.

—. *All Mortal Flesh*. 1st ed. New York: Thomas Dunne Books/St. Martin's Minotaur, 2006.

—. *I Shall Not Want*. 1st ed. New York: Thomas Dunne Books, 2008.

Viswanathan, Padma. *The Toss of a Lemon*. 1st U.S. ed. Orlando, Fla.: Harcourt, 2008.

Williams, Niall. *Four Letters of Love : A Novel*. 1st American ed. New York: Farrar, Straus, and Giroux, 1997.

—. *John : A Novel*. 1st U.S. ed. New York: Bloomsbury USA; Distributed to the trade by Holtzbrinck Publishers, 2008.

Submitted by Jennifer Ulrich

Connexion Client Update

Facilitator: Richard A. Lammert (Concordia Theological Seminary)

Ten participants attended this roundtable intended for anyone who uses Connexion Client for day-to-day cataloging. The primary focus was on using Connexion Client for various types of "enhance" work with WorldCat. The discussion covered this and a number of other questions and tips on using Connnexion Client.

The facilitator distributed two documents from OCLC to remind participants of the wide range of activities permitted by OCLC in enhancing, enriching, and upgrading WorldCat records. These documents were the "OCLC Cataloging Authorization Levels for Record Actions and Upgrades" (available online at http://www.oclc.org/support/documentation/connexion/client/catalogingauthorizationlevels.pdf) and section 1.4 on database enrichment of the quality assurance chapter of *OCLC Bibliographic Formats and Standards* (available online at http://www.oclc.org/bibformats/en/quality/default.shtm#databaseenrichment).

All of the participants at the roundtable had at least full-level logon authorizations for OCLC. This meant that everyone had the basic level of privileges that OCLC grants for enhancing, enriching, and upgrading WorldCat records. The discussion included the following items:

- The list of changes permitted to the master record is fairly extensive—and keeps getting expanded. Catalogers should periodically check the documentation for new fields added to the list of possible changes
- Sometimes the error message that a person is not authorized to replace the record can be eliminated by deleting the last delimiter d subfield in field 040
- One library changed work flow so that a single librarian handles all the changes to a record. This alleviated the problem of having another librarian find fields that should be updated in the master record, but being blocked because of the presence of additional changes in the local record that could not be added to the master record
- It was noted that if librarians took the short amount of time necessary to add missing elements to a master record (a call number in a classification scheme not yet given in the record, collation for CIP records, subject headings from a thesaurus not yet represented in the record, for example), the time of many other catalogers would be saved
- A discussion of handling the changes resulting from the way in which the Library of Congress indicates series in its records showed that no general solution is yet apparent
- Adding new records to WorldCat to correct or add to subject headings was discussed. It was noted that this practice does not conform to OCLC's guidelines. Incorrect or wrong subject headings should be reported through the normal error channels. Additional subject headings can be added to the master record with a second indicator of "4"
- The possibilities for parallel records with different languages of descriptive cataloging (detailed in technical bulletin 250) was discussed. This discussion followed from noting the presence of non-English descriptive items or subject headings in records designated as English-language cataloging
- The use of K-level records for preliminary input of records (especially for formats one does not normally use or in languages that one does not use well) was discussed
- It was noted that anyone has the capability of locking a master record and adding vernacular fields to a record that has only the romanized forms
- The possibility of taking basic descriptive elements and subject headings from online catalogs of institutions outside the United States was discussed

The discussion was completed by one participant who urged everyone to consider applying for enhance status (the enhance requirements and application instructions can be found at http://www.oclc.org/support/documentation/worldcat/records/enhancerequirements/default.htm). This is a rather simple process that would greatly increase the ability of a cataloger to help improve the WorldCat database, and make it more useful for theological libraries.

Dealing with Challenging Patrons

Facilitators: Emily Knox (General Theological Seminary) and Amy Limpitlaw (Yale University)

At the 2007 ATLA Conference, the Public Services Interest Group presented a panel discussion on dealing with challenging patrons. This roundtable was offered as way to continue the conversation that began in 2007. Participants were invited to share their experiences on dealing with challenging or difficult patron interactions.

The roundtable began with a survey by show of hands to see how many of the participants had experienced each of the following type of challenging patron interactions:

A. Angry patrons
    1) Angry letters/emails
    2) Verbal abuse
        a) Directed at library staff
        b) Directed at other patrons
    3) Threats of physical violence
        a) Directed at library staff
        b) Directed at other patrons
    4) Actual physical violence
        a) Directed at library staff
        b) Directed at other patrons

B. Patrons bringing food into the library

C. Damage to books/materials

D. Materials not returned

E. Refusal to pay library fines

F. Patrons who won't leave

G. Noise

H. Cellphone use

I. Conflicts between patrons

J. Improper use of library computers (how would you define this? Viewing inappropriate websites, hogging the computers, downloading materials onto the computers? What else?)

K. Sexual harassment/stalking – of library staff, of other patrons

L. Graffiti

M. Problems with bodily odors of patrons

Conversation then ensued on strategies for dealing with some of these difficult patron experiences. The conversation was guided by the following questions:

- Do you train staff on how to deal with difficult/challenging patron interactions? If so, discuss what kinds of training goes on at your library.
- How do staff members know when and if they should get assistance when dealing with a difficult patron interaction?
- Do you have set policies in place for appropriate patron behavior? How are these policies publicized and how are they enforced?
- Describe a difficult patron interaction and how it was dealt with at your library. How effective was the manner of dealing with it? What did you learn from the situation? Could there have been a better way to deal with the problem?
- Is there a particular kind or class of patron who tends to present more problems? Do you deal differently with a problem depending upon the kind of patron (for example,

are faculty members treated differently than students? Are visitors to the library who are not enrolled at your institution treated differently than students/faculty?)

The roundtable concluded with recommendations for libraries to have set policies in place for dealing with challenging patrons and for staff training on this issue. An annotated bibliography of resources on this topic was then distributed to the participants.

Selected Bibliography

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Arndt, Donald A. "Problem Patrons and Library Security." *Legal Reference Services Quarterly* 19, no. 1/2 (2001): 19-40.

Blessinger, Kelly D. "Problem Patrons: All Shapes and Sizes." *Reference Librarian* 36, no. 75 (2002): 3.

This article discusses problem library users in both public and academic libraries. Issues covered include the definition of the "problem" patron, types of harassment which occur library staff, and the differences between past and current problems faced by libraries. Available full-text from Education Research Complete.

Borin, Jacqueline. "E-Problems, E-Solutions: Electronic Reference and the Problem Patron in the Academic Library." *Reference Librarian* 36, no. 75 (2002): 149.

This article deals specifically with the use of electronic resources, especially the Internet, by patrons and reference staff in the academic library. Issues covered include inappropriate Internet viewing, plagiarism, e-mail, instant messaging, and cell phone use. Available full-text from Education Research Complete.

Bullard, Sharon W. "Gypsies, Tramps and Rage: Coping with Difficult Patrons." *Reference Librarian* 36, no. 75 (2002): 245.

The author maintains that problem patrons and reader rage are perpetual problems in libraries and will continue to increase. She advocates acknowledging that a problem exists, and dealing with it by creating a code of conduct, and training staff in ways to deal with the problem patrons and stress, including the development of good communication skills. Available full-text from Education Research Complete.

Burkhead, Keith. "Problem Patrons, Or how I Learned to Quit Worrying and Love the Ban." *Public Libraries* 46, no. 5 (September/October, 2007): 28-30.

Account of how one library used "the ban" (i.e., banning certain problem patrons from either the use of computers in the library or from the library altogether) as a way of dealing with problem patron behavior. Available full-text from Library Literature.

Canal, Bruce A. "Libraries Attract More than Readers: Investing in Library Safety." *Indiana Libraries* 17, no. 1 (1998): 15-17.

Available full-text from Library Literature.

Chattoo, Calmer D. "The Problem Patron: Is there One in Your Library?" *Reference Librarian* 36, no. 75 (2002): 11.

Interesting discussion of the concept and history of "problem patrons," with the suggestion of distinguishing between problem patrons and patrons who have problems. Available full-text from Education Research Complete.

Ciccone, Karen and Amy VanScoy. "Managing an Established Virtual Reference Service." *Internet Reference Services Quarterly* 8, no. 1 (2003): 95.

This article discusses how the North Carolina State University (NCSU) Libraries has dealt with problems in four areas common to developing virtual reference services: getting too many patrons at once, problem patrons, training and quality assessment, and expanding and improving the service.

Currie, C. Lyn. "Difficult Library Patrons in Academe: It's all in the Eye of the Beholder." *The Reference Librarian* no. 75/76 (2002): 45-54.

Curry, Ann, Susanna Flodin, and Kelly Matheson. "Theft and Mutilation of Library Materials: Coping with Biblio-Bandits." *Library & Archival Security* 15, no. 2 (2000): 9-26.

"Dealing with Workplace Violence: A Guide for Agency Planners, U.S. Office of Personnel Management." http://www.opm.gov/Employment_and_Benefits/WorkLife/OfficialDocuments/handbooksguides/WorkplaceViolence/index.asp (accessed May 30, 2008).

A model handbook prepared by government agencies to respond to the threats or incidents of violence in the Federal workplace. Gives the basic steps of program development, writing a policy statement, prevention, case studies, threat assessment, employee relations considerations, security, organizational recovery after an incident, and a list of resources.

Easton, Carol. "Sex and Violence in the Library Scream a Little Louder, Please." *American Libraries* 8, no. 9 (10, 1977): 484.

Available full-text from Academic Search Premier.

Ferber, Evan. "Dealing with the Difficult Patron: A Systems Approach." *Alki* 1, no. 2 (July, 1985): 70-71.

Advocates a systematic approach for dealing with difficult patrons, starting at the top with the library administration and involving staff training focused on the development of interpersonal skills. Available full-text from Library Literature.

Fescemyer, Kathy. "Healing After the Unpleasant Outburst: Recovering from Incidents with Angry Library Users." *The Reference Librarian* no. 75/76 (2002): 235-244.

Describes techniques to lessen the impact of an emotional outburst of a library user and decrease the library staff member's recovery time from the incident. Available full-text from Education Research Complete.

Goldberg, Beverly. "Ban Bawdy Behavior, Not Bytes." *American Libraries* 31, no. 10 (November, 2000): 32.

The writer discusses the problem of library patrons who use the Internet to view sexually explicit material. Although she rejects what she views as unconstitutional measures such as filtering, she accepts that more should be done to discourage this activity. She suggests that curtailing more surreptitious crimes may require proactive partnerships between libraries and local law enforcement. Available full-text from Academic Search Premier and Academic One File.

Henricks, Susan. "Dealing with Difficult Situations, Or the Problem Patron." *The Unabashed Librarian* no. 120 (2001): 23-25.

Hilyard, Nann Blaine. "Dealing with Problem Behavior in the Library." *Public Libraries* 46, no. 5 (2007): 21-33.

Hollander, Pat. "The Right Kind of Customers: Perfect Library Patrons." *The Unabashed Librarian* no. 102 (1997): 7.

Holt, Glen E. and Leslie E. Holt. "Setting and Applying Appropriate Rules Governing Patron Behavior." *Public Library Quarterly* 24, no. 1 (2005): 73-85.

Outlines steps for setting up an effective patron behavior policy.

Isaacson, David. "No Problem with Problem Patrons." *Library Journal* 131, no. 1 (01/01, 2006): 68-68.

Account of the author's personal experiences with problem patrons in libraries, and also his observations of how library staff have effectively dealt with problem patrons. Available full-text from Academic Search Premier, Factiva, Academic OneFile, and LexisNexis Academic.

Jackson, Rebecca. "The Customer is always Right: What the Business World can Teach Us about Problem Patrons." *Reference Librarian* 36, no. 75 (2002): 205.

The author argues that the business world's approach to dealing with customer complaints provides a model for libraries to emulate in dealing with dissatisfied patrons. Available full-text from Education Research Complete.

Latuszek Jr., Thomas. "Library Security: A Growing Awareness." *Library & Archival Security* 15, no. 2 (2000): 3-7.

The article discusses planning measures as a way to heighten consciousness of library security.

Martin, Susan H. "Streakers, Stalkers, and Squatters: Dealing with Problem Patrons." *Tennessee Libraries* 56, no. 2 (2006): 1-6.

May, Rachel Fleming and Barbara Hedges. "Shaping Patron Behavior through Information, Communication, and Education." *Technical Services Quarterly* 21, no. 1 (2003): 1-15.

McGuigan, Glenn S. "The Common Sense of Customer Service: Employing Advice from the Trade and Popular Literature of Business to Interactions with Irate Patrons in

Libraries." *The Reference Librarian* no. 75/76 (2002): 197-204.

The author argues in favor of consulting business literature to learn techniques for dealing with angry or hostile patrons. Available full-text from Education Research Complete.

McNeil, Beth, ed and Denise J. Johnson ed. *Patron Behavior in Libraries: A Handbook of Positive Approaches to Negative Situations*. Chicago: American Library Association, 1996.

"Mr. Matters on Library Civility." *American Libraries* 16, no. 1 (01, 1985): 4.

Humorous take on the issue of civility in libraries, with advice from "Mr. Matters" to "Gentle Librarian." Available full-text from Academic Search Premier and Academic OneFile.

Murphy, Julie. "When the Rights of the Many Outweigh the Rights of the Few: The 'Legitimate' Versus the Homeless Patron in the Public Library." *Current Studies in Librarianship* 23, no. 1/2: 50-60.

Although not as relevant as some of the other articles, provides a definition of the homeless and their right of access to the library under the Americans with Disabilities Act. Offers solutions that are helpful with any problem patron, not just the homeless.

Osa, Justina O. "The Difficult Patron Situation: Competency-Based Training to Empower Frontline Staff." *The Reference Librarian* no. 75/76 (2002): 263-276.

Looks at how the Education and Behavioral Sciences Library at Penn State University Libraries trained frontline staff members in competencies to reduce incidences of unsatisfied and difficult patrons. Available full-text from Education Research.

"Patron Conduct Policy, University Library, University of Illinois at Urbana-Champaign." http://www.library.uiuc.edu/administration/services/policies/patron_conduct.html (accessed May 30, 2008).

"Pratt Holds Seminar on the Problem Patron." *Library Journal* 105, no. 21 (12/01, 1980): 2461.

Account of a discussion that took place during a seminar sponsored by the Enoch Pratt Free Library in Baltimore, Maryland. Issues covered include how the library staff can and ought to deal with the problem patrons, the need to have policies and procedures tailored to the needs of the specific library, and the need for staff training on dealing with difficult patrons. Available full-text from Academic Search Premier.

"Problem Patron Guidelines, San Francisco State University, J. Paul Leonard Library." http://www.library.sfsu.edu/about/policy/lam/lam3.8.html (accessed May 30, 2008).

Owens, S. "Proactive Problem Patron Preparedness." *Library & Archival Security* 12, no. 2 (1994): 11-23.

Quinn, Brian A. "How Psychotherapists Handle Difficult Clients: Lessons for Librarians." *The Reference Librarian* no. 75/76 (2002): 181-196.

Looks at how psychologists deal with difficult clients, and proposes how these techniques might be used by librarians for dealing with difficult patrons. The article also emphasizes the importance of seeing difficult patrons as a means to personal growth.

Rubin, Rhea Joyce. "{Selected} Strategies on how to Defuse the Angry Patron." *The Unabashed Librarian* no. 115 (2000): 20-22.

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Sable, Martin Howard. "Problem Patrons in Public and University Libraries." In *Encyclopedia of Library and Information Science*. Vol. 43, 169-179. New York: Marcel-Dekker, 1988.

Salter, Charles A. and Jeffrey L. Salter. *On the Frontlines: Coping with the Library's Problem Patrons.* Littleton, CO: Libraries Unlimited, 1988.

Sarkodie-Mensah, Kwasi. "The Difficult Patron Situation: A Window of Opportunity to Improve Library Service." *Catholic Library World* 70, no. 3 (March, 2000): 159-167.

Sarkodie-Mensah, Kwasi, ed. *Helping the Difficult Library Patron: New Approaches to Examining and Resolving a Long-Standing and Ongoing Problem*." New York: Haworth Press, 2002.

Shuman, Bruce A. "Problem Patrons in Libraries: A Review Article." *Library & Archival Security* 9, no. 2 (1989): 3-20.

Discusses factors related to problem patrons, and reviews some of the literature on the topic.

———. "Personal Safety in Library Buildings: Levels, Problems, and Solutions." *The Reference Librarian* no. 75/76 (2002): 67-81.

Available full-text from Education Research Complete.

———. "Problem Patrons: Reviewing Your Options." *Public Libraries* 41, no. 6 (November/December, 2002): 338-342.

Available full-text from Library Literature.

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Simmonds, Patience L. and Jane L. Ingold. "The Difficult Patron in the Academic Library: Problem Issues or Problem Patrons?" *Reference Librarian* 36, no. 75 (2002): 55.

Argues that difficult patrons in academic libraries differ significantly from those in public libraries. Identifies some of the more common patron issues for academic libraries and offers solutions for preempting these issues before they become problems.

Available full-text from Education Research Complete.

Smith, Nathan M. and Irene Adams. "Using Active Listening to Deal with Patron Problems." *Public Libraries* 30, (July/August, 1991): 236-239.

Steffen, Nicolle O. "Rising to the Occasion: Working with Angry People at the Reference Desk." *Colorado Libraries* 26, no. 2 (Summer, 2000): 11-13.

Available full-text from Library Literature.

Switzer, Teri R. *Safe at Work? : Library Security and Safety Issues*. London: Scarecrow Press, 1999.

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Examines both the challenges and advantages in dealing with problem patron issues in a virtual environment. Available full-text from Education Research Complete.

Theyer, Hillary. "Listening to the Problem Patrons." *Public Libraries* 46, no. 5 (September/October, 2007): 21-22.

Available full-text from Library Literature.

Toot, Louisa. "Zen and the Art of Dealing with the Difficult Patron." *The Reference Librarian* no. 75/76 (2002): 217-233.

Argues for using Zen Buddhist concepts such as Openness, Mindfulness, Compassion and Beginner's Mind to deal with difficult patron encounters. Available full-text from Education Research.

Turner, Diane J. and Marilyn Grotzky. "Help Yourself: Front-Line Defense in an Academic Library." *Reference Librarian* 36, no. 75 (2002): 253.

Discusses empowering front line library staff to deal with difficult patron interactions. Available full-text from Education Research.

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Discussion of NACO

Facilitator: Judy Knop (ATLA)

The first annual NACO Roundtable was attended by about 20 persons. The group was a mix of NACO Funnel members, catalogers who contribute to NACO through their institutions, and those interested in joining NACO.

The participants engaged in a lively discussion of problems they have encountered in doing authority work. They discussed ways to work together more and to help each other with difficult problems.

The question of a CONSER funnel was raised and five people are interested in learning to do CONSER level cataloging of serials. The possibility will be pursued over the course of the next year.

The beginning of a SACO subject funnel was announced. Eric Friede has agreed to serve as coordinator of the funnel. Participants were encouraged to read the manual on the SACO home page and to use the ATLATech discussion list to discuss subject questions and problems. Once it is clear that a heading or additional cross references need to be proposed, the form found on the SACO site can be filled out and sent to Eric to forward to the Library of Congress.

Finally, there was a discussion of new developments, such as the Virtual Authority File and how to use it in authority work, and the impending publication of Resource Description and Access (RDA).

International Collaboration Committee: Librarians' Manual Wiki

Facilitator: Chris Beldan (Lancaster Theological Seminary)

Approximately twenty-five ATLA members and visitors attended this roundtable, which was sponsored by the Special Committee of the Association for International Collaboration. Among a number of international guests was Christine Byaruhanga, Archivist at Uganda Christian University. Paul Stuehrenberg, Yale Divinity School, introduced Ms. Byaruhanga to the roundtable participants.

We reviewed the background of the ATLA ICC wiki, looking at its inception and progression to this point. We looked at some other examples of librarians' wikis.

Penelope Hall indicated that the Association of British Theological and Philosophical Libraries (ABTAPL) has a theological librarians' handbook and that ABTAPL would be interested in contributing components from the handbook to the Wiki. The ICC is interested in seeing the Wiki develop in collaboration with other theological library associations, and welcomes ABTAPL's and others' participation.

Some comments were shared regarding the difficulty of editing within MediaWiki, the software being used by ATLA. The ICC has offered that the Wiki overseer, currently Chris Beldan, will add contributions should people find that step troublesome.

During discussion of suggested added topics for inclusion in the Wiki, the following were noted: library security, audio-visual materials, digitization, copyright and intellectual property rights, and links to various theological databases found in different countries. With the international scope of the Wiki, we recognized that some topics will be treated differently in one country to the next. Consideration was given to whether contact information from contributors should be included. Another unresolved issue raised was the need that many theological librarians in developing countries have for documentation showing completion of courses of study. We wondered if there was any way to provide this to those who worked through Wiki content. As part of meeting needs, the Wiki could well include videos and video tutorials.

Reviewing the concept of the Theological Librarians' Wiki, we felt that it has the advantage of being an organic document that is more readily maintained than a published book. Along with this, there was some stress that the Wiki concentrate on the theological side of theological librarianship, with the thinking that the library side is to be found elsewhere.

Information Commons Roundtable

Facilitators: Dr. Kenneth A. Boyd, Jared L. Porter, and Paul A. Tippey (Asbury Theological Seminary)

Faculty Information Commons

In 2003, Asbury Theological Seminary established an Information Commons in the seminary library to better serve our students. Not long after that, faculty expressed a desire to have the same type of service or one place where they as faculty could go for support.

The next year we established our Faculty Information Commons (FIC) by bringing together four seminary staff from the following departments: library, information technology help desk, media services and Extended Learning (ExL) which is the seminary's online program.

Our rationale for establishing the Faculty Information Commons was to provide one location for faculty support. By bringing four staff together in the FIC it enabled us to provide better staff coverage and more consistent service. It also brought about cross-training of staff and allowed for increased collaboration between the FIC staff, as well as the staff with our faculty.

Services provided in the Faculty Information Commons include circulation services for the general collection, assistance with interlibrary loan, teaching media collection and equipment circulation which could be loaner laptops, digital cameras, conference phones, audio recorders, lapel microphones and various cords/cables.

In the area of course development, we provide assistance with media production, reserve materials, distribution of ExL media, Moodle support, copyright compliance, and in-class instructional services. For instructional design, we focus on designing courses for teaching online, adapting courses to meet various learning styles, and developing content delivery/media.

Assistance is also provided for collection development, which includes locating resources as well as processing suggested order lists. Traditional reference as well as in-depth research assistance is provided.

Adjacent to our Faculty Information Commons is a conference room for faculty who need a quiet place to work, rather than in the FIC. It is also used to provide one-on-one training as needed. We provide a variety of training options including regularly scheduled workshops, one-on-one, tutorials and lunch sharing sessions.

From a technical perspective we support both Windows and Mac computers along with various mobile devices. Software support is for MS Office, Gradekeeper, TestPilot, Anti-virus and spyware, Adobe Reader, e-mail and Moodle.

In addition to our staff in Kentucky, we have two professionals on our Florida campus: one for technology and one for library.

As part of the roundtable presentation, video clips of three of our faculty were shown. The major concepts they talked about were: everything in one place, a team that worked together for support of the faculty and a general servant attitude.

Our Faculty Information Commons maintains a website where you can locate additional information, view the faculty videos, or contact the FIC staff: http://www.asburyseminary.edu/faculty/fic.

Information Commons: Strengths, Weaknesses, and Challenges

According to Bailey and Tierney (2008), there are four levels of an information commons: "adjustment level," "isolated change," "far-leading change," and "transformational change." Some scholars refer to these stages in relation to a Learning Commons as Bailey and Tierney do, but for this presentation we will be referring to all the levels by one term: Information Commons. Thinking through this understanding might shed new light on the situation. For example, Bailey and Tierney (2008) explain that the first level referred to as the adjustment level is essentially "a computer lab with basic productivity software" within the library (Bailey and Tierney, 2). There are minimal design changes and the library remains library-centric.

The second level is known as the "isolated change", which includes everything from the first stage, plus additional resources and services. "A computer lab includes a broad range of productivity software and formulates access to all resources (Bailey and Tierney, 2). Within this level, there is an extensive integration of space, resources, and staff. These are all aligned with the institutional mission, although the library remains library-centric" (Bailey and Tierney, 2008).

The next levels of three and four are no longer library-centric. There is a shift that clearly focuses on the institutional mission, which allows the library to become an active partner in the educational journey. This shift includes seamless integration of both traditional and technological resources, which makes available more environments whether virtual or physical, reaching more learning styles of our users. At these levels, there is more of an emphasis on creation and construction of knowledge. For example, faculty development centers are created, as well as a shared faculty collaborative space in the library. In addition, there is an integration of library into the course management system, writing centers, tutorials, etc. This may include less traditional library functions such as panel discussions, author book signings, etc. (Bailey and Tierney, 2008).

Bailey and Tierney (2008) suggest that this third level, referred to as the "far-reaching change—adding a faculty development/teaching and e-learning centers, course management integration, and virtual reference…" (Bailey and Tierney, 3). In essence, there is more collaboration outside of the library, which in turn makes the library no longer library-centric. Bailey and Tierney (2008) go on to explain that the fourth level, known as the transformational change, adds closer strategic alignment with the educational journey. There is greater involvement within and beyond the library. As a result, there is active participation with the educational body which includes planning, designing, and implementation at all levels of the academic processes. Keep in mind that within all of these levels we must focus on the seamless integration of traditional and technology rich resources, all of which must be focused on the users' needs.

This leads us to the strengths and weakness/challenges of the implementation of an information commons.

Strengths

In our experience, the overarching strength of the information commons is how it increases teaching and learning of the institution:

Library as Place

- Library space that inspires study and learning
- A comfortable and inviting location
- Community space for group learning

Place as Library

- Making electronic resources accessible from anywhere
- Making information easily accessible for independent use

User Focused

- Readiness for the staff to respond to users questions
- Staffs are able to instill confidence in users
- Gives users individual attention rather it is technology or tradition questions

Institutional Collaboration (Level 3 and 4)

- At level three you have faculty development and integration into the course management system
- At level four an active participation with the educational body which includes planning, designing, and implementation at all levels of the academic processes

Weakness/Challenges

- Overarching weakness or challenge of an information commons is overcoming the cultural changes

Culture Change of collaboration

- Resistance to change
- Staff protecting turf—cross-training
- One of the cultures (traditional or technological) is highlighted over the other

Collaboration horizontally

- Administration – Professional – Paraprofessional – Student staff – Users
- Success/Punished for Success – Unfortunately and fortunately this is true; users will expect more—they seems to never be satisfied once you open the box

Excuses

- Cost too much to retool – physical refurbishing, cross-training, and creating electronic environment
- Lowers Academic level - Reference/Information Literacy

Implementation Issues

Personnel Paradigms

As with any change there are issues to overcome. Sometimes paradigms are challenged, as change means not doing things the way they have always been done. Some staff members embrace change and transition while others have difficulty adjusting. A solution is to consider the *Good to Great* model of shifting personnel to 'the right seat on the bus.' A few examples of role changes were described by King and Potter at the University of Georgia (Bailey and Tierney, 2008): "The reference librarian's role has changed to a role more in line with the tasks of teaching, digital design, and public relations." (Bailey and Tierney, 127). Technology integration and support may lead to cross-training reference staff. This actually may not be much of a role shift as many library staff are already asked computer support questions because they are the closest experts in the vicinity. However, the needs of the information commons are different than the needs of a traditional library setting so roles should change to fit these new needs. The paradigm shift is not only behavioral but also cognitive. Those who embrace changes sooner will be fit to succeed in the new model.

Facility Renovation

When becoming an information commons or advancing through the levels, it is important to consider the facilities. Facilities can become stagnant when they are outdated and ignored. New facilities may be cost-prohibitive; however, retooling existing furniture, workspaces and rooms can meet users' needs. Some institutions have gone to extremes to remove large numbers of stacks to make room for more collaborative areas, while others have shifted and created collections to make high-usage items more accessible. Relocating and combining service points can centralize support to provide one-stop-shop experiences.

Environmental changes can also help create a more welcoming atmosphere. Updating carpet, furniture and paint are ways to bring an information commons into the 21st century. Other considerations are to make spaces more open and collaborative instead of isolated and cubicle-like. Students like to be seen when they work and like to work around others; this may or may not involve talking, and the positive peer pressure of seeing others being diligent is motivating. Also, users need different types of environments in order to work. Some need quiet areas, while others need to collaborate, talk and even use cell phones. Designating areas for each will accommodate a variety of learning styles. Since service points are typically noisy (phone calls, queries, etc.), it is a good practice to have these available on floors that permit other loud interactions.

Funding

Two ongoing issues with funding in the information commons are technology costs and decreased income/budgets. Asbury Seminary's Information Commons has experienced decreases in income from computer printouts from $21,000 in 2004-2005 to $12,000 in 2007-2008. Printout money was used to purchase new computers for the information commons; however, this decrease has made it difficult to sustain a four-year rotation. A solution for our information commons was to learn from consumer purchasing—purchase desktop computers without warranties to save $200-$300. Desktop computers come with a 1-year manufacturer warranty and many of their parts are replaceable. Another shift for us was to purchase $600 computers instead of $1200 models. Instead of going with upper-end hardware specifications, we first considered the software that would be installed on the computers and purchased mid-range computers that were sufficient. Our software considerations included Microsoft Office Suite and BibleWorks 7.0, as most other resources are web-based.

A second solution to funding issues is to consider open source software. Open source software is evolving and becoming more competitive. With many contributors and developers, open source projects have a lot of potential and can cut costs.

A third solution is to hire adept student workers. Many students have technology and research skills, so hire the students who complement the skills of full-time staff. This may be more cost-effective when the budget does not allow for wages and benefits.

Resources

Bailey, Donald Russell, and Barbara Tierney. *Transforming Library Service through Information Commons: Case Studies for the Digital Age*. Chicago: American Library Association, 2008.

Beagle, Donald Robert, Donald Bailey, and Barbara Tierney. *The Information Commons Handbook*. New York: Neal-Schuman Publishers, 2006.

Information Commons Listserv: http://listserv.binghamton.edu/cgi-bin/wa.exe?A0=INFOCOMMONS-L

Interest Group on Preservation—Les Connections

Facilitator: Tony Amodeo (Loyola Marymount University)

The meeting took place on Thursday, June 26 from 4:00-5:30 pm with more than 30 people in attendance. Tony distributed an agenda for the meeting and gave an introduction, reviewing last year's roundtable, Preserving the Firsts . . . and Lasts, as well as re-stating problems associated with preservation and the difficulties of communicating local efforts at preserving worthy materials across the ATLA spectrum of membership.

Part I: What Should Be Our Mission?

Tony stated some options for developing a statement of purpose and then invited discussion. Tracy Powell volunteered to record the points raised. Items mentioned were:

- Preservation is not equivalent to digitization. If only digitization is to be considered this should be called a digitization group.
- Survey tools that have already been developed (ARL, other consortia, etc.). Don't reinvent the wheel.
- Expand to include description and access. Perhaps it should be considered an archives group.
- Include information about standards (in plain language).
- Consider functioning as a clearinghouse for preservation, repository, and digitization projects. Include basic information (ex. working with a small budget).
- Consider access (OCLC records).
- What about the issue of "born digital" records?

Additional written suggestions were collected for posting on the current wiki.

Part II: Formal Application Requirements

A. The following individuals volunteered to be members of the Steering Committee:
   Tony Amodeo - Loyola Marymount University
   Sarah D. Brooks Blair - United Theological Seminary
   Ruth Tonkiss Cameron - Union Theological Seminary
   Claudette Newhall - Congregational Library
   Lorraine Olley - University of St. Mary of the Lake/Mundelein Seminary

Tony Amodeo was selected as Chair.

B. Toward drafting an organizational statement, participants suggested using the words "advise, coordinate, assist." "Educate" was also thought to be important.

C. What shall we call ourselves? The Steering Committee will work on finalizing the interest group name.

Part III: How shall we communicate?

A wiki format seemed a good way to communicate and structure the work of the prospective interest group. Tony explained his rationale for choosing the WetPaint client for the current wiki: no cost, ease of navigation, and ease of use with no coding to learn. Someone commented that the group should use the new ATLA wiki software, and an eventual transition was forseen.

The roundtable ended at approximately 5:10 pm followed immediately by a brief meeting of the newly formed Steering Committee.

Initial Steering Committee Meeting

The committee discussed the formation of an organizational statement. Lorraine presented a one sentence statement. Tony added several bullet points for further amplification/clarification. The statement reads as follows:

Organizational Statement

The purpose of the Preservation Interest Group is to provide education, coordination and communication about resources, standards, policies, procedures and best practices for the preservation of library and archival materials.

Activities of this group may include:

- Creating an accessible directory of denominational repositories for archival materials and last copies of print materials
- Creating guidelines for the transfer of materials between libraries, archives, historical repository sites, and museums
- Suggesting procedures and safeguards to help the transfer process
- Creating a forum of the exchange of ideas regarding preservation for the ATLA membership
- Providing moral and other support for the ATLA Preservation Office and its mission

In a second and final item of business the Committee discussed the name of the group. After some deliberation, Preservation Interest Group was favored by many, but at least one saw the acronym as unfortunate. The matter was left open for further discussion.

Submitted by Tony Amodeo, Chair

Note: The Steering Committee wishes to thank Bruce Eldevik (Luther Seminary) for taking minutes and providing the bulk of this Report.

Note: The Steering Committee later agreed on Cooperative Preservation for Archives and Libraries Interest Group (CPALIG) as the name for the group.

Saving Good Works: Establishing a Digital Repository for Theological Librarians

Facilitator: Tracy Powell (Pitts Theology Library, Emory University)

The roundtable consisted of an introductory section (included below) followed by a discussion. Questions raised during the discussion are listed at the end.

Libraries are in the business of saving things; saving them, making them available for current users, and preserving them for audiences yet determined. As librarians we do this for the items we purchase and for the items donated to us, but we do not have a similarly long legacy of saving the products of our own labor. Work that is applicable to many institutions does not get shared. Too often, that work is replicated needlessly, as we are unaware of one another's projects and routine tasks.

Admittedly, we work in different contexts and have some differing local needs—one library serves a large distance education population, while another serves mostly part-time local students and a third serves full-time students from a broad range of faith backgrounds. Our different denominational and theological commitments influence what our libraries collect and sometimes how we go about our work and what hours we are open. Yet some things remain broadly applicable. We'd like our users to be able to find the items they need. We understand that we have a role to play in educating them how to do that. We face rising subscription and licensing prices despite a weakened dollar. We must navigate the tricky world of digital collections. We have valuable special collections that we fear are relatively unknown or underutilized. In the midst of our differences, some of our challenges are the same; that is where a digital repository could help.

Some of our institutions have already established institutional repositories or are in the process of doing so. I am not advocating anything that would circumvent or supersede those plans. What I would like to discuss today is the possibility of a digital repository that would meet the particular needs of theological librarians as a community of users. It would be a shared space that would allow us increasingly to share work and to advance our profession further by removing needless duplication of labor. It would be a place where members could post tutorials or datasets, particularly illuminating instructional aids or articles or summaries describing the value of print materials, all with the understanding that these tools could be harvested and, with proper attribution, used as is or adapted by others for their own local contexts. I propose that we share some of our own good works as much as we share the good works contained in our library collections.

I don't think I'm the first to have this idea, and I know I cannot single-handedly utter "Let it be" and have it appear. I don't have all of the technological experience of some of you in this audience or the long-acquired understanding of the theological world developed by others. What I do have is an interest in seeing a project like this get off the ground so that it may help all of us with the work we do for our institutions and with the projects that interest us most as professional librarians.

Today I will present an overview of the possibilities for this institutional repository. I'm going to focus my particular remarks on DSpace for reasons I will elaborate on later, but I don't want the conversation to be limited to DSpace. After I present my introductory remarks, I'd like to open the conversation to those of you with experience and interests in digital repositories or exciting ideas for saving good works, so that we can begin to investigate together the real possibilities of this form.

Here is my plan:

1) What is an institutional repository?
2) What is DSpace? How does it compare with other institutional repositories?
3) How could DSpace work for ATLA?
4) How do you see this working? (Discussion)

1. What is an institutional repository?

In the briefest sense, an institutional repository is a virtual collection of digital items that can be stored and harvested by users. Clifford Lynch provided what has become one of the most widely-cited definitions of an institutional repository when he wrote, "A university-based institutional repository is a set of services that a university offers to the members of its community for the management and dissemination of digital materials created by the institution and its community members. It is most essentially an organizational commitment to the stewardship of these digital materials, including long-term preservation where appropriate, as well as organization and access or distribution."[1] While this definition gets to the essence of a digital repository, its emphasis on a particular institution might be artificially limiting for our purposes. I found Carol Hixson's definition clearer and more illuminating for an affinity group like theological librarians. "For me," she notes, "an IR is a set of digital collections that capture and preserve the intellectual output of some defined community or group of communities. I also see them as complementary to the traditional publication process, not as a serious competitor, and they are not just for faculty."[2] I would like to explore Hixson's definition here as one that would work well for ATLA members. As a group, we can form and support a digital repository that will meet our needs as librarians, rather than focusing on the output of the institutions for which we work.

An institutional repository for ATLA members could allow us to share items that are not currently shared much among us, and to build upon one another's work in a way that allows adaptation to each local context. To commit to an institutional repository is to commit that we value our work as theological librarians as much as we value the items we collect, and to recognize that our work has potential value to others both inside and outside our communities that we may be derelict not to make available for further use.

2. What is DSpace?

DSpace is one of the first open-source structures for institutional repositories. Jointly developed by the Massachusetts Institute of Technology Libraries and Hewlett-Packard, the idea for DSpace began in 1997 and was realized with the program's launch in 2002.[3] The driving idea behind DSpace is that a digital repository system should be "as easy as possible to implement and use", a decision that also means that this is not the most flexible option for a digital repository.[4] For a group like ATLA with members from a wide variety of institutions with varying levels of technological comfort and experience, however, I would argue that the community and support systems that DSpace and the recently formed DSpace Foundation have put in place and continue to build make it the most user-friendly option. Once the system is set up, individual users can follow clear directions to deposit their own materials and create their own metadata, making the addition of items relatively simple. My library school alma mater, the School of Information and Library Science at UNC-Chapel Hill (SILS), uses a DSpace instance to house all of its graduating students' master's papers.[5] While reading instructions is not the most thrilling way to spend time, the process SILS uses is fairly straightforward. And as librarians, we have the added benefit of having professionals among us who can help us by creating guides to choosing intelligent metadata so that our good works can be found by those who share our interests.

Examples shown:

1) Georgia State University religious studies zine (visual print material): http://dspace.gsu.edu:8080/dspace/bitstream/2197/470/1/cadenhead_john_philemon_RELS4700_Summer2007.pdf
2) The Ohio State University digital storytelling projects (video/audio): https://kb.osu.edu/dspace/handle/1811/28735
3) University of Oregon Scholars' Bank (many users, good statistics): https://scholarsbank.uoregon.edu/dspace/
4) Animated Tutorial Sharing Project (IR for professional community, hosted by a larger institution): http://ants.wetpaint.com/

3. How could DSpace work for ATLA?

For me, this idea was borne out of the repetition of labor: in particular, I had been trying to replicate, with slight variation, a study of periodicals very similar to one I had completed several months earlier as a library school student. *Wouldn't this be easier if lists and projects like this could be stored somewhere for easy harvesting and adaptation?* I thought, in slightly less articulate form. Actually, the thought was more akin to, *Why do I have to do this again?* And then I thought: *A shared space would cut the time needed for this project and allow me to spend time on other responsibilities.* I don't think any of us experiences a shortage of immediate tasks or long-term projects that we would like to get to.

Upon further consideration and discussion with colleagues, I saw that there were more possibilities for including materials of value beyond their home institution than I had originally thought. A great video tutorial or even a well-tested lesson plan for teaching the use of the *ATLA Religion Database* would have relevance to many of us. Housing presentations and multimedia creations from this conference would be another option. Similar title list comparisons, finding aids, and work-related projects could benefit students, faculty, and staff beyond the originating institution. Creative Commons licenses could provide credit to the original creator while allowing for the adaptation of items to local needs. A digital repository does not replace our other forums for communication, like the *Theological Librarianship* journal or atlantis. But it would provide a new way to communicate and to share the products of our labors.

At this point, you might be interested in the idea but wondering about the cost and needed labor to get such a project off the ground. In terms of costs and start-up challenges, there are multiple options for going about this. The MIT Libraries provide a project planning guide for prospective adopters of digital repositories that covers the stages of developing a service model, creating a staffing plan, marketing, choosing a software platform, cost modeling, and understanding legal and policy issues.[6] It discusses the skills needed. The guide also includes worksheets for each of these phases. Regarding physical and monetary resources, an institutional repository requires sufficient server space and people with skills in programming, marketing, and project management. DSpace is open source software, but people will need to volunteer labor or be hired to set it up and make modifications. A good implementation team will also include people from different segments of the work force: reference and instruction personnel, collection management staff, metadata skills, and members with varying levels of technological familiarity and comfort to test how well a system will work for a range of users. I think that we have all the needed skills in the theological librarianship community, or that if necessary, we have the needed contacts to add strength where we are weak.

4. Are there other alternatives?

Perhaps a digital repository is not necessary. Perhaps we could, as institutions, decide to place useful materials on a web page for other institutions to harvest or use other social computing tools for web-based storage and access. Instructional librarians could post tutorials to ANTS, the Animated Tutorial Sharing project housed in the University of Calgary's DSpace instance, and librarians in other areas could join ACRL and use some of their common space tools. A shared agreement about where to place items with a Creative Commons license might serve some of the purposes of a digital repository. This would be one way to fulfill some of the purposes I suggest for a digital repository for theological librarians, but it would place the greatest burden on the institutions that contribute the most. We would need to decide if that is an equitable and sustainable model. The planning and implementation of a digital repository is not a task that should be undertaken lightly; Clifford Lynch has cautioned institutions to understand the long-term costs and implications associated with stewardship.[7] Not every item we contribute will need to be preserved through time; many of our tasks are driven by a specific need at a specific time, and I'm not proposing that we make this a repository of historical artifacts of librarianship. But some projects remain useful over time, or have pieces that remain useful and can be adapted to new needs; these materials, once added, should receive the same care as the newest contributions.

5. How do you see this working?

I'd now like to draw on the collective intelligence of this room. For those of you with experience using or setting up digital repositories, what should we be mindful of? What worked well for you and what would you do differently, knowing what you now know? For all of you who have listened to my spiel, could you see something like this working for members of ATLA? What would you want to know further before making that kind of decision? Let's talk about how we can best work together to make our individual works more accessible to all.

The issues raised during the subsequent discussion raised included the following:

- Since ATLA is an international organization, which country's copyright laws would apply?
- Is there enough material among ATLA members and groups for a digital repository to make sense? Would another type of communication software, like a wiki, work just as well or better? Would existing specialized digital repositories work for different types of needs?
- Would members who work at institutions that own employees' work products be able to contribute? Under what conditions?
- What would be the costs associated with this? Staffing time is the largest cost, and attendees included those whose institutions had spent a lot of time and money establishing a digital repository and those that had established an instance with a small budget and limited staff.
- Is this something that ATLA should consider as an organization? What would be the next steps for developing a proposal?

Endnotes

[1] Clifford A. Lynch, "Institutional Repositories: Essential Infrastructure for Scholarship in the Digital Age" ARL, no. 226 (February 2003): 1-7. http://www.arl.org/resources/pubs/br/br226/br226ir.shtml.

[2] Carol Hixson and Linda Cracknell. "How to Implement an Institutional Repository." *Serials Librarian* 52, no. 1/2 (2007): 37-54. (page 38) doi:10.1300/J123v52n01_05

[3] MIT's DSpace Experience: A Case Study. http://www.dspace.org/implement/case-study.pdf (page 2).

[4] Ibid., 4.

[5] School of Information and Library Science, The University of North Carolina at Chapel Hill. Electronic Theses and Dissertations. http://etd.ils.unc.edu/dspace/.

[6] Barton, Mary R. and Margaret M. Waters, *Creating an Institutional Repository: LEADIRS Workbook*. 2004-05. http://www.dspace.org/images/stories/leadirs.pdf.

[7] Lynch, "Institutional Repositories," http://www.arl.org/resources/pubs/br/br226/br226ir.shtml.

POSTER SESSIONS

Are We Relevant? Did You Find What You Came For? Do We Have What You Need? Presented by Jennifer Bartholomew, Luther Seminary

Luther Seminary serves a mixture of commuting, online, and resident students. Education for ministry is evolving from traditional models. I began this project with a number of questions about theological education and how library services have changed in recent years. Are theological library services addressing these changes or evolving quickly enough to help prepare our graduates?

I gathered syllabi from a selection of required classes to determine what kinds of assignments and readings are typical. I used both quantitative and qualitative research methods. I prepared a questionnaire about our products and services and held a series of focus groups with student workers from the library to learn more about student life, their classes and assignments, and their perception of what the library offers. I hoped to discover what services would be helpful and how we could best deliver them. I quickly found out that I was asking too many questions and trying to cover too much. In the next phase I will need to narrow and focus my efforts.

The library student workers, most of whom were in the M.Div. program, indicated that few classes beyond the first year require research or reading beyond the syllabus. Many didn't know how to compile a bibliography and noted that professors are inconsistent regarding requirements for correct citation style. Students (and probably faculty also) find library technology difficult to use (non-intuitive interfaces, poor help guides, unfamiliar terminology, not sure which database is which). The library building is hard to find, has poor signage, is not very accessible and needs more group study space. The positive feedback told us that our students have some basic searching skills, the library has a wonderful reading room, and the staff is friendly and helpful. Faint praise such as this can be nothing less than a call to action.

Do our services provide data and skills that our students need? Yes and no—we have serious work to dig into. Next Steps: examine Luther's assessment goals, identify skills needed for ministry; design a survey asking basic quantitative questions, identify several diverse groups of students, conduct focus groups to identify service gaps; evaluate data; evaluate library services and implement changes. This should keep me busy for the rest of my career.

ATLA Special Committee of the Association for International Collaboration (ICC)—Projects Presented by Members of the ICC-Chris Beldan (Chair), Paul Stuehrenberg, Margaret Tarpley, Mariel Deluca Voth, Eileen Crawford

The International Collaboration Committee (ICC) coordinates ATLA's activities regarding international theological librarianship and supports individual libraries' and librarians' participation in those activities. The poster highlighted the activities of the committee since its creation in 2000. Through the poster, the committee engaged conference attendees in discussions about the activities and programs of the ICC over the past eight years, including the Theological Librarian's Wiki, the International Collaboration Database, the IFLA/OCLC Early Career Development Fellowship, the ICC Grant for International Collaboration, and attendance at international meetings.

Comparing the Status of Teaching Faculty and Librarians at Institutions that Identify with a Religious Tradition
Presented by Alec Sonsteby, Concordia College and Brent Swearingen, John Brown University

Overview

In 2007, library directors at schools affiliated with the Council of Independent Colleges (CIC) and the Council for Christian Colleges & Universities (CCCU) were surveyed to compare the status of librarians and teaching faculty at these schools. Topics surveyed include institutional acceptance of the ALA-accredited master's as a terminal degree and comparisons of teaching faculty/librarian compensation, promotion and tenure eligibility, and expectations of scholarship. Each library director was also asked to identify if a religious tradition or denominational affiliation was considered important to the mission of the school. Our poster presented the survey data for those schools that self-identified as having some ties to a denomination or religious tradition and compared them to the survey results for institutions for which a religious tradition is not important.

Summary of Findings

When compared to librarians at institutions reporting no denominational affiliation or religious tradition, librarians at institutions with a denominational affiliation or religious tradition report the following:

- lower acceptance of ALA-accredited master's degree as terminal degree
- more degrees for advancement (e.g., second master's or doctorate)
- better compensation equality with teaching faculty, especially if librarians are eligible for faculty status
- greater eligibility for promotion and tenure
- higher scholarship standard for promotion or tenure

Connecting Hermeneutics to Social Computing: the Modern Talmud of the Semantic Web
Presented by Theodore Patrick Milas, Florida State University in Collaboration with Dr. Gary Burnett

Introduction

AskMoses.com began in 1999 as a virtual reference website for "everything Jewish and otherwise." It is affiliated with the Orthodox Jewish sect called Chabad. Instead of librarians, the reference practitioners are rabbis. The rabbis answer questions about modern life that the Hebrew Bible (attributed to Moses) does not. For example, is it a sin to send an email on a Sabbath?

Data Population

Popular queries are addressed in greater length as articles mounted to the website's Knowledge Base. During the social computing excitement of 2005, AskMoses transformed the articles and chat transcripts into blogs where users may now post comments not only to the original rabbinic reference answer, but also to other users' postings.

Significance

When there was only one-on-one chat, the users posed queries to do research and the rabbis posted answers and articles to teach. Now that users can post their own content (à la Web 2.0), the Knowledge Base is not merely an archive of orthodox rabbis' opinions on matters of Jewish practice—it's a forum for community engagement.

The Talmud (500 CE) was once the archive of rabbis' hermeneutics (discussion on how to interpret the Bible for modern practice). In 2008, AskMoses is archiving community engagement again, but with more modern methods than the Talmud.

Methodology

Recalling the method of the rabbis, this study's methodology is also hermeneutic; but to examine the contemporary units of analysis—postings—we use interpretive content analysis. To examine the data for evidence of Web 2.0 on AskMoses fostering virtual community, we adopt the cultural hermeneutics model reported in Burnett, Dickey, Kazmer, and Chudoba (2003).

Virtual Community Indicators

- Coherence: textual norms that give threads a standard 'look and feel'
- Reference: shared set of external references that defines subject domain
- Invention: indicated by the posting of a query followed by its answers
- Intention: a single over-arching focus for users' posts in the sample

What's New in Index?
Presented by R. Justin Harkins, ATLA Indexer-Analyst

The American Theological Library Association's *Religion Database* (*RDB*) is the most popular tool for research among theological librarians. In addition to being able to review Index statistics, staff changes within the department, and recent acquisitions, poster attendees learned about changes to the *RDB*'s subject headings and a new information datum for the digital object identifier (doi; MARC 024 field). The ATLA Index Department has been working to cleanup and establish subject headings that are diacritically correct and utilize inclusive language. The doi is a new system in which a standardized number is assigned to reviews and articles for use on digital networks.

DENOMINATIONAL MEETINGS

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Submitted by Robert Phillips

Lutheran Librarians

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The Lutheran Librarians meeting was held Friday, June 27, in the Governor General II meeting room of the Westin Hotel. Twenty librarians representing thirteen ATLA institutions attended. Robert Roethemeyer, Library Director, Concordia Theological Seminary, Fort Wayne, served as convener.

Bruce Eldevik reported on the completion of the project to incorporate into the *ATLA Religion Database* the retrospective indexing of the *Lutheran Church Quarterly, Lutheran Church Review* and *Lutheran World Review*. Sample records from the project were passed around. Dennis Norlin added that Tim Elston, database manager for the project, has left ATLA and moved to Alaska. Thus, any questions about the data or the project in general should be directed to Cameron Campbell.

Regarding the goal of finding outside funding to enable more Lutheran periodical titles to be retrospectively indexed, Bruce reported he was not able to move this idea forward during the year. Robert Roethemeyer indicated that some desired titles for indexing have been identified for some time. (The list appears on the Lutheran Librarians site http://www.atla.com/ldg/ATLALutherans.html) It was suggested that David Berger, Concordia, St. Louis, be contacted for his input concerning keeping this project on the table. Bruce will consult with him.

Dennis reported that ATLA has received grant funding to scan some deceased journal runs indexed in the *RDB* and add them to *ATLAS*. Dennis added that balance will be important in this project. A question was raised about journals born electronic, such as the *Journal of Lutheran Ethics* and others. Dennis responded that since these are already free online it would not work to charge to access them via *ATLAS*. There might be some possibility if they could be kept out of the royalty pool. ATLA is working to redesign its production process. Hopefully in the future, titles accepted for the *RDB* could also become part of *ATLAS* through the same process.

In other discussion, Robert asked if there were any in-house digitization projects not listed anywhere. Allan Krahn reported that at his institution, *Estudos Teológicos* has been digitized from 2001-. Robert Smith mentioned that there is a desire to make *Concordia Journal* more available. Right now there are eight years of individual PDF documents. At Concordia, Fort Wayne, there is discussion about adding to the number of issues and enhancing its availability. Robert Smith also reported that by the end of the summer the whole Lutheran Historical Conference bibliography will be available online.

The remainder of the meeting was devoted to customary round robin reports by attendees of news and events of interest from their respective institutions. In closing, Eric Stancliff volunteered to convene the group for the 2009 conference in St. Louis.

Submitted by Bruce Eldevik

United Church of Christ Librarians

Contact Person:	Rev. Richard R. Berg
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The UCC librarians held their annual meeting during the ATLA annual conference with six members in attendance. The agenda concentrated on sharing news from each institution, both seminary-wide and library-specific. Efforts in several libraries are being made to provide greater electronic access to materials, both current and retrospective, through database subscriptions and digitization projects. Information on the content, cost, and usefulness of several databases was shared. Several libraries reported an increasing role in the collection, organization, preservation, and providing access to archival materials. These materials include not only the archives of the institution, but also denominational and/or topical archives. The responsibility for archival materials continues to place a strain on library budgets and staff unless additional funding is provided by the institution or through grants. All members affirmed the value of meeting together annually during the ATLA annual conference and encouraged each other to continue to use the listserv for discussion, questions, and the sharing of duplicate denominational material.

Submitted by Richard R. Berg, convener

WORSHIP

Worship in the Baptist Evangelical Church Tradition: Thursday, June 26, 2008

Conductor : Dr. Pierre Constant

Theme : God's Glory and Mercy

God's Glory and Mercy as Shown in Creation and Redemption

Hymns: *O for a Thousand Tongues to Sing*
Holy, Holy Holy (French : Gloire, gloire, gloire)
O Worship the King (French : Les cieux et la terre)

God's Glory and Mercy as Demonstrated in Calling All Nations

Bible Reading: *Psalm 117*
Hymn: *The God of Abraham Praise (French : Je crois au Dieu Puissant)*

God's Glory and Mercy as Proven in Salvation

Bible Reading: *Romans 15:8-13*
Song: *He is Exalted (French : Il est exalté)*
Meditation

God's Glory and Mercy as Proclaimed in His Saving Love

Hymn: *To God Be the Glory*
And Can it Be

O for a Thousand Tongues to Sing
Words: Charles Wesley, 1739
Music : Carl Gotthelf, 1828 ; arr. Lowell Mason, 1839

Holy, Holy, Holy
Words: Reginald Heber, 1826
Music: John Bacchus Dykes, 1861

Gloire, gloire, gloire
Paroles : H. Arnéra, 1972

O Worship the King
Words: Robert Grant, 1833
Music: Johann Michael Haydn, 1770

Les cieux et la terre
Paroles : E. L. Budry, 1932

The God of Abraham Praise
Words: Daniel ben Judah, 1404; tr. Thomas Oliver, 1770
Music: Hebrew melody

Je crois au Dieu vivant
Paroles : Claire-Lise de Benoit.

He Is Exalted
Words and music: Twila Paris, 1985

Il est exalté

To God Be the Glory
Words: Fanny Jane Crosby, 1875
Music: William Howard Doane, 1875

À Dieu soit la gloire

And Can It Be?
Words: Charles Wesley, 1739
Music: Thomas Campbell, 1825

Dans ton amour, divin Sauveur
Paroles : H. Arnéra

Worship in the Anglican Tradition: Friday, June 27, 2008

Morning Prayer *according to the use of the Anglican Church of Canada*

Officiant:	Lord, open our lips.
People:	And our mouth shall proclaim your praise.
Officiant:	O God, make speed to save us.
People:	O Lord, make haste to help us.
All:	Glory to the Father, and to the son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen. Alleluia.

The Invitatory

God rules over all the earth: O come, let us worship.

Venite

Come, let us **sing_to_the** Lord;
let us shout for joy to the rock of · **our** sal-vation.
Let us come before his · **presence_with** thanksgiving
and raise a loud shout to · **him** with psalms.
For the Lord is a · **great** God,
and a great king a · **bove** all gods.
In his hand are the · **caverns_of_the** earth,
and the heights of the · **hills_are** his also.
The sea is · **his,_for_he** made it,
and his hands have moulded · **the** dry land.
Come, let us bow down, and · **bend_the** knee,
and kneel before the · **Lord** our maker.
For he is our God., and we are the people of his pasture, and the · **sheep_of_his** hand.
Oh, that today you would hearken · **to** his voice!

Psalm 102 ***Domine, exaudi*****Tone 2.1**

Je louerai 1'Eternel

Text: Claude Fraysse (1941—); Eng. tr. St. 1, Kenneth 1. Morse (1913—). 10 10 6 10 11 4
Eng tr. St. I © 1989 The Hymnal Project. JE LOURERAI L'ETERNEL
Music: Claude Fraysse (1941—); vocal arr. Alain Bergese (19??—). Text and music © 1997 Claude Fraysse.

Responsory

Incline your ear to me; make haste to answer when I call.

Incline your ear to me;
* make haste to answer when I call.

Incline your ear to me;
* make haste to answer when I call.

Lord, hear my prayer, and let my cry come before you.
  Make haste to answer when I call.

Hide not your face from me in the day of my trouble.
  Make haste to answer when I call.

You, O Lord, endure for ever, and your name from age to age.
  Make haste to answer when I call.

You will arise and have compassion on Zion, for it is time to have pity on her.
  Make haste to answer when I call.

Glory to the Father, and to the Son, and to the Holy Spirit.
  Incline your ear to me;
*make haste to answer when I call.

Song of Zechariah (ELLC Version)

Cantor BLES—SED are you, Lord, the *God of* Israel,*
you have come to your people and *set them* free.

All YOU HAVE raised up for us a *mighty* Saviour,*
born of the house of your *servant*, David.

Cantor THROUGH YOUR holy prophets, you *promised* of old
to save us from our enemies, from the hands of *all who* hate us,

All TO SHOW mercy *to our* forebears,*
and to remember your *holy* covenant

Cantor THIS WAS the oath you swore to our *father*, Abraham,*
to set us free from the *hands of our* enemies,

All FREE TO worship you *without* fear,*
holy and righteous before you, all the *days of our* life.

Cantor YOU, CHILD, shall be called the prophet of *the Most* High,*
for you Will go before the Lord to pre-*pare the* way

All TO GIVE God's people *knowledge of sal*-vation*
by the forgiveness *of their* sins.

Cantor IN THE tender compassion *of our* God*
the dawn from on high shall *break up*-on us,
All TO SHINE on those who dwell in darkness and the *shadow of* death,*
and to guide our feet into the way of peace.

Cantor GLORY to the Father, and *to the* Son,*
and to the *Holy* Spirit:

ALL AS IT was in the be-*ginning*, is now,*
and will be for-*ever*. A-men.

Affirmation of Faith

Hear, O Israel, the Lord our God, the Lord is one.
Love the Lord your God with all your heart,
with all your soul, with all your mind, and with all your strength.
This is the first and the great commandment.
The second is like it: Love your neighbour as your self.
There is no commandment greater than these.

Intercessions

Collect

The Lord's Prayer

Dismissal

New Every Morning Is the Love

Text: John Keble (1792—1566). LM
Music: Samuel Webbe the cider (1740—1816). MELCOMBE

Worship in the Eastern Catholic and Eastern Orthodox Tradition: Saturday, June 28, 2008

The Third Hour

This service is prayed at mid-morning (approximately 9:00 am). According to the Acts of the Apostles, it was at this hour that the Holy spirit descended upon the apostles on the day of Pentecost. Consequently, Psalm 50 [51] is used with its reference to the "Good Spirit." Also, the concluding prayer is markedly Trinitarian, as the Holy Trinity was manifested in a unique way at Pentecost.

The basic text of this service is taken from: Galadza, Rev. Peter, Editor-in-Chief, Joseph Roll, and J. Michel Thompson, Associate Editor, Rt. Rev. Roman Galadza, and Rev. John Sianchuk. *The Divine Liturgy: An Anthology for Worship*. Ottawa: Metropolitan Andrey Sheptysky Institute of Eastern Christian Studies, 2004.

AΩ

Psalm 16 (17)

Psalm 24 (25)

Psalm 50 (51)

Reader: ✞Glory be to the Father and to the Son and to the Holy Spirit,
now and for ever and ever. Amen.
✞Alleluia, alleluia, alleluia. Glory be to You, O God. (Thrice)
- Lord, have mercy. *(Thrice)*

The Great Litany
We Bring the World and Its Concerns before God

Troparion of Saints Peter and Paul

Theotokion

Tone 8 Prokehnenon - Psalm 18(19)

Epistle (Romans 3:19-26)

GOSPEL (*Matthew 7:1-8*)

Kontakion of Saints Peter and Paul
Kontankion, Tone 2

Prayer of Saint Mardarios

MEMORIAL TRIBUTES

Opening Prayer

Almighty God, we offer you our praise for all who have lived and died in the faith of your holy name, and especially for those whom we now remember before you with love and thanksgiving. We praise you for your goodness and mercy that followed them all the days of their life, and for their faithfulness in the tasks to which you called them.

In memoriam

Ms. Harriet Leonard (Roger Loyd)
Mr. Dikran Hadidian (Stephen Crocco)
Mr. Louis Voigt (Ray Olson)
The Rev. David Wartluft (Lynn Feider)

Closing Prayer

God, the generations rise and pass away before you. You are the strength of those who labor; you are the rest of the blessed dead. We rejoice in the company of your saints. We remember all who have lived in faith, all who have peacefully died, and especially those most dear to us who rest in you. To your name, we ascribe all honor and glory, now and forever. Amen.

—*Lutheran Book of Worship*

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!

Harriet V. Leonard (1932–2007) by Roger L. Loyd The Divinity School, Duke University

Harriet V. Leonard died in Durham, North Carolina on Sunday, November 11, 2007. She was born in Lexington, North Carolina, in 1932, and graduated from Catawba College. She received the Master of Divinity degree from Yale Divinity School. While working in the theological library at Yale, she decided to pursue a career in theological librarianship. She earned the Master of Science in Library Science degree from the University of North Carolina—Chapel Hill, writing her masters' thesis on the currency of book reviews in theological journals.

At the invitation of library director Donn Michael Farris, she then became the first reference librarian of the Duke Divinity School Library, beginning in 1960. During her thirty-two year career there, she earned the reputation noted by Farris in a 1992 tribute: "She has provided the Divinity School Library with a high quality of reference service for more than three decades and has acquired a nationwide reputation for her ability in her field. I continue to be astonished by the answers she can find and the materials she can unearth in response to reference questions. She has been a treasure." Before the day of computer-assisted searching, she assembled at least thirty-five bibliographies on many subjects in Christian theology, history, and ministry, and made them available not only to Duke researchers but to other theological libraries. She retired in June 1992.

A Divinity scholarship in her name was established in 1992 with a priority for women who are beginning a second career, by a gift from her mother, Mrs. Lyndal Leonard.

She was a member of the First Presbyterian Church in Durham for 45 years, serving as a ruling elder, as a teacher of the Blacknall Bible Study class, and assuming other major responsibilities there.

She is survived by three cousins. Many researchers who used the Duke Divinity School Library remember her cheerful smile, her determination to make the library an inviting place, and her dedication to her profession. Harriet Leonard once said, "I think there is something theological about identifying or empathizing with someone's questioning, and helping them rather than dismissing their questions." And she did.

Rest in peace, Harriet Leonard.

Dikran Y. Hadidian (1920–2007) by Stephen D. Crocco

In the forest of theological librarians, Dikran Y. Hadidian was a tall tree—stately and solid with deep roots. This tall tree came down on November 8, 2007, forever altering the horizon of those who knew him well. Hadidian was from that generation of librarians who came of age in the 1950s—men and women who built great libraries without the distractions and promises of anything digital, who preferred to be called "librarians" rather than "directors," and who were too busy horse trading to do strategic planning. Like his contemporaries, Hadidian built libraries the old fashioned way—book by book.

Dikran Y. Hadidian was born in Turkey in 1920. He grew up in Lebanon where he earned his BA degree from the American University of Beirut. Hadidian came to the United States following World War II and earned his BD and MST degrees from the Hartford Seminary Foundation. His MLS was from Columbia University.

Dikran served as the librarian at the Hartford Seminary Foundation until 1967 when he was called to Pittsburgh Theological Seminary. In the 1960s, Pittsburgh had aspirations to be a theological university with a research library at its heart. With the new and spacious Clifford E. Barbour Library in place when he walked on campus, Dikran was free to focus on building a research collection. He rolled up his sleeves and went to work with a small but devoted staff—people hired on the basis of his estimate that they would "invite work" to themselves. And did they work! (In a great concession, Dikran eventually agreed to allow the staff to have a Friday morning coffee break.)

When Dikran retired nearly twenty years later in 1986, he left a gem of a library. The physical and intellectual heart of the library was a bibliography room. The reference room, the stacks, and rare book rooms were shaped by impressive lists of standing orders and periodical subscriptions. In 1987, it was my privilege to follow Dikran at Pittsburgh. Early on, in an attempt to win the favor of the faculty, I assured them I would buy anything they requested. A full professor took me aside and told me that most of the faculty had long since given up asking the librarian to order books. They expected that the best new books would appear on the shelves before they knew what to ask for.

In the 1970s and into his retirement, Dikran and his wife Jean, owned and operated Pickwick Publications—a niche press that published solid theological books with small markets. (The Hadidians eventually sold Pickwick to Wifp and Stock.) He also published *Ex Auditu*, a journal devoted to the theological interpretation of Scripture. Dikran wrote numerous articles and reviews and edited books and journals in the fields of biblical studies, British theology, and the Armenian Church. He was also editor of the Pittsburgh Theological Monograph series and later the Princeton Theological Monograph Series.

As the years passed, Dikran became more and more of a curmudgeon over the state of the church, the profession, and the world in general. In spite of his occasionally gruff exterior, Dikran was one of the most gracious people I ever met. Jean and Dikran entertained often and both enjoyed the company of guests sharing a good meal and good conversation. No matter what else we talked about, Dikran always asked me about my family. After his retirement, the Hadidians moved to California to be close to their sons, Eric and Andrew, and their grandchildren. Jean continues to enjoy their company.

The leadership of the Barbour Library is now in the competent hands of our colleague Sharon Taylor. I am sure she would agree with me that anyone who treasures theological libraries—whether they know the Barbour Library at Pittsburgh Seminary or not—has reason to be grateful to God for Dikran Hadidian.

Louis C. Voigt (1925–2007)
by Ray A. Olson
Hamma Library, Trinity Lutheran Seminary

The subject for this memorial is Louis C. Voigt, former librarian at Hamma School of Theology, Springfield, Ohio. His active role as librarian ended in the late 1970s at his retirement. Very few in ATLA today remember him, but his partners in the Ohio Theological Library Association interacted heartily with this librarian with a mission for another 25 years. We together remember his passion for this profession, which he demonstrated to us repeatedly.

Louis died August 3, 2007, at the Lutheran Nursing and Rehabilitation Center in Napoleon, Ohio. He was 82, born April 21, 1925, in Napoleon, Ohio, the son of Gust and M. Helen (Mollet) Voigt. In 1979, he married Reevea Stott, who survives. Services were held August 7 at Trinity Lutheran Church in Springfield, Ohio.

When Louis Voigt moved with Reevea from their home in Springfield to The Lutheran Home at Napoleon, the former librarian and archivist could bring along just a few boxes of books. This proved a challenge for the 1964 Hamma School of Theology graduate, who had collected more than 8,000. The Voigt's bare-bones collection included a copy of *Lake Wobegon Days,* some Bible commentaries, Volume One *of Luther's Works*, his Lutheran hymnals - both Red and Green - and a biography of Dr. Ida Scudder, an early missionary to India.

"Dr. Scudder was a pioneer in mission work and she set the standard by which my mother would live," Louis said. His mother in turn set the standard by which her middle son would live. It was faith that guided Helen Voigt's work as a member of the Lutheran Women's Missionary Society and faith that guided Louis, who served 14 years as librarian at Hamma and 25 years as the archivist for the Ohio Synod of the Lutheran Church in America.

When he suffered a stroke on Jan. 24, 2001, Louis no longer could manage the collection housed in the basement of Wittenberg University in Springfield. As a result, the synod archives was moved to Trinity Lutheran Seminary, Columbus, Ohio and renamed the Louis C. Voigt Ohio Synod Collection. The collection is incorporated into the ELCA Region 6 Archives.

"Louis Voigt understood that there can be no memory of the past unless we gather and organize its written records and its artifacts. He has therefore devoted several decades to the task of gathering and organizing the source materials for the history of Lutheranism, particularly in Ohio. For that, generations to come will call him blessed," said Don Huber, Trinity's Dean of Academic Affairs and the Fred W. Meuser Professor of Church History.

In 1954, Louis left his father's plumbing business in Defiance, Ohio to attend Wittenberg University and the Hamma School of Theology. His love for books, especially the work of Martin Luther, continued to grow and flourish in this environment. Unfortunately his experience as a gunner and ammunitions bearer during World War II left him with significant hearing loss, and his seminary professors persuaded him not to seek ordination. Instead, the dean encouraged him to become Hamma's librarian. For years Louis maintained the seminary library and Ohio synod archives out of the Wittenberg library.

In 1979, with his workload significantly reduced, he married Reevea Stott, whom he met on the Wittenberg campus 25 years earlier. She jokes that he married her then because he no longer had "a mission."

Yet he was developing other missions such as a developing a hygiene pantry for home care nurses serving indigent local populations and sending numerous containers of sorely needed items to Lutheran World Relief projects. Forever influenced by his mother's dedication to service and mission, one of his largest projects must be highlighted: Louis purchased the old St. Luke's Lutheran Church in Springfield in 1994, and turned it into the Pastor's Free Book Exchange. The idea came to him when he was looking for a place to house a friend's old printing press and rare book collection. He knew many other pastors also had books to give away or share. Louis eventually catalogued and shelved more than 120,000 books, including congregational books, old hymnals, and theological books used by seminarians. When the collection grew too large, he boxed the overflow and sent them off to pastors in Liberia and Tanzania. "The book exchange grew out of his passion for books. He just hated for a book not to be used or thrown out," said Pastor Bill McKee, a friend in Springfield and the vice president of St. Luke's Lutheran Mission.

"I knew God had something in mind for me," said Louis. "There's always work nobody else wants to do, it is all around us. I did what others didn't want to do."

Said Pastor McKee, "Louis and Reevea had great drive and energy in spite of their age. It was amazing what they accomplished. They personify faith active in love."

[Excerpts are taken from a reflections article compiled by Margaret Farnham in the Trinity Lutheran Seminary alumn newsletter, *Te Deum* 25:1 (Winter/Spring 2003).]

David A. Wartluft (1937-2007) by Lynn Feider

In 1994 the decree went out, not from Caesar Augustus, but from 8765 Higgins Road in Chicago, headquarters of the Evangelical Lutheran Church in America, that all the ELCA seminaries should be clustered (i.e., form small groups of seminaries which would work cooperatively to foster close working relationships, avoid overlaps, and perhaps develop certain specializations which would enable them to serve their constituencies more effectively).

With a certain amount of skepticism about another layer of ecclesial bureaucracy, the three ELCA seminaries in Columbia, South Carolina, and Gettysburg and Philadelphia in Pennsylvania united in forming the Eastern Cluster of Lutheran Seminaries, and started trying to figure out what this meant and what we should do about it. In 1996 David Wartluft, the librarian at Philadelphia Seminary, presented a paper on "Optimum Library Service in a Cluster Context" to the librarians and administrations of the three seminaries, proposing that cooperation among the three seminary libraries was a fruitful way in which the three widely separated institutions could cooperate.

Thus began my collegial relationship with David, who by then had been librarian at Philadelphia for twenty years, with an impressive list of achievements for such a modest and unassuming man. He was one of the regular workhorses of this organization, a member of the board, and also executive secretary for ten years. He was active in the SEPTLA (Southeast Pennsylvania Theological Library Association) regional association, and instrumental in launching their union list. He was an officer in both the Lutheran Historical Conference and the Lutheran Historical Society of Eastern Pennsylvania.

David was a real scholar and began a Ph.D. program in history, having already earned M.Div., S.T.M., and M.A. degrees, but did not complete the doctorate in order that he could continue to participate in parish ministry as well as his busy work as librarian. He was a mentor to numerous seminarians and graduate students, and I have talked to many a D.Min. student from Philadelphia (a joint program with the other two Cluster seminaries) who has been amazed by his erudition and teaching in the D.Min. research colloquium at Philadelphia. He published a number of articles and indexed over fifty books, a most necessary and almost always unlauded activity. In 2003, the seminary at Philadelphia awarded him the richly deserved Doctor of Divinity degree.

David was an unstinting, willing, and patient co-worker as the three institutions worked to make the Eastern Cluster of Lutheran Seminary Libraries a workable reality. The Luce Foundation provided the funding, but David's patience and expertise helped steer us through the process of decision making, choosing a single library system (we had all recently automated—on three different systems—and a triple migration was a quick trip to triple migraines), and instituting a preliminary structure so that this new cooperative endeavor would continue to function effectively, even with the difficulties of distance and different institutional cultures.

Members of all the Cluster libraries had lunch with David at last year's ATLA conference, bringing him up to date on how his brain child had grown and flourished. It was an enormous shock to hear shortly thereafter of his death from complications of what was major, but (we thought) routine surgery. David exemplified the best of the culture and aspirations of this organization and will be much missed.

APPENDICES

Appendix I: Annual Reports

Endowment Committee
June 27, 2008

Attendees: Mary Bischoff (by phone), Pat Graham, Roger Loyd, Dennis Norlin, and Elmer O'Brien.

A financial report is attached, but it doesn't include contributions for the rest of the year, nor ATLA's two-to-one match for amounts contributed this year.

The Ohio Theological Library Association gave $200. Therefore, shall we invite other regional groups to make contributions?

Bequests: In addition to the bequest from John Bollier, another ATLA member has notified ATLA of his intent to do the same. The chair of the Endowment Committee will ask him if we can announce his bequest.

We will also solicit ATLA's lifetime members (ninety-plus). Roger Loyd will follow up on this, as well as solicit their planned gifts.

The Endowment Committee recommends to the ATLA Board that Martin O. Marty be made a lifetime member of ATLA.

The Endowment Committee will meet next on the Wednesday before the ATLA Board's winter meeting. Since several parts of our work are fairly routine, perhaps at our next meeting we can explore additional, strategic topics.

Respectfully submitted,

Roger Loyd, Chair
M. Patrick Graham
Elmer J. O'Brien
Mary Bischoff

Professional Development Committee
Annual Report
July 2007-June 2008

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 2007 through the conference in June 2008. The membership of the committee during that period consisted of Eric Friede (chair, member 7/2005-6/2008, Yale Divinity School Library), Seth Kasten (member 7/2007-6/2010, Union Theological Seminary), Angela Morris (incoming chair, member 7/2006-6/2009, Louisville Presbyterian Theological Seminary), and Kris Veldheer (member 7/2006-6/2009, Graduate Theological Union). Eric Friede has completed his service on the committee with the submission of this report. The newest member of the PDC, to begin after the June 2008 conference, is Timothy Lincoln (member 7/2008-6/2011, Austin Presbyterian Theological Seminary).

The committee met twice during the year at ATLA headquarters in Chicago. The fall meeting was held November 8 and 9; the winter meeting was held February 28 and 29. The PDC also met at the ATLA annual conference on June 26, 2008.

The PDC continued to fund grants for continuing education programs. The PDC provided a $250 grant to the Minnesota Theological Library Association for their November 15, 2007 program on “Access Issues for Theological Libraries.” The PDC provided a $750 grant to the Southeastern Pennsylvania Theological Library Association for their May 21, 2008 program on “Innovation, Fair Use & Copyright : How does a 20th Century Law Work in the Digital Millennium?” The PDC provided a $150 grant to the Chicago Area Theological Library Association for their May 11, 2008 program on “Web-based Services for Theological Library Patrons.” In an attempt to increase the use of the PDC grants by members, the committee developed a grants letter to be sent to the chairs of the various regional groups. The content of this letter was combined with a grant postcard developed the previous year and the new postcard was personalized for each group and sent to regional group chairs in the spring of 2008. The PDC also made a preliminary attempt to be more active in contacting all regional groups directly by assigning responsibility for each group to a specific committee member. This individual liaison work should be pursued more aggressively in the coming year.

The PDC subsidized the new University of Illinois at Urbana-Champaign, Graduate School of Library and Information Science LEEP course “Scholarly Writing for LIS Professionals.” The PDC subsidized $200 of the $300 cost per student. Twelve ATLA members were able to take the eight-session course at the cost of $100 during the first offering of the course March 2008 through May 2008. The feedback received from course participants was uniformly positive. The PDC hopes to be able to continue the subsidize the course as long as there is demand from ATLA members.

The PDC chair contributed a quarterly column to the ATLA newsletter. One of the columns is scheduled to be expanded into a longer article to be published in the second issue of *Theological Librarianship*.

The PDC charged the Religious Studies Reference Module Task Force in the spring of 2008. The task force was charged with determining the feasibility of a religious studies reference module by surveying LIS humanities reference faculty about the desirability and usability of a module, and by investigating models with an emphasis on online models. The task force consisted of Dennis Norlin (ATLA), Marti Alt (Ohio State University, retired), Jim Skypeck (Boston University), Linda Smith (University of Illinois, Urbana-Champaign), and Pat Ziebart (Emory University). The task force met at ATLA headquarters on May 2, 2008. The task force submitted their final report to the PDC on May 19, 2008. The PDC discussed the final report at the June 2008 meeting and considered next steps.

The PDC developed a scholarship program specifically geared toward mid-career librarians. The Leadership Development Program Scholarships for Mid-Career Librarians was advertised on Atlantis and opened to applications on May 2, 2008. The scholarship will fund the difference between the amount of support received by the application 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 was updated to provide current information on recommended programs. As of the writing of this report there have not yet been any scholarship applications, but the committee has high hopes for this program.

The PDC began work on a new program to engage retired ATLA members in mentoring both new librarians and librarians in new positions as library directors. The PDC reviewed the list of ATLA lifetime members and produced a list of potential mentors. The next steps will be to contact the potential mentors to determine if they are willing to serve as mentors and then to set up a program to connect mentors with new librarians and new library directors.

As this report indicates the Professional Development Committee had a busy and productive year. The upcoming year looks to be another great year for the PDC.

On a personal note, it has been my pleasure to serve on the PDC for the past three years and to serve as the chair for the past year. It has been a successful committee and a wonderful experience because of the other PDC members, both current and prior, and the ATLA staff, especially Barbara Kemmis and Dennis Norlin. I will miss the committee but I am sure the PDC will prosper under the new leadership of Angela Morris. I look forward to hearing about all the work of the PDC in the coming years.

Respectfully submitted,

Eric Friede
June 26, 2008

Special Committee of the Association for International Collaboration Annual Report for 2007-2008

Committee membership: Chris Beldan, chair; Paul Stuehrenberg, vice-chair; Margaret Tarpley, secretary; Mariel Deluca Voth; Eileen Crawford, Board liaison.

The Committee met in Chicago on September 27, 28, 2008 and in Ottawa on June 24, 2008. Through the year, it carried on extensive correspondence via its email list. The following items summarize the Committee's work through the year.

A significant undertaking on the part of the ICC has been awarding an International Collaboration Grant this year and last. With two excellent entries this year, we split the $2000 grant between *Building Collections on Methodism for Global Users: A Collaborative Effort between Africa University and Drew University* submitted by Christopher Anderson at Drew University, and *Promoting a New Collaboration with the Commonwealth of Independent States in the "Library Support for Educational Programs in Theological Schools" Conference*, jointly sponsored by the Euro-Asian Accrediting Association and Moscow Theological Seminary which was submitted by Luba V. Zakharov at Duke University.

The idea for the Theological Librarians' Wiki was conceived prior to this year, but the current year marks the time when the Wiki took form and got off to a start. The intention behind the Wiki is to provide a dynamic resource for theological librarians around the world needing guidance in performance of their duties. Growth of the Wiki has not been rapid. Toward the end of this year, a Spanish page began adjacent to the English one thanks to the efforts of Mariel Deluca Voth. The proposal during the June 2008 meeting to award ten $100 awards for best contributions to the Wiki holds promise to provide publicity and incentive to see the Wiki take significant steps forward.

During the year, the ATLA ICC web site had over a thousand visits. Viewers came from all over the globe. The majority of these are interested in the resources we make available there. Chief among these is Margaret Tarpley's Free Theological Electronic Journals List.

During the ATLA Conference in Ottawa, the ICC hosted a Roundtable chaired by Chris Beldan. The theme of the Roundtable centered on the development of the Theological Librarians' Wiki. Twenty-five people attended.

Margaret Tarpley contributed a poster during the ATLA poster session at the 2008 conference. ICC members shared responsibilities for meeting with visitors to the poster session.

Mariel Deluca Voth retired from the Committee at the close of the 2008 conference. Elizabeth Johnson from the Episcopal Theological Seminary of the Southwest in Austin will replace her.

There has been significant evidence of each member being actively engaged with overseas theological library associations through a combination of trips taken and participation in email lists. In conversation with members, I believe six trips were taken, with one of these receiving partial reimbursement from ATLA.

Submitted by
Chris Beldan, Chair

Appendix II: Annual Conferences (1947–2008)

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	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary—Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University

Year	Place	School
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary & Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, & Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, & Carey Theological College
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, & Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University & Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology
1997	Boston, Massachusetts	Boston University & Boston Theological Institute
1998	Leesburg, Virginia	Virginia Theological Seminary & Washington Theological Consortium
1999	Chicago, Illinois	ATLA & Association of Chicago Theological Schools (ACTS)
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University
2002	Saint Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey George Fox Seminary Multnomah Biblical Seminary Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff
2007	Philadelphia, Pennsylvania	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, Ontario	Saint Paul University

Appendix III: Officers of ATLA (1947–2008)

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1947–48	L.R. Elliott	Charles P. Johnson	Robert F. Beach	Ernest M. White
1948–49	L.R. Elliott	Lucy W. Markley	Robert F. Beach	J. Stillson Judah
1949–50	Jannette Newhall	Kenneth S. Gapp	Robert F. Beach	E.F. George
1950–51	Jannette Newhall	O. Gerald Lawson	Evah Ostrander	E.F. George
1951–52	Raymond P. Morris	Margaret Hort	Evah Kincheloe	Calvin Schmitt
1952–53	Raymond P. Morris	Henry M. Brimm	Esther George	Calvin Schmitt
1953–54	Henry M. Brimm	Robert F. Beach	Esther George	Calvin Schmitt
1954–55	Robert F. Beach	Evah Kincheloe	Alice Dagan	Ernest M. White
1955–56	Robert F. Beach	Helen Uhrlich	Alice Dagan	Ernest M. White
1956–57	Helen B. Uhrlich	Calvin Schmitt	Alice Dagan	Harold B. Prince
1957–58	Calvin Schmitt	Decherd Turner	Alice Dagan	Harold B. Prince
1958–59	Decherd Turner	Pamela Quiers	Frederick Chenery	Harold B. Prince
1959–60	Pamela Quiers	Kenneth Quiers	Frederick Chenery	Harold B. Prince
1960–61	Kenneth Gapp	Conolly Gamble	Frederick Chenery	Harold B. Prince
1961–62	Conolly Gamble	Donn M. Farris	Frederick Chenery	Harold B. Prince
1962–63	Donn M. Farris	Jay S. Judah	Frederick Chenery	Harold B. Prince
1963–64	Jay S. Judah	Charles Johnson	Frederick Chenery	Harold B. Prince
1964–65	Charles Johnson	George H. Bricker	Frederick Chenery	Peter VandenBerge
1965–66	George H. Bricker	Roscoe M. Pierson	Thomas E. Camp	Peter VandenBerge
1966–67	Roscoe Pierson	Arthur E. Jones	Thomas E. Camp	Peter VandenBerge
1967–68	Arthur E. Jones	Maria Grossmann	Susan A. Schultz	David Guston
1968–69	Maria Grossmann	Harold B. Prince	Susan A. Schultz	David Guston
1969–70	Harold B. Prince	Henry Scherer	Susan A. Schultz	David Guston
1970–71	Henry Scherer	Genevieve Kelly	Susan A. Schultz	David Guston
1971–72	Genevieve Kelly	Peter VandenBerge	David J. Wartluft	Warren Mehl
1972–73	Peter VandenBerge	John D. Batsel	David J. Wartluft	Warren Mehl
1973–74	John D. Batsel	Oscar C. Burdick	David J. Wartluft	Warren Mehl
1974–75	Oscar C. Burdick	Roland E. Kircher	David J. Wartluft	Robert A. Olsen, Jr.
1975–76	Roland E. Kircher	Erich Schultz	David J. Wartluft	Robert A. Olsen, Jr.
1976–77	Erich R.W. Schultz	John B. Trotti	David J. Wartluft	Robert A. Olsen, Jr.
1977–78	John B. Trotti	Elmer J. O'Brien	David J. Wartluft	Robert A. Olsen, Jr.
1978–79	Elmer J. O'Brien	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1979–80	Simeon Daly	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1980–81	Simeon Daly	Jerry Campbell	David J. Wartluft	Robert A. Olsen, Jr.
1981–82	Jerry Campbell	Robert Dvorak	Albert Hurd	Robert A. Olsen, Jr.
1982–83	Robert Dvorak	Martha Aycock	Albert Hurd	Robert A. Olsen, Jr.
1983–84	Martha Aycock	Ronald Deering	Albert Hurd	Robert A. Olsen, Jr.
1984–85	Ronald Deering	Sara Mobley	Albert Hurd	Robert A. Olsen, Jr.
1985–86	Sara Myers	Stephen Peterson	Simeon Daly	Robert A. Olsen, Jr.
1986–87	Stephen Peterson	Rosalyn Lewis	Simeon Daly	Robert A. Olsen, Jr.
1987–88	Rosalyn Lewis	Channing Jeschke	Simeon Daly	Robert A. Olsen, Jr.
1988–89	Channing Jeschke	H. Eugene McLeod	Simeon Daly	Robert A. Olsen, Jr.

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1989–90	H. Eugene McLeod	James Dunkly	Simeon Daly	Robert A. Olsen, Jr.
1990–91	James Dunkly	Mary Bischoff		
1991–92	James Dunkly	Mary Bischoff		
1992–93	Mary Bischoff	Linda Corman		
1993–94	Roger Loyd	Linda Corman		
1994–95	Roger Loyd	Linda Corman		
1995–96	Linda Corman	M. Patrick Graham		
1996–97	M. Patrick Graham	Sharon A. Taylor		
1997–98	M. Patrick Graham	Dorothy G. Thomason		
1998–99	Milton J (Joe) Coalter	Dorothy G. Thomason		
1999–2000	Milton J (Joe) Coalter	William Hook		
2000–01	William Hook	Sharon Taylor		
2001–02	Sharon Taylor	Eileen Saner		
2002–03	Eileen Saner	Paul Schrodt		
2003–04	Paul Schrodt	Paul Stuehrenberg		
2004–05	Paul Stuehrenberg	Christine Wenderoth		
2005–06	Christine Wenderoth	Duane Harbin		
2006–07	Duane Harbin	Martha Lund Smalley		
2007–08	Martha Lund Smalley	David R. Stewart		

* 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: 2008 Annual Conference Hosts

ATLA gratefully acknowledges the local hosts for their hospitality and hard work to make the 2008 Annual Conference possible.

Local hosts André Paris (left) and François Lamereaux of Saint Paul University

The following remarks were delivered at the Opening Reception of the ATLA Annual Conference on Wednesday, June 25, 2008:

Dear ATLA members, friends and company,

Welcome to Ottawa! Bienvenue to this ATLA Conference entitled "La Connexion française." My name is André Paris, and I am going to say a few words on behalf of the Local Host Committee.

Yesterday was a special day for French Canadians. It was the feast of John the Baptist, patron saint of the French Canadians. It was on 24 June 1615 (almost 400 years ago) that the first Saint Jean-Baptiste mass was celebrated in New France. As you may well know, the Feast of the Nativity of John the Baptist and the Nativity of Jesus are intimately linked and are both in relation to the cycle of the sun. One takes place at the summer solstice (when the duration of the day decreases), the other at the winter solstice (when it increases). This illustrates the words of John the Baptist: " He must grow greater, I must grow less." (John 3, 30).

For us, gathered in this great occasion, what does it mean? John the Baptist is the figure of adulthood, of maturity. He shows us how to prepare the way of the Lord in repentance. Like him, we are also called as theological librarians to prepare the way of the Lord in our home, in our institutions, in our libraries, so that our children, our patrons, and our colleagues will recognize the Lord in their own life (and sometimes it feels like preaching in the desert!).

This year 2008 is also a time of celebration since 400 years ago Quebec was founded. The year 1608 was a historic date for all of Canada and North America; that was the year that we really began to become what we are today.

As Theological Librarians, we are gathered this week to prepare the way of the Lord, to give more and more light to see what is faint, poor. We are gathered in Ottawa this year to «live together in unity», in a city of multiple facets, in a region that seats on the Ottawa River right in between the Province of Ontario and the Province of Quebec, a region that breathes in two languages, two cultures. In this region, we also have the chance to have a university (Saint Paul University) that teaches both Christian Eastern and Western traditions. The Late Pope John Paul II often said that the "Catholic" Church breathes with two lungs in the body of Christ. As Cardinal Husar, Patriarch of the Ukrainian Catholic Church of Ukraine, said: Saint Paul University is the only Catholic University in the Western hemisphere that offers courses in the two traditions of the East and the West.

That is not all. In the National Capital Region there are five universities: Université du Québec en Outaouais, Carleton University, our friends from the Collège dominicain de théologie et de philosophie, and the federated universities of Ottawa and Saint Paul. There are several museums (close-by there are the National Gallery of Canada, the War Museum and the Canadian Museum of Civilization). The National Library of Canada. The Parliament. There is the Rideau Canal. The Gatineau Park where you can go biking, hiking, bird watching. Great architectural sites.

By the Hotel and the Congress Centre, there is a shopping mall with interesting boutiques, a market where you are going to find a wide variety of fruits, vegetables, meat, freshly baked bread. There are also a lot of different restaurants with terrace. They are listed in a brochure in your tote bag. You will find meals cooked with maple syrup, meat pies (that we call tourtières), beaver tails (they are delicious), poutines (a mixture of French fries, cheese and sauce—it sounds disgusting, but it does taste good), and do not forget a gelateria or the ice cream for Lois & Frima's.

During the conference, among this wide variety of activities, attractions, there is that quiet spot that you will find by the Rideau Canal. There are also several pedestrian paths. There are several churches at walking distances. Bookstores are plentiful. Enough space to prepare and give more space to the Light in our lives in order to see what is fainted, what is poor.

I am sure that you have seen that we innovate a little bit with the Ottawa location. There are a large number of restaurants at walking distance. The Boat excursion on Thursday ; and Garden Party at Saint Paul University on Friday. We decided not to offer restaurant excursions because the restaurants were so close by.

To paraphrase Psalm 133, let's live together in unity. We have made our houses pretty for you: we cleaned our houses, hearts and body because the Lord is visiting us in each one of you Enjoy!

Appendix V: 2008 Annual Conference Institutional, International Institutional, and Affiliate Institutional Member Representatives

Institutional Member Attendees
H.D. Sandy Ayer
Charles Bellinger
Robert Benedetto
Richard R. Berg
Beth Bidlack
Sarah D. Brooks Blair
Mitzi Budde
John Budrew
Paul Burnam
J. Claire Callaghan
Kelly Campbell
Linda Corman
Ronald W. Crown
Cynthia Derrenbacker
James W. Dunkly
Susan Ebertz
William Faupel
Lynn A. Feider
Cheryl A. Felmlee
M. Patrick Graham
Carrie M. Hackney
Joanna Hause
Teresa Helik
Teresa Cardin Ellis
Ellen L. Frost
Barbara Geiger
Dave Hagelaar
Elyse Hayes
Julie Hines
William J. Hook
Derek Hogan
Andrew Kadel
Seth Kasten
Donald Keeney
Bruce L. Keisling
Mary Anne Knefel
Cait Kokolus
Daniel Kolb
Neil Curtis Le May
Elizabeth A. Leahy
Roger L. Loyd
Teresa Lubienecki
Patricia M. Lyons
Laureen Marchand
Robert J. Mayer
David Mayo
Melody Mazuk
Gillian McLeod
Melody Layton McMahon
Don L. Meredith
Allen W. Mueller
Sara J. Myers
Claudette Newhall
Laura Olejnik
Lorraine H. Olley
Ray A. Olson
Philip M. O'Neill
Paul S. Osmanski
James C. Pakala
Andre Paris
Beth Perry
Diane Peters
Richard Reitsma
Hugh Rendle
Terry Robertson
Robert V. Roethemeyer
Lorna Rourke
Ernest Rubinstein
Eileen K. Saner
Roberta Schaafsma
Lugene Schemper
Sandy Shapoval
Beth Sheppard
Donald D. Smeeton
Andrew Sopko
David Stewart
Paul F. Stuehrenberg
Norma S. Sutton
Dennis M. Swanson
Sharon Taylor
Joyce Thomson
Margaret Van Der Velde
Steven Vanderhill
Blake Walter
Christine Wenderoth
Wayne Wicks
Stella Wilkins
Laura C. Wood
Michael Woodward
Patsy Yang
Diana Yount

International Institutional Representative Attendee
Yesan Sellan

Affiliate Member Representative Attendee
Gerald L. Truman

Appendix VI: 2008 Annual Conference Non-Member Presenters, On-Site Staff, and Non-Member Attendees

Non-Member Presenters

Sara Baron
Gregory Baum
Mary Carroll
Brian Dunn
Ann Hemingway
Ken Mews
Anne Monius
Paul O. Myhre
Flavia Renon
Sara Spiegel
Leslie Weir
Natalie Williams

On-Site Staff

James J. Butler
Sara L. Corkery
Pradeep Gamadia
R. Justin Harkins
Lavonne V. Jahnke
Barbara J. Kemmis
Judy Knop
Margot J. Lyon
Denise A.M. McFarlin
Dennis A. Norlin
Deana R. Rice
Laura Wrzesinski

Non-Member Attendees

Yuh-Fen Benda
Christine Byaruhanga
Carole DeVore
Odile Dupont
Dawn Easton-Merritt
Paul Fields
Kim Fields
Frances Theilade
Ruth Gaba
Penelope R. Hall
Tom Haverly
Josee Paquette
Desneiges Seguin
Shelley Sii
Robert Smith
Emad Zakaria
Ivan K. Gaetz
Francois Lamoureux
Marta Samokishyn
Margaret Ann Trotter

Appendix VII: 2008 Annual Conference Exhibitors and Sponsors

Exhibitors and Advertisers

Abingdon Press

Alban Institute/Congregational Resource Guide

Association of Christian Librarians/ Christian Periodical Index

ATLA Products and Services

Backstage Library Works

Blackwell Book Services

BRILL

Casalini Libri

Chalice Press

The Continuum International Publishing Group, Inc.

The David Brown Book Co.

David C. Cook Distribution Canada

David C. Lachman, Ph.D.

DPLU/UBSS (University Book Sales and Services, Inc.)

EBSCO Publishing*

Editorial Verbo Divino

Eisenbrauns, Inc.

Equinox Publishing, Ltd

Fortress Press

Meabooks

Novalis at Saint Paul University

OCLC - Online Computer Library Center*

The Pilgrim Press

Puvill Libros - USA

R. G. Mitchell Books

Scarecrow Press, Inc.

Scholarly Book Services, Inc.

The Scholar's Choice

Stroud Booksellers

Theological Book Network*

Walter de Gruyter, Inc.

YBP Library Services

*Sponsor and Exhibitor

Conference Sponsors

Alexander Street Press

CBIZ Benefits & Insurance Services, Inc.

Critchell-Miller & Petrus, Inc.

CZ Marketing

EBSCO Publishing

First Bank & Trust

OCLC Online Computer Library Center

PeopleWorks

Theological Book Network

Appendix VIII: Statistical Records Report (2006–2007)

POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
ABILENE CHRISTIAN U	c	90	15.6	11	14	13	38
ACADIA DIV COL	c	81	13.6	9	7	26	42
ALLIANCE TH SEM	b	471	28.4	1	1.64	1.25	3.89
AMBROSE SEM	c	60	13.67	2	1	2.7	5.7
ANDERSON U	c	97	8.14	6	33	3.5	42.5
ANDOVER NEWTON TH SCH	a	272	27.6	3	2	2	7
ANDREWS U	c	518	42.63	4	4	4	12
ASBURY TH SEM	a	800	77.2	12	24	23	49
ASHLAND TH SEM	c	520	42	2	0	1	3
ASSEMBLIES OF GOD TH SEM	a	356	17.27	2	3.5	2.5	8
ASSOC MENNONITE BIB SEM	a	84	12.24	2.5	1	0	3.5
ATHENAEUM OHIO	a	201	16.2	2	0.75	1.25	4
ATLANTIC SCH TH	a	93	11.4	3.5	1	0.75	5.25
AUSTIN PRESBY TH SEM	a	170	22.13	5	2.8	0.5	8.3
BANGOR TH SEM	a	62	10.97	1	0.5	0	1.5
BAPTIST MISS ASSOC TH SEM	a	38	9.5	0.01	0.03	0.03	0.07
BARRY U	a	70	28	7	0	16	23
BETHEL TH SEM	b	689	50.63	5.7	1.75	5.7	13.15
BIBLICAL TH SEM	a	185	13.2	1	0	2.9	3.9
BIOLA U/TALBOT SCH THE	c	556	67.05	7	14	13	34
BLESSED JOHN XXIII NAT SEM	a	60	14.15	1	0.5	0.5	2
BOSTON U SCH TH	a	282	24.25	5	12	1	18
BRITE DIV SCH	c	208	23.75	1	0.25	0	1.25
CALVIN TH SEM	d	252	23	8.5	10	10	28.5
CAMPBELL U	c	166	17.5	12.5	9.9	15	37.4
CANADIAN SO BAPT	a	29	7	1	1	0.5	2.5
CARDINAL BERAN LIBR/U ST THO	a	334	11.8	1	0	2	3
CATHOLIC TH UNION	a	253	35.8	3	5	3	11
CATHOLIC U AMER	b	260	43.4	2	14	2	18

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Libary. 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
CENTRAL BAPT TH SEM/KS	a	83	8	0	4	2	6
CHICAGO TH SEM	a	144	14.67	1.5	3	0	4.5
CHRIST THE KING SEM	a	41	12	3	0	1	4
CHRISTIAN TH SEM	a	205	23	4	2.25	3.5	9.75
CHURCH OF GOD TH SEM	d	167	20	1	1	1	3
CINCIN CHRISTIAN U	c	146	20	4	3.16	1.41	8.57
CLAREMONT SCH TH	a	331	27	4	2.5	2	8.5
COLUMBIA INTL U	a	204	16.5	3.5	5	4.75	13.25
COLUMBIA TH SEM	a	264	22	5	0	7	12
CONCORDIA LUTH SEM/AB	a	13	3.67	0	0.1	1.2	1.3
CONCORDIA SEM/MO	a	600	35.6	4	6	6.5	16.5
CONCORDIA TH SEM/IN	a	322	31	4	3	2	9
CORNERSTONE COL/ GR BAPT SEM	a	156	12.83	4.5	6	3.5	14
COVENANT TH SEM	a	437	27.29	3	1.2	3.2	7.4
DALLAS TH SEM	a	1139	76.5	4	7	8	19
DENVER SEM	a	450	29.11	4	3	1.5	8.5
DOMINICAN HSE STUDIES	a	61	15.96	2	6	3	11
DREW U	a	430	35.25	12.18	9.57	17.51	39.26
DUKE U DIV SCH	b	506	54	3	1	2	6
EASTERN MENN U	c	59	10	0.18	0.3	0.25	0.73
ECUMENICAL TH SEM	a	67	4.7	1	0.75	0.5	2.25
EDEN TH SEM	a	112	15.1	2	1	0.3	3.3
EMMANUEL SCH REL	a	97	12.67	2	2	2	6
EPISCOPAL TH SEM SW	d	87	16.84	4	3	2	9
EPISDIVSCH/WESTON	d	55	12	0	0	0	0
ERSKINE COL & SEM	c	260	21.75	3	2.5	3	8.5
EVANGELICAL SCH TH	z	86	9.75	1	0.4	0.5	1.9
EVANGELICAL SEM OF PR	a	135	9	2	6	2.75	10.75
FLORIDA CTR TH STD	a	34	14.5	1	0	1.8	2.8
FULLER TH SEM	a	1919	164	6	3	11	20
GAREVANG/SEABURYWEST	d	337	40.73	4	10	8	22
GENERAL TH SEM/NY	a	108	17	3	2	4	9
GEORGE FOX EVANGEL SEM	b	124	11.04	1	1	3	5

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GOLD GATE BAPT TH SEM	a	699	39	5	2	4	11
GORDON-CONWELL TH SEM/MA	a	1199	56.83	5	7	3	15
GRACE THEOL SEM	c	86	8.25	3	2.3	2	7.3
GRAD TH UNION	d	216	6.75	9	6	10	25
HAGGARD GRAD SCH OF THEO	b	219	33.75	2	3.5	1	6.5
HARDING U GRAD SCH REL	a	66	10.85	2	2	1	5
HARTFORD SEM	a	96	19.66	2	0.5	3	5.5
HARVARD DIV SCH	b	430	54.25	9	9	9	27
HELLENIC COL/HOLY CROSS	a	105	15	3.5	3.4	0.4	7.3
HOOD TH SEM	a	199	14.75	1	1	1	3
HOUSTON GRAD SCH OF TH	a	107	11	1	0	7	8
HURON U COL	c	62	7	0	0	0	0
ILIFF SCH TH	a	241	19.9	4	2.2	2	8.2
IMMACULATE CONCEPTION/NJ	a	186	15.2	1	2	2	5
ITC/ATLANTA U CTR	d	418	26.43	28.5	8	51	87.5
KENRICK-GLENNON SEM	a	70	17	2	1	1.4	4.4
KNOX COL/ON	c	88	8.8	2	6	1	9
LANCASTER TH SEM	a	103	14.7	2	1	1.5	4.5
LELAND	a	42	6.25	1	2	0	3
LEXINGTON TH SEM	a	86	10	3	2.1	2	7.1
LINCOLN CHRISTIAN COL/SEM	c	175	19.67	3	4.3	3.6	10.9
LOGOS EVAN SEM	a	61	13.74	1	0.07	2.65	3.72
LOGSDON	c	78	12.5	1	1	1	3
LOUISV PRESBY TH SEM	a	152	28	3	2	5	10
LUTHER SEM/MN	a	588	44	4	11	4	19
LUTHERAN TH SEM/PHIL	a	225	24.04	1.75	1	2.5	5.25
LUTHERAN TH SOUTHERN SEM	a	129	15	2	1.5	1	4.5
LUTHSCHI/MCCORMICK	d	440	48.22	14	10	6	30
MCGILL U FAC REL	c	134	24	0.3	0.25	1	1.55
MEADVILLE/LOMBARD	a	50	6.67	1.5	1	1	3.5
MEMPHIS TH SEM	a	144	21.8	2.5	2	1.5	6
MENNONITE BRETH BIB SEM	d	77	8.5	6.25	3.25	1	10.5
MERCER UNIV	c	195	15	9	2	8	19

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METHODIST TH SCH/OH	a	171	23.4	2	8	1	11
MICHIGAN TH SEM	a	100	12	1	1.5	0	2.5
MIDAMER BAP NY	b	30	5	1	0	0	1
MIDW BAPT TH SEM	a	398	27.4	5	2.75	0	7.75
MORAVIAN TH SEM	c	62	9.93	0.25	0.5	0.25	1
MT ANGEL ABBEY	a	30	25	2.6	0.25	3.5	6.35
MT ST MARYS COL & SEM	c	151	15.6	1	2	1	4
MULTNOMAH BIB SEM	a	176	14.3	0	0	0	0
N. AMERICAN BAPT COL/AB	c	41	8	1	1.4	2.2	4.6
N. AMERICAN BAPT SEM/SD	a	82	13.7	0	0	0	0
N. PARK TH SEM	c	163	20	8	7	7	22
NASHOTAH HOUSE	a	88	8.46	1	1	3	5
NAZARENE TH SEM	a	184	20.3	1	3	2	6
NEW BRUNSWICK TH SEM	a	98	7.31	3	1	0.57	4.57
NEW ORLNS BAPT TH SEM	a	1579	76.5	6	6	3	15
NEW YORK TH SEM	d	176	8	0	0	0	0
NORTHEASTERN SEM	c	101	7.8	4.75	3.28	5.86	13.89
NORTHERN SEM	a	92	15.7	1	1.75	2	4.75
NOTREDAME	a	83	15	2	0	0	2
OBLATE SCH OF TH	a	137	20.2	2	0	3.75	5.75
ORAL ROBERTS U	c	276	25	4.08	1.4	1.62	7.1
PALMER TH SEM	a	251	19.36	2	0.25	2.75	5
PERKINS SCH TH/SMU	a	327	32.5	8	5	9	22
PHILLIPS TH SEM	a	107	14.2	2.5	2.25	0	4.75
PHOENIX SEM	a	93	10	2	0	2.6	4.6
PITTSBURGH TH SEM	a	252	26.2	5.75	1.8	2	9.55
PONT COL JOSEPHINUM	a	84	10.2	2	0.4	1	3.4
PRINCETON TH SEM	a	585	55.4	11	7	14	32
PROVIDENCE COL & SEM	a	119	16.16	1	0.67	2.25	3.92
QUEEN'S TH COL LIB	c	27	5.8	0	0	0	0
RECRA B COL	a	62	20	1	0	1	2
REFORMED EPISCOPAL SEM	a	12	8.5	1	0	1	2
REFORMED PRESBY TH SEM	a	52	6	0.85	0	1.15	2

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REFORMED TH SEM/MS	a	646	52.44	5	6.25	3	14.25
REGENT COL	d	196	23	3	2.09	2	7.09
REGENT U/VA	c	467	22	2	2	3	7
REGIS COLLEGE	a	108	18.2	1.4	0.8	2	4.2
S. EASTERN BAPT TH SEM	a	863	65.9	5	10	7	22
S. WESTERN BAPT TH SEM	a	1847	145	12	40	8	60
SAC HEART SCH OF TH/WI	a	139	15.8	1.25	0.13	0.25	1.63
SAC HEART MAJOR SEM/MI	a	134	26.9	2	6	4	12
SALT LAKE THEO SEM	a	9	7	0	0	0.5	0.5
SEATTLE U	c	139	29.17	10.53	3.54	16.3	30.37
SEMIMMACNY	a	96	10.5	1	0	3	4
SHAW	c	188	18	1	0	1	2
SOUTHERN BAPT TH SEM	a	1411	73	6	7	12	25
SS CYRIL & METHODIUS SEM	a	26	4.4	3	0	0	3
ST ANDREWS COLL	a	15	5	0.26	0.3	1	1.56
ST AUGUSTINES SEM	a	98	16.4	1.6	0.25	0	1.85
ST CHARLES BORROM SEM	a	87	14	2	0	4	6
ST JOHNS U/MN	c	84	11	10	14	15	39
ST JOSEPHS SEM	a	80	14.5	2	0	6	8
ST MARY SEM	a	60	18	1	0	1	2
ST MEINRAD SCH OF TH	d	128	16.2	3	1	2	6
ST PATRICKS SEM	a	92	16.25	2.85	2.15	0	5
ST PAUL SCH TH/MO	a	185	19.38	3	1	2	6
ST PAUL SEM/U OF ST THOMAS	b	108	17.5	3	3	2	8
ST PETERS SEM	a	37	17.8	1	10	1	12
ST TIKHONS ORTH TH SEM	a	75	13.8	1	1	2	4
ST VINCENT DE PAUL	a	63	12.75	3	0.25	0	3.25
ST VLADIMIRS ORTH THE SEM	a	72	12.2	2	0	0	2
STJOHNVIANNEY	a	101	21.5	2	0	2	4
STVINCENT	z	73	14	5	2	7	14
TRINITY COL FAC DIV	c	73	10.2	2	1	1	4
TRINITY EPIS SC MIN	a	92	18.5	1	3	2	6
TRINITY INTL U	a	1040	55.33	7.5	4.25	7.73	19.48

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TRINITY LUTH SEM	c	140	24.3	1.8	2.5	2.8	7.1
TURNER	z	90	15	2	0	1	3
TYNDALE COL & SEM/ON	c	290	27.67	3.7	2.5	6.25	12.45
U DUBUQUE CHAS C MYERS LIB	c	116	18.1	5	6	5.4	16.4
U NOTRE DAME	c	182	60.5	6	2	18	26
U ST MARY THE LAKE	z	174	27.33	2	0	2	4
U ST MICHAELS COL	c	161	15.4	1.91	1.22	1.55	4.68
U THE SOUTH SCH TH	c	109	12.94	2	2	0	4
UNION TH SEM IN VA	d	263	35	5.5	4.94	9.5	19.94
UNION TH SEM/NY	b	246	27	5.5	5.85	4.75	16.1
UNITED TH SEM	a	158	19.5	1	4	6	11
UNITED TH SEM/TW CITIES	a	95	15.6	2	0.8	0.7	3.5
URSHAN GRAD SCHL THEO	d	22	4	1	1.25	1	3.25
VANCOUVER SCH TH	a	87	19	1	1	3	5
VANDERBILT U DIV SCH	b	220	30	3.75	5.5	5	14.25
VICTORIA U/EMMANUEL COL	b	114	15.4	1.2	1.3	1	3.5
VIRGINIA TH SEM	a	163	19.2	6	1.5	6	13.5
WAKE FOREST UNIV	c	106	18.33	22	21	27	70
WARTBURG TH SEM	a	272	38.66	6	7.16	8.2	21.36
WASHBAPT	a	101	5	1	3	2	6
WASHINGTON TH UNION	a	110	32	1	0	3.5	4.5
WESLEY BIB SEM	a	76	9	1	3	1	5
WESLEY TH SEM/DC	a	429	31	6	3	1	10
WESTERN SEMINARY	a	285	24.2	2.5	0.5	0.75	3.75
WESTERN TH SEM/MI	a	169	18	2	1.75	3	6.75
WESTMINSTER TH SEM/ CA	a	116	10.36	1	2	1	4
WESTMINSTER TH SEM/PA	a	468	28.07	4	2	1.5	7.5
WILF LAURIER U/WATERLOO	c	49	7.8	0	0	0.63	0.63
WINEBRENNER SEM	d	83	9.5	1	0	2	3
YALE U DIV SCH	c	342	41	9	6	8	23

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FINANCIAL DATA					
Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
ABILENE CHRISTIAN U	897203	103243	9127	1035456	4870608
ACADIA DIV COL	0	47737	0	47737	2084301
ALLIANCE TH SEM	124640	57055	0	191985	5362797
AMBROSE SEM	239137	146043	2219	481175	1592115
ANDERSON U	575548	288946	4867	958260	1707000
ANDOVER NEWTON TH SCH	271250	100662	2229	429939	7240774
ANDREWS U	510011	183737	3948	815256	9102511
ASBURY TH SEM	300758	278546	8893	1158640	20990840
ASHLAND TH SEM	182878	156540	3200	354786	7076562
ASSEMBLIES OF GOD TH SEM	166947	111121	1370	344891	5288752
ASSOC MENNONITE BIB SEM	148795	67980	2554	236971	4175252
ATHENAEUM OHIO	134083	71041	3545	256784	3890689
ATLANTIC SCH TH	209102	65507	629	297450	2043757
AUSTIN PRESBY TH SEM	326389	180567	4825	521329	8911261
BANGOR TH SEM	56236	26897	0	99826	2401395
BAPTIST MISS ASSOC TH SEM	96827	24561	1878	133667	1066467
BARRY U	872881	888650	9382	2172362	1623038
BETHEL TH SEM	553980	143555	10707	761767	14188900
BIBLICAL TH SEM	149949	51000	5098	227881	3783230
BIOLA U/TALBOT SCH THE	1255274	914671	20353	2286811	17552170
BLESSED JOHN XXIII NAT SEM	50957	39714	2151	94738	1963648
BOSTON U SCH TH	365820	141355	5862	577869	9129047
BRITE DIV SCH	71560	155039	0	226599	7235226
CALVIN TH SEM	913743	1376961	47223	2480340	8511300
CAMPBELL U	1107150	1436278	12000	3370282	1737139
CANADIAN SO BAPT	74872	22848	0	104023	1698280
CARDINAL BERAN LIBR/U ST THO	101680	77863	0	183793	1093473
CATHOLIC TH UNION	333674	101630	5167	501375	10168340
CATHOLIC U AMER	160000	94217	46000	315217	152707000
CENTRAL BAPT TH SEM/KS	16660.2	14068	0	43531.07	2269718

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CHICAGO TH SEM	146598	30327	0	190854	5221455
CHRIST THE KING SEM	135257	118040	4758	267554	2434077
CHRISTIAN TH SEM	483861	149907	8804	645572	10075620
CHURCH OF GOD TH SEM	67377	29455	143	119770	3801293
CINCIN CHRISTIAN U	246426	98655	2227	427377	2637083
CLAREMONT SCH TH	338528	152271	1983	537916	8579489
COLUMBIA INTL U	364515	100086	5684	614393	3602826
COLUMBIA TH SEM	592351	239393	7554	982200	12226830
CONCORDIA LUTH SEM/AB	54856	24720	0	79576	1034452
CONCORDIA SEM/MO	579538	242838	6416	907618	25973040
CONCORDIA TH SEM/IN	326956	119200	6619	487318	13209560
CORNERSTONE COL/ GR BAPT SEM	361914	310562	4246	756886	2209894
COVENANT TH SEM	269231	68811	1486	412249	9891761
DALLAS TH SEM	676162	259394	12089	1019138	25833410
DENVER SEM	283153	157013	1132	441298	9049995
DOMINICAN HSE STUDIES	157886	16581	3175	435799	1983081
DREW U	1572705	1256702	17493	3107680	15124510
DUKE U DIV SCH	334958	269040	0	1554688	11889090
EASTERN MENN U	22585	24268	97	50247	2085099
ECUMENICAL TH SEM	82319	5816	0	91158	1670659
EDEN TH SEM	149945	89795	4543	336543	4861064
EMMANUEL SCH REL	216441	81820	8707	326168	4311332
EPISDIVSCH/WESTON	620713	194500	8000	1024353	6354509
EPISCOPAL TH SEM SW	315072	56555	1459	442247	4751537
ERSKINE COL & SEM	280794	164696	1345	480482	2994560
EVANGELICAL SCH TH	77564	41404	1064	129620	2255694
EVANGELICAL SEM OF PR	119158	19039	825	174905	1186297
FLORIDA CTR TH STD	79549	37211	150	119975	640511
FULLER TH SEM	1045156	386849	55950	1990998	43579220
GAREVANG/SEABURYWEST	787464	278740	0	1232346	13316893
GENERAL TH SEM/NY	411774	115954	7007	571592	8119816
GEORGE FOX EVANGEL SEM	220561	74673	1986	315294	1504017
GOLD GATE BAPT TH SEM	434429	178400	6269	724089	9858960

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GORDON-CONWELL TH SEM/MA	490521	199486	334	757768	23336560
GRACE THEOL SEM	195905	154892	4685	438386	1028201
GRAD TH UNION	1132340	529665	7814	2348384	8842900
HAGGARD GRAD SCH OF THEO	254802	54200	0	309002	3943757
HARDING U GRAD SCH REL	152149	100987	5751	283723	2105771
HARTFORD SEM	194461	52521	646	271676	5278251
HARVARD DIV SCH	1557748	548536	75903	2541776	31355900
HELLENIC COL/HOLY CROSS	216038	60574	0	276612	11327570
HOOD TH SEM	71845	34048	0	114269.5	2257844
HOUSTON GRAD SCH OF TH	73268	9387	0	82655	1399097
HURON U COL	0	36080	0	36080	1136140
ILIFF SCH TH	320040	132918	5647	488977	7868110
IMMACULATE CONCEPTION/NJ	109927	56762	9928	186048	4973965
ITC/ATLANTA U CTR	3236606	1463400	0	8033627	10374210
KENRICK-GLENNON SEM	197436	101326	0	298762	3510000
KNOX COL/ON	171614	40186	4035	216815	2969570
LANCASTER TH SEM	195212	75514	6845	289870	3642301
LELAND	29412	24899	0	54311	744300
LEXINGTON TH SEM	303806	158271	5989	511767	4960037
LINCOLN CHRISTIAN COL/SEM	370835	90316	2483	501549	2474031
LOGOS EVAN SEM	105454	22860.77	0	133392	2092163
LOGSDON	81800	61260	798	152333	1869854
LOUISV PRESBY TH SEM	469943	227021	6019	702983	8491438
LUTHSCHI/MCCORMICK	0	314422	15708	0	0
LUTHER SEM/MN	434386	219641	16260	735196	18716380
LUTHERAN TH SEM/PHIL	209319	51002	7903	283677	10260720
LUTHERAN TH SOUTHERN SEM	201166	58396	3268	298650	5173504
MCGILL U FAC REL	3300	90000	0	93300	2663497
MEADVILLE/LOMBARD	119357	11529	598	149623	2382542
MEMPHIS TH SEM	195432	81105	3936	354091	5556516
MENNONITE BRETH BIB SEM	443911	388000	0	901911	3378935
MERCER UNIV	638627	77256	3269	725145	5372329
METHODIST TH SCH/OH	221825	80609	1393	363594	6334510

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MICHIGAN TH SEM	66818	58053	0	124871	1828072
MID AMER BAP NY	0	13214	0	74965	0
MIDW BAPT TH SEM	201150	464904	551	712204	5454565
MORAVIAN TH SEM	21145	64040	450	153635	2195805
MT ANGEL ABBEY	126300	87700	1500	347000	4003078
MT ST MARYS COL & SEM	66164	54665	1408	149035	2422500
MULTNOMAH BIB SEM	309964	168080	5788	508761	3268638
N. AMERICAN BAPT COL/AB	99938	44616	0	185643	1345374
N. AMERICAN BAPT SEM/SD	86981	49000	3000	183673	3616233
N. PARK TH SEM	898351	440354	10849	1430246	5226652
NASHOTAH HOUSE	173931	61151	566	243451	3056497
NAZARENE TH SEM	234015	127627	2324	410831	4103414
NEW BRUNSWICK TH SEM	177257	73169	2013	301645	3557443
NEW ORLNS BAPT TH SEM	477800	234700	21000	938000	15435150
NEW YORK TH SEM	58500	100000	0	166500	3965567
NORTHEASTERN SEM	388495	714720	1875	1171433	1230909
NORTHERN SEM	195551	38000	4185	279163	3750321
NOTREDAME	70000	29430	4137	103567	3459038
OBLATE SCH OF TH	157242	78564	7500	295677	3255959
ORAL ROBERTS U	246196	66536	934	360946	8525430
PALMER TH SEM	222155	68788	2087	325668	4840954
PERKINS SCH TH/SMU	931526	771380	42179	2595029	14235210
PHILLIPS TH SEM	131738	57387	2813	229361	4431061
PHOENIX SEM	196325	37436	2271	396257	3859838
PITTSBURGH TH SEM	473157	203589	13325	822435	9065586
PONT COL JOSEPHINUM	162195	99734	5506	313021	5838648
PRINCETON TH SEM	2000621	1228143	41184	4301003	49343870
PROVIDENCE COL & SEM	109255	83520	1364	220090	2041911
QUEEN'S TH COL LIB	1720	1348	0	3734	419701
RECRA B COL	107315	28727	0	181969	181969
REFORMED EPISCOPAL SEM	124362	3319	0	133959	920832
REFORMED PRESBY TH SEM	52905	34544	0	87449	907938
REFORMED TH SEM/MS	517527	153012	11962	751799	15705640

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REGENT COL	321020	104318	4032	596459	8037282
REGENT U/VA	144820	145031	2114	429692	6307000
REGIS COLLEGE	171287	54911	3331	284083	2337816
S. EASTERN BAPT TH SEM	718452	197040	0	988200	17341660
S. WESTERN BAPT TH SEM	882527	295894	7939	1452789	36615240
SAC HEART SCH OF TH/WI	105042	18929	439	151529	5841181
SAC HEART MAJOR SEM/MI	251984	55672	5976	313632	4198409
SALT LAKE THEO SEM	2005	0	0	2005	1109449
SEATTLE U	58363	87494	90	153901	5241934
SEMIMMACNY	147379	58765	2310	251528	3866192
SHAW	57000	26224	0	83224	1617423
SOUTHERN BAPT TH SEM	779607	336626	18011	1317786	26320530
SS CYRIL & METHODIUS SEM	95608	21925	0	127577	1742248
ST ANDREWS COLL	43653	22509	0	72183	1279353
ST AUGUSTINES SEM	82266	37935	4016	125739	3103965
ST CHARLES BORROM SEM	232602	85550	6049	366447	3616296
ST JOHNS U/MN	1286392	454703	2693	2034825	3357414
ST JOSEPHS SEM	163228	83626	2568	294217	4886076
ST MARY SEM	102756	59164	7428	175464	2191012
ST MEINRAD SCH OF TH	251637	94928	1764	398052	5299235
ST PATRICKS SEM	175031	62784	2569	272493	4385835
ST PAUL SCH TH/MO	250774	106009	9112	415824	7074143
ST PAUL SEM/U OF ST THOMAS	339038	79849	3145	445429	3562767
ST PETERS SEM	91473	52379	7194	162679	1727676
ST TIKHONS ORTH TH SEM	32000	10257	0	42852	1030011
ST VINCENT DE PAUL	101161	83774	2522	236373	3348369
ST VLADIMIRS ORTH THE SEM	126120	44428	3000	217118	3545090
STJOHNVIANNEY	203020	51800	2500	283837	4160275
STVINCENT	32849	31393	8540	144662	1808545
TRINITY COL FAC DIV	244138	79000	3435	335182	2226219
TRINITY EPIS SC MIN	182799	70007	10998	312597	4667460
TRINITY INTL U	660605	371300	14847	1304595	13696560
TRINITY LUTH SEM	278671	75239	1885	402953	7259818

Note: Financial data is reported in U.S. dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. 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	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
TURNER	59079	28981	0	114387	1564303
TYNDALE COL & SEM/ON	490349	412210	4414	954706	10678240
U DUBUQUE CHARLES C MYERS LIB	461819	253733	918	776479	5279194
U NOTRE DAME	960831	1081284	9576	2279519	0
U ST MARY THE LAKE	161788	128572	5294	370874	8108899
U ST MICHAELS COL	246677	78537	6660	353515	2617354
U THE SOUTH SCH TH	163856	86625	12088	262569	8378815
UNION TH SEM IN VA	935668	305774	20201	1366334	16233880
UNION TH SEM/NY	667145	251068	26797	945010	10971400
UNITED TH SEM	280747	91024	2218	401773	5766873
UNITED TH SEM/TW CITIES	161850	45832	1599	228655	3778712
URSHAN GRAD SCHL THEO	73424	24748	0	101799	765139
VANCOUVER SCH TH	193895	59892	5000	285090	6193087
VANDERBILT U DIV SCH	436193	251460	5751	1020961	13166080
VICTORIA U/EMMANUEL COL	146022	64706	2000	277224	3726686
VIRGINIA TH SEM	666324	282388	6606	1256616	15192440
WAKE FOREST UNIV	2996464	3331966	37562	6847635	3063000
WARTBURG TH SEM	599666	312359	1707	1014295	11627564
WASHBAPT	68426	14516	0	82942	1319517
WASHINGTON TH UNION	132901	104800	4877	269578	4794007
WESLEY BIB SEM	49679	39610	182	90062	2243012
WESLEY TH SEM/DC	346692	195897	8000	604089	11385020
WESTERN SEMINARY	139647	45123	0	203730	5350139
WESTERN TH SEM/MI	280301	68646	3929	397180	10127670
WESTMINSTER TH SEM/ CA	97467	67060	0	164527	3324173
WESTMINSTER TH SEM/PA	346649	164841	6630	536839	9262073
WILF LAURIER U/WATERLOO	31708	25388	2213	64830	1450165
WINEBRENNER SEM	66132	22755	1842	100134	2033745
YALE U DIV SCH	1250645	391223	0	1947168	19166440

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LIBRARY HOLDINGS					
Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
ABILENE CHRISTIAN U	110471	239600	6565	325	110
ACADIA DIV COL	0	0	0	0	0
ALLIANCE TH SEM	44842	6439	2077	278	152
AMBROSE SEM	104990	28580	2217	353	1143
ANDERSON U	215402	95764	5374	744	48624
ANDOVER NEWTON TH SCH	244951	13068	261	436	1222
ANDREWS U	172755	52772	23370	1516	37749
ASBURY TH SEM	331959	26894	27895	1104	60020
ASHLAND TH SEM	86412	622	1256	327	1560
ASSEMBLIES OF GOD TH SEM	94413	75075	5213	389	61
ASSOC MENNONITE BIB SEM	114848	1226	1725	456	647
ATHENAEUM OHIO	107447	1882	1697	292	31
ATLANTIC SCH TH	83412	160	2068	533	312
AUSTIN PRESBY TH SEM	163168	11339	7147	534	76
BANGOR TH SEM	88414	0	43	108	80
BAPTIST MISS ASSOC TH SEM	69525	947	7470	305	77740
BARRY U	311780	515295	7575	1600	87
BETHEL TH SEM	376290	4267	10588	937	116
BIBLICAL TH SEM	49444	0	1368	353	25
BIOLA U/TALBOT SCH THE	309323	213648	18321	1067	6593
BLESSED JOHN XXIII NAT SEM	66632	0	8211	326	7
BOSTON U SCH TH	160950	31395	1001	506	1861
BRITE DIV SCH	200899	642473	27075	465	23
CALVIN TH SEM	636079	808576	3694	2311	164787
CAMPBELL U	339619	1253808	2537	3037	1447
CANADIAN SO BAPT	34720	8138	2709	10767	9819
CARDINAL BERAN LIBR/U ST THO	71376	3208	284	332	1473
CATHOLIC TH UNION	157513	197	923	509	99
CATHOLIC U AMER	327738	25104	914	4072	352
CENTRAL BAPT TH SEM/KS	94172	10716	2728	157	601
CHICAGO TH SEM	118832	0	0	0	0
CHRIST THE KING SEM	166391	3508	1836	421	20683

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
CHRISTIAN TH SEM	233736	3059	7431	821	488
CHURCH OF GOD TH SEM	32512	14	110	82	8
CINCIN CHRISTIAN U	119128	46918	17045	14343	88689
CLAREMONT SCH TH	200321	5698	675	620	175
COLUMBIA INTL U	124630	57323	5792	346	18119
COLUMBIA TH SEM	190195	41365	5059	878	3346
CONCORDIA LUTH SEM/AB	27028	207	906	262	129
CONCORDIA SEM/MO	255324	52008	11615	1056	13797
CONCORDIA TH SEM/IN	170857	19193	8343	723	4747
CORNERSTONE COL/ GR BAPT SEM	153721	276107	5106	2729	3037
COVENANT TH SEM	81432	1462	3865	363	502
DALLAS TH SEM	212352	58255	11873	834	21509
DENVER SEM	157975	3200	2415	499	36
DOMINICAN HSE STUDIES	70662	1294	802	299	20
DREW U	586893	386021	1422	0	439023
DUKE U DIV SCH	377209	41137	0	720	86
EASTERN MENN U	85057	40870	1394	420	844
ECUMENICAL TH SEM	37710	0	219	76	1050
EDEN TH SEM	92172	375	866	446	10
EMMANUEL SCH REL	140732	25625	4242	735	43
EPISDIVSCH/WESTON	250930	1322	418	1163	373
EPISCOPAL TH SEM SW	110643	1382	3306	458	580
ERSKINE COL & SEM	182507	63356	1505	662	16783
EVANGELICAL SCH TH	80307	214	832	556	1044
EVANGELICAL SEM OF PR	72452	1418	869	389	1279
FLORIDA CTR TH STD	30435	0	198	251	23
FULLER TH SEM	362273	59731	1277	792	1721
GAREVANG/SEABURYWEST	372722	19146	946	4004	5350
GENERAL TH SEM/NY	519622	1260	195	580	102
GEORGE FOX EVANGEL SEM	69096	5033	2398	293	535
GOLD GATE BAPT TH SEM	173107	877	8181	375	49687
GORDON-CONWELL TH SEM/MA	299445	47722	9935	707	538
GRACE THEOL SEM	158883	23148	0	333	56

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
GRAD TH UNION	467958	283849	6290	1582	4831
HAGGARD GRAD SCH OF THEO	71791	0	0	352	105
HARDING U GRAD SCH REL	126839	20211	2648	589	2962
HARTFORD SEM	89776	6660	502	304	49
HARVARD DIV SCH	460706	94501	798	1969	37738
HELLENIC COL/HOLY CROSS	70454	863	2980	724	632
HOOD TH SEM	35509	66	253	330	16
HOUSTON GRAD SCH OF TH	46552	0	353	7616	4390
HURON U COL	44236	0	0	0	0
ILIFF SCH TH	229150	60704	2636	558	1078
IMMACULATE CONCEPTION/NJ	65906	1808	3594	420	30
ITC/ATLANTA U CTR	418357	867237	7994	1062	51262
KENRICK-GLENNON SEM	78404	608	3418	309	228
KNOX COL/ON	79645	1977	0	213	154
LANCASTER TH SEM	150590	6539	1618	259	17
LELAND	9458	0	1128	0	188
LEXINGTON TH SEM	162788	10334	781	976	1043
LINCOLN CHRISTIAN COL/SEM	103125	5197	30878	442	6559
LOGOS EVAN SEM	48112	0	3105	175	17
LOGSDON	46580	0	0	50	0
LOUISV PRESBY TH SEM	165251	11834	4881	602	3095
LUTHER SEM/MN	255324	44827	2280	664	19
LUTHERAN TH SEM/PHIL	200346	26699	5412	472	3761
LUTHERAN TH SOUTHERN SEM	106753	7605	1814	351	5
LUTHSCHI/MCCORMICK	711172	238338	1314	1194	2058
MCGILL U FAC REL	0	0	0	0	30
MEADVILLE/LOMBARD	107916	280	0	145	0
MEMPHIS TH SEM	87189	1191	1282	382	241
MENNONITE BRETH BIB SEM	223232	315000	7840	900	2071
MERCER UNIV	55306	2112	1131	299	136
METHODIST TH SCH/OH	141701	1862	4521	249	244
MICHIGAN TH SEM	64418	0	1146	207	113
MID AMER BAP NY	61169	112	209	153	64
MIDW BAPT TH SEM	113753	2993	3775	371	5586

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
MORAVIAN TH SEM	43014	2220	65	268	80
MT ANGEL ABBEY	221276	1737	4764	302	748
MT ST MARYS COL & SEM	40116	5075	0	134	0
MULTNOMAH BIB SEM	95212	7856	5847	374	4906
N. AMERICAN BAPT COL/AB	84202	2517	356	1507	70
N. AMERICAN BAPT SEM/SD	67949	0	1947	302	0
N. PARK TH SEM	237354	283791	8307	875	13693
NASHOTAH HOUSE	109284	3	567	285	384
NAZARENE TH SEM	108597	28315	1981	553	6758
NEW BRUNSWICK TH SEM	173573	0	364	300	13
NEW ORLNS BAPT TH SEM	289099	18000	32386	1109	58638
NEW YORK TH SEM	320	0	0	0	0
NORTHEASTERN SEM	128832	5554	1898	1853	401
NORTHERN SEM	52354	2759	1638	281	1953
NOTREDAME	92674	2779	745	162	34
OBLATE SCH OF TH	94878	0	212	408	15
ORAL ROBERTS U	84895	11129	5399	160	1099
PALMER TH SEM	148177	59	2001	380	135
PERKINS SCH TH/SMU	343317	136329	1989	1233	2465
PHILLIPS TH SEM	91491	3683	627	227	1828
PHOENIX SEM	44465	6151	1167	156	29203
PITTSBURGH TH SEM	282363	86179	12518	877	5297
PONT COL JOSEPHINUM	141788	1885	3472	402	2263
PRINCETON TH SEM	565718	53205	3304	9536	4406
PROVIDENCE COL & SEM	69241	7889	4322	317	1103
QUEEN'S TH COL LIB	3	0	0	23	0
RECRA B COL	46889	0	130	124	112
REFORMED EPISCOPAL SEM	22080	0	28	71	119
REFORMED PRESBY TH SEM	66738	668	1326	240	111
REFORMED TH SEM/MS	274790	130265	5035	1357	134
REGENT COL	121683	61049	10191	13923	922
REGENT U/VA	130933	104528	2063	224	13226
REGIS COLLEGE	101975	0	186	315	0
S. EASTERN BAPT TH SEM	206145	104607	25529	791	25323

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
S. WESTERN BAPT TH SEM	526996	18327	51685	800	450365
SAC HEART SCH OF TH/WI	102746	1386	6034	433	20
SAC HEART MAJOR SEM/MI	140771	6560	3217	510	13
SALT LAKE THEO SEM	27124	0	0	0	0
SEATTLE U	67359	3009	293	248	297
SEMIMMACNY	56253	0	1120	272	70
SHAW	17781	1396	306	36	44
SOUTHERN BAPT TH SEM	391124	62132	107722	959	436496
SS CYRIL & METHODIUS SEM	86980	25886	1625	175	45
ST ANDREWS COLL	42847	30	198	54	2203
ST AUGUSTINES SEM	36958	0	1495	180	14
ST CHARLES BORROM SEM	128738	1895	17187	575	32
ST JOHNS U/MN	516219	78160	13324	1391	22230
ST JOSEPHS SEM	102362	10461	0	272	6
ST MARY SEM	74271	1400	1221	337	0
ST MEINRAD SCH OF TH	174531	10572	5244	333	39
ST PATRICKS SEM	121612	2194	2219	311	6179
ST PAUL SCH TH/MO	108316	3	939	590	2893
ST PAUL SEM/U OF ST THOMAS	108668	1365	61	342	262
ST PETERS SEM	69541	20	1999	299	2
ST TIKHONS ORTH TH SEM	45558	35234	450	238	948
ST VINCENT DE PAUL	82250	701	1530	380	7201
ST VLADIMIRS ORTH THE SEM	135092	2491	372	360	1
STJOHNVIANNEY	162872	362	2151	306	284
STVINCENT	105833	83882	4534	183	51
TRINITY COL FAC DIV	72953	3664	604	209	60
TRINITY EPIS SC MIN	101168	1713	5041	429	210
TRINITY INTL U	247650	110503	6741	1091	870
TRINITY LUTH SEM	138974	3291	6426	443	410
TURNER	77529	267	823	191	182
TYNDALE COL & SEM/ON	104930	1535	3010	503	8273
U DUBUQUE CHARLES C MYERS LIB	182699	20000	2785	428	659
U NOTRE DAME	342417	265059	580	647	4727
U ST MARY THE LAKE	190072	1916	840	439	0

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
U ST MICHAELS COL	146314	5947	580	211	22169
U THE SOUTH SCH TH	148217	11078	870	1346	36
UNION TH SEM IN VA	346280	33126	24566	977	29128
UNION TH SEM/NY	619132	167228	1824	1719	6777
UNITED TH SEM	146802	9255	8163	483	5387
UNITED TH SEM/TW CITIES	91851	8410	530	235	11
URSHAN GRAD SCHL THEO	31988	0	116	1840	47
VANCOUVER SCH TH	93030	1411	2113	245	5
VANDERBILT U DIV SCH	230922	29964	2226	784	4677
VICTORIA U/EMMANUEL COL	72851	5104	927	196	51
VIRGINIA TH SEM	192447	6816	3234	1050	2355
WAKE FOREST UNIV	1425620	1156235	23627	5532	7130
WARTBURG TH SEM	274916	20000	651	628	3440
WASHBAPT	23955	0	273	20	36
WASHINGTON TH UNION	110963	559	279	478	24
WESLEY BIB SEM	52186	21	2084	276	2176
WESLEY TH SEM/DC	187461	10923	2451	587	134
WESTERN SEMINARY	53916	36278	3942	1420	4212
WESTERN TH SEM/MI	118823	4620	1206	439	6600
WESTMINSTER TH SEM/ CA	72919	52242	1331	236	52
WESTMINSTER TH SEM/PA	137044	15158	3301	690	205
WILF LAURIER U/WATERLOO	24584	23660	589	494	5497
WINEBRENNER SEM	46752	0	667	110	45
YALE U DIV SCH	497238	257557	3414	1804	4310

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CIRCUALATION DATA: INTERLIBRARY LOAN			
Institution	Circ Trans	ILL Sent	ILL Received
ABILENE CHRISTIAN U	19203	1811	917
ACADIA DIV COL	0	39	98
ALLIANCE TH SEM	8441	244	79
AMBROSE SEM	47077	111	25
ANDERSON U	72228	2949	3423
ANDOVER NEWTON TH SCH	13634	610	198
ANDREWS U	28497	3862	2134
ASBURY TH SEM	73901	1634	1471
ASHLAND TH SEM	31699	4133	1387
ASSEMBLIES OF GOD TH SEM	15942	185	18
ASSOC MENNONITE BIB SEM	8354	1181	415
ATHENAEUM OHIO	15739	645	73
ATLANTIC SCH TH	16428	634	269
AUSTIN PRESBY TH SEM	11868	612	43
BANGOR TH SEM	3264	1239	287
BAPTIST MISS ASSOC TH SEM	4889	3	2
BARRY U	24459	3085	2129
BETHEL TH SEM	44273	9811	3637
BIBLICAL TH SEM	3050	164	33
BIOLA U/TALBOT SCH THE	181863	6599	7453
BLESSED JOHN XXIII NAT SEM	2867	2	0
BOSTON U SCH TH	33582	810	262
BRITE DIV SCH	8132	984	498
CALVIN TH SEM	143778	6096	5380
CAMPBELL U	91671	2177	2073
CANADIAN SO BAPT	5381	46	9
CARDINAL BERAN LIBR/U ST THO	7418	13	19
CATHOLIC TH UNION	24851	3339	725
CATHOLIC U AMER	21000	0	0
CENTRAL BAPT TH SEM/KS	4284	1355	1993
CHICAGO TH SEM	2832	219	142

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Institution	Circ Trans	ILL Sent	ILL Received
CHRIST THE KING SEM	5648	6	96
CHRISTIAN TH SEM	50632	859	560
CHURCH OF GOD TH SEM	10000	1088	651
CINCIN CHRISTIAN U	34875	605	109
CLAREMONT SCH TH	53093	481	96
COLUMBIA INTL U	63228	794	1094
COLUMBIA TH SEM	13326	869	328
CONCORDIA LUTH SEM/AB	903	927	45
CONCORDIA SEM/MO	30405	570	311
CONCORDIA TH SEM/IN	12663	3035	695
CORNERSTONE COL/ GR BAPT SEM	38576	2820	1435
COVENANT TH SEM	49229	2898	2199
DALLAS TH SEM	96147	1146	317
DENVER SEM	62813	10450	552
DOMINICAN HSE STUDIES	2798	372	131
DREW U	68921	6998	3506
DUKE U DIV SCH	45992	0	0
EASTERN MENN U	3472	2987	183
ECUMENICAL TH SEM	3253	0	0
EDEN TH SEM	14937	2077	347
EMMANUEL SCH REL	17760	298	290
EPISCOPAL TH SEM SW	6251	67	15
EPISDIVSCH/WESTON	16422	440	112
ERSKINE COL & SEM	13831	2	970
EVANGELICAL SCH TH	6552	401	10
EVANGELICAL SEM OF PR	7944	1	31
FLORIDA CTR TH STD	747	6	84
FULLER TH SEM	113899	1721	2745
GAREVANG/SEABURYWEST	44512	3754	228
GENERAL TH SEM/NY	3720	221	33
GEORGE FOX EVANGEL SEM	8274	4989	5268
GOLD GATE BAPT TH SEM	22062	501	276
GORDON-CONWELL TH SEM/MA	132955	858	1083

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Institution	Circ Trans	ILL Sent	ILL Received
GRACE THEOL SEM	16541	739	339
GRAD TH UNION	61351	890	447
HAGGARD GRAD SCH OF THEO	33857	2176	2
HARDING U GRAD SCH REL	18967	1576	127
HARTFORD SEM	3717	989	306
HARVARD DIV SCH	85211	904	248
HELLENIC COL/HOLY CROSS	5260	471	377
HOOD TH SEM	5536	19	68
HOUSTON GRAD SCH OF TH	1948	0	104
HURON U COL	0	0	0
ILIFF SCH TH	13023	885	67
IMMACULATE CONCEPTION/NJ	3500	10	25
ITC/ATLANTA U CTR	17672	2550	2328
KENRICK-GLENNON SEM	5002	1093	155
KNOX COL/ON	17273	177	0
LANCASTER TH SEM	14338	353	68
LELAND	363	2	4
LEXINGTON TH SEM	18229	356	160
LINCOLN CHRISTIAN COL/SEM	133969	2354	2426
LOGOS EVAN SEM	10198	0	2
LOGSDON	3847	187	54
LOUISV PRESBY TH SEM	16302	1142	88
LUTHER SEM/MN	31128	1757	1042
LUTHERAN TH SEM/PHIL	12546	478	129
LUTHERAN TH SOUTHERN SEM	11556	248	69
LUTHSCHI/MCCORMICK	114976	3566	162
MCGILL U FAC REL	1969	0	0
MEADVILLE/LOMBARD	1680	39	51
MEMPHIS TH SEM	6503	143	292
MENNONITE BRETH BIB SEM	39649	497	592
MERCER UNIV	6825	628	132
METHODIST TH SCH/OH	11976	338	504
MICHIGAN TH SEM	9721	0	122
MID AMER BAP NY	1622	37	74

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Institution	Circ Trans	ILL Sent	ILL Received
MIDW BAPT TH SEM	7709	804	423
MORAVIAN TH SEM	1420	32	58
MT ANGEL ABBEY	16834	3190	206
MT ST MARYS COL & SEM	2096	136	189
MULTNOMAH BIB SEM	43844	1729	1415
N. AMERICAN BAPT COL/AB	4820	466	1189
N. AMERICAN BAPT SEM/SD	6066	747	468
N. PARK TH SEM	87741	6840	2471
NASHOTAH HOUSE	6694	1209	144
NAZARENE TH SEM	8649	1523	577
NEW BRUNSWICK TH SEM	5329	10	23
NEW ORLNS BAPT TH SEM	0	0	0
NEW YORK TH SEM	0	0	0
NORTHEASTERN SEM	0	0	0
NORTHERN SEM	8555	2167	1401
NOTREDAME	2714	5	8
OBLATE SCH OF TH	3492	511	170
ORAL ROBERTS U	11016	630	246
PALMER TH SEM	13130	405	351
PERKINS SCH TH/SMU	50895	547	213
PHILLIPS TH SEM	4373	248	587
PHOENIX SEM	11278	49	346
PITTSBURGH TH SEM	28153	957	476
PONT COL JOSEPHINUM	10619	445	201
PRINCETON TH SEM	54283	838	153
PROVIDENCE COL & SEM	9788	115	133
QUEEN'S TH COL LIB	0	0	0
RECRA B COL	2991	25	122
REFORMED EPISCOPAL SEM	495	0	2
REFORMED PRESBY TH SEM	2647	480	55
REFORMED TH SEM/MS	63454	1910	956
REGENT COL	102547	40	0
REGENT U/VA	11741	1607	1297
REGIS COLLEGE	13858	102	0

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Institution	Circ Trans	ILL Sent	ILL Received
S. EASTERN BAPT TH SEM	53793	1157	1879
S. WESTERN BAPT TH SEM	179922	3765	3246
SAC HEART SCH OF TH/WI	6275	380	39
SAC HEART MAJOR SEM/MI	43824	301	409
SALT LAKE THEO SEM	348	0	0
SEATTLE U	1772	90	108
SEMIMMACNY	2128	23	61
SHAW	1850	0	0
SOUTHERN BAPT TH SEM	101440	2582	1613
SS CYRIL & METHODIUS SEM	2275	81	37
ST ANDREWS COLL	1968	15	29
ST AUGUSTINES SEM	4024	42	0
ST CHARLES BORROM SEM	13260	437	173
ST JOHNS U/MN	65036	4219	2606
ST JOSEPHS SEM	4889	238	117
ST MARY SEM	2282	1	32
ST MEINRAD SCH OF TH	8634	572	206
ST PATRICKS SEM	3083	262	31
ST PAUL SCH TH/MO	14657	2308	903
ST PAUL SEM/U OF ST THOMAS	12893	1366	236
ST PETERS SEM	14408	250	4
ST TIKHONS ORTH TH SEM	3568	25	15
ST VINCENT DE PAUL	3910	4	11
ST VLADIMIRS ORTH THE SEM	5727	173	359
STJOHNVIANNEY	8220	270	140
STVINCENT	1845	68	54
TRINITY COL FAC DIV	19909	54	0
TRINITY EPIS SC MIN	10409	155	236
TRINITY INTL U	65036	5557	7644
TRINITY LUTH SEM	12045	384	175
TURNER	1750	0	175
TYNDALE COL & SEM/ON	86792	358	23
U DUBUQUE CHARLES C MYERS LIB	24695	1600	1991
U NOTRE DAME	36730	3429	2088

Note: 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	Circ Trans	ILL Sent	ILL Received
U ST MARY THE LAKE	31322	1146	356
U ST MICHAELS COL	16460	450	0
U THE SOUTH SCH TH	5308	423	164
UNION TH SEM IN VA	31885	2427	361
UNION TH SEM/NY	12702	0	0
UNITED TH SEM	19108	385	281
UNITED TH SEM/TW CITIES	6980	351	516
URSHAN GRAD SCHL THEO	1978	0	0
VANCOUVER SCH TH	37566	37	0
VANDERBILT U DIV SCH	39373	2173	819
VICTORIA U/EMMANUEL COL	18863	267	0
VIRGINIA TH SEM	14956	465	200
WAKE FOREST UNIV	103838	8101	7233
WARTBURG TH SEM	32547	2155	2295
WASHBAPT	8500	0	0
WASHINGTON TH UNION	6648	0	27
WESLEY BIB SEM	1920	0	23
WESLEY TH SEM/DC	13873	320	262
WESTERN SEMINARY	6184	972	519
WESTERN TH SEM/MI	9125	405	102
WESTMINSTER TH SEM/ CA	10710	262	486
WESTMINSTER TH SEM/PA	36649	59	325
WILF LAURIER U/WATERLOO	3936	1033	1197
WINEBRENNER SEM	5825	148	1
YALE U DIV SCH	53909	639	870

This statistical record report is available in Excel spreadsheets at: www.atla.com/member_restricted/publications/proceedings/summary_of_proceedings_content.aspx#statistics

Appendix IX: ATLA Organizational Directory (2007–2008)

Officers*

President: : Martha Lund Smalley (2005–2008), Yale University Divinity School Library
Vice President: David R. Stewart (2005–2008), Luther Seminary Library
Secretary: Roberta A. Schaafsma (2007–10), Duke University Divinity School Library

Other Directors*

Carisse Mickey Berryhill (2006–09), Abilene Christian University, Brown Library Special Collections
Eileen Crawford (2005–08), Vanderbilt University, Divinity Library
M. Patrick Graham (2005–08), 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 (2006-2009), 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
Director of Preservation Products and Services: Russell Kracke

Appointed Officials and Representatives

Association Archivist: Martha Lund Smalley, Yale University Divinity School Library
Editor of ATLA Scarecrow Series: R. Justin Harkins, 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 2007–2008 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:
Susan Ebertz, Chair, Wartburg Theological Seminary, Reu Memorial Library
James C. Pakala, Covenant Theological Seminary, Buswell Library
M. Patrick Graham, Emory University, Pitts Theology Library

Special Committee of the Association

Special Committee of the Association for International Collaboration:
Mariel Deluca Voth, Chair, Bethel Seminary San Diego Library
Chris Beldan, Lancaster Theological Seminary, Philip Schaff Library
Paul Stuehrenberg, Board Liaison, Yale University Divinity School Library
Margaret Tarpley, Vanderbilt University

Special Committee of the Association for Diversity:
Diana Brice, Chair, JKM Library
Cait Kokolus, St. Charles Borromeo Seminary, Ryan Memorial Library
Serge Danielson-Francois, Dearborn Heights, MI
Susan Ebertz, Wartburg Theological Seminary, Reu Memorial Library
Mayra Picos-Lee, Palmer Theological Seminary, Austen K. DeBlois Library

Committees Appointed by the Executive Director

Annual Conference Committee:
Bruce Eldevik, Chair, Luther Seminary Library
John Weaver, Vice-Chair, Emory University, Pitts Theology Library
Bruce Keisling, Southern Baptist Theological Seminary, James P. Boyce Centennial Library
André Paris, St. Paul University, Jean-Leon Allie Library
Eric R. Stancliff, Concordia Seminary Library

Education Committee:
Carrie Hackney, Chair, Howard University School of Divinity Library
Sandy Ayer, Secretary, Ambrose University Seminary, Archibald-Thomson Library
François Lamoureux, Local Host Liaison, Saint Paul University, Jean-Leon Allie Library
Nancy Adams, Palmer Theological Seminary, Austen K. deBlois Library
Blake Walter, Northern Baptist Theological Seminary, Brimson Grow Library

This directory reflects the 2007–2008 membership year

Membership Advisory Committee:
William J. Hook, Vanderbilt University, Divinity Library
Marsha Blake, Westminster Theological Seminary, Montgomery Library
Emily Knox, General Theological Seminary, St. Mark's Library
Gerald L. Truman, Urshan Graduate School of Theology Library

Professional Development Committee:
Eric Friede, Chair, Yale University Divinity School, Yale Divinity Library
Seth Kasten, Union Theological Seminary, Burke Library
Angela Morris, Louisville Presbyterian Theological Seminary, Ernest Miller White Library
Kristine Veldheer, Graduate Theological Union Library

Publications Committee:
Douglas Gragg, Chair, Emory University, Pitts Theological Library
Beth Bidlack, University of Chicago Library
Amy Limpitlaw, Yale University Divinity School, Yale Divinity Library

Future Annual Conference Hosts

2009, June 17–20: St. Louis Theological Consortium Libraries. Site: St. Louis, MO

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

Appendix X: ATLA Membership Directory

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Appendix XI: Association Bylaws

Article 1. Membership

1.1 *Classes of Membership*. The Association shall have six (6) classes of membership: institutional, international institutional, affiliate, individual, student, and lifetime.

1.2 *Institutional Members*. Libraries of institutions which wish to support the mission and purposes of the Association shall be eligible to apply for institutional membership if they meet one of the following criteria:

a) Institutions holding accredited membership in the Association of Theological Schools in the United States and Canada;

b) Institutions accredited regionally*, that are engaged in graduate theological education or religious studies primarily beyond the undergraduate level;

c) Regionally accredited universities* with religious studies programs that also have a librarian or subject bibliographer in the area of religion;

d) Non-degree granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research material.

Applications for institutional membership from institutions which do not fit into one of these four categories may be referred to the Board of Directors, which may approve membership status in cases where these criteria are judged by the Board to be inappropriate.

Institutional members are entitled to attend meetings of the Association, to vote in Association voting matters, to participate in Association programs, and to receive those publications of the Association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the Association to represent its interests in the affairs of the association and to cast its vote in Association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the Association as needed.

1.3 *International Institutional Members*. Theological libraries and organizations outside of the United States and Canada that wish to support the mission and purposes of the Association may apply for international institutional membership if they meet one of the following criteria:

a) are engaged in professional theological education;

b) have graduate religious studies programs that also have a professional librarian or subject bibliographer in the area of religion/theology;

c) are non-degree granting organizations maintaining collections primarily of theological, religious or ecclesiastical research materials.

International institutional members are eligible for the same benefits as institutional members with the exception that international institutional members are not eligible to appoint institutional representatives to the meetings of the Association and are not entitled to vote. International theological libraries and organizations that are eligible as international institutional members are not eligible for any other membership class. Membership as an ATLA international institutional member establishes only that the institution supports the mission and purposes of the Association.

1.4 *Affiliate Members*. Organizations that do not qualify for regular institutional or international institutional Association membership, but are supportive of theological librarianship and the purposes and work of the Association shall be eligible to apply for affiliate membership in the Association. Affiliate members are not eligible to appoint institutional representatives to the annual meetings of the Association and are not entitled to vote. Dues for affiliate membership are equal to the lowest established amount for full institutional members.

1.5 *Individual Members*. Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the Association shall be eligible to apply for individual membership in the Association. Individual members are entitled to attend meetings of the Association, to vote in Association voting matters, to serve as directors or as members or chairpersons of the Association's committees or interest groups, and to receive those publications of the Association that are distributed to the membership.

1.6 *Student Members*. Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the Association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the Association. Student members are entitled to attend meetings of the Association, to be members of interest groups, and to receive those publications of the Association that are distributed to the membership, but are not entitled to vote.

1.7 *Lifetime Members*. Lifetime members are individual members who have all the rights and privileges of individual membership and who are exempt from paying dues. There are two ways to become a lifetime member:

a) Any person who has paid dues for at least ten (10) consecutive years of individual membership in the Association immediately preceding his/her retirement may become a lifetime member of the Association.

b) Any person who has made an outstanding contribution to the advancement of the work of the Association may be nominated by the Board of Directors and be elected a lifetime member of the Association by a two-thirds (2/3) vote of the membership at any annual meeting of the Association.

1.8 *Approval*. The Board of Directors shall establish how applications for membership are approved and how institutions and individuals are received into membership in the Association.

1.9 *Dues*. The Board of Directors shall establish the annual dues for individual, student, institutional, international institutional, and affiliate members of the Association, subject to the ratification of the members at the next following annual or special meeting of the Association.

1.10 *Suspension*. Members failing to pay their annual dues within ninety (90) calendar days of the beginning of the Association's fiscal year shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues before the end of the fiscal year in which the suspension occurred, which reinstatement shall be effective when payment is received by the Association. Members may be suspended for other causes by a two-thirds (2/3) vote of the Board of Directors and may be reinstated by a two-thirds (2/3) vote of the Board.

*Regional Accreditation agencies referred to in clause 1.2b:

- Middle States Association of Colleges and Schools (MSA)
- New England Association of Schools and Colleges Commission on Institutions of Higher Education (HEASC-CIHE)
- North Central Association of Colleges and Schools Commission on Institutions of Higher Education (NCA)
- Northwest Association of Schools and Colleges Commission on Colleges
- Southern Association of Colleges and Schools Commission on Colleges (SACS)
- Western Association of Schools and Colleges Accrediting Commission for Senior Colleges and Universities (WASC-Sr.)
- or the equivalent in Canadian jurisdictions.

Article 2. Membership Meetings

2.1 *Annual Meetings*. The association shall hold an annual meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the association. The board of directors shall set the place, time, and date, which shall, normally, be in June, of each annual meeting. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nomination and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

2.2 *Special Meetings*. Special meetings of the association may be called at the discretion of the board of directors. All members of the association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of each meeting.

2.3 *Quorum*. Twenty-five (25) official delegates of institutional members of the association and seventy-five (75) individual members of the association shall constitute a quorum at annual and special meetings of the association.

2.4 *Admission to Meetings*. Membership meetings shall be open to all members of the association and to those interested in the work of the association

Article 3. Officers

3.1 *President, Vice President, and Secretary*. The board of directors shall, prior to the close of the annual meeting of the association, elect from its own number a president, a vice president, and a secretary of the association. Each person so elected shall serve for one (l) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The president. vice president, and secretary of the association shall serve, respectively, as the president, vice president, and secretary of the board of directors.

3.2 *Duties*. The officers of the association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The president of the association shall preside at all meetings of the association and of the board of directors, and shall lead the board of directors in discharging its duties and responsibilities. The vice president of the association shall, in the absence or disability of the president, perform the duties and exercise the powers of the president. The secretary of the association shall be the custodian of the association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the board of directors.

3.3 *Vacancies*. In the event of a vacancy in the office of vice president or secretary of the association, the board of directors shall appoint from its own number a replacement to fill the vacancy.

3.4 *Executive Director*. There shall be an executive director of the association appointed by the board of directors to serve at the pleasure of the board of directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The executive director shall be chief executive officer of the association. The executive director shall meet regularly with the board of directors, with voice but without vote. The executive director shall, ex officio, be an assistant secretary of the association, empowered to certify to corporate actions in the absence of the secretary. The executive director, in addition to appointing and overseeing staff, shall be responsible to the board of directors for the administration of programs, services, and other activities of the association; shall see that all orders and resolutions of the board are carried into effect; shall appoint members of special and joint committees other than board committees, representatives to other organizations, and other officials and agents of the association, and oversee their work.

Article 4. Board of Directors

4.1 *General*. The affairs of the association shall be managed under the direction of the board of directors.

4.2 *Number and Qualification*. The board of directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the association each year. A director shall be an individual member of the association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the association or, with the exception of committees of the board and the nominating committee, as a chairperson of any of the association's committees or interest groups.

4.3 *Nomination and Balloting*. The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership no later than the next following October l5. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association and shall be filed with the secretary of the association no later than the next following December 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be sent by the secretary of the association to all institutional and individual members of the association, posted no later than the next following January 15. Ballots shall be returned to the secretary of the association no later than the next following March 1.

4.4 *Teller's Committee and Election*. A teller's committee, appointed by the secretary of the association, shall meet during March to count the ballots and report the result to the secretary of the association by the next following April 1. The secretary of the association shall immediately inform the president of the association of the result of the balloting. Each institutional member of the association shall be entitled to one (1) ballot, and each individual member of the association shall be entitled to one (1) ballot. Candidates receiving the highest number of votes for the number of vacant positions shall be declared elected. If a tie occurs, the teller's committee shall select from among the tied candidates by lot. The acceptance by the membership of the secretary of the association's report to the next annual meeting of the association of the result of the balloting shall constitute the election of the new directors.

4.5 *Term of Office*. Each director shall serve for a term of three (3) years or until his or her successor is elected and qualifies. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected.

No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of eighteen (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

4.6 *Vacancies*. The board of directors shall appoint a qualified individual member of the association to fill the unexpired term of a director who vacates his or her position on the board.

4.7 *Meetings*. Regular meetings of the board of directors shall be held at least once each year. Special meetings of the board of directors may be called by the president or at the request of three (3) or more other directors. Notices of all meetings shall be mailed to each director at least ten (10) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the board of directors may be held by conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

4.8 *Committees of the Board*. The president of the board of directors may appoint committees of the board as needed. These committees may consist of both directors and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

4.9 *Compensation*. A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the association.

4.10 *Removal*. Any director or the entire board of directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

4.11 *Admission to Meetings and Availability of Minutes*. All meetings of the board of directors shall be open to all members of the association, except that the directors may meet in executive session when personnel matters are considered. Actions taken during executive session shall become part of the minutes of the board. All minutes of the board shall be available to all members of the association, except for deliberations about personnel matters when the board is in executive session.

Article 5. Employed Personnel

The executive director shall appoint and oversee staff. No employee of the association shall serve as a director or as a chairperson of any of the association's committees.

Article 6. Fiscal Audit

The accounts of the association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the association upon written request; and the books of the association shall be open for review by any such member upon written request.

Article 7. Committees

7.1 *General*. The association may have three kinds of committees: standing, special, and joint.

7.2 *Standing Committees*. There shall be a nominating committee consisting of three (3) individual members of the association appointed by the board of directors, one (1) of whom shall be a member of the board of directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the committee shall serve as the chairperson. The duty of this committee shall be to nominate candidates for election to the board of directors. The board of directors may establish other standing committees as needed.

7.3 *Special Committees*. The board of directors may authorize the establishment of special committees to advance the work of the association as needed. The board shall be responsible for developing mandates or guidelines for such committees, and the executive director shall be responsible for appointing persons to serve on the committees and overseeing their work. Special committees may consist of both individual members of the association and non-members, but a majority of each such committee shall be individual members, and an individual member shall serve as chairperson.

7.4 *Joint Committees*. The board of directors may authorize the establishment of joint committees of the association with other associations as needed. The board shall be responsible for developing mandates or guidelines for the association's participation in such committees, and the executive director shall be responsible for appointing persons to serve on such committees and overseeing their work. Persons appointed to serve on joint committees shall be individual members of the association.

Article 8. Interest Groups

8.1 *General*. Groups that further the professional interests of members of the association may be formed by members of the association at any time. Membership in interest groups shall be open to all individual and student members of the association.

8.2 *Organization and Program*. Each interest group shall attract its own members, develop its own agenda, and establish a suitable organizational structure as documented in its by-laws, including a rotating steering committee composed of individual members of the association and having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the association's board of directors.

8.3 *Recognition*. Provided it has established appropriate by-laws, selected a steering committee and elected a chairperson, an interest group may petition the board of directors for formal recognition.

8.4 *Support*. The board of directors shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

Article 9. Publications

The association's publications of record shall be the Newsletter and the Proceedings. Other publications may bear the association's name only with the express permission of the board of directors.

Article 10. Quorum and Voting

Unless otherwise permitted or required by the articles of incorporation or by these bylaws:

a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the association, its board of directors. and its committees;

b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members;

c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

Article 11. Parliamentary Authority

The rules contained in the latest edition of Robert's Rules of Order shall govern the association in all cases to which they are applicable and in which they are not inconsistent with the articles of incorporation or these bylaws.

Article 12. Amendments

12.1 *General*. These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the association, provided the required notice has been given.

12.2 *Notice*. Amendments must be presented in writing to the voting members present at annual or special meetings of the association no later than the day before the business session at which the vote is to be taken.

Revised June 2006